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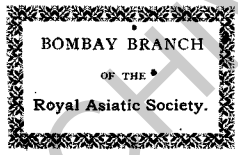

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BY

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LATE PUBLIC EXAMINER FOR THE HONOURS SCHOOL OF ORIENTAL STUDIES IN THE UNIVERSITY OF OXFORD

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NATIONAL ARCHIVES OF INDIA

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PREFACE

THE present volume contains the description of the Persian MSS. in the India Office Library exclusive of those dealt with in the Catalogue of Messrs. E. D. Ross and E. G. Browne (1902) and of the Delhi collection of MSS. The *second* volume, which is in a forward state of preparation, will consist of the following parts:

1. The description of a number of Additional Persian MSS., recently discovered in the Library.
2. A complete Index of the whole work in five distinct sections: (*a*) index of titles of books; (*b*) index of proper names of persons, authors, rulers, scribes, owners, &c.; (*c*) index of geographical names and ansâb; (*d*) general index of subjects; (*e*) index of dates or chronological register of historical and literary events.
3. A Conspectus of Manuscripts.
4. A concise statement on the various Collections of Persian MSS. in the Library and their origin.
5. A full List of Corrections and Additions.

As all the mistakes that have, inadvertently, crept into the text, will be rectified in the last-mentioned part, it will be sufficient to correct here only a few more serious errors or misleading statements, viz.:

No. 157: Imâm Mahdî, represented in the MS. as thirteenth Imâm, is, of course, identical with the twelfth, Abû-alḳâsim Muḥammad bin al-Ḥasan (see Safînat-alauliya, No. 647, 16).

No. 170 (and likewise **Nos. 175** and **558**): read جهانگشای for جهانکشای.

No. 190: read 'Abd-alsattâr *bin* Ḳâsim for 'Abd-alsattâr Ḳâsim, see No. 619.

No. 214: the Turkî Wâḳi'ât-i-Bâbarî, contained in this copy, and stated to be complete, is, as has been shown in Mrs. Beveridge's 'Notes on the MSS. of the Turkî Text of Bâbar's Memoirs' in J. R. A. S., 1900, pp. 439–475, rather defective, going down to p. 403 in Ilminski's edition and p. 352 in Leyden and Erskine's translation; this error has already been rectified in No. 2989 (col. 1625).

No. 216: the description of this MS. correctly applies to No. 217 (30 according to the original Press-mark); 2654, given as the original Press-mark of No. 216 in the Catalogue, contains a copy of the first volume of the Akbarnâma.

No. 287: the statement, that this collection was never met with before, is due to an oversight; it is found in Rieu ii. p. 838^{b}.

No. 321: read 'Civil College' for 'Civil Collection.'

No. 400: A. H. 1137–1167, given as Shâhjahân's reign, must of course be 1037–1067 (or rather 1068).

No. 407: the names given in this MS. are very incorrect; they must be rectified by a collation with No. 449.

No. 409: read Mu'izz-aldîn Muḥammad bin Sâm Ghûrî for Mu'izz-aldîn bin Muḥammad Sâm Ghûrî.

No. 445: read دلگشا for دلکشا.

No. 506: read A. D. (1819–1849) for A. H.

No. 600: read Îltamish or rather Îltatmish for Altamish.

No. 605: read معاریج النّبوّة for معراج النبوّة.

No. 614: the author of the Arabic original is not Suhrawardî, who is mentioned himself as the last philosopher in the book, but Shahrazûrî, comp. H. Beveridge in J. R. A. S., 1900, pp. 550 and 551.

No. 619 (col. 251, l. 26): read بیواسطهٔ مرد for بواسطهٔ مرد.

No. 630, faṣl ix: read 'and was succeeded by the younger son of Calabî Amîr 'Âbid, *'Âlim*,' comp. *ib.* faṣl x, e. 2.

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No. 647, 174: read Abû Turâb Nakhshabî for Abû Turâb Bakhshî; *ib.*, 307, and **No. 724,** 1017: read Miyânaji for Miyânji.

No. 667 (col. 344, l. 7): read 'mystical love' for 'mystical lore.'

No. 724, 485: Al-'Âmir biaḥkâm-illâh reigned twenty-nine years, not nine; *ib.*, 997: read Shâh Isma'îl II for Ibrâhîm II.

No. 828: read 'translated from Hindî' for 'translated from Hindûstânî.'

No. 1241 (col. 717, l. 10): read صفای for صفوای.

No. 1821 (col. 998, l. 3): read 1650 for 650.

No. 1850 (col. 1021, l. 35): read p. 17, No. 5, for p. 7, No. 5.

No. 2093: read Nos. 1574 and 1575 for Nos. 1074 and 1075.

No. 2792, VII, 9: read Harîsah and هریسة for Ḥarîsah and حریسة.

Incomplete or incorrect Press-marks are:

No. 275: 8. J. 6. = 3476. **No. 276:** 8. J. 3. = 3475. **No. 279:** 8. J. 5. = 2473. **No. 283:** 8. J. 8. = 3491. **No. 286:** 8. J. 9. = 2503. **No. 357:** 14. J. 11. = 3486. **No. 511:** 14. J. 23. = 3501. **No. 848:** 1481, read 481. **No. 1000:** 381, read 384. **No. 1063:** 2875, read 2815. **No. 1236:** 3124, read 3214. **No. 1295:** 3514, now 3535. **No. 1462:** 3514, read 3542. **No. 1527:** 3374, olim 13. J. 10, read 3474. **No. 1730:** 2148, now 3444. **No. 2505:** 10. J. 12. = 3305. Duplicate Press-marks are 3112 in **Nos. 668** and **2833**; 3520 in **Nos. 942** and **2765.**

The system of transliteration is the same as in my Bodleian Catalogue, viz.:

ا = ' (except at the beginning of words, where any distinctive mark appeared unnecessary).

ب = *b*	پ = *p*	ت = *t*	ث = *th*		
ج = *j*	چ = *ć*	ح = *ḥ*	خ = *kh*		
د = *d*	ذ = *dh*	ر = *r*	ز = *z*	ژ = *zh*	
س = *s*	ش = *sh*	ص = *ṣ*	ض = *ḍ*	ط = *ṭ*	ظ = *ẓ*
ع = '	غ = *gh*	ف = *f*	ق = *ḳ*		
ك = *k*	گ = *g*	ل = *l*	م = *m*	ن = *n*	
و = *w* (occasionally *v*)		ه = *h*	ی = *y*		

In transcribing Persian and Arabic words (also Turkish, Hindûstânî and Pushtû) the principle of representing Eastern *orthography*—not the *pronunciation*—has been followed.

In the following table of 'Contents' all single works or collected works of one and the same author, appearing in five or more copies in this Catalogue, as well as the larger collections of biographical accounts, and any other rare or particularly interesting and important book are specially mentioned under each chapter-heading, with the addition of those copies, found in the 'Additional MSS.' and the 'Appendix' at the end (columns 1524–1632). Only the contents of Chapter VIII (Poetry) of the 'Additional MSS.' (columns 1548–1580) have been given in full in their proper place, on account of their detailed subdivisions.

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Khulâṣat-i-ḳawânîn-al'ilâj, No. 2349 1282–1283
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Ta'lîm-i-Ilâj, No. 2353 1284
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1. **Arabic-Persian** (62), Nos. 2375–2436	1294–1315
a. *Vocabularies and Dictionaries* (31), Nos. 2375–2405	1294–1303
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b. *Grammars* (27), Nos. 2406–2432	1304–1312
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c. *Commentaries on Grammatical Works* (4), Nos. 2433–2436	1313–1315
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5. **Persian-Persian** (71), Nos. 2455–2525	1321–1357
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V. Theology and Law (183), Nos. 2540–2722 1366–1478

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2. **Exposition of the Truth, Rights, and Duties of Islâm according to the various Sects and Doctrines** (88), Nos. 2551–2638 1372–1431
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Anonymous encyclopædia of Sunnite law, No. 2598 1400–1401
Kifâyat-i-Abû Muslim, No. 2603 1403–1404
Two anonymous compendia of Ḥanafite theology and law, Nos. 2607 and 2608 . 1405–1407
Kanz-almukâshafât, No. 2612 1408–1410
Hidâya-i-fârsî and Dhakhîra-i-Governor Hastings (3), Nos. 2613–2615 . . . 1410–1414
Five works on Muḥammadan theology, law, prayers, and the duties of a Muslim, written by order of Tipû Sulṭân (8), Nos. 2616–2623 1414–1418
Appendix: A Pushtû-Persian Work on the Sunnite Creed: Makhzan-alislâm (7), Nos. 2632–2638 1422–1431

3. **Traditions of Muḥammad and the Imâms** (38), Nos. 2639–2676 . . . 1431–1456
a. *Sunnite Traditions* (24), Nos. 2639–2662 1431–1448
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Fahr-alsa'âdat, No. 2640 1432–1433
Translation of and commentary on the Ḥiṣn ḥaṣîn (2), Nos. 2641 and 2642 . . 1433–1434
Bânat Su'âd, text and commentaries (4), Nos. 2643–2646 1434–1436
Ḳaṣîda-i-Burdah, text with paraphrases and commentaries (6), Nos. 2647–2652 . 1436–1438
Persian commentaries on the Maṣâbîḥ-alsunnat, the Mishkât-almaṣâbîḥ, and the Sufar-alsa'âdat (5), Nos. 2653–2657 1438–1445
Persian commentary on Al-Bukhârî's Ṣaḥîḥ, No. 2659 1446
Makhâzin-alma'rûf (3), Nos. 2660–2662 1446–1448
b. *Shî'ite Traditions* (8), Nos. 2663–2670 1448–1454
Sharḥ-i-dîwân-i-'Alî bin Abî Ṭâlib (4), Nos. 2663–2666 1448–1450

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Mawâhib-i-'aliyyah by the same (10), Nos. 2681–2690	1460–1462
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VI. Varia (95), Nos. 2723–2817	1478–1518
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h. *Alchemy* (3), Nos. 2786–2788	1505
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k. *Agriculture* (1), No. 2791 1506

Appendix: A MS. of Mixed Contents, No. 2792 (treatises on hygiene, precious stones, chemistry and alchemy, the climate of India, bleeding, pharmaceutical weights and measures, etc.) 1506–1508

6. Sport (Falconry and Hunting) (3), Nos. 2793–2795 1508–1509

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7. Miscellaneous (22), Nos. 2796–2817 1509–1518

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Ardâi-Vîrâfnâma in prose and verse (2), Nos. 2818 and 2819 1518–1519

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II. History of the Early Khalîfs (1), No. 2830 1531–1532

III. History of Timûr (2), Nos. 2831 and 2832 1532

IV. Indian History (15), Nos. 2833–2847 1533–1544

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Jahângîr's authentic memoirs, second edition, No. 2833 1533–1534

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Ḳuṭbnumâi 'âlam, No. 2840 1540–1541

4. Bangâlah (Topography of the fortress of Gaur or Gaurh), No. 2841 . . . 1541

5. Banâras (1), No. 2842 1542

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b. *Mas'ûd bin Sa'd bin Salmân* (1), No. 2862 1550–1551

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d. *Anwarî* (two excellent copies), Nos. 2864 and 2865 1552–1556

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h. *Jalâl-aldîn Rûmî* (2), Nos. 2876 and 2877 1560–1561

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Persian translation of an English medical treatise by Dr. W. Cockburn, No. 2957 . 1604

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1. **Arabic-Persian** (8), Nos. 2958–2965 1604–1608
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b. *Grammars* (2), Nos. 2964 and 2965 1607–1608
Muntakhab-alnaḥw, No. 2965 1607–1608
2. **Persian-Persian** (2), Nos. 2966 and 2967 1608–1609
3. **Persian-English** (1), No. 2968 1609

XVI. Theology and Law (6), Nos. 2969–2974 1609–1613
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Silsila-i-Jogiyân, No. 2974 1613

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c. *Preparation of Ink* (1), No. 2977 1615–1616
d. *Cookery* (Nân u namak, kitchen recipes of Shâhjahân's court), No. 2978 . . 1616–1617
2. **Falconry and Farriery** (2), Nos. 2979 and 2980 1617–1619
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3. **Miscellaneous** (5), Nos. 2981–2985 1619–1622
Petition against a Ḳâḍi, No. 2983 1620–1621
The Persian Gulf Pilot, No. 2984 1621

XVIII. Parsee Literature (3), Nos. 2986–2988 1622–1624
Shikand Gumânik Vijâr, No. 2988 1623–1624

APPENDIX (15), Nos. 2989–3003 1624–1632

I. History (3), Nos. 2989–2991 1624–1625
Fragment of Tipû Sulṭân's memoirs, No. 2990 1625

II. Poetry (6), Nos. 2992–2997 1625–1628

III. Ornate Prose (1), No. 2998 1628–1629

IV. Philosophy (Risâlah dar pand), No. 2999 1629–1630

V. Astronomy (1), No. 3000 1630

VI. Interpretation of Dreams (register of Tipû Sulṭân's dreams), No. 3001 . . 1630–1631

VII. Balûčî Language and Literature (2), Nos. 3002 and 3003 1631–1632

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CATALOGUE OF PERSIAN MSS.

A. HISTORY.

I. General History.

1

A succinct chronological list of all the rulers of the world, that is, in particular, of Îrân, Tûrân, and Hindûstân (تواريخ پادشاهان ايران و توران و هندوستان و غيره تمام جهان, see the colophon on fol. 19b), beginning with Gayûmarth (see fol. 6b, l. 1: اوّل تخت‌نشين جهان كيومرث از فرزندان بهلائيل بن قينان بود اورا سياه نيز خوانند الخ), and concluding the list of the emperors of Dihlî with Muḥammadshâh (on fol. 14a). The remainder of this short tract contains the rulers of the *Dakkan* on fol. 14a, of *Bîjâpûr* on fol. 15a, of *Gujarât* on fol. 15b, of *Mâlwah* on fol. 16a, of *Bangâlah* and *Lakhnau* on fol. 17b, of *Jaunpûr*, *Multân*, and *Kashmîr* on fol. 18b.

Dated in the month Âsin, in the year 1196 of the Bangâlî era.

No. 3058, ff. 6–19, ll. 14–15; Nasta'lîḳ; size, 8¾ in. by 6½ in.

2

Ta'rîkh-i-Ṭabarî (تاريخ طبرى).

Old copy of the Persian translation of Abû Ja'far Muḥammad bin Jarîr bin Yazîd al-Ṭabarî's general history, made at the request of the Sâmânide prince Abû Ṣâliḥ Manṣûr bin Nûḥ (A. H. 350–366 = A. D. 961–976) by Abû 'Alî Muḥammad bin Muḥammad al-Bal'amî in A. H. 352 (A. D. 963), comp. Bodleian Cat., Nos. 2–13; Rieu i. p. 68 sq.; W. Morley, p. 17 sq.; G. Flügel ii. p. 64, etc.; and Zotenberg's French translation in four volumes, Paris, 1867–1874. Beginning: سپاس و آفرين مر خدايرا كه كامگر كامگاران و آفريننده زمين و آسمان وروزى دهندهٔ انس و جان آنكس نه همتا و نه انباز و نه دستور و نه يار و نه زن و نه فرزند است الخ.

Author's and translator's names on fol. 1b, ll. 8 and 9. A detailed index with the chronological tables on ff. 2a–4b. Creation of the world on fol. 4b, l. 5. This copy goes down to the reign of the Khalif Almu'taṣim-billâh, who died A. H. 227 (A. D. 842), after which follows the usual abridged account of the succeeding Khalifs down to Alnâṣir-billâh, with whose accession, A. H. 575 (A. D. 1180), the work concludes. There is no date, but the original portions of the MS., viz. ff. 13–129, 131–164, and 166–314, are very old, exhibiting all the common features of primitive Persian MSS., written in Naskhî. Ff. 294 and 311 greatly injured, portions of the leaves being torn away.

No. 2669, ff. 353, ll. 33; excellent Naskhî; ff. 1–12, 130, 165, and 315–353 supplied by a later hand; size, 11¼ in. by 8¼ in.

3

The same.

This excellent copy agrees upon the whole with the preceding one, beginning: سپاس و آفرين مر خداى را كه كامگار كامگاران الخ.

The same chronological tables in the preface, but all except the first are left blank and not filled in. The first page is a little injured at the inner corner. The abridged continuation goes down, as in the preceding copy, to the accession of Alnâṣir-billâh, A. H. 575.

No. 738, ff. 401, ll. 29; very clear and equal Nasta'lîḳ; size, 15½ in. by 9½ in.

4

The same.

Beginning as in the preceding copies, but with some slight modifications, viz. سپاس و آفرين مر خداى را كه (؟كامگار) كامگاران و آفريدهٔ زمان و زمين را آنكس كسى است كه نه همتا بود و نه دستور الخ.

The names of author and translator in the preface on fol. 1b; also the full chronological tables. The copy goes down to the reign of Khalif Almustaẓhir-billâh (who reigned A. H. 487–512 = A. D. 1094–1118).

Dated the 9th of Dhû-alḥijjah, A. H. 1025 (A. D. 1616, Dec. 18).

No. 125, ff. 617, ll. 21; written partly in Naskhî, partly in Nasta'lîḳ; illuminated frontispiece; size, 13½ in. by 9 in.

5

The same.

Beginning again slightly modified, viz. سپاس و آفرين مر خداى را كه كامگار و بنده پروراست و آفريدهٔ زمين و زمان الخ.

The preface contains, as in the preceding copies, the names both of author and translator, and the full

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chronological tables. The copy ends likewise with Almustaẓhir-billâh's reign. Between ff. 27 and 28 there is a lacuna, corresponding to No. 738 (3 in this Cat.), fol. 20b, l. 17–fol. 22a, l. 6. Fol. 411b is left blank.

Copied in the twenty-first year of (? probably 'Alamgîr's reign = A. H. 1089 = A. D. 1678).

No. 318, ff. 608, ll. 21; unequal Nasta'lîḳ, written by several hands, as it seems; some lines here and there, especially Arabic quotations, in large Naskhî; many water-spots; size, 13 in. by 9½ in.

6

The same.

The *beginning* runs here thus: سپاس و آفرینش (read آفرین) مر خدای کامگار و کامرانرا و آفرینندهٔ زمین و آسمان را الخ.

The names both of author and translator appear on fol. 1b, ll. 6 and 7; but there are no chronological tables. The history of the creation begins on fol. 2b. The copy goes down to the death of Ma'mûn only, A. H. 218 (A. D. 833).

No date.

No. 2527, ff. 452, ll. 25 on ff. 1–333, ll. 26 on ff. 334–452; Nasta'lîḳ by two different hands, the second, resembling Shikasta, on ff. 334–452; all the Arabic quotations in Naskhî; illuminated frontispiece; size, 15½ in. by 10½ in.

7

The same.

This copy agrees upon the whole with the immediately preceding one, beginning: سپاس و ستایش مر خدای کامگار و کامرانرا و آفرینندهٔ زمین و سمان الخ (read آسمان or زمان).

Author's and translator's names on fol. 1b, ll. 6 and 7. No chronological tables. The story of the creation begins on fol. 4a. This copy breaks off in the story of Bâbak (who first appeared A. H. 201 = A. D. 816); the rest is wanting. One of the missing leaves is represented by fol. 2, which has been by mistake inserted between ff. 1 and 3, the text of fol. 3 following immediately that of fol. 1. Small injuries throughout. Some English and French accounts of Ṭabarî's work on the fly-leaves. Among various entries on fol. 1a there is one from A. H. 1035 (A. D. 1625, 1626). Presented by Capt. J. Salmond, July 8, 1814.

No. 3310, olim 15. J. 8, ff. 672, ll. 21; careless and not seldom very incorrect Nasta'lîḳ; illuminated frontispiece; size, 10½ in. by 6½ in.

8

The same.

Another redaction of Bal'amî's version, agreeing with Morley's *first copy*, and beginning: الحمد لله العلی الاعلی الولی مر اولی الوفی ذی الاسماء الحسنی و الصفات الخ.

Comp. H. Khalfa ii. p. 136, and Bodleian Cat., No. 5. Ṭabarî's name occurs in the preface, prince Manṣûr's too, but not the translator's. It goes down to Almu'taṣim's death in A. H. 227 (on fol. 703a), and is concluded by the same abridged continuation as most of the preceding copies.

Good old but undated copy. After fol. 651 a lacuna, as it seems.

No. 3315, olim 15. J. 9, ff. 725, ll. 21; Naskhî, the last twenty-four leaves supplied by another hand; injured in many places; size, 9⅝ in. by 6¼ in.

9

The same.

Another, tolerably old, but undated copy of Ṭabarî's chronicle, completely agreeing with Morley's *second copy* and Fraser 131 in the Bodleian Library (Bodleian Cat., p. 5, No. 9). Like those two it consists of two portions, the first, on ff. 1b–309a (نصف اوّل), comprising the whole historia-anteislamica (including Muḥammad's birth, etc., on fol. 268a sq.), the second (on ff. 310b–718b) beginning with Muḥammad's genealogy and life and going down to the Khalîf Almustaẓhir-billâh. The names of the author, Ṭabarî, and of the Persian translator, Bal'amî, appear on fol. 1b, ll. 8–10, and in the subscription at the end on fol. 718a, l. 4 ab infra sq.

Beginning of the first portion, on fol. 1b: سپاس و آفرین مر خدای جهانیان و آفرینندهٔ زمین و زمان الخ.

Beginning of the second portion, on fol. 310b: الحمد لله ..... فصل در ذکر آغاز اخبار پیغامبر ما صلّی الله علیه و سلّم و یاران و (read او) رضی الله عنهم الخ.

On fol. 1a various entries from A. H. 1192 (A. D. 1778). Lacunas after ff. 15 and 21.

No. 1938, ff. 718, ll. 21; small but distinct Nasta'lîḳ; small and very effaced frontispiece on fol. 1b; worm-eaten; the first five and some of the last leaves considerably damaged; size, 10⅝ in. by 5¾ in.

10

The same.

This redaction is different again—it begins with a full index in four columns, on ff. 1b–3b (فهرست تأریخ طبری که بفارسی وزیر الخ). The work itself opens on fol. 4b in this manner: آفرینندهٔ زمین و آسمان را و آنچه بدو اندرست و پیدا کنندهٔ شب و روز را سپاس داریم برآن نیکوئیها که بندگان خویش را مخصوص فرمود الخ.

A few lines of a preface follow in which the names of the author, the translator, and the Sâmânide prince are quoted, and immediately on the same page the history itself, which is styled here تأریخ نامهٔ بزرگ, begins with the آغاز سخن. It is divided into *two* portions, the *first* of which, on ff. 4b–180a, contains the pre-Muḥammadan history. The *second* begins on fol. 181b with Muḥammad's birth: خبر ولادت پیغامبر ما محمّد مصطفی ..... قال النّبی صلّی الله علیه و سلّم وُلِدْتُ فی زمن الملك العادل انوشروان الخ, and goes down, as in most copies, to Almustaẓhir-billâh.

Fol. 1b is greatly damaged, especially the heading. Slight injuries throughout. The last leaf is partly torn out. Copied for the library of Nawwâbkhân Amînkhân bin 'Azîzkhân, A. H. 1013 (A. D. 1604, 1605).

No. 747, ff. 467, ll. 27; Naskhî; size, 12 in. by 7⅞ in.

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11

A defective copy of the same.

Three leaves are missing in the beginning; the copy opens abruptly thus (on fol. 8a): از آدم تا نوح واز ..... نوح تا ابراهیم واز ابراهیم الخ, corresponding to No. 2669 (2 in this Cat.), fol. 3b, last line.

Account of the creation on fol. 8b. The copy goes down to the reign of the Khalif Alḳâhir (A.H. 320–322 = A.D. 932–934). The proper order of ff. 1–9 is: 8, 7–2 (turned upside down), 1, 9; of ff. 195–202: 195, 200, 201, 198, 196, 197, 202; of ff. 610–613: 610, 613, 612, 611. In a few other places besides these the catchword does not agree with the beginning of the next page. Many corrections in the beginning. Worm-eaten throughout.

No. 2870, ff. 613, ll. 21; Nasta'lîḳ; size, 11½ in. by 7½ in.

12

A still more defective copy of the same.

This copy begins abruptly in the middle of the chronological tables, agreeing with No. 2669, fol. 2b middle, and breaks off towards the end of Bâbak's story; the last words on fol. 710b agree with No. 2669, fol. 351a, l. 4 ab infra. The account of the world's creation begins on fol. 17a, Muḥammad's life on fol. 331a. The proper order of the leaves is this: 1–678, 711–732, 757–762, 679–685, 733–756, 686–710.

No. 1888, ff. 762, ll. 21; clear and distinct Nasta'lîḳ; size, 12½ in. by 7⅛ in.

13

A large fragment of the same.

This copy contains only the second half of the work, from Muḥammad to the reign of Almustaẓhir-billâh, beginning abruptly thus: ... و حربهای او بسیاراست و اندر خلافت عمر گفته شد و تا بدان وقت الخ, corresponding to No. 738 (3 in this Cat.), fol. 178a, l. 11. The first heading which occurs here, in l. 4, is: آغاز پیغامبر ما محمّد مصطفی صلوات اللّه و سلامه علیه و الخلفاء و السلاطین و الملوك, agreeing with No. 738, fol. 178a, l. 14. The redaction of this as well as of the other two defective copies is the same as in Nos. 2669, 738, etc.

No date.

No. 340, ff. 396, ll. 25; distinct Nasta'lîḳ; size, 11⅝ in. by 6⅛ in.

14

Ṭabaḳât-i-Nâṣiri (طبقات ناصری).

General history of the world, from the oldest times to A.H. 658 (A.D. 1259, 1260), beginning: الحمد للّه الاوّل الذی لا ابتداء لوجوده الآخر الذی لا انتهاء لجوده الخ.

The author's name is partly destroyed by worms; the remaining portion runs here thus: Abû 'Amr (عمرو, instead of the usual 'Umar) .... ân ('Uthmân) bin .... (Sirâj-aldîn) alminhâj aljûzjâni; comp. Bodleian Cat., No. 16; Rieu i. p. 72; W. Morley, p. 21 sq.; J. Aumer, p. 67; Elliot, History of India, ii. p. 259 sq., etc. The work was completed A.H. 658, see fol. 338a, ll. 11 and 12. The twenty-three ṭabaḳât are found here as follows:

I. The prophets, on fol. 3a.

II is not marked here; the first four Khalifs and the Imâms follow without interruption at the close of Muḥammad's life, on fol. 42b.

III. Here consequently styled الطبقة الثانية: the Banû Umayyah, on fol. 53a.

IV. Correctly styled الطبقة الرابع (number III is therefore left out altogether): the Banû 'Abbâs, on fol. 58b.

V. Not numbered as ṭabaḳah, but simply styled ذكر: the kings of Persia down to Yazdajird III, subdivided into five ṭabaḳât, on fol. 75a.

VI. The Tubba's and kings of Yaman, on fol. 100b.

VII. The Ṭâhirides, on fol. 110a.

VIII. The Ṣaffârides, on fol. 113b.

IX. The Sâmânides, on fol. 116a.

X. The Bûyides or Dailamis, on fol. 127a.

XI. The Ghaznawides, on fol. 130b.

XII. The Saljûḳs, on fol. 141b.

XIII. The Sanjariyyah kings, on fol. 156a.

XIV. The kings of Nimrûz and Sijistân, on fol. 160a.

XV. The Kurdish kings, on fol. 167a.

XVI. The Khwârizmshâhs, on fol. 174a.

XVII. The Shansabânîs and kings of Ghûr, on fol. 187b.

XVIII. The Shansabâniyyah kings of Ṭukhâristân, on fol. 225b.

XIX. The Shansabâniyyah Sulṭâns of Ghazna, on fol. 230b.

XX. The Mu'izzî Sulṭâns of Hindûstân, on fol. 243a.

XXI. The Shamsiyyah Sulṭâns of Hindûstân, on fol. 257a.

XXII. The Mulûk-alshamsiyyah, or the vassals and eminent men who served under the Shamsiyyah kings, on fol. 289a.

XXIII. On the inroads of the infidels, C'ingizkhân and his descendants, on fol. 337b.

Dated at Sûrat the 8th of Sha'bân, A.H. 1113 (A.D. 1702, Jan. 8), by Ḥâjî Muḥammad Sharif ibn Mullâ Muḥammad Sharif ibn Mullâ Muḥammad Ṭâhir Ḥiṣârî. The middle part of the MS. contains a great number of pencil-notes in English and emendations to the Persian text. The first pages greatly injured. The main portions of the work, viz. ṭabaḳas XI, XVII–XXIII, have been edited by Capt. W. Nassau Lees, Calcutta, 1864 (Bibliotheca Indica, Series III). English translation by Major H. G. Raverty (in the same Bibliotheca Indica), London, 1873–1881.

No. 2553, ff. 402, ll. 19; Nasta'lîḳ; size, 9¾ in. by 5 in.

15

Another slightly defective copy of the same.

The beginning is missing. The author is called Abû 'Umar 'Uthmân bin Muḥammad bin Sirâj (in the text stood originally al-Minhâj, but this is struck out) aljûzjâni. His usual name, Minhâj bin Sirâj, is quoted here at the end.

The date, given in the last line of the last page, viz.

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A.H. 650, is apparently a mistake for A.H. 658, comp. fol. 449a, l. 10: در تأريخ سنهٔ ثمان و خمسين و ستّمائة كه اتمام آن تأريخ و طبقات است.

The upper half of the first fourteen leaves is entirely torn away; in the following pages the damage is repaired by a later hand. Ff. 341–348 and 436 are also added by later hands. An entry from Rabi'-alawwal, A.H. 1157 (A.D. 1744, April–May), on fol. 1a.

No. 1952, ff. 450, ll. 19; Nasta'lîḳ; size, 9¼ in. by 5¼ in.

16

Niẓâm-altawârikh (نظام التواريخ).

An abridgment of general history from the beginning to A.H. 674 (see the date of the preface, viz. 21st of Muḥarram, 674 = A.D. 1275, July 17, on fol. 2b, last line but two), by the Ḳâḍî-alḳuḍât Nâṣir-almillah wa-aldîn Abû Sa'îd 'Abdallâh bin almaulâ ḳâḍi-alḳuḍât Abi-alḳâsim 'Umar bin al-Imâm al'allâmah Fakhr-alḥaḳḳ wa-aldîn Muḥammad bin 'Alî al-Baiḍâwi, the famous commentator of the Ḳurân (see fol. 2a, l. 8 sq.), and entitled نظام التواريخ (see fol. 2b, ll. 6 and 7). For further details we refer to the Bodleian Cat., Nos. 18–22; Rieu ii. p. 823; Notices et Extraits iv. pp. 672–699; G. Flügel ii. p. 60; Cat. Codd. Or. Lugd. Batav. iii. p. 1; Ḥ. Khalfa vi. p. 354; Elliot, History of India, ii. p. 252 sq., etc.

Beginning: حمد بى نهايت وشكر بى غايت مبدعى را كه بيك امر كن عالم ارواح و اشباح را پديد كرد الخ.

The work is divided into four ḳisms. Index on fol. 3a.

Ḳism I on fol. 3b: God's prophets and elects, from Âdam to Noah.

Ḳism II on fol. 6a: Old Persian kings, in four ṭabaḳât (Pîshdâdians, Kayânians, Ashkânians, and Sâsânians). This ḳism breaks off in the fourth ṭabaḳah with Nûshirwân bin Ḳubâd, on fol. 24b, in consequence of a large lacuna after fol. 24, which comprises not only the remainder of this ḳism, but also the greater portion of the first ṭabaḳah of

Ḳism III (History of Muḥammad, the first four Khalifs, the Umayyades, and the 'Abbâsides, in three ṭabaḳât); it opens here on fol. 25a with the end of 'Alî's reign.

Ḳism IV on fol. 36b: Minor dynasties (read قسم چهارم instead of طبقهٔ چهارم), in nine ṭâ'ifas, viz. 1. Ṣaffârides, on fol. 37a; 2. Sâmânides, on fol. 38a; 3. Ghaznawides, on fol. 39b; 4. Dailamis, on fol. 42b; 5. Saljûḳs, on fol. 47b; 6. Ismâ'îlis or kings of Ḳuhistân, on fol. 52b; 7. Salghârides, on fol. 54b; 8. Khwârizmshâhs, on fol. 60a; 9. Moghuls, on fol. 62b.

No date. On fol. 1a there are seals of former owners, with the dates A.H. 1051 (A.D. 1641, 1642), 1122 (A.D. 1710, 1711), and 1182 (A.D. 1768, 1769).

No. 1346, ff. 63, ll. 17; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 7⅝ in. by 4½ in.

17

Jâmi'-altawârîkh (جامع التواريخ).

The *first* volume of the general history of Rashîd-aldîn Faḍl-allâh bin 'Imâd-aldaulah Abû-alkhair bin Muwaffiḳ-aldaulah 'Alî, usually called Rashîd Ṭabîb, who was born at Hamadân, A.H. 645 (A.D. 1247), and executed A.H. 718 (A.D. 1318). The common title of the work is Jâmi'-altawârîkh, but it is also styled Ta'rîkh-i-Mubârakghâzâni (see fol. 4b, l. 11), in honour of Sulṭân Maḥmûd Ghâzânkhân, at whose command the author began this work and finished it in Uljâîtû's reign, A.H. 710 (A.D. 1310, 1311). The history is brought down to A.H. 703 (A.D. 1303, 1304); comp. Bodleian Cat., No. 23; W. Morley, p. 1 sq.; Rieu i. p. 74 sq.; G. Flügel ii. pp. 179–181; Elliot, Bibliogr. Index, pp. 1–47, and History of India, i. p. 42, and iii. p. 1 sq.; J. Aumer, p. 69; Journal of the Royal Asiatic Society, vi. pp. 11–41, and vii. pp. 267–272.

This *first* volume, a large portion of which has been published in text and French translation by Etienne Quatremère in his 'Histoire des Mongols de la Perse,' Paris, 1836, contains in *two books* the origin and history of the Turkish tribes and the history of Cingizkhân, his ancestors and descendants, to the end of Ghâzânkhân's reign. The preface begins here thus: حمد و ثناء فراوان وشكر و سپاس بى پايان مر آفريدگار بيچون و مبدع صنائع كن فيكون را جلّ جلاله الخ.

First book, on the Turkish tribes, on fol. 6a (باب اوّل از مجلّد اوّل از كتاب جامع التواريخ در بيان حكايات ظهور اقوام اتراك و كيفيّت انشعاب ايشان بقبائل مختلفه و شرح حال آبا واجداد هر قوم بر سبيل كلّى), subdivided into a dibâća and four chapters.

Second book, on the history of Cingîzkhân, etc. (باب دوم از مجلّد اوّل از كتاب جامع التواريخ در بيان داستانهاى اقوام مغول و اتراك و غيرهم), subdivided into two fasls: 1. Cingizkhân's predecessors and ancestors, on fol. 56a; 2. History of Cingîzkhân, on fol. 73a (heading is omitted). This book is interspersed with detailed accounts of contemporary dynasties in Îrân, Rûm, Syria, Egypt, Khwârizm, Khurâsân, 'Irâḳ, Ghazna, Transoxania, etc.; comp. ff. 85a, 100b, and 140a.

On fol. 157a begins the history of Cingizkhân's sons and successors, viz. Uktâikhân on fol. 157a, Jûjikhân on fol. 177a, Caghatâikhân on fol. 188b, Tûlûikhân on fol. 194a, Kuyûkkhân on fol. 198a, Munggákhân on fol. 203a, Kûbilâikhân on fol. 215a, Timûrkhân on fol. 238a, Hûlâgûkhân on fol. 242b, Abâkâkhân on fol. 265a, Sulṭân Aḥmad, i.e. Tâkûdâr bin Hûlâgûkhân, on fol. 283a, Arghûnkhân on fol. 289b, Kaikhâtûkhân on fol. 298b, Ghâzânkhân on fol. 302a. The history of each of these sovereigns is divided into three ḳisms; the *third* ḳism of Ghâzânkhân's history consists of the forty حكايات on the virtues and prominent qualities of that monarch, which are quoted by Rieu and Aumer, loc. cit., and begins on fol. 336a. An abridgment of this ḳism is found in Capt. W. Kirkpatrick's 'Institutes of

Ghazan Khan' (New Asiatic Miscellany, pp. 171–226). The same W. Kirkpatrick presented this copy to the library, May 30, 1804.

No date. Many small blanks. On the fly-leaves indices, written in English.

No. 1784, ff. 394, ll. 21; clear and distinct Nasta'lîḳ; size, $11\frac{5}{8}$ in. by 7 in.

18

Ta'rîkh-i-Banâkitî (تأريخ بناكتى).

General history, abridged from the Jâmi'-altawârîkh of Rashîd-aldîn, by Abû Sulaimân Dâ'ûd bin Abi-alfadl Muḥammad albanâkitî, with the surname of Fakhr, completed the 25th of Shawwal, A. H. 717 (A. D. 1317, Dec. 31), and dedicated to Sulṭân Abû Sa'îd bin Sulṭân Muḥammad Uljâitûkhân bin Arghûnkhân bin Abâḳâkhân bin Hûlâgûkhân bin Tûlûikhân bin Cingizkhân (see ff. 1b, ll. 4 and 5, and 2a, ll. 9–12). Its full title is given here as: روضة لاولى الالباب فى معرفة التواريخ و الانساب; see fol. 2a, ll. 13 and 14. It is divided into nine ḳisms (an index of which is given on ff. 2a–3a):

First ḳism: History of the prophets from Âdam to Abraham, on fol. 3a.

Second ḳism: Ancient history of Persia from Gayûmarth to Yazdajird III, on fol. 13b.

Third ḳism: History of the Arabs from Muḥammad to Almusta'ṣim-billâh, the last 'Abbâside Khalîf, on fol. 37b.

Fourth ḳism: History of the dynasties of Îrân, contemporary with the 'Abbâside Khalîfs, on fol. 116b.

Fifth ḳism: History of the Jews from Moses to Zedekiah, on fol. 232a.

Sixth ḳism: History of the Christians and Europeans from Christ to the author's time, on fol. 150a.

Seventh ḳism: History of the Hindûs to Sulṭân 'Alâ-aldîn Muḥammad Shâh Khiljî, on fol. 170b.

Eighth ḳism: History of the Chinese, on fol. 182a.

Ninth ḳism: History of the Moghuls from Cingiz-khân to Abû Sa'îd, on fol. 193a.

For further details see Bodleian Cat., Nos. 24 and 25; W. Morley, pp. 25–28; Rieu i. p. 79 sq.; G. Flügel ii. p. 61; Elliot, Bibliographical Index, p. 70 sq., and History of India, iii. p. 55 sq., etc. The eighth ḳism was edited with a Latin translation by Andreas Müller, Berlin, 1677; 2nd ed., Jena, 1689.

Beginning: الحمد للّٰه حقّ حمده و الصلوة على خير خلقه محمّد و آله اجمعين اما بعد چون حقّ جلّ وعلا توفيق رفيق اين ضعيف گردانيد الخ.

English marginal annotations throughout. No date.

No. 215, ff. 252, ll. 21; close Nasta'lîḳ; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

19

Ta'rîkh-i-Guzîda (تأريخ گزيدة).

General history, by Ḥamd-allâh bin Abî Bakr bin Aḥmad bin Naṣr Mustaufî of Ḳazwîn, completed A. H. 730 (A. D. 1329, 1330), and dedicated to the wazîr Ghiyâth-aldîn Muḥammad, the son of Rashîd-aldîn; comp. Bodleian Cat., Nos. 26–30; Rieu i. p. 80 sq.; J. Aumer, p. 68; Rosen, Persian MSS., p. 52; Elliot, History of India, iii. p. 60; Ḥ. Khalfa v. p. 177.

Contents:

Preface, on fol. 1b, beginning: سپاس و ستايش پادشاهى را كه ملك او بى زوالست و مملكت او بى انتقال الخ.

Fâtiḥah or introduction, on the creation, on fol. 7a.

Bâb I, on the patriarchs and Greek philosophers, on fol. 8a (in two faṣls).

Bâb II, on the ancient kings of Persia, on fol. 32a (in four faṣls).

Bâb III, on Muḥammad, the Imâms, and prophets, on fol. 50a (in six faṣls).

Bâb IV, on the minor Muḥammadan dynasties, on fol. 132a (in twelve faṣls).

Bâb V, on saints and other famous wise men, on fol. 215b (in six faṣls).

Bâb VI, account of Ḳazwîn and its celebrated men, on fol. 242b (in eight faṣls).

Khâtimah or genealogical tables, on fol. 262b.

Between the eleventh and twelfth faṣls of Bâb IV nearly six pages are left blank; the first nineteen leaves besides are damaged by a hole which runs through all the pages.

This copy is dated 28th of Dhû-alḳa'dah, A. H. 1043 (A. D. 1634, May 26), by Muḥammad Hâshim bin Mîr Muḥammad Ṣâliḥ alkhwâfî.

No. 649, ff. 263, ll. 18; clear and distinct Nasta'lîḳ; size, $8\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

20

Another copy of the same.

Fâtiḥah on fol. 6b, *Bâb I* on fol. 7b, *II* on fol. 31a, *III* on fol. 48b, *IV* on fol. 136b, *V* on fol. 217b, *VI* on fol. 241b. The *khâtimah* is entirely missing in this copy.

No date.

No. 180, ff. 262, ll. 20; Nasta'lîḳ; illuminated frontispiece; size, $11\frac{5}{8}$ in. by $6\frac{1}{2}$ in.

21

Majma'-alansâb (مجمع الانساب).

An abridgment of general history down to the death of Sulṭân Abû Sa'îd, A. H. 736 (A. D. 1335), by Muḥammad bin 'Alî bin Shaikh Muḥammad bin-al-Ḥasan bin Abî Bakr (see this full name on fol. 7b, ll. 9 and 10), who began the first sketch of the work in A. H. 733 (A. D. 1332, 1333), see fol. 2b, l. 3, and re-wrote the whole after his MS. had been destroyed in the pillage of the house of the wazîr Ghiyâth-aldîn Muḥammad, comp. the two dîbâcas at the beginning of this work, the second of which begins on fol. 6a. He completed it A. H. 743 (A. D. 1342, 1343). Comp. Bodleian Cat., No. 31; Rieu i. p. 83; and W. Morley, pp. 28–30.

Contents:

Mufattiḥ or introduction, containing a short outline of cosmography, anthropology, and geography, on fol. 13a.

Ḳism I: Âdam and the other prophets, on fol. 42b.

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Kism II: The various dynasties of the world, on fol. 47a.

A detailed index of this second kism, the subdivisions of which are in great confusion, see in Rieu and Morley. It concludes with the death of Abû Sa'îd, A.H. 736, after which there follows the same enumeration of the Atâbegs of Lûristân down to Nusrat-aldîn Pîr Aḥmad, as in Morley's copy.

Beginning: الحمد للّٰه الذی جعل الحمد مفتاحًا لذکره سببًا للمزید من فضله الخ.

No date.

No. 2385, ff. 127, ll. 17; Nasta'lîḳ; size, 8⅛ in. by 5¾ in.

22

A defective copy of the same.

Beginning the same as in the preceding copy.

Introduction on fol. 17a; *kism I* on fol. 55b, but only a short fragment of this part, down to Noah, is found here; *kism II* on fol. 61b, also incomplete, in consequence of a large lacuna between ff. 93 and 94; there is a sudden transition from the short review of the Persian, Arabian, Greek, etc. rulers to the history of Cingizkhân and his successors. The account of the Atâbegs of Lûristân begins on fol. 130a.

Dated the 14th of Rajab, A.H. 1127 (A.D. 1715, July 16).

No. 827, ff. 133, ll. 15–17; Nasta'lîḳ; small frontispiece; size, 8¾ in. by 5⅝ in.

23

Manâhij-alṭâlibin (مناهج الطالبين).

A general history down to Shâh Shujâ' Muẓaffarî (who reigned A.H. 760–786, A.D. 1359–1384), entitled مناهج الطالبين فی معارف الصادقين. The last date, which occurs on fol. 653a, is A.H. 777 (A.D. 1375, 1376). The author's name seems not to be mentioned anywhere. This منتخب, or abridged compendium as it is styled on fol. 3a sq., is chiefly devoted to the history of the prophets, Khalifs, and Imâms, which fills the *second* kism, or the greater portion of the whole work. It is divided into the following *three* kisms (dealing respectively with the creation, the ancient prophets, Muḥammad and the Umayyade and 'Abbâside Khalifs, and the dynasties contemporary with and posterior to the 'Abbâsides):

قسم اوّل در ابتدای آفرینش عالم و کیفیّت آن, in four bâbs: 1. در بدو فطرت و کیفیّت خلقت عالم, on fol. 4b; 2. در کیفیّت آفرینش آسمان و شمس و قمر و کواکب ثوابت و سیّارهٔ الخ, on fol. 7a; 3. در کیفیّت آفرینش زمین و طبقات آن واعداد بحار الخ, on fol. 18b; 4. در قصّهٔ جابلقا و جابلسا الخ, on fol. 28b.

قسم دوم در احوال انبیا و اولیا و خلفا و ملوك و وقائع وقضایاء ایشان, in twenty-two bâbs: 1. در کیفیّت آفرینش آدم, on fol. 31a; 2. در نبوّت واحوال ادریس, on fol. 47b; 3. در بعثت نوح, on fol. 52b; 4. در نبوّت و قضایاء هود و صالح, on fol. 61a; 5. در بعثت ابراهیم خلیل, on fol. 76a; 6. در نبوّت یعقوب و یوسف, on fol. 102a; 7. در نبوّت و صبر ایوب, on fol. 140b; 8. در نبوّت شعیب, on fol. 151b; 9. در بعثت کلیم اللّٰه موسی, on fol. 154a; 10. در نبوّت یوشع بن نون, on fol. 222a; 11. در نبوّت اشمویل, on fol. 232a; 12. در نبوّت داود, on fol. 241b; 13. در نبوّت و مملکت سلیمان, on fol. 254a; 14. در نبوّت یونس بن متّی, on fol. 282b; 15. در نبوّت الیاس و الیسع, on fol. 292b; 16. در نبوّت ارمیّا بن خلقیّا, on fol. 298b; 17. در بعثت عیسی و وعزیر بن شرخیّا, on fol. 311a; 18. حدیث زکریّا و یحیی و حکایت اصحاب الکهف محمّد, on fol. 363a; 19. در بعثت سیّد المرسلین الخ, on fol. 447a; 20. در خلافت خلفاء الراشدین, on fol. 517a; 21. در اسامیٔ خلفاء بنی امیّه و بنی مروان و بنی عبّاس, on fol. 527a; 22. در مقامات و مراتب اولیا الخ, on fol. 589a. در فوائد و امثال و حکایات متفرّقه الخ,

قسم سیوم در ذکر ملوك و سلاطین, in four bâbs: 1. در ذکر ملوك فرس, on fol. 621a (down to Yazdajird III); 2. در ذکر ملوك ختای وافرنج, on fol. 632b; 3. در تواریخ ملوك و سلاطین که از عهد خلافت آل عبّاس الی یومنا هذا پادشاهی کرده اند, on fol. 633a (in seven ṭâ'ifas, the last of which contains Cingizkhân and his successors); 4. در سلطنت و خلافت و ایّام مملکت پادشاه اسلام (ابو الفوارس شاه شجاع), on fol. 642a.

Beginning: شکر و سپاس و حمد و ثنا باختصاص پادشاهی را تقدّست اسماؤه و تعظّمت آلاؤه که مقرّبان الخ.

Dated the 12th of Dhû-alḳa'dah, A.H. 1025 (A.D. 1616, Nov. 21), at Gujarât.

No. 1660, ff. 657, ll. 17; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 12 in. by 6½ in.

24

Raudat-alṣafâ (روضة الصفا).

A complete copy of all the eight volumes of Mirkhwând's (died A.H. 903 = A.D. 1497) famous universal history, written by many different hands and at very different times. For particulars about this work, which was composed at the request of Mir 'Alishîr, we refer to Bodleian Cat., Nos. 36–69; Rieu i. p. 87 sq.; W. Morley, p. 30 sq.; J. Aumer, p. 72 sq.; Elliot, History of India, iv. p. 127 sq., etc. etc.; for Mirkhwând's (or Mirkhond's) life, to the Encyclopaedia Britannica, 9th ed., vol. xvi. p. 499.

Contents:

No. 1505, *Vol. I.* From the creation to Yazdajird III, beginning, on fol. 1b: زیب فهرست نسخهٔ مفاخر انبیاء عالی مکان الخ.

No date. Various readings and additions on the margin. The first two pages richly embellished.

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No. 1506, *Vol. II.* From Muḥammad to 'Alì, beginning, on fol. 5b: عنوان صحیفهٔ مرادات و فهرست الخ.

A full index of its contents, on ff. 1a–4b.

Modern copy, finished the first Jumâdâ-alawwal, A. H. 1189 (A. D. 1775, June 30), for Mîr Abû 'Alikhân Bahâdur, at Farrukhâbâd, by فقیر حقیر سراپا تقصیر جان عالم شیرین, who was engaged nine months in copying it, but wrote also some other works in the same time.

No. 1507, *Vol. III.* The Imâms and Khalifs to Almusta'ṣim, beginning, on fol. 1b: حمد و ثنای کهٔ مستحقان ملاء اعلی از ادای شمّهٔ الخ.

Written by the same hand as No. 1505. Notes and various readings on the margin. According to a notice at the end, this MS. was bought A. H. 1117, and collated A. H. 1118 (A. D. 1705 and 1706).

No. 1508, *Vol. IV.* Minor dynasties till Timûr, beginning, on fol. 1b: فهرست نسخهٔ سعادات ابدی الخ.

No date. A former owner of this MS. was Zain-al'âbidîn ibn Muḥammad 'Alì alḥusainì, who got it A. H. 1194 (A. D. 1780). Some leaves are misplaced, the right order of ff. 12–20 is: 12, 15, 14, 13, 18, 17, 16, 19, 20; of ff. 33–38: 33, 35, 34, 37, 36, 38; and of ff. 79–87: 79, 86, 80–85, 87.

No. 1509, *Vol. V.* Cingizkhân and successors, beginning, on fol. 1b: آرایش دیباچهٔ مناقب و مآثر سلاطین رفیع مقدار الخ.

Vol. VIII. The geographical appendix, on fol. 195b. Title: خاتمه در بیان بدائع صنائع ملك صانع وآنچه نگاشتهٔ کلك قدرت حضرت است الخ.

Beginning: بر رای ارباب خبرت واصحاب بصیرت الخ.

Both volumes are copied by the same transcriber, Muḥammad 'Azîz Wâḥidbeg, at Shâhjahânâbâd. Vol. V was finished A. H. 1203 (A. D. 1788, 1789), vol. VIII the 7th of Sha'bân, A. H. 1204 (A. D. 1790, April 22). Many water-spots.

No. 1510, *Vol. VI.* Timûr and successors to the death of Abû Sa'îd and the accession of Sulṭân Ḥusain, A. H. 873 (A. D. 1468), beginning, on fol. 1b: جواهر حمد و سپاس و لآلیٔ شکر بی قیاس الخ.

No date. The first eight leaves are badly damaged. A great number of headings are wanting.

No. 1511, *Vol. VII.* History of Sulṭân Ḥusain, beginning, on fol. 1b (rather different from the usual beginning): ای یافته از منزل مه تا ماهی ـ ذرّات جهان از کرمت آگاهی الخ.

No date. The first leaves slightly injured, and the injuries repaired by another hand. Ff. 1b, 121–123, 128, 129, and 142–165 supplied later by different hands, partly in Nasta'lîḳ, partly in Shikasta.

Nos. 1505–1511. No. 1505, ff. 242, ll. 29; clear Nasta'lîḳ; size, 13¾ in. by 7¾ in. No. 1506, ff. 410, ll. 21; Nasta'lîḳ, sometimes like Shikasta; size, 12⅝ in. by 7¼ in. No. 1507, ff. 183, ll. 29; clear Nasta'lîḳ; size, 13¼ in. by 7¾ in. No. 1508, ff. 169, ll. 31; small Nasta'lîḳ; size, 12¾ in. by 8⅛ in. No. 1509, ff. 256, ll. 25; large Nasta'lîḳ; size, 13½ in. by 7¾ in. No. 1510, ff. 314, ll. 25; Nasta'lîḳ; size, 13¼ in. by 7¾ in. No. 1511, ff. 165, ll. 21–24; large Nasta'lîḳ; size, 12¾ in. by 7¾ in. Illuminated frontispiece at the beginning of each volume, except the fourth.

25

The same.

The *first six* volumes and the *eighth* volume of the Raudat-alṣafâ; the *seventh* volume is missing here, as in the two following copies, and the geographical appendix must therefore be styled جلد هشتم instead of جلد هفتم (as it is called on fol. 632a).

Vol. I on fol. 1b, *II* on fol. 100b, *III* on fol. 241b, *IV* on fol. 318b, *V* on fol. 412b, *VI* on fol. 496b, *VIII* on fol. 632b. The copy is in a very bad state; many leaves are extremely damaged and spoiled. Fol. 209 is turned upside down.

At the end of the *fourth* volume there appears as date of transcription A. H. 976, end of Ramaḍân (A. D. 1569, middle of March); the transcriber's name is Kamâl-aldîn bin 'Alâ-aldîn. According to a statement at the end of the *third* volume, the collation of this copy with the original was completed the 24th of Rajab, A. H. 1024 (A. D. 1615, Aug. 19).

No. 3290, olim 15. J. 10, ff. 651, ll. 51; extremely small Naskhi; size 11½ in. by 6¼ in.

26

The same.

The same seven volumes (1–6 and 8), written by different hands in different sizes. The seventh volume is missing, just as in the preceding copy.

Contents:

No. 373, *Vol. I.* The first pages are very dirty and slightly injured. No date. Many later corrections by another hand.

No. 374, *Vol. II.* No date. A few corrections on the margin.

No. 375, *Vol. III.* A few additions on the margin. Copied A. H. 1007 (A. D. 1598, 1599).

No. 376, *Vol. IV.* The right order of ff. 16–49 is: 16, 41–48, 17–40, 49. No date.

No. 377, *Vol. V* on fol. 1b, *Vol. VI* on fol. 110b. Both written by the same 'Abd-allaṭîf bin Farîdûn Dâ'ûd bin Mu'în-aldîn of Shîrâz, vol. V finished the 27th of Ṣafar, A. H. 1011 (A. D. 1602, August 16), vol. VI the first of Rajab in the same year (A. D. 1602, Dec. 25). Additions on the margin.

No. 378, *Vol. VIII* (geographical appendix). Copied in the month Ṣafar, A. H. 1212 (A. D. 1797, August). Various readings on the margin. This vol. is wrongly styled the seventh vol. on fol. 1a.

Nos. 373–378. No. 373, ff. 272, ll. 25; clear Nasta'lîḳ: No. 374, ff. 356, ll. 25, seems to be written by the same hand; size of both vols. the same, 11 in. by 6½ in. No. 375, ff. 325, ll. 19; large and clear Nasta'lîḳ; size, 11 in. by 7¼ in. No. 376, ff. 269, ll. 17; Nasta'lîḳ; size, 9¼ in. by 5⅞ in. No. 377, ff. 264, ll. 33; small and close Nasta'lîḳ; size, 11¼ in. by 8⅜ in. No. 378, ff. 136, ll. 14–15; careless Nasta'lîḳ; size, 9¼ in. by 5¼ in. No ornaments anywhere.

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27

The same.

The same seven volumes (1–6 and 8):

No. 1118, *Vol. I.* Beginning: ترتیب فهرست نسخهٔ الخ.

No. 1119, *Vol. II.*

No. 1120, *Vol. III.*

No. 1121, *Vol. IV.* The right order of ff. 22–25 is: 22, 24, 23, 25; and of ff. 162–167: 162, 166, 164, 165, 163, 167. A few pages a little injured. The first two lines of the last page torn away.

No. 1122, *Vol. V.* Dated by Muḥammad the father of Sayyidkhân of Bukhârâ, the 22nd of Dhû-alka'dah, in the 41st year of (? probably) 'Âlamgîr's reign, A.H. 1108 (A.D. 1697, June 12).

No. 1123, *Vol. VI.* Slight injuries here and there.

No. 1124, *Vol. VIII* (geographical appendix). Fol. 21 must be read before fol. 20.

All seven volumes were presented by J. Wombwell, Esq., the 10th of April, 1804.

Nos. 1118–1124. No. 1118, ff. 307, ll. 20–27; No. 1119, ff. 380, ll. 27–28; both written for the greater part by the same hand in Nasta'lîḳ; ff. 6, 7, 51, 54, 67, the upper half of fol. 70 and ff. 304–307 of the *first* vol. as well as ff. 329–379 of the *second* vol., supplied later by different hands in a more careless style; size, 12⅜ in. by 7¼ in. No. 1120, ff. 296, ll. 17–19; clear Nasta'lîḳ; ff. 274–296 supplied by another hand in a larger Nasta'lîḳ; size, 9¼ in. by 5⅝ in. No. 1121, ff. 167, ll. 33; small but clear Nasta'lîḳ; size the same as in the *first* and *second* vols. No. 1122, ff. 424, ll. 21; Nasta'lîḳ; ff. 1–3 supplied later, ll. 18. No. 1123, ff. 552, ll. 19; Nasta'lîḳ; ff. 1–8 and 544–552 supplied by another hand. No. 1124, ff. 94, ll. 19; careless Nasta'lîḳ; the size of the last three volumes the same as in No. 1120. Illuminated frontispiece at the beginning of each volume.

28

The same.

An excellent copy of the first *six* volumes of the Rauḍat-alṣafâ.

No. 306, *Vol. I.* Beginning, on fol. 1b: زیب فهرست نسخهٔ مفاخر انبیاء عالی مکان وزینت الخ.

The original last page of this volume is found on fol. 1a of the following one, but supplied at the end of the first by another modern hand.

No. 307, *Vol. II.* The original last page of this volume is likewise found on fol. 1a of the following one, but also supplied by a modern hand at the end of this volume.

No. 308, *Vol. III.* This volume is dated the 4th of Dhû-alḥijjah, A.H. 972 (A.D. 1565, July 3), by Muḥammad Shams Ḥusain bin Muḥammad 'Abdallâh Fakih جهرمی.

No. 309, *Vol. IV.*

No. 310, *Vol. V.* Dated by the same Muḥammad bin Ḥusain Muḥammad bin 'Abdallâh للجهرمی the 20th of Rabî'-alâkhar, A.H. 978 (A.D. 1570, Sept. 21).

No. 311, *Vol. VI.* At the end: تمّت هذا الکتاب الخ.

Nos. 306–311, *first* vol. ff. 197, *second* vol. ff. 225, *third* vol. ff. 149, *fourth* vol. ff. 160, *fifth* vol. ff. 150, *sixth* vol. ff. 253, ll. 30–31; clear and equal Nasta'lîḳ, apparently written by the same hand; illuminated frontispiece at the beginning of each volume; size, 13⅜ in. by 8¼ in.

29

An incomplete copy of the *first* and *second* volumes of the same.

The *first* begins on fol. 1b, the *second* on fol. 291b. The latter goes down to the ذکر غزوهٔ حنین (shortly after the conquest of Makkah), and breaks off with the first two words of this chapter, corresponding to No. 307 (28 in this Cat.), fol. 120a, l. 18.

The *first* volume was finished the 12th of Dhû-alḥijjah, A.H. 1030 (A.D. 1621, Oct. 28).

Bought at Allahâbâd for 150 rupees by *Alii Doue*, the 10th of June, 1765. A later owner of this copy was Mr. Richard Johnson.

No. 554, ff. 483, ll. 23; excellent Nasta'lîḳ; illuminated frontispiece at the beginning of the first as well as of the second book; size, 15⅝ in. by 9¼ in.

30

Another copy of the *first* volume.

Beginning as usual. A full index on the fly-leaves. Copied A.H. 1002 (A.D. 1593, 1594), by Ḍiyâ-aldîn Muḥammad bin Ḥâjî Mîr Ibrâhîm alḥusainî allaskanî (اللسکنی). Haileybury MS.

No. 3411, olim 16. J. 8, ff. 314, ll. 20–21; distinct Nasta'lîḳ; size, 12⅛ in. by 7⅛ in.

31

The same *first* volume.

Beginning: بسم اللّٰه الرحمٰن الرحیم و به نستعین و اعن یا کریم زیب فهرست نسخهٔ مفاخر الخ.

Most pages of this copy are badly injured in the first, second, and sometimes also in the third line.

Dated the 13th of Shawwâl, A.H. 1087 (A.D. 1676, Dec. 19).

No. 1110, ff. 435, ll. 17; unequal Nasta'lîḳ by different hands; size, 11⅛ in. by 6¾ in.

32

The same *first* volume.

Well written; the first eleven and the last three pages supplied by other hands. Colophon: تمام شد دفتر اوّل از تواریخ جلد اوّل روضة الصفا تمام شد در ماه جمادی الاوّل سنهٔ الیه (?).

The last page a little injured.

No. 1111, ff. 481, ll. 17–21; unequal Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

33

An incomplete copy of the *first* volume.

There is wanting, both at the beginning and end, about one page; it begins with the words: را بکمال استغنا, agreeing with the preceding copy, fol. 1b, last line but two, and breaks off with the words: متعارف یقینیه فرماید, corresponding to the same copy, fol. 480b, last line but two. Ff. 11–18 are misplaced, the right order is: 11, 14, 12, 13, 16, 17, 15, 18. Some pages are worm-eaten. A few additions on the margin.

No. 1109, ff. 542, ll. 21; Nasta'lîḳ; size, 10⅝ in. by 5½ in.

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34

Another incomplete copy of the *first* volume.

Many headings omitted. The copy breaks off in the middle of the reign of Ḍaḥḥâk with these words: . . . بیرون برد و بگرفت ضحّاك تخت, agreeing with No. 306 (28 in this Cat.), fol. 125b, l. 3.

No. 1112, ff. 480, ll. 14; large and clear Nasta'lîḳ, written on paper of different colours; size, 11 in. by 6½ in.

35

A very defective copy of the *first* volume.

Nearly half of the whole first volume is missing in this copy, owing to a very large lacuna after fol. 68, comprising about 142 leaves of No. 3411 (30 in this Cat.), from fol. 92b, l. 5 down to fol. 234b, l. 6. The text begins in the first vignette on fol. 1b, thus تعلیل فهرست نسخهٔ سعادات ابدی و دیباچهٔ مجموعهٔ کرامات سرمدی, is continued in the second vignette on fol. 2a, and having been interrupted by an illuminated frontispiece on fol. 2b, bearing the title جلد اوّل روضة الصفا, goes on فهرمان ارادت الخ, agreeing with No. 3411, fol. 1b, l. 7 sq. No date.

No. 3272, olim 16. J. 1, ff. 135, ll. 25; clear and distinct Nasta'lîḳ; two splendidly gilded vignettes on ff. 1b and 2a, an illuminated frontispiece on fol. 2b; a little worm-eaten and slightly injured here and there; size, 11⅝ in. by 7⅝ in.

36

Another copy of the *second* volume.

Beginning as usual. Dated the middle of Muḥarram, A. H. 1031 (A. D. 1621, beginning of December), at Kurrah, by Manṣûr ibn Shaikh Ilahdâd. Collated. Haileybury MS.

No. 3412, olim 16. J. 9, ff. 508, ll. 23; Nasta'lîḳ; fol. 351 supplied by another hand; size, 11⅝ in. by 7⅛ in.

37

The same *second* volume.

This copy was finished the last of Rabî'-althânî, A. H. 1050 (A. D. 1640, Aug. 18). It belonged formerly to Mr. Richard Johnson. The first six leaves are misplaced, the right order is 1, 2, 5, 4, 3, 6.

No. 556, ff. 306, ll. 25; clear and large Nasta'lîḳ; illuminated frontispiece; occasionally various readings and additions on the margin; size, 14⅝ in. by 9½ in.

38

The same *second* volume.

Beginning: عنوان ابن صحیفهٔ مرادات و فهرست مجموعهٔ سعادات الخ.

This copy was finished in the month Ṣafar, A. H. 1075 (A. D. 1664, August–September).

No. 1785, ff. 787, ll. 19; very large Nasta'lîḳ; some parts at the end seem to be supplied by other hands; illuminated frontispiece on fol. 1a; size, 11½ in. by 7½ in.

39

The same *second* volume.

Various readings and additions on the margin. No date. Beginning as usual.

No. 1107, ff. 302, ll. 29; clear Nasta'lîḳ; ff. 206–214 supplied by another hand in smaller Nasta'lîḳ, ll. 28–30; illuminated frontispiece; size, 13⅝ in. by 8 in.

40

The same *second* volume.

No date. The order of ff. 275–279 is: 275, 278, 276, 277, 279.

No. 3273, olim 16. J. 2, ff. 302, ll. 25; small but clear Nasta'lîḳ; illuminated frontispiece; size, 12 in. by 7 in.

41

An incomplete copy of the same *second* volume.

Beginning: عنوان صحیفهٔ مرادات الخ.

It breaks off on fol. 499b in the middle of 'Alî's khilâfat; last words: روی بمصر نهاد چون بآن سرزمین رسید بتقریری خوش . . . . , corresponding to the preceding copy, fol. 260b, lin. penult.

A lacuna on ff. 471a and b. No date.

No. 2412, ff. 180–499, ll. 22–23; written for the greater part in Nasḳhî; size, 12⅝ in. by 8⅛ in.

42

Another copy of the *second* and *third* volumes.

Second vol. on fol. 1b, *third* vol. on fol. 261b. Written by at least three different hands, and dated the 20th of Muḥarram, A. H. 987 (A. D. 1579, March 19). A second handwriting appears on ff. 97a–116a, a third (perhaps a fourth already) on ff. 222–364.

No. 555, ff. 364, ll. 21–29 on the first 221 leaves, ll. 31 on the rest; clear but very unequal Nasta'lîḳ by several hands; illuminated frontispiece at the beginning of each vol.; Eastern binding; size, 14⅝ in. by 9¾ in.

43

Another copy of the *third* volume.

Beginning: حمد و ثنای کهٔ مستحقان الخ. Dated by 'Alî bin 'Abdallâh Alḥusainî, the 16th of Dhû-alḳa'dah, A. H. 1015 (A. D. 1607, March 15).

No. 3274, olim 16. J. 3, ff. 224, ll. 19; distinct Nasta'lîḳ; size, 11¾ in. by 6⅝ in.

44

The same *third* volume.

Slightly injured throughout. Dated the 17th of Rajab, A. H. 1065 (A. D. 1655, May 23).

No. 987, ff. 248, ll. 20–21; Nasta'lîḳ; plain frontispiece; size, 9⅝ in. by 5¾ in.

45

The same *third* volume.

Excellent copy, finished the 27th of Jumâdâ-alawwal,

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A.H. 1081 (A.D. 1670, Oct. 12), by Muḥammad Sharîf ibn Mirzâ Ḥusain of Iṣfahân at Jahânpûr.

No. 1680, ff. 609, ll. 15; very large and distinct Nasta'lîḳ; size, 11 in. by 6½ in.

46

The same *third* volume.

This copy was finished the 27th of Sha'bân, A.H. 1151 (A.D. 1738, Dec. 10).

No. 1143, ff. 384, ll. 15; Nasta'lîḳ; size, 10⅝ in. by 5¾ in.

47

The same *third* volume.

No date. Copied by Naṣîr-aldaulah.

No. 2597, ff. 264, ll. 19; very irregular and careless Nasta'lîḳ; size, 12⅜ in. by 8¼ in.

48

Another copy of the *fourth* volume.

This excellent copy is dated the 8th of Muḥarram, A.H. 996 (A.D. 1587, December 9), by Ghulâm-i-Shâh-i-Wilâyat Kamâl ibn Ghiyâth. Beginning: فهرست نسخهٔ سعادات الخ. The copy was formerly in Jonathan Duncan's library, from which G. C. Haught .... (the name is partly erased) got it in 1818. It was received into the India Office Library March 29, 1878.

No. 3190, ff. 178, ll. 29; Naskhî; illuminated frontispiece; size, 12¼ in. by 8 in.

49

The same *fourth* volume.

Good copy, dated the end of Rajab, A.H. 1073 (A.D. 1663, March 10), by Hâjî Muḥammad bin Nûr-aldîn Muḥammad Dasht-bayâḍî.

No. 3275, olim 16. J. 4, ff. 230, ll. 25; clear and distinct Nasta'lîḳ; size, 11⅜ in. by 7⅛ in.

50

The same *fourth* volume.

This very fair copy was completed in Ramaḍân, A.H. 1081 (A.D. 1671, January–February), by Muḥammad Ṣâdiḳ; the latter half of the copy, particularly towards the end, slightly injured by worms. It was received into the India Office Library March 29, 1878.

No. 3192, ff. 318, ll. 21; Nasta'lîḳ; size, 10⅝ in. by 6¼ in.

51

The same *fourth* volume.

No date. Good old copy.

No. 988, ff. 207, ll. 27; small but clear Nasta'lîḳ; illuminated frontispiece; ff. 1b and 4b ornamented; splendid Eastern binding; size, 10¾ in. by 6¾ in.

52

The same *fourth* volume.

Good and correct copy, but a little worm-eaten and slightly injured. No date.

No. 1676, ff. 389, ll. 17; excellent Nasta'lîḳ; size, 10½ in. by 6¾ in.

53

The same *fourth* volume.

No date. Slightly damaged by worms here and there.

No. 3414, olim 16. J. 11, ff. 199, ll. 27–29; small but clear Nasta'lîḳ; size, 11¾ in. by 6⅛ in.

54

An incomplete copy of the same *fourth* volume.

This copy, defective at the beginning, opens abruptly thus: ابو علی بامرا واعیان حضرت سایه الخ, corresponding to fol. 22a, l. 8 in the preceding copy. It is styled by mistake on the fly-leaf as well as in the colophon: جلد سیوم instead of چهارم. No date. Copied by Muḥammad Ibrâhîm at Multân.

No. 3413, olim 16. J. 10, ff. 369, ll. 19; large and distinct Nasta'lîḳ; size, 11½ in. by 6⅜ in.

55

Another copy of the *fifth*, *sixth*, and *seventh* volumes.

Excellent and correct copy, not dated.

Fifth vol. on fol. 1b, *sixth* vol. on fol. 126b, *seventh* vol. on fol. 273b. Beginning of the *seventh* vol. in this copy: ذکر مجملی از اوصاف واحوال خاقان منصور مظفّر لواء نصر السلطنة الخلافة ابو الغازی سلطان حسین میرزا مشّاط ابکار سخن و پیرایندهٔ عذار حکایات نو و کهن جواهر مآثر خاقان الخ.

No. 553, ff. 327, ll. 41–43; Nasta'lîḳ; size, 16¼ in. by 9⅛ in.

56

Another copy of the *fifth* and *sixth* volumes.

Fifth vol. on ff. 1b–251b, dated the 10th of Shawwâl, A.H. 1063 (A.D. 1653, Sept. 3), by 'Abd-alasûl bin 'Abd-alraḥîm bin 'Abdallâh bin Mullâ Sayyidî.

Sixth vol. on ff. 252b–581a, dated by the same the 15th of Muḥarram, A.H. 1065 (A.D. 1654, Nov. 25).

A little worm-eaten and slightly injured throughout.

No. 1108, ff. 581, ll. 22; very careless Nasta'lîḳ; size, 12⅜ in. by 6⅜ in.

57

Another copy of the *fifth* volume.

Beginning: آرایش دیباچهٔ مآثر الخ. Ff. 309–311 a little injured. Dated the 24th of Jumâdâ-althânî, A.H. 1097 (A.D. 1686, May 18), by Muḥammad Badî' bin Muḥammad Kâẓim of Iṣfahân. Collated throughout.

No. 3276, olim 16. J. 5, ff. 313, ll. 21; clear and distinct Nasta'lîḳ; illuminated frontispiece; the first two pages richly adorned; size, 11 in. by 6⅛ in.

58

The same *fifth* volume.

Some pages, especially at the end, badly injured.

After fol. 31 must be read fol. 74. No date.

No. 1007, ff. 249, ll. 21; Nasta'lîḳ; many injuries mended and supplied by a later hand; size, 10½ in. by 6¼ in.

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59

The same *fifth* volume.

In this copy there are wanting a few lines at the end; it breaks off with the words: مگر امیر عادل مؤیّد, agreeing with the last page, l. 13, in No. 310 (28 in this Cat.). Well-written MS.

No. 1042, ff. 385, ll. 23; clear and distinct Nasta'lîḳ; no ornaments; size, 9⅝ in. by 5¾ in.

60

The same *fifth* volume.

Beginning here: آرایش دیباچهٔ مناقب و مآثر سلاطین الخ.

No date. Some pages, severely damaged, have been carefully mended.

No. 3416, olim 16. J. 12, ff. 288, ll. 22–23; Nasta'lîḳ; some pages written by other hands; illuminated frontispiece; size, 10½ in. by 5⅝ in.

61

The same *fifth* volume.

Beginning as in the preceding copy: آرایش دیباچهٔ مناقب الخ.

Ff. 111 and 112, although written in a similar hand, are different in size and paper, quite brown and torn to pieces; they are lying loosely in this copy, but fit exactly in between ff. 110 and 113. No date. Modern copy.

No. 2412, ff. 1–179, ll. 25–41; Shikasta; collated; size, 12⅝ in. by 8½ in.

62

The same.

A greatly injured copy without date, formerly belonging to A. Welland (4th Feb., 1810).

Beginning: دیباچهٔ مناقب و مآثر (torn away) .... رفیع تعداد ونمایش وروزنامچهٔ خصائص و مفاخر الخ.

The author styles himself on fol. 1b, l. 11; محمّد بن خاوندشاه (see Rieu i. pp. 87 and 93).

In many pages pieces are torn away; there are besides all headings left blank from fol. 83 to the end.

No. 129, ff. 271, ll. 20; Nasḳhî; size, 9½ in. by 6⅝ in.

63

Another copy of the *sixth* volume.

Beginning: جواهر حمد و سپاس ولآلیٔ شکر بیقیاس الخ.

The proper order of ff. 126–131 is: 126, 128, 130, 127, 129, 131. Dated the 4th of Jumâdâ-alâkhar, A. H. 1074 (A. D. 1664, Jan. 3); the transcriber and owner of this copy was Mirzâ Ḳulibeg Turkmân.

No. 3277, olim 16. J. 6, ff. 560, ll. 18–20; uneqnal Nasḳhî; size, 11⅝ in. by 6½ in.

64

The same *sixth* volume.

No date. Many slight injuries everywhere. The right order of ff. 112–134 is: 112, 120–133, 113–119, 134.

No. 989, ff. 559, ll. 19–24; written by at least three different hands in unequal Nasta'lîḳ; size, 9½ in. by 5½ in.

65

A defective copy of the *sixth* volume.

This copy is incomplete at the end, about two leaves being missing. The last words agree with No. 3277 (63 in this Cat.), fol. 559b, l. 12; besides the text of the last six pages is severely damaged and whole portions torn away. It is worm-eaten throughout, but carefully mended in most places.

No. 2854, ff. 384, ll. 22; careless Nasta'lîḳ; size, 13⅛ in. by 6⅝ in.

66

Another defective copy of the *sixth* volume.

This copy is an extraordinarily strange one; the beginning is that of 'Alî Yazdi's Ẓafarnâma: حمداً کثیراً مبارکاً لمن توتی الملک الخ, and the text of the Ẓafarnâma goes down without interruption to fol. 56b, last line but one, corresponding to No. 2597 (175 in this Cat.), fol. 65a, l. 4. In the same line begins quite suddenly, and without any separation, the text of the sixth volume of the Rauḍat-alṣafâ, opening with the chapter: ذکر فرستادن صاحب قران گردون توان علقه (علقمهٔ) تواچی و مولانا جلال الدین بجانب خوارزم و توجّه آن حضرت برعقب ایشان بعزم رزم, corresponding to No. 3277, fol. 60a, l. 10.

Ff. 52–65 are misplaced, the proper order is: 52, 57–64, 53–56, 65.

No date.

No. 985, ff. 478, ll. 20; Nasta'lîḳ; written by two different hands (the first of which is found on ff. 1–66); size, 11⅞ in. by 8 in.

67

Part of the *sixth* volume.

This copy goes down to the death of Timûr only, in A. H. 807, and the immediately following events (see fol. 233b sq.). The last words correspond to No. 3277, fol. 296b, l. 8. Bibliotheca Leydeniana.

No. 2627, ff. 236, ll. 21; small but clear Nasta'lîḳ; the first two pages illuminated; size, 9¼ in. by 6½ in.

68

A fragment of the *sixth* volume.

This fragment goes down to the end of A. H. 790, and breaks off with the words: بارگاه سلطنت زانو, corresponding to No. 377 (26 in this Cat.), fol. 140a, l. 18. There seem to be lacunas after fol. 48 and fol. 56.

No. 1115, ff. 112, ll. 17; written by different hands, partly in Nasta'lîḳ, partly in Shikasta; many pages badly injured; size, 11¼ in. by 7½ in.

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69

Another copy of the *sixth*, *seventh*, and *eighth* volumes.
No date.

Sixth vol. on fol. 1b; *seventh* vol. on fol. 264b, beginning: حمد پروردگاریست که ابو البشر را از قبضهٔ خاك آفریده الخ.

Eighth vol. or geographical appendix on fol. 360b, styled: خاتمهٔ تأریخ روضة الصفا, and beginning: در بیان بدائع و صنائع ملك صانعی و آنچه الخ.

No. 552, ff. 404, ll. 27; careless and unequal Nasta'lîḳ, written by different hands; illuminated frontispiece at the beginning of each volume; size, 16⅝ in. by 9¼ in.

70

Another copy of the *sixth* and *eighth* volumes.
The *sixth* vol. begins on fol. 1b, and is dated on fol. 300a the 2nd of Jumâdâ-althânî, A. H. 1007 (A. D. 1598, Dec. 31); the *eighth* or geographical appendix (here wrongly styled the *seventh*) begins on fol. 301b: خاتمه در بدائع صنائع و آنچه گماشته بکلك قدرت اوست الخ.
No date. The real *seventh* volume of the Rauḍat-alṣafâ is not found in this copy.

No. 1522, ff. 338, ll. 25; Nasta'lîḳ; partly collated; illuminated frontispiece at the beginning of each volume; size, 12¼ in. by 7¼ in.

71

Another copy of the *seventh* and *eighth* volumes.
Beginning of the *seventh* volume on fol. 1b: حصول سعادت دارین حمد پروردگاریست که ابو البشر را از قبضهٔ تیر خاك الخ.

Beginning of the *eighth* volume or the geographical appendix on fol. 121b: خاتمهٔ تأریخ روضة الصفا فی سیر الانبیا' در بیان بدائع و صنائع ممالك ملك صنائعی و آنچه نگاشتهٔ کلك قدوهٔ اوست الخ برای ارباب خبرت واصحاب بصیرت الخ.
No date. Richard Johnson, 1778. On fol. 121a is stated that this copy of the eighth vol. was once in the possession of Ḥâjî Muḥammad Riḍâ of Iṣfahân.

No. 3278, olim 16. J. 7, ff. 160, ll. 27; clear and distinct Nasta'lîḳ; size, 12 in. by 7 in.

72

Another copy of the *eighth* volume or the geographical appendix.
Beginning: بر رای ارباب خبرت الخ. Dated the 12th of Dhû-alḳa'dah, A. H. 1126 (A. D. 1714, Nov. 19). Slight injuries. On fol. 1a wrongly styled جلد هفتم.

No. 1125, ff. 48, ll. 24; clear Nasta'lîḳ; size, 12¼ in. by 7⅞ in.

73

The same *eighth* volume.
No date. A little worm-eaten.

No. 1908, ff. 86, ll. 15; Nasta'lîḳ; size, 9⅜ in. by 5⅝ in.

74

The same *eighth* volume.
Beginning: خاتمهٔ تأریخ روضة الصفا در بیان بدائع و صنائع ملك صانع الخ. It is incorrectly styled جلد هفتم on fol. 1a.

No. 990, ff. 33, ll. 19; careless Nasta'lîḳ, alternating with Shikasta; the last two leaves added by another hand in clear Nasta'lîḳ; size, 10½ in. by 6⅛ in.

75

The same *eighth* volume.
Another excellent copy of the geographical appendix, beginning: برای ارباب خبرت و اصحاب بصیرت پوشیده نماند که بعضی از علمای تأریخ الخ. On the fly-leaf it is styled سیر البلاد.
No date.

No. 2540, ff. 48, ll. 25; Nasta'lîḳ; size, 13¾ in. by 8 in.

76

Khulâṣat-alakhbâr (خلاصة الاخبار).
The quintessence of chronicles, an abridgement of the Rauḍat-alṣafâ, made A. H. 905 (A. D. 1499, 1500), by Ghiyâth-aldîn bin Humâm-aldîn Khwândamîr, Mîr-khwând's grandson, who was born at Harât about A. H. 880=A. D. 1475, and died A. H. 941=A. D. 1534, 1535. Comp. Bodleian Cat., Nos. 83–86; Rieu i. p. 96 sq.; W. Morley, p. 38 sq.; Ḥ. Khalfa iii. p. 163; Elliot, Bibliographical Index, p. 106 sq.; History of India, iv. p. 141 sq.; G. Flügel ii. p. 68, etc.
Contents:
Introduction about the creation, on fol. 2b.
First maḳâlah, the prophets, on fol. 3b.
Second maḳâlah, the Greek sages, on fol. 38a.
Third maḳâlah, the kings of Persia, Arabia, etc., on fol. 41a.
Fourth maḳâlah, history of Muḥammad, on fol. 69a.
Fifth maḳâlah, the first four Khalîfs and the Imâms, on fol. 90b.
Sixth maḳâlah, the Umayyade Khalîfs, on fol. 108b.
Seventh maḳâlah, the 'Abbâside Khalîfs, on fol. 126b.
Eighth maḳâlah, minor dynasties contemporary with or subsequent to the 'Abbâsides, on fol. 153b.
Ninth maḳâlah, Cîngîzkhân and the origin of his race, on fol. 212b, first line.
Tenth maḳâlah, Tîmûr and his descendants, on fol. 234a.
Conclusion about Harât and its celebrated men, on fol. 279a.
Beginning: خلاصهٔ کلمات راویان اخبار انبیاء عالیمقدار و نقاوهٔ منشآت واقفان آثار سلاطین الخ.
This copy was finished the 14th of Jumâdâ-althânî, A. H. 970 (A. D. 1563, Feb. 8). Ff. 40–55 supplied by a later hand. Presented by Sir W. Muir, July 18, 1877. The leaves are bound in European fashion from left to right.

No. 3185, ff. 296, ll. 27; Naskhî; size, 9⅝ in. by 6 in.

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77

Another copy of the same.

Introduction on fol. 3b; maḳâlah I on fol. 4b, II on fol. 40a, III on fol. 42b, IV on fol. 70b, V on fol. 95a, VI on fol. 114b, VII on fol. 132b, VIII on fol. 158a, IX on fol. 221b, X on fol. 243a; conclusion on fol. 293a.

This excellent copy was finished the 4th of Dhû-alḥijjah, A. H. 985 (A. D. 1578, Feb. 12).

No. 1102, ff. 310, ll. 24; beautifully clear and distinct Nasta'lîḳ; the first two pages luxuriously illuminated; gilt headings from the third maḳâlah to the conclusion; size, 14⅛ in. by 9 in.

78

The same.

Introduction on fol. 3a; maḳâlah I on fol. 4b, II on fol. 54a, III on fol. 57b, IV on fol. 97a, V on fol. 130b, VI on fol. 156b, VII on fol. 181a, VIII on fol. 215a, IX on fol. 305b, X on fol. 336a; conclusion on fol. 404a.

No. 1995, ff. 424, ll. 21; small but clear Nasta'lîḳ; small illuminated frontispiece; size, 8⅝ in. by 6¼ in.

79

Ḥabîb-alsiyar (حبيب السير).

The *first* volume of the well-known general history, called حبيب السير, by the same Khwândamîr, who was engaged in this work from A. H. 927 to 930 (A. D. 1521–1524); comp. Bodleian Cat., Nos. 70–82; Rieu i. p. 98 sq.; W. Morley, p. 42 sq.; Elliot, Bibliographical Index, pp. 106–110, and 121–127; History of India, iv. p. 154 sq.; G. Flügel ii. p. 70; J. Aumer, p. 75 sq., etc.

Edited Ṭaharân, A. H. 1271; Bombay, A. H. 1273.

It is divided into three volumes (مجلّد), each volume comprising four chapters (جزوٌ).

This copy opens with a complete index on ff. 1b and 381a–383b (the leaves being misplaced), beginning: بيان نام اين نامهٔ نامی و تفصيل اقسام اين صحيفهٔ گرامی

The first volume itself begins on fol. 2b: لطائف اخبار لآلئ نثار انبياء عاليمقدار و شرائف آثار معالی الخ.

Iftitâḥ or introduction about the creation, Iblîs, the Jinns, etc., on fol. 9a.

Chapter I, on the old prophets and philosophers, on fol. 12a.

Chapter II, on the ante-Muḥammadan kings, on fol. 115a.

Chapter III, on Muḥammad's life and exploits, on fol. 185b.

Chapter IV, on the first four Khalîfs, on fol. 289b.

The volume concludes on fol. 380b. Copied by Mu'min 'Alîbeg. The date seems to be A. H. 1070 (A. D. 1659, 1660).

No. 757, ff. 383, ll. 25; Nasta'lîḳ; illuminated frontispieces on ff. 1b and 2b; size, 10⅜ in. by 6⅛ in.

80

Another copy of the same *first* volume.

Iftitâḥ on fol. 9b; chapter I on fol. 13a, II on fol. 136b, III on fol. 178b, IV on fol. 310b. Dated the 11th of Ramaḍân, A. H. 1087 (A. D. 1676, Nov. 17). Slightly injured in a few places.

No. 163, ff. 425, ll. 19; clear Nasta'lîḳ; ff. 145–425 written by a second hand on much whiter paper; size, 11 in. by 6½ in.

81

The same *first* volume.

Iftitâḥ on fol. 7a; chapter I on fol. 10a, II on fol. 100a, III on fol. 161a, and IV on fol. 258b.

Dated the 1st of Rabî'-althânî, A. H. 1123 (fifth year of Bahâdurshâh's reign)=A. D. 1711, May 19.

No. 2422, ff. 341, ll. 23; Nasta'lîḳ, mixed here and there with Shikasta; ff. 2–6 supplied by another hand, fol. 1 a little injured; collated and annotated throughout; size, 12¾ in. by 7½ in.

82

The same *first* volume.

Iftitâḥ on fol. 9b; chapter I on fol. 13a, II on fol. 133a, III on fol. 216b, IV on fol. 352a. Copied by Maulânâ Nûr-allâh.

No date. A seal from A. H. 1172 (A. D. 1758, 1759) on fol. 1a.

No. 1927, ff. 472, ll. 21; distinct Nasta'lîḳ; illuminated frontispiece; size, 10¾ in. by 6 in.

83

The same *first* volume.

No date. Iftitâḥ on fol. 9a; chapter I on fol. 13a, II on fol. 138a, III on fol. 227a (heading omitted), IV on fol. 367b. The last pages a little injured.

No. 363, ff. 484, ll. 19; clear Nasta'lîḳ; illuminated frontispiece; size, 10⅛ in. by 6 in.

84

The same *first* volume.

No date. Iftitâḥ on fol. 11a; chapter I on fol. 15a, last line but one; II on fol. 163b; III on fol. 265b; IV on fol. 422b, first line. Various readings and additions on the margin.

No. 1786, ff. 560, ll. 19; Nasta'lîḳ; ff. 1–17, 32, 72, 96, 97, 105, 125, 126, 144, 169, 176, 177, 193, 208, 225, 226, 231–234, 288, 353, 360, 559, and 560 supplied by another hand; size, 11 in. by 6⅜ in.

85

The same *first* volume.

No date. Iftitâḥ on fol. 8a; chapter I on fol. 11a, II on fol. 104b, III on fol. 172b, IV on fol. 278b. At the end of the first chapter, after fol. 103, there is a large lacuna, corresponding to No. 757 (79 in this Cat.), fol. 104b, l. 16, to fol. 115a, l. 18.

No. 417, ff. 361, ll. 23; Nasta'lîḳ; size, 9½ in. by 6½ in.

86

Ḥabîb-alsiyar.

The *second* volume of the same work, beginning: الحمد للّٰه الذی جعل للنبيّين لسان صدق عليّا و بعث فی الامين رسولا الخ. Chapter I, history of the twelve

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Imâms, on fol. 1b; chapter II, history of the Umayyade Khalîfs, on fol. 83a; chapter III, history of the 'Abbâside Khalîfs, on fol. 149b; chapter IV, history of the contemporary dynasties from the Ṭâhirides to the kings of Khwârizm, on fol. 244b.

Copied A. H. 1107 (A. D. 1695, 1696).

No. 1438, ff. 448, ll. 21; Nasta'lîḳ; the first sixteen leaves supplied by a more modern hand, ll. 20; size, 10⅞ in. by 7 in.

87

Another copy of the same *second* volume.

It is a little incomplete at the end; one or two leaves are missing. Its last words, انّ الانسان ليطغى, correspond to the preceding copy, fol. 447b, l. 3. Chapter I on fol. 1b, II on fol. 93a, III on fol. 165b, IV on fol. 275a. Slightly injured. A blank on fol. 427b.

No. 1787, ff. 518, ll. 21; Nasta'lîḳ; size, 11¼ in. by 7⅛ in.

88

Ḥabîb-alsiyar.

The *third* volume of the same work, beginning: يارب بثنای خود سخن‌سازم کن - درگلشن حمد نغمه پردازم کن الخ.

Chapter I, history of the Khâns of Turkistân, of Cingizkhân and his descendants, on fol. 1b; chapter II, history of the dynasties contemporary with the Cingîzkhânians, on fol. 94b; chapter III, history of Timûr and his descendants, on fol. 146b; chapter IV, history of the Ṣafawî dynasty down to Shâh Isma'îl's death, A. H. 930 (A. D. 1524), on fol. 410b.

Biographical appendix, on fol. 493b.

Conclusion (اختتام), on geography and cosmography, on fol. 500a.

No date. A note (from the 2nd of Jumâdâ II, A. H. 1153=A. D. 1740, August 25) on fol. 1a: جلد سوم حبيب السير باخاتمه دوم جمادی الثانی سنهٔ ۱۱۵۳ هجری.

No. 1788, ff. 536, ll. 29–30; partly in Nasta'lîḳ, partly in Naskhî; written by three different hands on different paper (ff. 1–286 on a more brown, the rest on a more white one); illuminated frontispiece and ornamented initial pages at the beginning of the first three chapters; size, 12½ in. by 8 in.

89

A slightly defective copy of the same *third* volume.

This copy is incomplete at the end. Beginning as in the preceding copy. Chapter I on fol. 1b, II on fol. 47a, III on fol. 79b (here called by mistake مجلّد چهارم), IV on fol. 209b. Biographical appendix, on fol. 249b. Conclusion, or geographical and cosmographical part (here entitled: جلد آخر تأريخ حبيب السير كه مشهور ومعروفست بعجائب المخلوقات), on fol. 253a. This part breaks off, on fol. 268a, with these words: وچون روز بآخر ميرسد آن طيوران مرغان ضعيف را ...., corresponding to the preceding copy, fol. 535a, l. 2.

According to the colophon, on fol. 78a, the second chapter of this volume was finished by 'Abd-almalik ibn 'Imâd-aldîn of Kirmân, the 7th of Jumâdâ-althânî, A. H. 1012 (A. D. 1603, November 12).

No. 1384, ff. 268, ll. 35–38; small Nasta'lîḳ; a few pages supplied by another hand; size, 14 in. by 9⅛ in.

90

Another more defective copy of the same.

The whole conclusion on geography and cosmography is wanting in this copy. Chapter I on fol. 1b, II on fol. 69b, III on fol. 112b, IV on fol. 382b. Good old but undated copy.

No. 1892, ff. 387, ll. 35; small but distinct Nasta'lîḳ; size, 12 in. by 6½ in.

91

Another copy of the first *three* chapters of the *third* volume.

Chapter I on fol. 1b, II on fol. 225a, III on fol. 353a. No date.

No. 846, ff. 606, ll. 19; very large and distinct Nasta'lîḳ; some pages a little injured; size, 12⅝ in. by 8 in.

92

Another copy of the *third* chapter of the *third* volume.

Beginning: ای نام تو زيب نامه الخ.

No heading. No date. This copy is nicely written, but worm-eaten and slightly injured at many corners.

No. 3420, olim 16. J. 15, ff. 273, ll. 25; clear and distinct Nasta'lîḳ; size, 11 in. by 7 in.

93

A slightly defective copy of the same *third* chapter.

Heading: جزوٌ سيوم از مجلّد ثالث در ذكر صادرات افعال و واردات اقوال حضرت صاحب قران مير تيمور گوركان الخ. Beginning as usual. It breaks off with the words: .... ملاقات فرمود و ابواب انعام و احسان, corresponding to fol. 409b, first line, in No. 1788 (88 in this Cat.).

No. 590, ff. 564, ll. 19; Nasta'lîḳ; size, 10¼ in. by 5¾ in.

94

A large fragment of the same *third* chapter.

This fragment, which does not contain the history of Timûr or of his immediate successors, begins with A. H. 855, the date of the accession of Mirzâ (or Sulṭân) Abûalḳâsim Bâbar, the son of Mirzâ Baisunghar, and grandson of Shâhrukh. The first heading, with which the copy opens (corresponding to No. 1788, fol. 260b, l. 19), runs thus: ذكر توجّه ميرزا ابو القاسم بابر بجانب بلخ و بدخشان و بيان عصيان اويس بيگ بدار الملك خراسان, 'account of Sulṭân Bâbar's conquest of Khurâsân and Badakhshân.' The date of completion, given on fol. 367a, l. 11, is exactly the same as in Ouseley 289 in

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the Bodleian Library (Bodleian Cat., No. 77), viz. Dhû-alḳa'dah, A. H. 929 (بماه ذی قعده سنهٔ تسع و عشرین و تسعمائة)=A. D. 1523, September–October.

This copy was finished the 8th of Rabî'-alawwal, A. H. 1026 (A. D. 1617, March 16). It is collated throughout, and bears numerous traces of correction and amplification. There are some blanks occasionally, and several leaves are misplaced; for instance, the proper order of ff. 55–60 is: 55, 59b, 59a (ff. 59 and 56 being turned upside down), 57, 58, 56b, 56a, 60; and of ff. 251–280: 251, 257, 258, 253–256, 252, 259, 261–268, 260, 269, 270, 278, 272–277, 271, 279, 280.

No. 3019, ff. 368, ll. 19–21; very careless and unequal Nasta'lîḳ; size, 9½ in. by 5¼ in.

95

Another copy of the *fourth* chapter of the *third* volume.

Beginning: جزو چهارم از مجلّد سیم در ذکر طلوع آفتاب دولت و اقبال شاهی و بیان اختصاص یافتن آنحضرت باصناف الطاف عنایت الهی حبیب السیر' ای یافته از منزل مه تا ماهی - ذرّات جهان از کرمت آگاهی الخ.

Biographical appendix, on fol. 192b; conclusion, on fol. 208a, first line.

No date.

No. 758, ff. 290, ll. 21; Nasta'lîḳ, unequally written by different hands; seriously damaged in many pages, especially by worms; size, 9⅜ in. by 5⅝ in.

96

The same *fourth* chapter.

Biographical appendix, on fol. 100a; the اختتام, or geographical conclusion, on fol. 108a margin.

The copy, which is undated (11th–12th century of the Hijrah), was greatly injured, especially in the margin-columns, but has been carefully mended.

Bibliotheca Leydeniana.

No. 2591, ff. 154, ll. 15 in the centre, ll. 28 in the margin-column; Nasta'lîḳ; size, 8⅞ in. by 5¾ in.

97

A slightly defective copy of the same *fourth* chapter.

The first page is wanting in this copy, which begins abruptly: پادشاه کشور عقبی ...., corresponding to No. 758 (95 in this Cat.), fol. 1b, last line. Biographical appendix, on fol. 152a; conclusion, on fol. 164b. The last pages a little damaged.

The date, written distinctly 832, is impossible; it is probably A. H. 1032 (A. D. 1623).

No. 864, ff. 219, ll. 19; Nasta'lîḳ; ff. 7–9 and 206–211 supplied by another hand, ll. 35–42; size, 9⅞ in. by 6 in.

98

A more defective copy of the same *fourth* chapter.

Biographical appendix, on fol. 321b; conclusion, on fol. 345a. Of the latter there are only a few pages found in this copy, which breaks off, on fol. 349b, with these words: که سنگ اسفل آن متحرّک است و سنگ اعلی ساکن و از زیر سنگ ...., corresponding to No. 1788 (88 in this Cat.), fol. 501b, l. 8.

No. 2988, ff. 349, ll. 13; Nasta'lîḳ; size, 10⅛ in. by 6¼ in.

99

Extracts from the Ḥabîb-alsiyar.

Two large extracts from the *second* volume of Khwândamîr's work; the *first*, on ff. 1b–69b, comprises a portion of the fourth chapter, or the history of the dynasties, contemporary with the 'Abbâside Khalifs, from the Ṭâhirides down to the kings of Ṭabaristân, beginning: بعد از تمهیده قواعد محامد پادشاهی الخ; the second, on ff. 73a–245a, contains the whole third chapter of the same volume, or the history of the 'Abbâside Khalifs, beginning: اصناف حمد و سپاس بیقیاس مالك الملکی الخ; comp. J. Aumer, p. 76, No. 224, III and IV. An index of the 'Abbâside Khalifs (that is, of the *second* extract) is found on the fly-leaves.

Copied in the month Rabî'-alawwal, A. H. 1210 (A. D. 1795, September–October).

No. 414, ff. 245, ll. 15; Nasta'lîḳ; size, 9⅜ in. by 6⅛ in.

100

Khulâṣa-i-Ḥabîb-alsiyar (خلاصهٔ حبیب السیر).

The biographies of eminent Shaikhs, Amîrs, 'Ulamas, and poets, which are found in different parts of Khwândamîr's Ḥabîb-alsiyar, collected into one volume and entitled: خلاصهٔ تأریخ حبیب السیر.

These are extracts, not from the second volume of that work (از جلد دویم), as is stated on fol. 1a and in the first heading on fol. 1b, but exclusively from the third. They begin with the time of Tîmûr, and go down to that of the Âḳ-ḳoyunlû dynasty.

1. خلاصهٔ تواریخ حبیب السیر از مجلّد دوم (!) در ذکر بعضی از سادات و مشایخ و علما و اکابر که معاصر بودند با صاحب قران ستوده مآثر, on fol. 1b.

Beginning: بر ضمائر ارباب اخبر ظاهر و آشکار خواهد بود که الخ.

2. گفتار در ذکر بعضی از سادات و مشایخ و افاضل که معاصر بودند تا خاقان عابد عادل, on fol. 10b.

3. ذکر شمّهٔ از حال مشایخ و افاضل که معاصر بودند بآن پادشاه عادل, on fol. 29b.

4. ذکر بعضی از اعاظم سادات و مشایخ و علما که معاصر بودند با سلطان سعید, on fol. 34b.

5. در ذکر بعضی از سادات و نقبا و مشایخ و علما که معاصر بودند با معزّ السلطنة و الخلافت سلطان حسین میرزا, on fol. 43a.

6. ذکر طائفهٔ از سادات و علما و اشراف که بعضی از ایشان با سلاطین آق قویلوق (!) معاصر بوده و زمرهٔ در

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ایّام دولت ابد پیوند شاهی اکتساب فضل و کمال بوده اند, on fol. 76b.

On fol. 91a–104 there is added as خاتمه the description of *Harât* (خاتمه در بیان شمّهٔ از صفات دار السلطنة هراة و عمارات و باغات آن بلدهٔ جنّت آیات و ذکر بعضی از اهل فضل دهر که در ایّام دولت جناب امیر علیشیر عالی گهر درین دیار بوده اند و در ظلّ تربیت و عنایتش آسوده اند).

Beginning: بر رای عالم سالکان مسالك توفیق الخ.

No. 145, ff. 104, ll. 17; large and clear Nasta'lîḳ; size, 12⅛ in. by 6¾ in.

101

Lubb-altawârîkh (لبّ التواریخ).

General history, from the earliest times to A. H. 948 (A. D. 1541, 1542), by Yaḥyâ bin 'Abd-allaṭîf Ḳazwînî, who died A. H. 962 (A. D. 1555); see Bodleian Cat., Nos. 88–95; Rieu i. p. 104 sq.; G. Flügel ii. p. 71; Cat. Codd. Or. Lugd. Bat. iii. p. 6; Krafft, p. 87; Elliot, Bibliographical Index, p. 129 sq.; History of India, iv. p. 293 sq. Ḥ. Khalfa v. p. 307 fixes the author's death in A. H. 960 (A. D. 1553). A Latin translation, with the title 'Medulla Historiarum,' appeared in A. F. Büsching's 'Magazin für die neue Historie und Geographie,' vol. xvii, Halle, 1783. It is divided into four ḳisms.

Beginning: حمد و سپاس مر خدای را که سلاطین جهان بر آستانهٔ عظمتش الخ.

Index on ff. 2a–3a, in which, on fol. 2a, l. 4 ab infra, قسم دویم must be read instead of قسم اوّل, and l. 3 ab infra, فصل اوّل instead of قسم دویم. The *third* ḳism has here as well as in the text only *two* maḳâlas instead of the usual three, corresponding to the *second* and *third* in Rieu i. p. 105, so that the first (Abû Bakr, 'Umar, and 'Uthmân) is omitted, probably because the copyist, being a Shî'ite, felt conscientious scruples about mentioning these enemies of 'Alî.

Ḳism I in two faṣls: faṣl I, Muḥammad, on fol. 3a; faṣl II, the twelve Imâms, on fol. 9a.

Ḳism II: The ante-Muḥammadan kings in four faṣls: 1. Pîshdâdians, on fol. 19b; 2. Kayânians, on fol. 23a; 3. Mulûk-alṭawâ'if, on fol. 29a; 4. Sâsânians, on fol. 30b.

Ḳism III: The post-Muḥammadan rulers in two maḳâlas: 1. Banû Umayyah, on fol. 40b; 2. Banû 'Abbâs, on fol. 44a; and six bâbs, viz. 1. Dynasties contemporary with the 'Abbâsides, in eleven faṣls, from the Ṭâhirides to the Ḳarâkhitâ'îs of Kirmân, on fol. 53a; 2. Moghuls, from Čingizkhân to Abû Sa'îd, on fol. 92b (here باب دوم to be read instead of باب اوّل); 3. Successors of Abû Sa'îd in Îrân, in five faṣls, from the Čûpânians to the Sarbadârs, on fol. 106b (on fol. 109a, فصل دوم to be read instead of فصل چهارم, and فصل پنجم instead of فصل ششم on fol. 128a; the third faṣl, not marked, begins on fol. 111b); 4. Tîmûr and his successors in Îran, on fol. 132b; 5. Ḳarâ-ḳoyunlû and Âḳ-ḳoyunlû Sulṭâns, on fol. 156a, without heading, in two faṣls; 6. Uzbegs of Transoxania and Khurâsân, on fol. 172a (باب ششم to be read instead of باب چهارم).

Ḳism IV: Ṣafawîs, on fol. 174a. Accession of Ṭahmâsp, on fol. 191a. A small lacuna after fol. 191.

Dated at Lâhûr, Ramaḍân, A. H. 1031 (A. D. 1622, July–August).

No. 1986, ff. 192, ll. 15; Nasta'lîḳ; worm-eaten and damaged, particularly on the last twenty-six leaves; size, 8⅜ in. by 4⅝ in.

102

The same.

Beginning as in the preceding copy. Index on ff. 2b–3b.

Ḳism I in two faṣls, on ff. 3b and 10a.

Ḳism II in four faṣls, on ff. 22a, 25b, 31a, last line, and 33a.

Ḳism III, here in three maḳâlas, as in Rieu i. p. 105, on ff. 43b (Abû Bakr, 'Umar, 'Uthmân, and 'Alî), 44b (Banû Umayyah), and 49b (Banû 'Abbâs); and six bâbs, on ff. 57a (read here باب اوّل instead of فصل اوّل in l. 4), 90a, 101b, 125a, 145b, and 160b.

Ḳism IV on fol. 162a. Beginning of Ṭahmâsp's reign, on fol. 181a.

No date. Eleventh century of the Hijrah. The copy belonged formerly to Mr. Richard Johnson.

No. 526, ff. 184, ll. 15 on ff. 1–51, ll. 17 on ff. 52–184; Nasta'lîḳ by different hands, as it seems; worm-eaten throughout; size, 7 in. by 4¼ in.

103

The same.

The index is wanting in this copy; there appears besides a most peculiar date, viz. A. H. 977 (حالاکه سنهٔ سبع و سبعین و تسعمائه است), on fol. 225b, l. 7, due no doubt to a later addition, as foreign to the original as the date 963 in the second copy of Rieu's Cat., p. 105.

Ḳism I on fol. 4b, II on fol. 26a, III on fol. 51b (where سوم must be read instead of دوم), IV on fol. 225b. Dated the 25th of Shawwâl, A. H. 1053 (سنهٔ ثلاث و خمسین)=A. D. 1644, Jan. 6, at Jahângîrnagar by Khwâjah Muḥammad bin 'Abd-alrasûl bin Khwâjah Ḥamîd-alkhâlidî. The last three leaves of this MS., from fol. 262b to 264b, are filled with a ḳaṣîdah on the bow and arrow, تیر و کمان, by Ṭâhir of Balkh (see the third bait), which begins:

ای برسر نشانه نشان کرد شانه را
وی شانه را به تیر زده یا نشانه را

This copy was presented by J. H. Peile, Esq., and received 19th of September, 1818; transferred to Civil College 9th of August, 1819.

No. 3394, olim 14. J. 24, ff. 264, ll. 11; large and distinct Nasta'lîḳ; size, 8½ in. by 5½ in.

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104

Ta'rîkh-i-Ibrâhîmî (تأريخ ابراهيمى).

A general history of the world, of a rather desultory character, from Âdam to A.H. 956 (A.D. 1549), see this date on fol. 206b, l. 7 (compare the following copy, fol. 218b, l. 13), or even to A.H. 957 (A.D. 1550), see Bodleian Cat., No. 97 (identical with this work). In Elliot's History of India, iv. pp. 213–217, and Rieu iii. pp. 1013a and 1046a, A.H. 952 (A.D. 1545, 1546) is given as final date of the composition of this work, because the history of Humâyûn's reign is brought down to that year, see fol. 238b, l. 5. Another title of this history is تأريخ همايونى, because it was compiled in Humâyûn's reign. The author's name is given on fol. 1a of the following copy as Ibrâhîm bin Ḥarîr (probably *Jarîr*, since on fol. 1b the great Ṭabarî is likewise called Muḥammad bin Ḥarîr instead of Jarîr). In Beale's 'Oriental Biographical Dictionary,' Calcutta, 1881, p. 115, the author is styled Ibrâhîm bin Ḥarîrî, and the work is said to have been dedicated to Bâbar (!).

The preface, which begins on fol. 1b: بعد از حمد الهى و نعت حضرت رسالت پناهى نموده ميشود الخ contains only a few lines, and gives neither title, date, nor author's name. It starts at once with a discussion on ante-Muḥammadan chronology, the age of the world, etc.

History of the Israelites (old prophets, Jewish kings, etc.), beginning with Âdam, on fol. 3a; Jesus, on fol. 22b; Seven Sleepers, on fol. 25a.

Old philosophers (شمّة از احوال حكما), from Luḳmân to Buzurjmihr, on fol. 27b.

Old Persian kings, from Gayûmarth to Yazdajird III, on fol. 32a.

History of Muḥammad, his family, children, companions, the first four Khalifs and the twelve Imâms, on fol. 53b.

Umayyade Khalifs, on fol. 103b.

'Abbâside Khalifs, on fol. 118b (interspersed with short biographical accounts of contemporary shaikhs, poets, etc.; for instance, Abû-alḥasan Kharaḳânî, on fol. 135b; Abû Sa'îd bin Abû-alkhair, on fol. 138b).

Minor dynasties: Ṭâhirides and Ṣaffârides, on fol. 158b; Sâmânides, on fol. 159a; Ghaznawides, on fol. 162b; Khwârizmshâhs, on fol. 165b; Atâbegs, on fol. 167b; Ghûrides, on fol. 170a; Kurt kings, on fol. 174a; notices of renowned shaikhs, etc., on fol. 176b.

Ċingizkhân, his ancestors, children, and successors, going down to A.H. 956, on fol. 178b; Ḳarâ-ḳoyunlû, on fol. 195a; Âḳ-ḳoyunlû, on fol. 199a; Ṣafawîs, on fol. 202b.

History of India, beginning with a general survey of the kings of Dihlî (ملوك هند) from the time of Ḳuṭb-aldîn Aibak, on fol. 206b. Kings of Gujarât, beginning with Muẓaffarshâh, and other minor dynasties, on fol. 211b.

History of Tîmûr and his successors, with notices of shaikhs and poets of the same time, on fol. 213a. Sulṭân Bâbar, on fol. 234b, last line. Birth of Humâyûn, and account of his reign to A.H. 952, on fol. 235b.

Dated the 4th of Ṣafar, A.H. 1096 (A.D. 1685, Jan. 10).

No. 1874, ff. 239, ll. 17; Nasta'lîḳ; size, 10⅜ in. by 6¼ in.

105

Another defective copy of the same.

This copy is in a very precarious state, it is not only incomplete at the end (about three pages wanting here, the last words agreeing with fol. 238b, l. 14, in the preceding copy), but defective in many other places, and greatly damaged in the first 150 leaves. Fol. 79 is almost completely torn away; considerable lacunas after ff. 134 and 137 (the first corresponding to the preceding copy, fol. 122b, l. 1, to fol. 126a, l. 9; the second to fol. 129a, l. 3, to fol. 129b, last line, chiefly comprising the biographical account of Bâyazîd Bisṭâmî). A great number of leaves are like cinder, and almost fallen to pieces. Beginning the same as in the preceding copy.

History of the Israelites, etc., on fol. 3a.

Old philosophers, on fol. 31a.

Old Persian kings, on fol. 36a.

Muḥammad, etc., on fol. 60a.

Umayyade Khalifs, on fol. 114a.

'Abbâside Khalifs, on fol. 130b (Kharaḳânî, on fol. 144b; Abû Sa'îd bin Abû-alkhair, on fol. 147b).

Minor dynasties: Ṭâhirides and Ṣaffârides, on fol. 169a; Sâmânides, on fol. 170a; Ghaznawides, on fol. 173b; Khwârizmshâhs, on fol. 177a; Atâbegs, on fol. 178b, last line; Ghûrides, on fol. 181b; Kurt kings, on fol. 185b. Notices of renowned shaikhs, etc., on fol. 188b.

Ċingizkhân, etc., on fol. 190b; Ḳarâ-ḳoyunlû, on fol. 207b, l. 3; Âḳ-ḳoyunlû, on fol. 211a, l. 2; Ṣafawîs, on fol. 215a, l. 4 (the latter three without headings).

History of India, etc., on fol. 218b; kings of Gujarât, etc., on fol. 223b.

Tîmûr, etc., on fol. 224b; Bâbar, on fol. 247b; Humâyûn, on fol. 248a.

No date. An entry from A.H. 1069 (A.D. 1658, 1659), on fol. 1a.

No. 428, ff. 251, ll. 19; Nasta'lîḳ; ff. 240–251 are written by another hand; size, 9 in. by 4⅞ in.

106

Nusakh-i-Jahânârâ (نسخ جهان آرا).

General history of the world from the oldest times to A.H. 972 (A.D. 1564, 1565), commenced A.H. 971 (A.D. 1563, 1564) by Ḳâḍî Aḥmad bin Muḥammad Alghaffârî of Rai (who died A.H. 975=A.D. 1567, 1568). The title of the book is a chronogram, see fol. 3a, l. 5; author's name on fol. 2a, l. 11. It is dedicated to Abû-almuẓaffar Shâh Ṭahmâsp Ṣafawî, and divided into one عنوان and three نسخه; comp. Bodleian Cat., No. 98; Rieu i. p. 111 sq.; Elliot, History of India, iv. p. 298 sq.; G. Flügel ii. p. 72; Ḥ. Khalfa ii. p. 658, etc.

Contents:

Preface, on fol. 1b, beginning: نسخ نامورز نامت شده جهان آرا الخ.

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Index, on ff. 3^a–4^b.

'Unwân or introduction, on fol. 4^b, in two حرف; 1. age of the world; 2. meaning of the word 'prophet.'

First Nuskhah: God's prophets and elects (در احوال انبیا و اوصیا), subdivided into two آیت: 1. prophets before Muḥammad, beginning with Âdam (در ذکر انبیا و مرسلین), on fol. 5^a; 2. Muḥammad and the Imâms (احوال حضرت خاتم الانبیا صلّی اللّٰه علیه و حضرت [حضرات] اوصیا علیهم التحیّة والثنا), on fol. 13^a, in two نص: (*a*) Muḥammad's life; (*b*) the twelve Imâms.

Second Nuskhah: the kings of the world down to the Ḳarâ-ḳoyunlû and Âḳ-ḳoyunlû (در احوال سلاطین عالم و حکّام بنی آدم), on fol. 22^a, in two صحیفه.

Ṣaḥîfah I (در فرقه قبل از اسلام), in two صفحه: 1. Persian kings from Gayûmarth to Yazdajird III (در ملوك عجم), on fol. 22^a, in four سطر; 2. from the kings of Babylon to the Khâḳâns of the Turks (در سلاطین غیر عجم), on fol. 26^a, in six سطر.

Ṣaḥîfah II (در ملوك بعد از اسلام), in twenty صفحه: 1. the Umayyade Khalîfs (در بنی امیّه), on fol. 31^a, in two حرف; 2. the 'Abbâside Khalîfs (در بنی عبّاس), on fol. 34^a, in two سطر, with an offshoot (فروع عبّاسیّه), containing the vassals of the 'Abbâsides, in five حرف, viz. the Ṭâhirides, Banû Aghlab, Ṭûlûnîs, Ikshîdîs, and Âl-i-Hamdân; 3. the Sayyids (در حضرات سادات که ولایات بوده اند), on fol. 42^a, last line, in six سطر, viz. the Sulṭâns of Spain, the Sulṭâns of Yaman, the Sharîfs of Makkah, the Isma'îlîs of Egypt, with offshoots, the Sulṭâns of Gîlân and Mâzandarân, with offshoots, viz. Âl-i-Ziyâr, Âl-i-Buwaih, and Kâkûyah, etc., and the Musha'sha's of Khûzistân, with offshoots; 4. the Ṣaffârides (صفّاریّه), on fol. 65^b; 5. the Sâmânides (در آل سامان و سبکتگین), on fol. 68^b, with their offshoots, in four سطر, viz. Alptigîns, Sabuktigîns, Khwârizmshâhs, and Banû Ilyâs; 6. the Saljûḳs of Îrân, Tûrân, Syria, and Kirmân (در آل سلجوق), on fol. 74^b, in four سطر; offshoots of the Saljûḳs in two حرف; (*a*) Mawâlî or Freedmen, in seven کلمه; (*b*) A'âlî or Amîrs, in four کلمه; 7. the Âl-i-Ayyûb of Egypt, Syria, and Yaman (در آل ایّوب), on fol. 95^b, in two سطر; 8. the Ghûrides (در ملوك غور), on fol. 100^b, in two سطر; offshoots in two حرف; (*a*) Ghulâmân or slaves of Sulṭân Shihâb-aldîn; (*b*) A'âlî or Amîrs, in two کلمه; 9. the Sulṭâns of Maghrib (در سلاطین مغرب), on fol. 107^a, in four سطر; 10. the 'Arab Amîrs (در امرای عرب), on fol. 109^b, in three سطر; 11. the Greek emperors (در قیاصرهٔ روم), on fol. 112^b; 12. the rulers of Turkistân and Transoxania (در حکّام ترکستان و ماوراء النهر), on fol. 115^b, in two سطر; 13. the rulers of the Kurds and Lûrs (در حکّام اکراد و الوار), on fol. 118^b, in two سطر; 14. the kings of Ṭabaristân and Rustamdâr (در ملوك طبرستان و رستمدار), on fol. 123^b, in two سطر; 15. the kings of the borders (در سلاطین اطراف), on fol. 132^b, in four سطر; 16. the Moghul Sulṭâns (در سلاطین مغول), i.e. Ċingîzkhân and successors, on fol. 137^b, in four سطر; 17. the Gûrgânîs (در سلاطین گورگانیّه), i.e. Tîmûr, his ancestors and his sons, on fol. 160^a; descendants in four سطر; (*a*) descendants of Mirzâ Jahângîr; (*b*) Shâhrukh and descendants; (*c*) descendants of 'Umar Shaikh; (*d*) Mîrânshâh and descendants; 18. race of 'Uthmân (در سلاطین آل عثمان), on fol. 175^a; 19. the Ḳarâ-ḳoyunlû (در سلاطین قرا قوینلو), on fol. 180^a; 20. the Âḳ-ḳoyunlû (در سلاطین آق قوینلو), on fol. 183^b.

Third Nuskhah: the Ṣafawî dynasty (در سلاطین ابدقرین علیّه علویّه صفویّه), especially from A.H. 906 to 972 (A.D. 1500–1564), on fol. 190^b.

No date. Worm-eaten throughout.

No. 28, ff. 226, ll. 19; Nasta'lîḳ; size, $9\frac{3}{4}$ in. by $5\frac{1}{4}$ in.

107

An incomplete copy of the same.

This copy is extremely defective, not only in the beginning, but in many places in the text, where extensive lacunas are found. The first leaf is missing. The author's name appears on fol. 1^b, l. 3: Aḥmad bin Muḥammad alḳâḍî Ghaffârî; the dedication to Abû-al-muẓaffar Shâh Ṭahmâsp Bahâdurkhân on fol. 2^a, last line; and the title on fol. 2^b, l. 6. Index on ff. 2^b–4^b.

'Unwân or introduction, on fol. 4^b, in two ḥarfs.

First Nuskhah, in two âyas, on fol. 5^a. The larger portion of the *first* âyah is missing, as well as the beginning of the *first* naṣṣ of the *second* (comprising the life of Muḥammad), in consequence of a large lacuna after fol. 7; see the preceding copy, ff. 5^b–13^b, and the following copy, No. 101, ff. 10–16. The *second* naṣṣ of the *second* âyah begins on fol. 8^a.

Second Nuskhah: Ṣaḥîfah I, in two ṣafḥas, on ff. 14^b and 18^b. *Ṣaḥîfah II*, in twenty ṣafḥas: 1. on fol. 24^a; 2. on fol. 27^b; 3. on fol. 36^b; 4. on fol. 65^a; 5. on fol. 68^a; 6. on fol. 75^b; 7. on fol. 104^b (read here هفتم instead of هفدهم); 8. on fol. 110^a; the end of the first and the beginning of the second kalimah of the second ḥarf of the offshoots (A'âlî or Amîrs) are missing in consequence of a lacuna after fol. 115, corresponding to the following copy, No. 101, fol. 110^b, l. 8, to fol. 111^b, last line; 9. on fol. 116^b; 10. on fol. 119^a; the larger portion of the third saṭar (Banû Asad) is missing, as there is again a lacuna after fol. 121, corresponding to No. 101, fol. 118^b, l. 9, to fol. 120^b, middle of l. 3 ab infra; 11. on fol. 122^a; beginning missing in consequence of the same lacuna; 12. on fol. 124^a; again a lacuna after fol. 127, which comprises the few concluding words of the second saṭar and the beginning of the thirteenth ṣafḥah, corresponding to No. 101, fol. 127^a, l. 3 ab infra, to fol. 128^a, lin. penult.; 13. on fol. 128^a; beginning missing, second saṭar on fol. 128^b; 14. on fol. 132^b; again a lacuna after fol. 135, comprising a portion of the first saṭar, corresponding to No. 101, fol. 138^a, l. 8, to fol. 139^a, l. 7; the second saṭar begins on fol. 136^a;

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a lacuna after fol. 141, comprising the end of the second saṭar and the beginning of the fifteenth ṣafḥah, corresponding to No. 101, fol. 145a, l. 11, to fol. 147b, l. 8, middle; 15. beginning missing; 16. on fol. 145a; a very large lacuna after fol. 147, comprising almost the whole four saṭars and a portion of the seventeenth ṣafḥah, corresponding to No. 101, fol. 153a, l. 9, middle, to fol. 178b, first line; 17. opens abruptly in the history of Tîmûr's ancestors, on fol. 148a; the first saṭar of the descendants, which begins on fol. 153a, is defective owing to a lacuna after fol. 153, corresponding to No. 101, fol. 183b, l. 10, to fol. 184a, end of l. 9; the second saṭar is for the same reason defective in the beginning; 18. on fol. 168b; 19. on fol. 174a, breaking off on fol. 177b; a large lacuna after fol. 177, corresponding to No. 101, fol. 196b, l. 3, to fol. 210b, l. 3, comprises the end of the nineteenth ṣafḥah, the whole of the twentieth (the Âḳ-ḳoyunlû), and the beginning of the

Third Nuskhah, which opens abruptly, on fol. 178a, in the reign of Shâh Ismaʿîl. The record of events from A.H. 906 to 972 begins here on fol. 179a. The copy breaks off on fol. 234b, in A.H. 972, after the first twelve lines, just as in Rieu i. p. 115.

The remainder of this copy, viz. ff. 235a–259b, contains a fragment of Amîr Yaḥyâ bin ʿAbd-allaṭîf al-Ḥusainî al-Ḳazwînî's Lubb-altawârîkh (compiled A.H. 948, see above, 101–103 in this Cat.), beginning with the *fifth bâb* of the *third* ḳism (the Ḳarâ- and Âḳ-ḳoyunlû), and breaking off in the reign of Shâh Ismaʿîl Ṣafawî; the *sixth* and *last bâb* of the *third* ḳism (the Uzbegs) is found here on fol. 247a, the beginning of the *fourth* ḳism (the Ṣafawî dynasty) on fol. 248b.

This defective copy belonged formerly to Mr. Richard Johnson.

No. 61, ff. 259, ll. 19; clear and distinct Nastaʿlîḳ; ff. 235–259 written by several other hands; size, 9 in. by 4¼ in.

108

Another equally defective copy of the same.

It begins abruptly on fol. 3a in the preface. First words: ملال زدودة و پایهٔ قدر الخ, corresponding to the preceding copy, fol. 1a, middle of l. 2.

Author's name on fol. 3b, l. 1; dedication to Ṭahmâsp on fol. 4b, l. 3 sq.; title on fol. 4b, ll. 7 and 8. Index on ff. 4b–7a, first line.

ʿUnwân on fol. 7a.

Nuskhah I, first âyah, on fol. 7b, last line; a lacuna after fol. 9, comprising *one* leaf (Yâfeth to Isḥâḳ). *Second âyah*, first naṣṣ, on fol. 14b; this part breaks off on fol. 16b, in consequence of a very extensive lacuna after fol. 16, which comprises the end of the *first naṣṣ* and almost the whole *second naṣṣ*, together with the *first Ṣaḥîfah* of Nuskhah II, except a short portion of the *second naṣṣ*, the beginning of the *first Ṣaḥîfah* of Nuskhah II (on ff. 1 and 2), and the portion from the end of the fourth saṭar of the second ṣafḥah to the end of the sixth saṭar of the same (on ff. 17a–20a). These small remnants, which are preserved here, correspond to the preceding copy, fol. 13b, l. 7, to fol. 15b, l. 3, and fol. 21a, l. 1, to fol. 24a, l. 14.

The *second Ṣaḥîfah* of Nuskhah II, in twenty ṣafḥas, is found here: 1. on fol. 20a; 2. on fol. 23b; 3. on fol. 33b; 4. on fol. 60b; 5. on fol. 63b, l. 6 (heading omitted); 6. on fol. 70b; 7. on fol. 98a; 8. on fol. 103b (read هشتم instead of ششم, and غوریه instead of قوریه); 9. on fol. 113a; 10. on fol. 115b, last line; 11. on fol. 119b, first line; 12. on fol. 123a; 13. on fol. 127a; 14. on fol. 133a; 15. on fol. 145b, first line; 16. on fol. 151a; 17. on ff. 177a–187b and 223–231a; 18. on ff. 231a, 231b, 188a–193a (read هژدهم instead of سیزدهم); 19. on fol. 193a; 20. on fol. 196b.

Nuskhah III, on ff. 204b–222b and 232a–244b. There is a lacuna after fol. 222, corresponding to the preceding copy (No. 61), fol. 190a, last line, to fol. 191b, l. 2. On fol. 244b this Nuskhah breaks off in A.H. 936, corresponding to No. 61, fol. 207b, l. 4 ab infra, so that the final portion of No. 61 (viz. ff. 208–234) is entirely missing here. But there is another lacuna on the last page, between ll. 1 and 2, where the copyist probably found a gap in the MS., from which he transcribed this, corresponding to No. 61, fol. 205a, lin. penult., to fol. 207a, lin. penult. A seal of A.H. 1188 (A.D. 1774, 1775) on the fly-leaf.

The proper order of the leaves is: 3–16, lacuna, 1, 2, lacuna, 17–187, 223–231, 188–222, lacuna, 232–244, lacuna.

No. 101, ff. 244, ll. 15; Nastaʿlîḳ; greatly injured and part totally destroyed by the worms; size, 8⅜ in. by 4½ in.

109

Mirât-aladwâr (مرآت الادوار).

General history, from Âdam to A.H. 974 (A.D. 1566, 1567), by Muḥammad Muṣliḥ-aldîn al-Lârî al-Anṣârî, who died at Âmid in Diyârbakr, A.H. 979 (A.D. 1571, 1572); see Rieu i. pp. 116 and 117; Ḥ. Khalfa i. p. 241; G. Flügel ii. p. 74 (where it is wrongly styled مختصر تأریخ لاری), etc. As five leaves are missing at the beginning of this copy, the author's name does not appear. It is divided into ten bâbs, viz.

1. Âdam and the first prophets, imperfect at the beginning. 2. The Pishdâdians of Persia and the prophets and holy men of their time, on fol. 4b. 3. The Kayânians and their contemporaries, on fol. 27b. 4. The Sâsânians and their contemporaries, on fol. 47b. 5. Origin and rise of the Islâm, history of Muḥammad, the first four Khalîfs, the Imâms, the Umayyades, and the ʿAbbâsides, on fol. 65b. 6. The other dynasties contemporary with and posterior to the ʿAbbâsides, on fol. 216b, in eight ṭabaḳas, viz. (*a*) the Ṣaffârides, on fol. 216b; (*b*) the Sâmânides, on fol. 219a; (*c*) the Dailamîs, on fol. 223a; (*d*) the Ghaznawides, on fol. 230b; (*e*) the Saljûḳs, on fol. 246a; (*f*) the Khwârizmshâhs, on fol. 280b; (*g* and *h*) the Ismaʿîlîs of Maghrib and Îrân, on fol. 287b. 7. Cingîzkhân and his successors, on fol. 300a. 8. Timûr and his successors in Îrân, on fol. 354b. 9. Ḥasanbeg and his successors (the Âḳ-ḳoyunlû), beginning not marked. The brief mention of the Ṣafawî rulers, Shâh Ismaʿîl and Shâh

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Ṭahmâsp, is found on ff. 426b and 427a. 10. The first 'Uthmânî or Turkish Sulṭâns from their origin to A. H. 974, the date of the death of Sulaimân I and the accession of Salîm II, on fol. 428b.

No date.

The abrupt beginning runs thus: قابیل رسم نکاح را ترك کردند و شقوق فجور و فسوق بظهور آوردند الخ.

No. 166, ff. 451, ll. 21; Nasta'lîḳ; size, 10⅝ in. by 6½ in.

110

Ta'rîkh-i-Alfî (تاریخ الفی).

The *first half*, or about the *first* two volumes of the very rare and valuable general history, which is known as the Ta'rîkh-i-Alfi, and gives a detailed account of the millennium after Muḥammad's death to A. H. 997 (A. D. 1589). It was commenced, by order of the emperor Akbar, in A. H. 993 (A. D. 1585), by Mullâ Aḥmad Tatawî, and continued, after his assassination on the 15th of Ṣafar, A. H. 996 (A. D. 1588, January 15), see below, No. 3293 (112 in this Cat.), fol. 2a, l. 9 sq., by Âṣafkhân. The final revision of the first two volumes was undertaken by Badâ'ûnî in A. H. 1000 (A. D. 1591, 1592), that of the third by Âṣafkhân; comp. Bodleian Cat., No. 99; Rieu i. p. 117 sq.; Elliot, Bibliographical Index, p. 143 sq.; and History of India, v. pp. 150–176. This copy comprises the first five hundred years, and goes down to A. H. 510.

Beginning of the *first* volume, on fol. 1b: آغاز کتاب در بیان امور یکه واقع شده بود در سال اوّل از رحلت خاتم النّبیّین که چون خاتم النّبیّین رحلت فرمودند اهل بیت آغاز گریه و زاری کردند الخ.

The *second* volume begins here, on fol. 254b, with the 135th year of the Riḥlat or death of Muḥammad (=A. H. 145): و از جملهٔ وقائع این سال آنکه ابراهیم عبد اللّٰه الخ.

The copy is very badly written, and extremely incorrect in dates. There is the greatest confusion in the headings, but the text seems to be in proper order and uninterrupted.

Dated the 5th of Rajab, A. H. 1058 (A. D. 1648, July 26).

No. 836, ff. 602, ll. 27–32; very unequally written in different kinds of careless Nasta'lîḳ and Shikasta by many different hands; some pages seriously damaged; illuminated frontispiece; size, 13¾ in. by 8 in.

111

The same.

Another copy of the *second* volume, beginning exactly like the preceding copy with the 135th year of the Riḥlat, but going down to the middle of the 506th year of the same era (A. H. 145–516), that is, six years further than No. 836. It comes to an abrupt end with the words: . . . . قرار بآن داد که روز نهم. The 500th year of the Riḥlat (the end of the *second* volume in the preceding copy) concludes here on fol. 253b, l. 3.

Most of the last thirty-eight leaves are severely damaged.

No. 10, ff. 262, ll. 30; clear and distinct Nasta'lîḳ; size, 14 in. by 8⅝ in.

112

The same.

The *second*, *third*, and *fourth volumes* of the Ta'rîkh-i-Alfî.

Second volume (No. 3291) begins here (much later than in the two preceding copies) with the Khilâfat of Muḥammad Amîn bin Hârûn-alrashîd, in the year of the Riḥlat, 183 (=A. H. 193), and goes down to that of Al-Muḳtafî (Abû 'Abdallâh bin almustaẓhir) in the year of the Riḥlat, 520 (=A. H. 530), that is, twenty years further than No. 836.

Third volume (No. 3292) begins with the year of the Riḥlat, 521 (=A. H. 531), and breaks off in the year of the Riḥlat, 682 or 683 (=A. H. 692 or 693); there are besides two large lacunas in this volume, viz. between ff. 312 and 313 (eight blank leaves being inserted), and between ff. 409 and 410 (six blank leaves).

Fourth volume (No. 3293) begins, after the preface of the continuator Âṣafkhân, with the end of the year of the Riḥlat, 684 (=A. H. 694), and goes down to the year of the Riḥlat, 987 (=A. H. 997).

This excellent copy was finished the 14th of Rabî'-althânî, A. H. 1015 (A. D. 1606, August 19).

No. 3291, ff. 442; No. 3292, ff. 415; No. 3293, ff. 494, ll. 27; clear and distinct Nasta'lîḳ; size, 12–12⅛ in. by 8–8¼ in.

113

The same.

The *second half* or the *third and fourth volumes* of the Ta'rîkh-i-Alfî, together with a small portion of the second volume, incomplete at the end. It begins in the midst of the 484th year of the Riḥlat (=A. H. 494): در آن سعی و اجتهاد نمودند اثری الخ, corresponding to No. 10 (111 in this Cat.), fol. 221a, first line, and goes down to the beginning of the 975th year of the Riḥlat (=A. H. 985). The *second half* (or the 501st year of the Riḥlat=A. H. 511) begins on fol. 33b, l. 4. There is a lacuna after fol. 59. Ff. 85 and 542–549 are severely damaged. The right order of ff. 141–149 is this: 141, 143–148, 142, 149; and of ff. 183–187 this: 183, 186, 184, 185, 187. Most of the headings and dates are missing.

No. 312, ff. 549, ll. 30; clear and distinct Nasta'lîḳ; size, 14⅛ in. by 8¾ in.

114

The same.

A large portion of the same *second half*, beginning in the midst of the 545th year of the Riḥlat (=A. H. 555): مابعد از چند روز زین الدین الخ, and going down to the end of the 974th year of the Riḥlat (=A. H. 984). It breaks off with these words: و یکهزار دویست کس ازیشان بقتل آوردند مجملا درین روز . . . . , corresponding to No. 3293 (112 in this Cat.), fol. 493a, l. 9.

Many headings are omitted.

No. 121, ff. 495, ll. 30; clear Nasta'lîḳ; size, 14⅛ in. by 8¾ in.

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115

The same.

Another portion of the *second half* of the Ta'rîkh-i-Alfî, beginning in the midst of the 585th year of the Rihlat (=A. H. 595): متوجّه قطع و قطع مادّهٔ ملاحدهٔ اسمعیلیّه الخ, corresponding to No. 312 (113 in this Cat.), fol. 127a, l. 26, and going down to the midst of the 974th year of the Rihlat (=A. H. 984). It breaks off with the words: .... یازده کس از نسل شاه اسمعیل, corresponding to No. 312, fol. 548b, last line.

A full index of this copy's contents is found on the fly-leaves.

No. 316, ff. 476, ll. 29–30; written in good and distinct Nasta'lîḳ by at least three different hands; size, 13¾ in. by 8⅝ in.

116

The same.

Another portion of the same *second half*, beginning with the 553rd year of the Rihlat (=A. H. 563): ذکر وقائع سال پانصد وپنجاه و سیوم از رحلت سیّد البشر علیه و آله التحیّة من الملك الخ, and going down to the end of the 932nd year of the Rihlat (=A. H. 942). It breaks off with these words: محمّد سلطان و سلطان جنید برلاس ضبط خزائن دهلی مأمور شدند و آنحضرت ...., corresponding to No. 3293 (112 in this Cat.), fol. 388b, first line.

No. 152, ff. 211, ll. 31; small, but clear Nasta'lîḳ; illuminated frontispiece; slightly worm-eaten throughout; size, 12¾ in. by 7½ in.

117

The same.

A smaller portion of the *second half*, or the *third volume* of the Ta'rîkh-i-Alfî, beginning with the 501st year of the Rihlat (=A. H. 511): ذکر وقائع سال پانصد و یکم از رحلت سیّد بشر.... در اوائل این سال سلطان سنجر الخ, and going down to the middle of the 679th year of the Rihlat (=A. H. 689). It breaks off with the words: .... بجانب روم فرستادند و پادشاه, corresponding to No. 316 (115 in this Cat.), fol. 147b, l. 5. Blanks on ff. 186b, 196a, 196b, 199a, 199b (entirely blank), 200a, and 215a.

No. 835, ff. 320, ll. 29; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 13⅛ in. by 8½ in.

118

Muntakhab-i-Ta'rîkh-i-Alfî (منتخب تأریخ الفی).

Extracts from the Ta'rîkh-i-Alfî, comprising:

1. Account of the Russians, on fol. 1b.

2. Extract from the history of Shâhrukh and account of Khotan and Khotâ, in the years 806 and 812, on fol. 9b.

3. Extract from the history of Sulṭân Sa'îdkhân and account of Tibet, in the year 929, on fol. 22b.

4. Account of Kashmîr, on fol. 27b.

5. Account of the fortress of Kangra and its capture in 1029, on fol. 33a.

6. Account of Mâlwah, Gujarât, Fatḥpûr, etc., on fol. 35b sq.

No. 1719, ff. 46, ll. 15; Shikasta; size, 9⅛ in. by 5½ in.

119

Majâmi'-alakhbâr (مجامع الاخبار).

A compendium of general history, from the beginning to A. H. 1000 (A. D. 1591, 1592), by Muḥammad Sharîf alḥusainî, known as Wuḳû'î, who entered a second time the service of the emperor Akbar in A. H. 998= A. D. 1590 (see fol. 3b, l. 3 ab infra). The title, written here incorrectly as مجامع الخبار, appears on fol. 4a, l. 5. On fol. 1a the work is simply called: تأریخ محمّد شریف وقوعی.

Beginning: ستایش سعادت اساس مالکی را سزد که ملك قدیمش بیزوالست الخ.

There is no proper subdivision to be found in this copy; we only learn from fol. 64b and other occasional headings, that it comprises two maḳâlas of very unequal proportion, the first comprising the ante-Muḥammadan, the second the post-Muḥammadan history.

First maḳâlah (not marked) begins with a short sketch of the usefulness of historiography (بیان فوائد علم تأریخ), on fol. 4a, after which follow:

Old prophets, kings of the Israelites, etc., on fol. 4b, beginning with Âdam and ending with Khâlid bin Sinân (Jesus on fol. 21a, Seven Sleepers on fol. 23a, St. George on fol. 23b, Simeon on fol. 24b).

Old philosophers and sages, on fol. 25a, ending with Buzurjmihr.

Old Persian kings, on fol. 29a, in four ṭabaḳât, from Gayûmarth to Yazdajird III.

Banû Lakhm in the Arabian 'Irâḳ, on fol. 56a.

The Ghassânians in Syria, on fol. 57b.

The Tubba's in Yaman, on fol. 58b.

Second maḳâlah, on fol. 64b, beginning with the history of Muḥammad's life, his genealogy, wives, children, etc.; the first four Khalîfs, the twelve Imâms, the Aṣḥâb, etc. (Abû Bakr on fol. 74a, 'Umar on fol. 76a, 'Uthmân on fol. 78b, 'Alî on fol. 83a, the Imâms on fol. 90b).

The Umayyade Khalîfs, on fol. 92b.

The 'Abbâside Khalîfs, on fol. 114a.

Minor dynasties, contemporary with the 'Abbâsides: Ṭâhirides, on fol. 204a; Ṣaffârides, on fol. 205a; Sâmânides, on fol. 206a; Dailamîs, on fol. 209a; Ghaznawides, on fol. 214a; Ghûrides, on fol. 217a; Kurt kings, on fol. 219b; Saljûḳs, on fol. 221a (Saljûḳs of Kirmân, on fol. 229b; Saljûḳs of Rûm, on fol. 230a); Khwârizmshâhs, on fol. 230b; Isma'îlîs, on fol. 237b (this part is curiously styled باب از مقالهٔ اوّل); Ḥasan Ṣabâḥ, on fol. 240b; Ḳarâkhitâ'îs of Kirmân, on fol. 242b; Atâbegs of Fârs, Diyârbakr, and Adharbaijân, in three shu'bahs, on fol. 243a; Atâbegs of Lûristân, on fol. 246a.

Moghuls, on fol. 246b, to Ṭughâtimûrkhân.

(History of Ċingizkhân begins on fol. 249a; a short

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chapter on the Sulṭâns of Egypt, on fol. 255a; reign of Sulṭân Abû Sa'îdkhân, on fol. 260b.)

Sulṭâns who ruled after the Moghuls in some of the Bilâd-i-jibâl, that is, the local dynasties of the Cingiz-khânîs, in five ṭâ'ifas, of which however only four are distinctly marked, viz. Cûpânîs, on fol. 263b; Îlkânîs, on fol. 264a; Muẓaffarîs, on fol. 266a (preceded on fol. 265a by the history of Amîr Shaikh Abû Isḥâḳ, the last Înjûking, which is probably reckoned as third ṭâ'ifah); and Sarbadârs, on fol. 268b.

The Tîmûrides in Îrân and Tûrân, beginning with Tîmûr himself, on fol. 271a, and ending with a short sketch of the Caghatâikhâns of Tûrân, on fol. 304b.

History of India, *first part*, beginning on fol. 306a with Sabuktagîn; Ḳuṭb-aldîn Aibak, and the following kings of Dihlî, on fol. 306b, down to Sulṭân 'Alâ-aldîn Maḥmûdshâh bin Sulṭân Muḥammadshâh, the last of the Sayyids, and the rise of the house of Lûdî.

Kings of Gujarât, from the early Râjahs to A. H. 999, on fol. 334b.

Bahmanî kings of the Dakhan, on fol. 336b.

Kings of Bangâlah, on fol. 338a.

Rulers of Mâlwah, on fol. 340a.

Rulers of Jaunpûr, on fol. 342b.

History of India, *second part*, from Bahlûl Lûdî to Ibrâhîm Lûdî, on fol. 343b.

Sketch of the reign of the Ḳarâ-ḳoyunlû, on fol. 344b; of the Âḳ-ḳoyunlû, on fol. 352a; of the Uzbegs, on fol. 360a; of the Ṣafawîs, on fol. 364b (accession of Shâh 'Abbâs, on fol. 383a); and of the 'Uthmânî Sulṭâns, on fol. 385a.

History of India, *third part*, beginning with Bâbar, on fol. 389b (a portion of his history has been told already in the chapter of the Ṣafawîs, on fol. 369b sq.); first reign of Humâyûn, on fol. 391a; Shîrkhân, etc., on fol. 393a; second reign of Humâyûn, on fol. 398a; Akbar, on fol. 398b. The history of this emperor is brought down to A. H. 1000.

No date. The oldest entry on fol. 1a is from A. H. 1027 (A. D. 1618), so that the copy of this rare work, not met with anywhere else, is comparatively old. Other seals from A. H. 1169, 1192, 1198, etc.

No. 1758, ff. 410, ll. 23; very small Nasta'lîḳ; worm-eaten and occasionally damaged besides, particularly on fol. 55; size, 10 in. by 5¼ in.

120

General history.

An anonymous universal history from the beginning of the world to A. H. 1001 = A. D. 1592, 1593 (the last date found here, on fol. 537b), and the conquest of the Dakhan by Akbar. The copy is defective, both at the beginning and in many parts of the context; in fact, it is impossible to state how many lacunas there may be, and how many leaves are misplaced by the binder, as there are no catchwords at all, and the contents of the book are in the most hopeless state of confusion imaginable. No strict subdivision is visible anywhere. To give an idea of the pell-mell character of this book, we subjoin the principal headings in the order in which they appear:

Fragments of a general index, on ff. 1 and 2, with a lacuna both after fol. 1 and fol. 2.

Part of the history of the Khalîf 'Uthmân, on fol. 3a (the story of his death appears on fol. 533b !). Again a lacuna after fol. 5.

Part of the history of 'Alî, on fol. 6a (the beginning of 'Alî's Khilâfat appears on fol. 532b in the middle of the page !).

History of Ḥasan, on fol. 15b; of Ḥusain, on fol. 18a; of 'Alî ibn Al-Ḥusain and the following Imâms, on fol. 19b sq.

Khilâfat of Mu'âwiyah, on fol. 27a; of Yazîd, on fol. 29b. History of the martyrs of Karbalâ, on fol. 32a.

The other Umayyade Khalifs, on fol. 32b.

Abû Muslim, on fol. 56b.

'Abbâside Khalîfs in Asia, on fol. 58a sq.

'Abbâsides in Egypt, on fol. 83b.

Kings of Yaman, on fol. 90a.

Ghassânians in Syria, on fol. 100b.

Banû Umayyah in Maghrib, on fol. 103a.

Banû Aghlab in Afrika, on fol. 103b.

Mulaththamîn, on fol. 106b.

The Ṭûlûnîs, on fol. 108a.

The Ikhshîdîs, on fol. 108b.

The Ḥamdânîs, on fol. 109a.

The Ṭughtiginîs, on fol. 110b.

The Dânishmandîs, on fol. 111a.

The Urtuḳîs, on fol. 111b.

The Saliḳîs, on fol. 112a.

The Isma'îlîs in Afrika, Egypt, and Syria, on fol. 112a.

Sharîfs of Makkah, on fol. 116b.

The Banû Kilâb of Ḥalab, on fol. 118a; the Banû 'Uḳail, on fol. 118b; the Banû Asad, on fol. 119b.

The Musha'sha' Sayyids, on fol. 120a.

The Atâbegs, on fol. 121a.

The Ayyûbites, on fol. 128b. History of Ṣalâḥ-aldîn Yûsuf and his successors, on fol. 129a.

Mamlûk kings of Egypt, etc., on fol. 145b.

Old Persian kings, on fol. 175a sq.

Mulûk-alṭawâ'if, on fol. 192b.

Kings of Ṭabaristân, on fol. 205b; Ḥusâm-aldaulah and successors in Mâzandarân, on fol. 207b. Rulers of Gîlân, on fol. 211b; of Rustamdâr, on fol. 212b. Kings of Dailam or Bûwaihides, on fol. 216a.

Washmgîr and his successors, on fol. 222b.

The Ṭâhirides in Khurâsân, on fol. 224a.

The Ṣaffârides, on fol. 226a.

The Ghaznawides, on fol. 228a (the Sâmânides follow on fol. 382b, between the Âl-i-Jûjî and the Âl-i-Afrâsiyâb !).

The Saljûḳs, on fol. 235a.

Rulers of Khwârizm, on fol. 245a.

The Ghûrides, on fol. 255a.

Rulers of Kurdistân, on fol. 268b; of Lâr, on fol. 269b; of Hurmuz, on fol. 273b; of Shîrwân, on fol. 274b.

Atâbegs of Adharbaijân, on fol. 275b.

Salgharides, on fol. 276a.

Rulers of Kirmân, on fol. 280a.

Karâkhitâ'î rulers in Kirmân, on fol. 281b.

Muẓaffarides in Fârs, on fol. 283a.

Sarbadârs in Khurâsân, on fol. 295a.

Kurt kings in Harât, on fol. 297a.

Shâhrukh, on fol. 300a.

The Âḳ-ḳoyunlû, on fol. 314a; the Ḳarâ-ḳoyunlû, on fol. 315b.

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Shaikh Ṣafî-aldîn and successors, on fol. 318b.
Shâh Isma'îl, on fol. 320a.
Shâh Ṭahmâsp, on fol. 331b.
Rulers of Khatâ or China in thirty-six ṭabaḳât, but arranged in a very queer and incomprehensible manner; it begins with a ninth ṭabaḳah on fol. 339b; after the twenty-first suddenly a new series of ṭabaḳât sets in on fol. 346a, and a third series again on fol. 347b.
The descendants of Yâfeth bin Nûḥ, on fol. 352b (immediately after the thirty-sixth ṭabaḳah of the Chinese rulers).
The emperor Humâyûn, on fol. 354b.
Cingîzkhân, on fol. 364a.
Sulṭâns of Transoxania after Muḥammadkhân, on fol. 369b.
Âl-i-Jûjî in Khwârizm, on fol. 372b.
The Sâmânides (see above), on fol. 382b.
Âl-i-Afrâsiyâb, on fol. 389a.
Sulṭâns of Transoxania before Tîmûr, on fol. 391b.
Tîmûr, on fol. 392a, last line sq.; his death, on fol. 410a; his successors in Transoxania, on fol. 410b sq.
The emperor Bâbar, on fol. 415a.
History of the Israelites after Joshua, on fol. 424b.
History of the Ptolemies in Egypt, on fol. 430a.
Âdam and the patriarchs (Âdam's history pretends to be the European version, according to the people of Frangistân; the author says, God created Âdam in Frangistân (sic!), and brought him then to the paradise), on fol. 431a.
Jesus' birth and life, on fol. 433a.
Roman emperors, on fol. 433b.
Saljûḳs in Rûm, on fol. 449b.
The 'Uthmânî dynasty, on fol. 452b.
Ante-Muḥammadan rulers of India, on fol. 470b.
Shâkmûnî, on fol. 473b.
Post-Muḥammadan rulers of India, on fol. 479b.
Khiljî dynasty, on fol. 482b; Tughluḳshâhs, on fol. 489b; the Sayyids, on fol. 496b; house of Lûdî, on fol. 502b; Shîrkhân Afghân and his successors, on fol. 506a.
Sulṭâns of Gujarât, beginning with Muẓaffarshâh, on fol. 509a.
After fol. 512 a large lacuna; rulers of Rûm appear again on fol. 513a, beginning with منجائيل; on fol. 514a the history of Iskandar bin Ḳarâ Yûsuf begins; on fol. 415a the history of Gujarât continues, and goes down to the abdication of Muẓaffar III, A.H. 980.
Rulers of Mâlwah, on fol. 523a.
Lacuna after fol. 527. Portion of the history of the Râjahs of Kashmîr, on fol. 528a.
Again the emperor Bâbar, on fol. 530b.
On fol. 532b suddenly appears the Khilâfat of 'Alî (see above); on fol. 533b the death of 'Uthmân; on fol. 534a an account of Ṭalḥah and Zubair.
On fol. 535a continuation of Indian history. On fol. 537b the last date, A.H. 1001, and a short statement about the conquest of the Dakhan.
The following pages are more or less seriously injured: ff. 1, 21, 22, 175, 176, 184b, 185a, 190b, 191a, 192b, 193a, 257, 258, 282b, 283a, 323, 324a, 341, 342b, 343, 344a, 368, 370a, 380, 381, 386–388, 397b, 398, 399, 403, 404, 408b, 409, 446b, 447a, 513, and 537. The upper half of fol. 105 is glued together with fol. 106.
Bibliotheca Leydeniana. No date.

No. 2370, ff. 537, ll. 19; clear Nasta'lîḳ; size, 8⅜ in. by 4¾ in.

121

Ma'din-i-akhbâr-i-Aḥmadî (معدن اخبار احمدی).

Part of the *second* volume of the general history of the world by Aḥmad bin Bahbal bin Jamâl Kamgû, commonly known as Kanbû, who compiled it in Jahângîr's reign, about A.H. 1023 (A.D. 1614); see Rieu iii. p. 888, where a large portion of the first volume, going down to the reign of Ibrâhîm Lûdî, is described. This *second* volume comprises the history of the Caghatâi dynasty and the rulers of India from Tîmûr to Jahângîr, see the beginning of our copy, on fol. 1b: تأريخ معدن اخبار احمدی در بيان خلافت سلسلهٔ شريفهٔ چغتيّه و بعضی از سلاطين ديار هند تا عهد خلافت ظلّ اللّه نور الدين محمّد جهانگير پادشاه غازی الخ. It is divided into many ذكر, like the first volume (see Rieu, loc. cit.), but only four are properly numbered, viz. the fortieth on fol. 115b, the forty-first on fol. 127a, the forty-second on fol. 128a, and the forty-third on fol. 146b, where a new section begins.
Contents:
Reign of Tîmûr, on fol. 2a; Tîmûr's descendants, on fol. 27a; beginning, on fol. 27b, with 'Umar Shaikh Mirzâ; Bâbar, on fol. 31b; *first* reign of Humâyûn, on fol. 49a; Akbar's birth in A.H. 949, on fol. 63b; Shîr Shâh Sûr, on fol. 95a, Islâmshâh bin Shîrshâh, on fol. 115b; Fîrûzshâh bin Islâmshâh, on fol. 129a; Muḥammad 'Âdil Sûr, Ibrâhîm Sûr, and Sikandar Sûr, on fol. 128b; *second* reign of Humâyûn, on fol. 139a; Akbar, on fol. 146b.
This copy breaks off in the thirty-seventh year of Akbar's reign, A.H. 999 (A.D. 1590, 1591).
The copy belonged formerly to Sir Barry Close.

No. 814, ff. 343, ll. 14; large and very distinct Nasta'lîḳ; size, 12⅜ in. by 7¼ in.

122

Ṭirâz-alakhbâr (طراز الأخبار).

The *first* volume of a large and extensive general history of the world, composed by Najm-aldîn Aḥmad bin Faḍl-allâh of Khûzistân, called Aḥmadbegkhân alisfahânî, and dedicated to the emperor Aurangzîb (see fol. 2a, ll. 17 and 18, and fol. 2b, l. 3 ab infra). The title is a chronogram, and gives as date for the commencement of this work A.H. 1052 (A.D. 1642, 1643); see fol. 2b, l. 14, and comp. Rieu iii. p. 1056a.
This first volume contains:
1. A large cosmographical introduction, styled افتتاح, and beginning, on fol. 3b, last line: افتتاح در معرفت علم و بيان معنیٔ وجود و اثبات واجب الوجود و آگاهی دادن از اوّلين مخلوق در سلسلهٔ ممكن الوجود و تحقيق موجودات روحانی و جسمانی و تفصيل مراتب مخلوقات از جواهر و اعراض. This introduction comprises the whole range

of astronomical, physical, geographical, philosophical, and psychological sciences in the same manner, as, for instance, Ḳazwînî's cosmography. Beginning, on fol. 1b: طراز کارنامهٔ اخبار عوالم ابداع بنام اقدس حیّ قدیم رواست که بقیومیّت ذات کامله قوام انتظام اجناس جواهر موجودات الخ.

2. The *first* bâb of the whole work, styled باب آغاز (see fol. 60a), and introduced by a preface, entitled مفتاح, on the Jinns and the creation of Âdam and Eve, on fol. 57b (ذکر خلق بنی جانّ و احوال ایشان و تخمیر طینت ابو البشر و تاهبوط آنحضرت از روضات جنان). The first bâb itself is divided into two لخت, the *first* of which comprises the whole biblical history in four چمن: (1) from Âdam to Jacob, on fol. 60a; (2) from Joseph to Khiḍr, on fol. 81a; (3) from Joshua, the son of Nûn, to David, including an account of Luḳmân, on fol. 104b; (4) from Solomon to Jesus, St. George, the Seven Sleepers, etc., on fol. 113a. The second لخت comprises the old Persian dynasties, the Pîshdâdians, the Kayânians, the Mulûk-alṭawâ'if, the Sâsânians, etc., together with short accounts of contemporary ante-Muḥammadan rulers; likewise in four چمن: (1) on fol. 142a, (2) on fol. 150a, (3) on fol. 157b, (4) on fol. 159a, introduced by an ethical chapter on the duties and qualities of a Pâdishâh. Beginning of this *first* bâb, on fol. 57b: سرآغاز هر نامهٔ نامی اسم سامی واجب الاعظامی زیبد که قولش از شائبهٔ صوت و حرف مبرّاست الخ.

No. 733, ff. 195, ll. 23; Nasta'lîḳ; size, 15⅛ in. by 9⅜ in.

123

Intikhâb-i-Muntakhab (انتخاب منتخب).

An abridgment of Muḥammad Yûsuf bin Shaikh Raḥmat-allâh al-Atakî al-Kan'ânî's general history, entitled منتخب التواریخ, and completed A. H. 1056, 15th of Dhû-alḥijjah (A. D. 1647, January 22), a detailed description of which is given in Rieu i. pp. 122–124. This extract, which is styled انتخاب منتخب تواریخ, or simply انتخاب منتخب (see fol. 2b, l. 9), was made, as far as the bad handwriting allows us to decipher, by 'Abd-alshakûr (see fol. 2a, l. 8), and finished under 'Âlamgîr, A. H. 1084 (A. D. 1673, 1674). It goes down, like the original, to the accession of Shâhjahân, A. H. 1037, and is divided into the same five kisms.

Beginning: انتخاب منتخب کلام ابلغ النظام و خلاصهٔ مقاصد و مرام سلاطین ذی الاحترام الخ.

Dated the 25th of Rajab, in the twenty-fourth year of Muḥammadshâh's reign (=A. H. 1155, not 1149, as here is written, A. D. 1742, September 25).

No. 170, ff. 144, ll. 20; Shikasta; size, 10⅞ in. by 5⅝ in.

124

Mirât-al'âlam (مرآت العالم).

General history, from the oldest times to A. H. 1078 (A. D. 1667, 1668), usually ascribed to Bakhtâwarkhân (who died A. H. 1096=A. D. 1685), but composed in fact by Shaikh Muḥammad Baḳâ; see below in the Mirât-i-Jahânnumâ. For further details we refer to Bodleian Cat., Nos. 114–116; Rieu i. pp. 125–127 and iii. pp. 890 and 1080a; W. Morley, p. 52 sq.; and Elliot, History of India, vii. p. 145 sq.

It is divided into a muḳaddimah and seven Ârâyish (see the index on ff. 3a–5a), viz.:

Muḳaddimah, on the creation, on fol. 5a.

Ârâyish I, on ante-Muḥammadan history, on fol. 35a, in four numâyish.

Ârâyish II, history of Muḥammad, the first four Khalîfs, etc., on fol. 54b, in twelve numâyish.

Ârâyish III, history of the Umayyade and 'Abbâside Khalîfs, as well as of the other contemporary and succeeding dynasties to Tîmûr, on fol. 141a, in eight numâyish.

Ârâyish IV, history of Tîmûr and his descendants, of the Turks in Asia Minor, and the Ṣafawî dynasty, on fol. 215a, in five numâyish.

Ârâyish V, history of India to the accession of Bâbar, on fol. 235b, in nine numâyish.

Ârâyish VI, history of Bâbar, Humâyûn, Akbar, Jahângîr, and Shâhjahân, on fol. 298a, in five numâyish.

Ârâyish VII, history of Aurangzîb and his contemporaries, probably beginning on fol. 459a (the heading is missing), in three pairâyish.

The conclusion, containing the biographies of poets in alphabetical order, which is usually in other copies, and likewise in the index of this copy, called the خاتمهٔ کتاب, forms here the *fourth* نمود of the third پیرایش of the seventh Ârâyish. At the end is a short addition by another author, fixing the death of Bakhtâwarkhân in A. H. 1096.

Beginning of this copy: الحمد للّٰه الذی منّ علی المؤمنین اذ بعث فیهم رسولا منهم یتلو علیهم آیاته و اوضح لهم الخ.

Copied by Ghulâm Muḥammad, but not dated. Collated throughout. Ff. 130b, 151b, 152a, 156b, 380b, and 435b a little injured.

No. 986, ff. 613, ll. 21; Nasta'lîḳ; illuminated frontispiece; size, 11½ in. by 7 in.

125

A fragment of the same Mirât-al'âlam.

Beginning: برترین گوهری که تاجداران کشور فصاحت و تخت‌نشینان خطّهٔ بلاغت را پیرایهٔ افتخار باشد حمد و ثنای یگانه ایست الخ.

Detailed index, on ff. 4a–7a.

This fragment consists of two incoherent *portions*, written by two *different* hands, and contains:

The preface, on fol. 1b.

The index, on fol. 4a.

The muḳaddimah or introduction, on fol. 8a.

The beginning of the first Ârâyish, on fol. 9b, which breaks off already on fol. 11a.

An index of the 250 poets, whose short biographies are given in the khâtimah of this work, on ff. 12b–16b.

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The greater portion of the *seventh* Ârâyish, containing the history of 'Âlamgîr's reign from A. H. 1068–1078 (A. D. 1658–1668), that of the contemporary rulers, amîrs, shaikhs, etc., together with a topographical and statistical account of Hindûstân, etc., on ff. 17a–153b, defective both at the beginning (where two leaves are missing) and at the end (where a large lacuna of forty-seven leaves is found after fol. 153).

The last words of the *khâtimah*, on fol. 154a.

Consequently there are missing in this copy: the greater portion of Ârâyish I, the entire five Ârâyish from II–VI inclusive, the beginning and end of Ârâyish VII, and the whole *khâtimah* or tadhkirah of Persian poets, except the last few lines.

The greater part of this copy, viz. ff. 17–154, was written by Muḥammad Manṣûr, A. H. 1131 (A. D. 1719). A marginal note on fol. 4a tells us that the muḳaddimah and first six Ârâyish formed *one* volume, and the rest the *second;* therefore ff. 1–12 (or 1–16) belong to that *first*, the rest to the *second* volume.

Several leaves are greatly injured; many parts quite effaced and illegible.

No. 899, ff. 154, ll. 24–25; Nasta'lîḳ, by two different hands; size, 9¾ in. by 5¼ in.

126

Mirât-i-Jahânnumâ (مرآت جهانـنما).

An almost complete copy of the extremely rare Mirât-i-Jahânnumâ or general history of the world, an enlarged edition of the Mirât-al'âlam, which is due, like the shorter work, to the authorship of Shaikh Muḥammad Baḳâ (born A. H. 1037 = A. D. 1627, 1628, died A. H. 1094 = A. D. 1683), and not to Bakhtâwarkhân, as Rieu has proved in his Cat., iii. pp. 890 sq. and 1018a; see also Elliot, History of India, vii. pp. 145–165. The usual edition of this work is that by the author's nephew Muḥammad Shafî', A. H. 1095 (A. D. 1684). Our copy wants a portion of the introduction (two leaves being missing in the beginning, and leaving the question who the editor was uncertain), all the rest is complete; but the division into Ârâyish differs considerably from that in Rieu's incomplete copy, especially as there are eleven instead of seven, although the contents are exactly the same. Minor differences appear in the subdivisions of the various Ârâyish, and it is not unlikely that we have got here the later edition of Muḥammad Baḳâ's younger brother Riḍâ, see Rieu iii. p. 1018. It opens in the elaborate index (on ff. 1a–5a) with the *first* Pairâyish of the *first* Ârâyish.

Contents:

Muḳaddimah, on fol. 5a, on creation, in five Guftâr.

Ârâyish I, ante-Muḥammadan history, in three Pairâyish: 1. On fol. 11a, old prophets, in forty-nine Numâyish, from Âdam to the Seven Sleepers, St. George, the monk Jarîḥ, and Khâlid bin Sinân. 2. On fol. 63a, old philosophers, in sixteen Numâyish, from Luḳmân to Democritus and Buzurjmihr. 3. In two Numâyish: (*a*) on fol. 66a, old Persian kings, from Gayûmarth to Yazdajird III; (*b*) on fol. 71b, kings of Yaman and Syria before the Islâm.

Ârâyish II, history of Muḥammad, the first four Khalîfs, and the Imâms, in nine Pairâyish: 1. On fol. 72b, Muḥammad's life from his birth to the flight, in nine Numâyish. 2. On fol. 88a, Muḥammad's life from the flight to his death, in thirteen Numâyish. 3. On fol. 133b, his wives, children, scribes, etc., in three Numâyish. 4. On fol. 138b, the first four Khalîfs, in four Numâyish. 5. On fol. 161a, the Imâms, in twelve Numâyish. 6. On fol. 166b, the Aṣḥâb, etc., alphabetically arranged in twenty-seven Numâyish. 7. On fol. 173b, the Tâbi'în and the four Mujtahidîn, beginning with Abû Ḥanîfah, in two Numâyish. 8. On fol. 176a, the seven readers of the Kurân and the traditionists, in two Numâyish. 9. On fol. 178a, renowned Shaikhs, Saints, Ḥakîms, etc., in four Numâyish.

Ârâyish III, the Umayyade and the 'Abbâside Khalîfs, together with the contemporary minor dynasties, in eight Pairâyish: 1. On fol. 230a, the Umayyades. 2. On fol. 234a, the 'Abbâsides. 3. On fol. 239b, minor dynasties, from the Ṭâhirides to the Karâkhitâ'is of Kirmân, in eleven Numâyish. 4. On fol. 251b, kings of Rûm, from the Caesars to the Osmanlîs, in eight Numâyish. 5. On fol. 256b, Sharîfs of Makkah and Madînah. 6. On fol. 257a, Khâns of the Turks, in four Numâyish. 7. On fol. 258b, Ćingîzkhân and his descendants, in seven Numâyish. 8. On fol. 266b, Sulṭâns who ruled in Îrân after Abû Sa'îd Bahâdurkhân, from the Ćûpânîs to the Sarbadârs, in five Numâyish.

Ârâyish IV, Tîmûr and his successors in Îrân and Tûrân, the Ḳarâ-ḳoyunlû and Âḳ-ḳoyunlû, and the Ṣafawîs, down to Sulaîmanshâh bin 'Abbâs II, on fol. 269b, in five Pairâyish.

Ârâyish V, history of India, in ten Pairâyish: 1. Early Râjahs, on fol. 277b. 2. Emperors of Dihlî from Shihâbaldîn Ghûrî to Ibrâhîm Lûdî, on fol. 282a. 3. Sulṭâns of the Dakhan, on fol. 294b, in six Numâyish. 4. Kings of Gujarât, on fol. 299b. 5. Rulers of Sind, on fol. 302a, in two Numâyish. 6. Kings of Bangâlah, on fol. 304b. 7. Sulṭâns of Mâlwah, on fol. 306a; 8. Rulers of Khândîs, on fol. 309a. 9. Rulers of Jaunpûr, on fol. 310a. 10. Kings of Kashmîr, on fol. 310b.

Ârâyish VI, from Bâbar to Shâhjahân, in five Pairâyish: 1. Bâbar, on fol. 313b. 2. Humâyûn, on fol. 315b. 3. Akbar, on fol. 324a. 4. Jahângîr, on fol. 327b. 5. Shâhjahân, on fol. 335b.

Ârâyish VII, Aurangzîb 'Âlamgir, in five Pairâyish: 1. His early life and the first ten years of his reign, on fol. 345b. 2. His eminent qualities, on fol. 375b. 3. His children, on fol. 377b. 4. Extent of his empire, on fol. 378a. 5. Contemporary Sulṭâns, on fol. 379a.

This Ârâyish corresponds in its contents to the first Pairâyish, and the *first four* Numâyish of the second Pairâyish of the seventh Ârâyish in Rieu's copy, iii. p. 891.

Ârâyish VIII, in two Pairâyish: 1. Celebrated wazîrs from the first four Khalîfs to the time of 'Âlamgîr, on fol. 379b, in fourteen Numâyish. 2. 'Ulamâs and other eminent men of 'Âlamgîr's time, on fol. 391b.

This Ârâyish corresponds to the fifth Numâyish of the second Pairâyish, and the first Numûd of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish IX, in two Pairâyish: 1. Famous calligraphers, on fol. 395a. 2. Strange occurrences, on fol. 399b.

This Ârâyish corresponds to the second and third Numûds of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish X, on fol. 409a, account of the author's ancestors, beginning with Khwâjah Ḍiyâ-aldîn, who came from Harât to India A.H. 754 (A.D. 1353) and became governor of Multân, corresponding to the fourth Numûd of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish XI, on fol. 414b, notices of Persian poets, arranged alphabetically in twenty-eight Pairâyish, beginning with Abû Sa'îd bin Abû-alkhair and Abû 'Alî Ibn Sinâ. This corresponds to the *first* section of the *khâtimah* in Rieu's copy.

Khâtimah, on fol. 515a, life of the author, Shaikh Muḥammad Baḳâ, corresponding to the *second* section of the *khâtimah* in Rieu's copy.

Dated the 19th of Dhû-alka'dah, A.H. 1148 (the seventeenth year of Muḥammadshâh's reign) = A.D. 1736, April 1. From the rather defective colophon we learn that it was written for Mirzâ Murshid Ḳulîbeg Khânṣâhib Tabrîzî (or as he is styled on the fly-leaf, Murshid Ḳulikhân Bahâdur Tabrîzî, governor of Oudh). One of the copyists (probably the last) was Muḥammad Ḥusainbeg Khwâjû Gîlânî, living in Bangâlah. This copy belonged formerly to Mr. A. Welland (February 4, 1810).

No. 1497, ff. 519, ll. 25; Naskhî on ff. 1–277, parts of 299 and 301, 304–331, and 340–348; the rest in Nasta'lîḳ by various other hands; worm-eaten; size, 14¼ in. by 10¼ in.

127

Tanḳîḥ-alakhbâr (تنقيح الاخبار).

The sifting of the chronicles, a concise general history of the world, based on the best authorities, down to A.H. 1125 (A.D. 1713) in Farrukhsiyar's reign (see fol. 409a, lin. penult., and the following copy, No. 1648, fol. 335b, l. 3), by Mullâ Muḥammad Mâh (so the name is written on the fly-leaf and on fol. 1a, in the text we have not succeeded in finding it), who began this work A.H. 1117 (A.D. 1705, 1706), see fol. 3b, ll. 10 and 11. The title occurs on fol. 4a, l. 7. It begins: سبحان ربّي الاعلى اين چه استحقاق سجدهٔ مطلق وعبادت على الاطلاق است الخ, and contains a *muḳaddimah* on the origin of the world and mankind, on fol. 5b, seven *taḥrîrs* (تحرير), and a *khâtimah*.

The seven تحرير treat of the following subjects:

1. History of the old prophets and sages, the ante-Muḥammadan kings of Persia down to the last of the Sâsânians, the rulers of Yaman, the Greek emperors, and the Mulûk-alṭawâ'if, on fol. 8b.

2. History of Muḥammad, his companions and followers, the Imâms, the first four Khalîfs, and other famous men of the same time, partly in alphabetical order, on fol. 51b.

3. History of the Umayyade and 'Abbâside Khalîfs and all the contemporary and posterior dynasties down to the successors of Cingîzkhân, the Muẓaffarides, Sarbadârs, and Kurt kings, on fol. 115b.

4. History of Tîmûr and his successors, the Ḳarâ-ḳoyunlû and Âḳ-ḳoyunlû, and the Ṣafawîs, on fol. 207b.

5. The minor Indian dynasties of the Dakhan, Gujarât, Sind, Multân, Bangâlah, Mâlwah, Khândîs, Kashmîr, etc., and the kings of Dihlî down to Ibrâhîm Lûdî, on fol. 219b.

6. History of the five emperors, Bâbar, Humâyûn, Akbar, Jahângîr, and Shâhjahân, on fol. 258b.

7. *First section*, history of the first ten years of 'Âlamgîr's reign (taken from the 'Âlamgîrnâma), to which are added noteworthy dates of the later years of the same emperor's life, of Bahâdurshâh's reign, and the first year of Farrukhsiyar, on fol. 383b.

Second section, tadhkirah of the most famous Shaikhs (on fol. 410a), Ḥakîms (on fol. 434a), 'Ulamâs (on fol. 436b), and poets (on fol. 459a) of the Islâm, for the greater part in alphabetical order. This copy was made from the author's autograph by Muḥammad Afḍal, and finished the third of Jumâdâ-alâkhar, A.H. 1108 (so is here written, but as the work itself goes down to A.H. 1125, it is undoubtedly a clerical error for A.H. 1128, which is rightly styled the *fourth* year of Farrukhshâh's reign, that is, of Muḥammad Farrukhsiyar) = A.D. 1716, May 25. Sayyid Khair-allâh finished the perusal of this copy the 9th of Rabî'-alawwal, A.H. 1132 (A.D. 1720, January 20).

No. 579, ff. 516, ll. 15; collated; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 11⅝ in. by 7⅛ in.

128

A defective copy of the same.

This copy is incomplete both at the beginning and end. In the beginning there are missing thirty leaves. It opens abruptly in the *first taḥrîr* with these words: بنابر تصرّفش در ممالك الخ . . ., corresponding to the preceding copy, fol. 35a, l. 8. Taḥrîr II, on fol. 15b; III, on fol. 66b; IV, on fol. 151b; V, on fol. 163b; VI, on fol. 202a; VII, first section, on fol. 313b. The *second* section begins on fol. 336a and breaks off in the beginning of the short tadhkirah of *poets* (چهارم بيان احوال شعرا), corresponding to the preceding copy, fol. 459b, first line. Collated throughout.

No. 1648, ff. 376, ll. 17; Nasta'lîḳ; slightly damaged in many pages, especially towards the end; size, 12½ in. by 7 in.

129

Miḥakk-alsulûk u miṣḳalat-alnufûs (محكّ السلوك و مصقلة النفوس).

A curious work on general history, intermixed with theological and esoteric discussions, compiled by a former companion of prince Muḥammad Mu'aẓẓam, that is, the emperor Bahâdurshâh, A.H. 1133 (A.D. 1721), see fol. 6b. After the usual praises of the prophet, the معراج, the first four Khalîfs, and the explanation of the reasons for this work's composition, a long exposition of mystical philosophy follows, dealing with the نفس معرفت گروه, فضيلت خلفا, شكر, معرفت, توبه, امّاره مبداء, اقسام گروه بدعتيان, امّت چون خوارج وروافض

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معنیٔ قضا و قدر, خلقت, and similar topics. After this introductory part the real work begins, a compendium of general history in fifteen makâlas and a khâtimah, all interspersed with theological and philosophical aphorisms. The contents are as follows:

Makâlah I: The oldest prophets, from Âdam to Nûḥ, on fol. 72a.

Makâlah II: Old Persian kings down to Jamshîd (including the story of Hûd, Ṣâliḥ, etc.), on fol. 87a.

Makâlah III: From Ḍaḥḥâk to Farîdûn (including Nimrûd, Ibrâhîm, Lût, Ya'kûb, and Yûsuf), on fol. 94a.

Makâlah IV: From Minûćihr to Alexander the Great (Shu'aib, Mûsâ, Khiḍr, Ilyâs, Samuel, David, Luḳmân, Solomon, Daniel), on fol. 102a.

Makâlah V: Mulûk-altawâ'if and contemporary prophets (Zechariah, Yaḥyâ, the Seven Sleepers, Jesus, Jonah), on fol. 142a.

Makâlah VI: The Sâsânian kings down to Nûshirwân, on fol. 162b.

Makâlah VII: History of Muḥammad and the first four Khalîfs, on fol. 189a.

Makâlah VIII: The Umayyade Khalîfs, on fol. 256a.

Makâlah IX: The 'Abbâsidę Khalîfs, on fol. 291a.

Makâlah X: Rise of Islâm in India, and first Muhammadan rulers in that country (Maḥmûd of Ghazna, etc.), on fol. 360a.

Makâlah XI: Emperors of Dihlî down to Ibrâhîm Lûdî (slave kings, fol. 381a; house of Khiljî, fol. 390a; house of Tughluḳ, fol. 399a; Khiḍrkhân, fol. 405a; house of Lûdî, fol. 407b), on fol. 377b.

Makâlah XII: From Bâbar to Shâhjahân, on fol. 410a.

Makâlah XIII: 'Âlamgîr and Bahâdurshâh, on fol. 438a.

Makâlah XIV: Jahândârshâh and Farrukhsiyar, on fol. 496b.

Makâlah XV: Rites and duties of Islâm (واجبات اسلام), on fol. 542b.

Khâtimah: Conclusion of the history of Farrukhsiyar, Rafî'-aldarajât, Rafî'-aldaulah, and accession of Muḥammadshâh. At the end a series of miscellaneous matters, short review of the great poets of Persia, Jalâl-aldîn Rûmî, Sanâ'î, Farîd 'Aṭṭâr, Firdausî, Anwarî, Sa'dî, Khâḳânî, Niẓâmî, Amîr Ḥusainî, Ḥâfiẓ, Ni'matallâh Walî, Jâmî, etc., on fol. 649a. It is incomplete at the end; one or two leaves missing.

Beginning: منّت و سپاس حضرت بیچون لا یزالی راست اوجب که ایجاد موجودات بکن فیکون الخ.

An endless number of marginal and also interlinear glosses and additions. The MS. is in some portions very badly preserved; many lines effaced or partly torn away. A complete index on the fly-leaves. The proper order of ff. 624–649 is: 624, 641–648, 625–640, 649.

No. 1012, ff. 704, ll. 17; very careless and inelegant Nasta'lîḳ; size, 9¾ in. by 5½ in.

130

Mirât-alṣafâ (مرآت الصفا).

The *second* volume (دفتر دویم) of Muḥammad 'Alî bin Muḥammad Ṣâdiḳ alḥusainî's work on general history, from the rise of Tîmûr to A. H. 1169 (A. D. 1755, 1756). The present copy is the author's autograph (see the colophon: محمّد علی الحسینی مؤلّف و کاتب کلام), finished in the same year 1169, the second of Ramaḍân (A. D. 1756, May 31), and represents undoubtedly the first sketch of this volume which was afterwards revised and continued to A. H. 1179 (A. D. 1765, 1766), as the copy in Rieu i. pp. 129–131 proves. The dedication therefore to Ṣamṣâm-aldaulah Shâhnawâzkhân Bahâdur Ṣamṣâmjang (the author of the Maâthir-alumarâ, who was put to death A. H. 1171 = A. D. 1758), which in Rieu's copy is only found in the preface, appears here a second time at the end, immediately before the colophon, as the patron was still alive in 1169. This second daftar is subdivided into two bâbs:

First bâb, on fol. 3b: Tîmûrides of Îrân and Tûrân, from Tîmûr to Muḥammad Zamân (A. H. 920).

Second bâb, on fol. 24a: Tîmûrides of India from Tîmûr and Mirzâ Mîrânshâh (born A. H. 769) to A. H. 1169, the third year of 'Âlamgîr II's reign. The latter part of this bâb is very detailed, and narrates the events in full from year to year. *Bâbar*, on fol. 25a; *Humâyûn*, on fol. 27a; *Akbar*, on fol. 32b; *Jahângîr*, on fol. 38b; *Shâhjahân*, on fol. 40b; *'Âlamgîr Aurangzîb*, on fol. 44b; *Bahâdurshâh*, on fol. 50b; *Mu'izz-aldîn Jahândârshâh*, on fol. 56b; Muḥammad *Farrukhsiyar*, on fol. 60b; *Rafî'-aldarajât*, on fol. 66b; *Rafî'-aldaulah*, on fol. 67a; *Muḥammadshâh*, on fol. 67b; *Aḥmadshâh*, on fol. 136b; *'Âlamgîr II*, on fol. 168b.

Undoubtedly for the sake of selling the MS. at a higher price, a clumsy forger's hand has effaced the proper title on fol. 3a, ll. 1 and 2, مرآت الصفا, by writing over it رقعات عالمگیری (Letters of 'Âlamgîr), and the same nonsensical description appears on fol. 1a.

Beginning: مبتدای هر شی حمد و ثنای یگانه ایست بی ابتدا و منتهای الخ

No. 3038, ff. 175, ll. 14; Nasta'lîḳ; size, 8¾ in. by 5½ in.

II. History of Muḥammad, the Khalîfs, and Imâms.

131

Kitâb-i-Futûḥ (کتاب فتوح).

Persian translation of the Arabic work ابن اعثم فتوح, or history of Islâm from Muḥammad's death to the death of Ḥasan and Husain and the accession of Yazîd in A. H. 60 and 61 (A. D. 680), by Khwâjah Abû Muḥammad Aḥmad bin A'tham al-Kûfî, who died about A. H. 314 (A. D. 926). The translation was undertaken in or soon after A. H. 596 (A. D. 1199, 1200) by Muḥammad bin Aḥmad al-Mustaufî al-Harawî, chiefly encouraged and supported by a nobleman of Khwârizm and Khurâsân, see ff. 1b, l. 6 and 2a, l. 12. As we learn from Ouseley 284 in the Bodleian Library, this first translator died when he had only finished a small portion of the work, viz. the greater part of Abû Bakr's Khilâfat, and was succeeded by Muḥammad bin Aḥmad bin Abî Bakr al-Kâtib al-Mâbarnâbâdî, who carried the translation

to an end. Comp. for fuller details, Bodleian Cat., Nos. 124–126; Rieu i. p. 151 sq.; W. Morley, p. 16, etc.

Beginning: الحمد لله الملك القديم المنّان الكريم الرؤف الرحيم هو الاوّل و الآخر و الظاهر و الباطن الخ.

The right order of ff. 1–54 is: 1–44, 53, 45–52, 54. Dated the 16th of Rabî'-alawwal, A. H. 1013 (A. D. 1604, August 12), at Kol (كول), by one of the sons of Shaikh Jamâl, called Shams-al'ârifîn, who was himself an offspring of Khwâjah Abû 'Ubaidah ibn aljarrâḥ Khalîl ibn Shaikh Râzi.

No. 1341, ff. 345, ll. 25; Naskhî; size, 10 in. by 5¾ in.

132

The same.

Beginning: الحمد لله المنان الكريم الرؤف الرحيم هو الاوّل و الآخر و الظاهر و الباطن الخ.

Dated the 9th of Rabî'-althânî, in the thirtieth (or thirty-first) year of, probably, 'Âlamgîr's reign (= A. H. 1098 or 1099), A.D. 1687, February 22, or 1688, February 12. College of Fort William, 1825.

No. 2027, ff. 603, ll. 13; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 9¾ in. by 5⅝ in.

133

The same.

Beginning: الحمد لله الملك القديم المنّان الرؤف الرحيم هو الاوّل و الآخر الخ.

This copy was finished the 17th of Sha'bân, A. H. 1103 (thirty-fifth year of 'Âlamgîr's reign) = A. D. 1692, May 4.

No. 921, ff. 438, ll. 12–15; very careless and irregular Nasta'lîḳ, written, as it seems, by different hands; illuminated frontispiece; size, 9 in. by 5¾ in.

134

Ta'rîkh-i-Futûḥ-i-Shâm (تأريخ فتوح شام).

Persian translation of an Arabic history of the conquest of Syria, perhaps—although no author's or translator's name appears in the text—of Muḥammad bin 'Umar al-Wâḳidî's (died about A. H. 207, A. D. 822) كتاب المغازى or rather Pseudo-Wâḳidî's فتوح الشام, a Turkish translation of which is described in G. Flügel ii. p. 134. It begins under Abû Bakr and ends under 'Umar, comprising altogether forty-two غزوات or battles. It is interspersed with many Arabic verses. As title appears, on fol. 1a, تأريخ فتح شام and تأريخ فتوح شام.

Beginning: بعد حمد مر خداى معطىٔ جزيل بر غزا و صلوة مضطفىٔ مستخلب خلقاى گويد بندهٔ اميدوار برحمت پروردگار چون حق تعالى خواست الخ.

No date.

No. 248, ff. 244, ll. 17; Nasta'lîḳ; small illuminated frontispiece; size, 8⅝ in. by 5 in.

135

Tarjuma-i-Siyar-alnabî (ترجمهٔ سِيَر النبى).

A Persian translation of Muḥammad ibn Isḥâḳ Almuṭṭalibî's Arabic biography of the Prophet. The anonymous translator made the first acquaintance with this famous book in Egypt in the majlis of Ḳâḍî امام ركن الدين ابن حسّان (in the copy of the Bodleian Library, Walker 96: زكى الدين ابن حيّان; see Bodleian Cat., No. 127) and Ḳâḍî امام ابن محلى (see fol. 2b, ll. 9 and 10), and began after his return to Persia to put it into a Persian garb, at the request of the Atâbeg Sa'd bin Zangî, Sa'dî's patron, A. H. 620 (در شهور سنهٔ عشرين و ستّمائة = A. D. 1223; the Bodleian copy has A. H. 612 = A. D. 1215). It is divided into the following thirty bâbs:

1. در نسب پيغامبر ما عليه السلام تا آدم, on fol. 8b, l. 1.
2. در تفصيل نسب پيغمبر ما از اسمعيل تا عبد الله, in seven bâbs, on fol. 8b.
3. در تعاقب ولايت بخانهٔ كعبه و ترتيب ولايت ايشان, on fol. 53b (in the Bodleian copy the *first* and *second* bâbs are contracted into one; from that arises the apparent inconsistency in the numbering of the following chapters there).
4. در ظاهر شدن چاه زمزم ديگر بار بر دست عبد المطّلب, on fol. 59a.
5. در ذبح عبد الله پدر پيغمبر الخ, on fol. 62a.
6. در مولد پيغمبر ما, on fol. 64b.
7. در رضاع پيغامبر ما, on fol. 65a.
8. در كفالت ابو طالب سيّد را, on fol. 68a.
9. در اوصاف و اخلاق پيغامبر ما پيش از حدّ بلوغ, on fol. 69b.
10. در تقديم قريش پيغامبر ما پيش از مبعث, on fol. 72b.
11. در خبر دادن احبار يهود و رهبانيّهٔ عرب و نصارى از مبعث پيغامبر, on fol. 73b.
12. در مبعث پيغامبر ما, on fol. 81a.
13. در اسلام حمزه رضى الله عنه, on fol. 95a.
14. در مآجراها كه ميان پيغامبر و رؤساء قريش گذشته, on fol. 96b.
15. در هجرت صحابه رضى الله عنهم بجانب حبشه باذن سيّد, on fol. 107b.
16. در معراج پيغامبر ما, on fol. 123a.
17. در وفات خديجه رضى الله عنها و وفات ابو طالب الخ, on fol. 126b.
18. در رفتن پيغامبر بطرف طائف و نصرت طلبيدن از قوم, on fol. 128a.
19. در عرض دادن سيّد عليه السلام خود را در موسم حاجّ (? حجّ) بر قبائل عرب, on fol. 129b.
20. در بيعت انصار با پيغامبر و احوال آن, in three fasls, on fol. 130b.
21. در هجرت سيّد عليه السلام بمدينه, on fol. 135b.

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22. در هجرت صحابه رضی الله عنهم اجمعین بمدینه, on fol. 136b (this bâb does not appear at all in the Bodleian copy).

23. در ظاهر کردن یهود عداوة سیّد علیه السلام, on fol. 144a.

24. در مناظرهٔ سیّد علیه السلام والتحیّة با یهود, on fol. 145b.

25. در مناظرهٔ نصاری بحران (read نجران) با سیّد علیه السلام, on fol. 147b.

26. در مغازیٔ پیغامبر ما علی التفصیل (twenty-seven battles according to the index, twenty-eight in the text), on fol. 149b (this is the twenty-fourth bâb in the Bodleian copy).

27. در ذکر وفود عرب که بطوع و رغبت باسلام آمدند بی دعوت, on fol. 216a.

28. در حجّ الوداع, on fol. 217b.

29. در فرستادن سیّد علیه السلام لشکر باطراف بلاد, on fol. 219a.

30. در وفات پیغامبر, on fol. 220b (this is the twenty-eighth bâb in the Bodleian copy; bâbs. twenty-nine and thirty of that MS., which are to deal, according to the index, with the prophet's wives and Abû Bakr, are not found here).

Beginning: حمد و ستایش آفریدگاری را که کسوت وجود در تن عالم از آثار قدرت الخ

Dated the twenty-second of Dhû-alka'dah, A. H. 1030 (A. D. 1621, October 8).

No. 1581, ff. 225; ll. 15; distinct Nasta'lîḳ; size, 9 in. by 4⅝ in.

136

Siyar-alnabî (سیر النبی).

A large portion of another detailed history of Muhammad's life, deeds, and exploits, no doubt translated from some Arabic original like the preceding work and divided into thirty fasls, but defective at the beginning and injured throughout, especially in the first leaves, which are moreover misplaced. The contents of the thirty fasls are as follows:

1. در سبب ایراد موجودات, on fol. 1a.

2. در بیان اسماء مبارک کرامیٔ رسول امّی و فضیلهٔ همه او (read نام) نامی, on fol. 11b.

3. در ذکر بشارات رسل سالفه و اشارات کتب سابقه بوجود آنحضرت, on fol. 14b.

4. در ذکر اخبار متقدّمان و کاهنان و جنّیان و خوابهاء بعضی از مردمان بظهور سیّد عالمیان, on fol. 24b.

5. در بیان انتقال نور فائض السرور وجود مودود الخ, on fol. 30b.

6. در امارات حمل حبیب الله و وفات پدرش عبد الله, on fol. 46b.

7. در بیان کیفیّت ولادت آن صاحب هدایه, on fol. 49a.

8. در ذکر حوادثی که در شب ولادت آن افتخار برج سعادت ظاهر شده, on fol. 56b.

9. در بیان ارضاع و کیفیّت احوال مرضعهٔ او, on fol. 60a.

10. در بیان شقّ صدر شریف و شرح سینه با سکینهٔ آن الطف از هر لطیف, on fol. 67b.

11. در وفات آمنه و کفالهٔ عبد المطّلب آن حضرت الخ, on fol. 70b.

12. در وفات عبد المطّلب و کفاله کردن ابو طالب الخ, on fol. 74a.

13. در بیان تجارهٔ آن حضرت ببضاعهٔ خدیجه و مزاوجهٔ او با خدیجه, on fol. 78a.

14. در بیان تعمیر کعبه و کیفیّت بناء آن, on fol. 83a.

15. در زمان بعثت آنحضرت و کیفیّت بدایهٔ وحی بر آن صاحب درایه, on fol. 95b.

16. در بیان کیفیّت نزول وحی, on fol. 102a.

17. در بیان اخبار احبار اهل کتاب و هواتف و جنّیان و وحوش بیابان بظهور آن حضرت و طلوع نور نبوّت او, on fol. 103b.

18. در بیان حوادثی که در زمان بعثه وقوع یافته, on fol. 110b.

19. در اجهار دعوهٔ خیر البریّة الخ; on fol. 115a.

20. در بیان هجرهٔ عصابهٔ صحابه نجیبه, on fol. 125b.

21. در بیان محاورهٔ قریش با آنحضرت و اقتراحات ایشان ازو الخ, on fol. 129a.

22. در بیان وقائع سال هفتم از نبوّة و غالب آمدن فارس بر روم و معاهدهٔ قریشیان الخ, on fol. 135a.

23. در بیان وفات ابو طالب و خدیجه و تزوّجهٔ آن حضرت بطائف و دعوة جنّ و کیفیّت آن و مزاوجهٔ سوده و عائشه الخ, on fol. 139a.

24. در بیان معراج آن سراج وهّاج الخ, on fol. 146b.

25. در ذکر بیعة با اهل مدینة, on fol. 165b.

26. در بیان مشاورهٔ قریشیان در شان آنحضرت و ذکر کیفیّت هجرهٔ آنجناب بمدینهٔ میمونه با خیر الاصحاب, on fol. 168a.

27. در بیان کیفیّت نزول حضرت با سکینه بمدینهٔ میمونه و استقبال اهل آنجا الخ, on fol. 176a.

28. در ذکر واقعات سال دوم از هجرة و تزویج فاطمه الخ, on fol. 188a.

29. در بیان جهاد و مراتب او واعداد مغازیٔ حضرت نبوی الخ, on fol. 192a.

30. در بیان سال سیوم هجرة از غزاء سویق و قتل کعب بن اشرف الخ, on fol. 206b.

With the third year of the Hijrah this work ends. The chief authorities quoted are: کتاب وفا; کتاب جواهر; کتاب فصل خطاب.

Beginning missing. No date.

No. 1209, ff. 219, ll. 21; distinct Nasta'lîḳ; size, 9 in. by 5½ in.

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137

Siyar-alnabî (سير النبى).

The last part of a very extensive history of the prophet's life and actions, with many traditions about his companions and successors. Since this MS. comprises fasls 32–45 and the khâtimah of the whole work and begins with the 5th year of the Hijrah, it is very likely that it forms the continuation and conclusion of the immediately preceding copy, the thirtieth or last fasl of which deals with A. H. 3. It goes down to Muḥammad's death.

Beginning: (!) الحمد للّٰه ربّ العالمين و الصلوة والسلم الاتمّان الاكملان الامجدان على خير خلق اللّٰه محمّد رسول اللّٰه اللهمّ صلّى و سلّم و بارك على سيّدنا محمّد صاحب النبوّة .... فصل سى دوم در ذكر وقائع سال پنجم از غزوات الخ. The 6th year of the Hijrah begins on fol. 18b, the 7th on fol. 35b, the 8th on fol. 40b, the 9th on fol. 54a, the 10th on fol. 68b, the 11th on fol. 103b. The story of Muḥammad's illness and death begins on fol. 123b, the chapter about his companions and successors on fol. 153a, the khâtimah on fol. 222a.

Dated A. H. 871 (A. D. 1466, 1467). This copy is injured at many places, especially in the last half, and worm-eaten.

No. 1337, ff. 226, ll. 21; Nasta'lîḳ; size, 9⅝ in. by 5⅝ in.

138

Ma'ârij-alnubuwwah (معارج النبوّة).

The detailed biography of the prophet, composed by Mu'în almiskîn, who died A. H. 907 (A. D. 1501, 1502), and divided into a muḳaddimah, four rukns, and a khâtimah; comp. Bodleian Cat., Nos. 128–130; Rieu i. p. 149 sq.; J. Aumer, p. 100; G. Flügel ii. p. 391; see also H. Khalfa iii. 20 and 513; v. 12, 251, and 608. According to Rieu the work was commenced A. H. 891 (A. D. 1486), but a note in Ouseley 364 in the Bodleian Library proves beyond doubt that already, A. H. 866 (A. D. 1461, 1462), a considerable portion of it existed in a copy, corrected and revised by the author himself.

Beginning: ربّنا آتنا من لدنك رحمة وهيّئ لنا من امرنا رشدا حمدى كه ضحائف لطائف الخ.

Muḳaddimah, on the praise of God, invocations, prayers, etc., in five fasls (فصل اوّل در تحميدات فصل دوم در مناجات فصل سيوم در نعوت و مناقب ذات و صفات حضرت سيّد المرسلين فصل چهارم در فضائل خصائص حضرت رسالت پناهى فصل پنجم در فضيلت و ثواب صلوات و محامد و مناجات الخ), on ff. 6b, 16b, 29b, 44a, and 64b. Copied A. H. 1008 (A. D. 1599), by Khwâjah 'Alî Ibn Mîrkâ of Samarḳand.

Rukn I, on the former prophets, Âdam, Sheth, Idrîs, Nûḥ, Hûd, Ibrâhîm, on 'Abd-almuṭṭalib and 'Abdallâh, Muḥammad's father, through all of whom the prophetic light has transmigrated into Muḥammad himself, in eight bâbs, on ff. 77b, 83a, 104a, 111b, 113a, 121a, 124b, and 160a. Dated by the same the 5th of Jumâdâ-althânî, A. H. 1008 (in the text ١٠٠٧, 1007, which seems to be a mistake for ١٠٠٨) = A. D. 1599, December 23.

Rukn II, on Muḥammad's life, from his birth to his prophetic mission, i. e. to his fortieth year, in seven bâbs, on ff. 171b, 188b, 191a, 207a, 211a, 216b, and 222b. Dated by the same, end of Muḥarram, A. H. 1009 (A. D. 1600, August 11).

Rukn III, on Muḥammad's life, from his prophetic mission to his flight, in five bâbs, on ff. 227b, 244b, 257a, 272a, and 340a. Dated by the same the 1st of Rabî'-althânî, A. H. 1009 (A. D. 1600, October 10).

Rukn IV, on Muḥammad's life, from his flight to his death, in fourteen bâbs (here and in all the other copies there is stated at the beginning of the Rukn that it contains twelve bâbs only, but the internal arrangement in many copies is incompletely concealed by an arbitrary omission of numbers, or by the repetition of the same numbers in two places), on ff. 345b, 354a, 360b, 366b (correctly styled باب چهارم), 388a, 391b (correctly styled باب ششم), 407b, 414b, 433b, 448a, 458a (correctly styled باب يازدهم), 483a (correctly styled باب دوازدهم), 499a, and 507a (correctly styled باب چهاردهم). Dated by the same the 9th of Ṣafar, A. H. 1010 (A. D. 1601, August 9).

Khâtimah, on Muḥammad's miracles and marvellous deeds, on fol. 529b.

The whole copy was finished by the same at Samarḳand, the 18th of Jumâdâ-alawwal, A. H. 1011 (A. D. 1602, November 3). Printed in Lucknow, A. H. 1292. A Turkish translation has appeared in Constant. A. H. 1257, under the title: دلائل نبوّت محمّدى.

No. 122, ff. 564, ll. 27; excellent Nasta'lîḳ; many additions on the margin; illuminated frontispiece at the beginning of the muḳaddimah, the khâtimah, and each of the four rukns; a vignette on fol. 1a; ff. 1b and 2a splendidly adorned; size, 14⅞ in. by 8½ in.

139

Another complete copy of the same.

Beginning as in the preceding copy. It consists of *two* parts, the *first* comprising the muḳaddimah and the first two rukns, the *second* the last two rukns and the khâtimah.

Muḳaddimah, in five fasls, on ff. 10a, 27a, 49a, 71b, and 102b.

Rukn I, in eight bâbs, on ff. 120a, 129b, 165b, 178b, 181b, 195b, 201a, and 261a. Title: ركن اوّل در ذكر خلقت وجود باجود محمّدى صلى اللّٰه عليه و سلم از حين خلقت نور تا بوقت ولادت آنحضرت.

Rukn II, in seven bâbs, on ff. 278a, 306a, 309b, 333a, 338b, 346b, and 355a. Title: ركن دوم در ذكر ولادت حضرت صلّى اللّٰه عليه و سلّم و مقدّمات آن از دلائل و شواهد نبوّت و واقعاتى كه در حين ولادت حضرت رسالة ابوقوع پيوسته و ارضاع و وقائعى (!) تا بحين نزول وحى.

Rukn III, in five bâbs, on ff. 361b, 389b, 411a, 438b, and 561a (the last bâb is not marked). Title: ركن سيوم

در وقائعی که از سال چهلم از مولدت حضرت رسالت بظهور پیوسته تا بوقت هجرت آنحضرت بمدینه.

Rukn IV, here only in twelve bâbs, on ff. 566a, 577b, 588b, 640a, 645a, 678a, 711a, 739a, 757a, 798a, 823b, and 835a. Title: رکن چهارم در ذکر هجرت آن حضرت از مکّه بمدینه و درین رکن واقعاتی که از هجرت تا وفات آنحضرت بوقوع پیوسته.

Khâtimah, on fol. 864a. Title: خاتمة الکتاب فی المعجزات (!) النبی.

Dated A. H. 1029 (A. D. 1620). A full index on the fly-leaves.

No. 1259, ff. 928, ll. 19–21; Nasta'lîk, written by many different hands; size, 11½ in. by 6½ in.

140

Another slightly defective copy of the same.

Beginning as usual.

Mukaddimah, in five fasls, on ff. 6a, 16a, 28b, 40b, and 59a.

Rukn I, in eight bâbs, on ff. 70b, 76a, 96a (heading of the bâb omitted), 101b (called by mistake فصل), 103a (again فصل instead of باب), 111a, 114a (on fol. 141b فصل هفدهم must be read instead of پنجم, and on fol. 142a فصل هژدهم instead of ششم, being the last two of the eighteen fasls of the seventh bâb), and 145b. Title of this rukn here: رکن اوّل در بیان ایجاد نور حضرت محمّدیّه صلعم از حین خلقت الخ.

Rukn II, in seven bâbs, on ff. 154b, 169b, 171a, 184a, 187a, 191b, and 196b. Title here: رکن دویم این کتاب معارج النّبوّت در ذکر ولادت حضرت رسالت صلعم شواهد نبوّت و واقعاتی که در حین ولادت بوقوع پیوسته و ارضاع و وقائع دیگر تا حین نزول وحی.

Rukn III, in five bâbs, on ff. 199b, 213b, 224a, 236a, and 294a (here the number of the bâb is omitted). Title here: رکن سیم در وقائعی که از سال چهلم از مولود حضرت رسالت صلعم بظهور پیوسته تا بوقت هجرت آنحضرت بمدینهٔ سکینه.

Rukn IV, in fourteen bâbs, on ff. 297b, 304b, 310b, 315b (*no* number of the bâb), 322b, last line, 335b, 348a, 352b, 366b, 378b (*no* number), 386b (*no* number), 406b (here called دهم, the tenth, dealing with the 9th year of the Hijrah, so that the previous two bâbs, the 7th and 8th years of the Hijrah, have not been counted at all), 419b (10th year of the Hijrah, called the eleventh bâb), and 425b (11th year of the Hijrah, called the twelfth bâb). Title here: رکن چهارم در ذکر هجرت آنحضرت صلعم از مکّهٔ متبرّکه بمدینهٔ سکینه و درین رکن واقعات که از هجرت تا ایّام وفات آنحضرت صلعم بوقوع رسید مبیّن گردد. The fourth bâb of this rukn has here seven fasls (in other copies only six, the first of which is split here into two).

Khâtimah, on fol. 442b. Title here: خاتم (!) الکتاب فی المعجزات (!) النبی صلعم.

This copy is slightly incomplete at the end; although the lacuna is disguised, the last words of it agree with No. 3264 (143 in this Cat.), fol. 465a, l. 13.

Copied by Muḥammad Ṣâliḥ bin Bâbâ bin Ḥusain, A. H. 1025 (A. D. 1616), at Balkh.

No. 3262, ff. 471, ll. 25; Nasta'lîk; illuminated frontispieces on ff. 1b, 70b, 154b, 199b, 297b, and 442b; size, 15¼ in. by 9⅝ in.

141

The same without the khâtimah.

This copy is very much injured on many pages, and contains only the mukaddimah and the four rukns.

Mukaddimah, on fol. 5b, in five fasls, on ff. 6a, 16a, 28a, 41a, and 59a.

Rukn I, in eight bâbs, on ff. 70a, 76a, 98a, 106b, 108b, 117a, 120b, and 157a.

Rukn II, in seven bâbs, on ff. 167a, 177a, 181a, 186a, 188a, 191b, and 195b.

Rukn III, in five bâbs, on ff. 246b, 261a, 271b, 198a, and 243a (by mistake ff. 198–245 are placed before ff. 246–283).

Rukn IV, here for once in fifteen bâbs (in the heading as well as in the text), on ff. 284b, 290a, 295b, 301a, 329a, 323a, 337a, 342b, 358b, 372a, 375b, 377b, 393b, 408b, and 415a.

Copied A. H. 1022 (A. D. 1613) by Muḥammad Ḥusain bin Khâkrâh bin Khâkpâi bin Naurûz Muḥammad bin 'Abd Muḥammad bin Naẓar Muḥammad بقلانی.

No. 566, ff. 434, ll. 27; Nasta'lîk; illuminated frontispiece at the beginning of the preface and of every rukn; size, 14½ in. by 9 in.

142

The same without the mukaddimah.

Rukn I, in eight bâbs, on ff. 1b, 7a, 26b, 33b, 35b, 43a, 46b, and 79a.

Rukn II, in seven bâbs, on ff. 89b, 103b, 105b, 118a, 120a, 125a, and 130a.

Rukn III, in five bâbs, on ff. 133b, 146b (no heading), 156a, 169a, and 217a.

Rukn IV, in fourteen bâbs (although there are mentioned in the heading of this rukn, as usually, only twelve), on ff. 220b, 227a, 232b, 237b, 254b (styled by mistake باب چهارم, instead of باب پنجم), 257b, 270a, 275b, 289b, 302a, 310a, 329a (comprising the events of the 9th year of the Hijrah, and wrongly styled باب دهم, although the immediately preceding bâb is rightly called باب یازدهم, and the immediately following باب سیزدهم), 341b, and 347b.

Khâtimah, without a heading, on fol. 363b, beginning: باب در بیان معجزات و واقعهٔ معجزات آنحضرت صلعم امّا در بیان معجزات حسّی الخ. From these introductory words it is apparent that the first portion of the khâtimah is entirely missing, viz. ff. 442b–445b,

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ll. 11, of No. 3262 (140 in this Cat.), altogether six and a half pages.

No date; probably 11th century of the Hijrah. Two seals of a former owner, 'Abd-alkhâlik, with the date A. H. 1162 (A. D. 1749), on fol. 1a.

No. 3258, olim 23. J. 4, ff. 384, ll. 27; large and distinct Nasta'lîk; illuminated frontispiece at the beginning of each rukn; size, 15 in. by 9 in.

143

Another copy without the mukaddimah.

Rukn I, in eight bâbs, on ff. 1b, 6b, 26b, 34a, 35b, 43a (heading omitted), 46a, and 82b (heading omitted, but partly restored on the margin).

Rukn II, in seven bâbs, on ff. 93b, 110a, 112b (heading added on the margin), 127a, 130b, 136a, and 142a.

Rukn III, in five bâbs, on ff. 146b, 164a, 177a, 193a, and 268b.

Rukn IV, in twelve bâbs, on ff. 272b, 281a, 288a, 294b, 317a, 320b (with four fasls only, although there are stated to be five in the beginning of the bâb; the fourth and last here corresponds to the usual fifth, so that the proper fourth fasl is missing), 335a (wrongly called پنجم), 341a (wrongly called ششم), 359b (wrongly called هفتم), 405a (styled دهم, the tenth, and dealing with the 9th year of the Hijrah; consequently the 7th and 8th years of the Hijrah are, as in No. 3262, included in the previous ninth bâb), 415a (eleventh bâb), and 428a (twelfth bâb).

The *khatîmah* begins (without any heading), on fol. 439a, exactly in the same abrupt way as the preceding copy.

After the conclusion of the khâtimah there follow here, on ff. 467b–469a, eulogiums on the prophet, فی نعت النبی صلعم الخ, the first of which begins: بهترین نغمه‌نوائی که بلبلان گلستان فصاحت و عندلیبان بوستان بلاغت الخ.

No date. Dûst 'Alî ibn Maulânâ 'Alî Muhammad is mentioned as scribe on fol. 467a, margin. Various seals of a former owner, Diyâ-aldîn bin Kâdî Khwâjah Kalân.

No. 3264, ff. 469, ll. 25; Nasta'lîk, Arabic quotations in Naskhî; size, 15⅝ in. by 9⅛ in.

144

The *first half* of the same.

This copy contains only the mukaddimah and the first *two* rukns, preceded by a detailed index of the whole work, on ff. 1b–10b (without, however, any mention of the khâtimah). Beginning of the preface on fol. 11b.

Mukaddimah, in five fasls, on ff. 18a, 30a, 45a, 61b, and 87b. This part is dated the last of Muharram, A. H. 1015 (A. D. 1606, June 7).

Rukn I, in eight bâbs, on ff. 102b, 110b, 141a, 151a, 153b, 164a, 168b, and 216b.

Rukn II, in seven bâbs, on ff. 230b, 250b, 253a, 271a, 276a, 282a, and 289b.

No. 3266, ff. 293, ll. 25; clear and distinct Nasta'lîk; a splendid vignette on fol. 11a; ff. 11b and 12a are most luxuriously ornamented, all the lines being surrounded by a gorgeous framework of variegated colours, in the highest style of Eastern ornamental art; illuminated frontispieces besides on ff. 102b and 230b, and a similar illumination at the end of the first rukn, on fol. 230a; size, 15 in. by 9⅛ in.

145

Raudat-alahbâb (روضة الاحباب).

Amîr 'Atâ-allâh bin Fadl-allâh Jamâl al-Husainî's famous history of Muhammad, his family, companions, followers, and successors, the first book of which was finished by the author already on the 11th of Dhû-alhijjah, A. H. 888 (A. D. 1484, January 10), as we learn from a subscription at the end of the first maksad on ff. 287a, last line, and 287b, first line, and from the colophon of No. 1674 (149 in this Cat.); comp. Rieu i. p. 148a, first line. The whole work was completed A. H. 900 (A. D. 1494, 1495), and dedicated to Mîr 'Alîshîr. The author died A. H. 926 (A. D. 1520); comp. Bodleian Cat., Nos. 131–133; Rieu i. p. 147 sq., and iii. p. 1081b; W. Morley, p. 15; Cat. des MSS. et Xyll. p. 298; G. Flügel ii. pp. 368 and 369; Dorn, Das Asiatische Museum, p. 348; H. Khalfa iii. p. 495, etc. It is divided into *three* books or maksads.

Contents:

Maksad I, beginning on fol. 1b: الحمد لله الذی منّ علی المؤمنین اذ بعث رسولا منهم یتلو علیهم آیاته و اوضح لهم مناهج الصدق الخ. It contains the history of Muhammad's life and exploits, and is subdivided into a *mukaddimah* (در بیان ابتداء آفرینش و آنکه اوّل مخلوقات نور نبوّت آن حضرت بوده), on fol. 3a, and three *bâbs*, the first (در بیان نسب اطهر پیغمبر) on fol. 4a, the second (در ذکر تأریخ ولادت آن سرور و بیان مکان ولادت و کیفیّت آن و ذکر شمّهٔ از غرائب که در حین تولّد وی بظهور آمده و ذکر بعضی از حوادث که در شب ولادت آن سرور واقع شده و شرح نبذهٔ از احوال و وقائع که در مدّت حیوة آنحضرت روی نموده) on fol. 28a, the third (در متمّمات و مکمّلات فنّ سیرت) on fol. 230b, in eight fasls. A part of fol. 271a, and the whole of fol. 271b, left blank. Dated by Abû-almafâkhir Nasîm-aldîn Muhammad bin Jamâl-aldîn Husainî, known as Mîrakshâh, in Jumâdâ-alâkhar, A. H. 954 (A. D. 1547, July–August).

Maksad II, beginning on fol. 288b: لك الحمد یا منسّبب الاسباب و لك الشکر یا مفتّح الابواب علی التوفیق للشروع فی تألیف الدفتر الثانی الخ. It contains the history of the first three Khalîfs, or the first three صحابه. According to the preface in the first maksad, it is subdivided into *two* bâbs (باب اوّل در معرفت رجال صحابه and باب دوم در معرفت نساء صحابه); but here, as in fact in most copies extant, only the *first bâb* is

found, beginning on fol. 293a and going down to the death of 'Uthmân, A. H. 35 (A. D. 655); the *second bâb* seems not to have been completed by the author.

Maḳṣad III contains the history of 'Alî, the twelve Imâms, and all the other famous followers of the prophet, and is subdivided, according to the preface in the first maḳṣad, into *three* bâbs (باب اوّل در ذكر تابعين باب دوم در ذكر تبع باب سيوم در ذكر جماعتى كه بعد از تبع بوده اند); but there is found, instead of this third maḳṣad, first a large fragment of another work, by the same author, on the virtues and eminent qualities of Muḥammad, 'Alî, Fâṭimah, etc., entitled: تحفة الاحبّا في مناقب آل العبا', and beginning, on fol. 406b: الحمد لله الذى جعل فوق فرق الفرقدين اقدار اهل البيت و اطلع من سماء السعادة الخ. It is divided into two maṭlabs (مطلب اوّل در ذكر فضائل و مناقب و احوال سيّد سادات عالم و منبع سعادات دمادم سرور اولاد آدم رهبر جميع طوائف امم الخ مطلب دوم در ذكر مناقب نساء الجنّة التى حرّها وحبّ اولادها من احسن وقاية و جُنّة الملقّبة بالزهراء البتول الخ), and the first maṭlab is subdivided again into a muḳaddimah (در بيان امتنان خداوند تعالى برين امّت بوجود بار جود پيغمبر خويش و بعث وى در ميان ايشان و برداشتن الخ) and two ḳisms (قسم اوّل در ذكر فضائل و مناقب و احوال سيّد المرسلين قسم دوم در ذكر فضائل و مناقب و احوال امير المؤمنين). This fragment contains only a part of the muḳaddimah, and breaks off on fol. 441b. Then follows, on ff. 444b–473a, a portion of the *third book* of the Rauḍat-alaḥbâb, beginning: كلام در بيعت انام با امير المؤمنين على بن ابى طالب, and corresponding to ff. 10b, l. 22–47a, l. 20, in No. 557 (157 in this Cat.), the only complete copy of this *third* maḳṣad. Many various readings and additions on the margin. An index of the whole contents of this copy on the four fly-leaves. A Turkish translation of the Rauḍat-alaḥbâb has been published in Constantinople, A. H. 1268.

No. 1703, ff. 473, ll. 29–30; Nasta'lîḳ; illuminated frontispieces on ff. 1b, 288b, and 406b; size, 9¾ in. by 6⅛ in.

146

Another copy of the same.

Maḳṣad I:

Muḳaddimah on fol. 4b.

Bâb I on fol. 7b, II on fol. 56a, III on fol. 424b.

Maḳṣad II:

Muḳaddimah on fol. 586b.

Bâb I on fol. 592a.

The second bâb is wanting, see the preceding copy.

Maḳṣad III on fol. 728b. No subdivision.

Beginning of all the three maḳṣads the same as in the preceding copy. The *third maḳṣad* is nearly as incomplete here as there.

Dated the 19th of Jumâdâ-alâkhar, A. H. 1121 (A. D. 1709, August 26).

No. 1656, ff. 780, ll. 19; Naskhî, by different hands; size, 11½ in. by 7 in.

IND. OFF.

147

Another copy of the *first maḳṣad* of the same work.

Good old copy, written A. H. 984 (A. D. 1576, 1577). Muḳaddimah on fol. 4b, *first* bâb on fol. 7b, *second* on fol. 51a, *third* on fol. 388b. Large waterspots; many pages slightly injured at the corners.

No. 1150, ff. 480, ll. 19; Naskhî; size, 9¾ in. by 6⅛ in.

148

The same *first maḳṣad*.

Good copy, finished the 3rd of Sha'bân, A. H. 1044 (A. D. 1635, January 22), by 'Abd-alraḥmân bin almarḥûm Ṭayyib bin almaghfûr 'Abdallâh bin Ya'ḳûb bin 'Abd-alraḥmân.

Muḳaddimah on fol. 3b, *first* bâb on fol. 6a, *second* on fol. 42a, *third* on fol. 332a. The proper order of ff. 65–72 is: 65, 71, 67–70, 66, 72. A blank on fol. 388a. A few notes and additions on the margin.

No. 562, ff. 412, ll. 25; Naskhî; size, 11⅛ in. by 7⅛ in.

149

The same.

Muḳaddimah on fol. 5a, *first* bâb on fol. 8a, *second* on fol. 56b, *third* on fol. 397b. It has no date of its own, but reproduces in the colophon the date of the original composition of this maḳṣad, viz. the 11th of Dhû-alḥijjah, A. H. 888; see No. 1703 (145 in this Cat.).

No. 1674, ff. 496, ll. 24–25; written in Nasta'lîḳ by three or four different hands; illuminated frontispiece; size, 10¾ in. by 5⅝ in.

150

The same.

Muḳaddimah on fol. 3a, *first* bâb on fol. 5a, *second* on fol. 37b, *third* on fol. 234b. An index on the fly-leaves, written very carelessly by another hand.

No date.

No. 1390, ff. 293, ll. 25; large, unequal Nasta'lîḳ; size, 13⅜ in. by 7⅞ in.

151

A defective copy of the same.

The greater part of fol. 247a and the whole of fol. 247b are left blank; there are also blanks on ff. 249b and 250a. At the end about half a page is wanting; the last words here, ترا درياى رحمت پيش از آنست, agree with No. 1703 (145 in this Cat.), fol. 287a, l. 7.

Muḳaddimah on fol. 3a, *first* bâb on fol. 4b, *second* on fol. 26b, *third* on fol. 210b.

No date.

No. 1513, ff. 261, ll. 23; excellent Nasta'lîḳ; size, 13¼ in. by 8¼ in.

152

A still more defective copy of the same.

There are two lacunas in this copy, a larger one after fol. 195, corresponding to No. 1703, fol. 200a, last line, to fol. 236b, l. 16; and a smaller one, comprising about

F

half a page, in the middle of the text on fol. 31b, l. 6, between the words الواحد and جمهور, corresponding to No. 1703, fol. 27b, l. 23, to fol. 28a, l. 15. Fol. 181a is left blank, but the text is uninterrupted; ff. 227b, 228a, and a part of fol. 227a are also left blank.

Muḳaddimah on fol. 3b, first line; the *first* bâb on fol. 5a; the headings of the *second* and *third* bâbs are not to be found, because they just fall into the smaller and larger lacunas.

No date.

No. 866, ff. 243, ll. 25; clear Nasta'lîḳ; slight injuries in many places; illuminated frontispiece; size, 10⅜ in. by 6⅜ in.

153

Another copy of the *second maḳṣad* of the same work.

Beginning as in No. 1703; the *second* bâb is missing here, as in all the other copies. Muḳaddimah on fol. 1b; *first* bâb on fol. 7b.

Dated the 4th of Rabî'-alawwal, A.H. 1094 (A.D. 1683, March 3).

No. 1266, ff. 264, ll. 24; Nasta'lîḳ; size, 11⅝ in. by 7⅛ in.

154

The same *second maḳṣad*.

Quite agreeing with No. 1703 and the preceding copy. The right order of ff. 313–319 is: 313, 318, 314–317, 319. The *first* bâb begins on fol. 13a.

No date.

No. 1462, ff. 323, ll. 15; ff. 168–175 supplied later; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 10⅛ in. by 5⅞ in.

155

The same.

The right order of ff. 1–7 is: 1, 2, 4–6, 3, 7; and after fol. 2 there is a lacuna, corresponding to No. 1703, fol. 289b, l. 11, to fol. 290a, last line but two. Ff. 49–54 are also misplaced, and must be read in this order: 49, 51, 50, 53, 52, 54.

No date. The last pages injured.

No. 1275, ff. 141, ll. 25; clear Nasta'lîḳ; illuminated frontispiece; size, 10⅞ in. by 6⅝ in.

156

The same.

At the beginning there is wanting one leaf, containing the first ten or eleven lines of the second maḳṣad. It begins abruptly: من الصلوة اتمّها و من التسليمات اعمّها, agreeing with No. 1703, fol. 288b, l. 11. The *first* bâb begins on fol. 8b. It concludes on fol. 211b in the usual manner, and then follows immediately a part of the third maḳṣad, beginning like No. 1703, fol. 444b, with كلام در بيعت انام, and breaking off, on fol. 246b, with these words: گفتند كه ما ازين اتّفاق. This fragment of the *third* maḳṣad corresponds to the following copy, No. 557, fol. 10b, l. 22, to fol. 36a, l. 20. Fol. 247 does not belong at all to the preceding or following pages, ff. 248 and 249a are left blank, and ff. 249b–273b contain again a fragment of the *first* maḳṣad of this work, with the usual beginning: الحمد لله الذى منّ الخ; it comprises the *muḳaddimah* (on fol. 252a), and the greater part of the *first* bâb (on fol. 254b).

No. 385, ff. 273, ll. 19; very careless and unequal Nasta'lîḳ, sometimes quite like Shikasta; size, 10¼ in. by 6⅞ in.

157

Another copy of the *third maḳṣad* of the same work.

This copy, the only complete one of the *third* maḳṣad, begins, without any heading or introduction, immediately with the history of 'Alî's life and exploits: ارباب سير رحمهم اللّٰه آورده اند كه حضرت امام المتّقين و امير المؤمنين اسد اللّٰه الغالب علی ابن ابيطالب عليه التحيّة و الثنا امام اوّل است الخ. After 'Alî, who represents the first Imâm, follow the other eleven: Abû Muḥammad al-*Ḥasan* (on fol. 100b), Abû 'Abd-allâh *Ḥusain* (on fol. 108b), Abû-alḥasan 'Alî *Zain-al'âbidîn* (on fol. 197a), Abû Ja'far *Muḥammad albâḳir* (on fol. 200b), *Ja'far bin Muḥammad* bin 'Alî bin alḥusain (on fol. 202a), Abû-alḥasan Mûsâ *al-Kâẓim* (on fol. 205a), 'Alî ibn Mûsâ *al-Riḍâ* (on fol. 207a), *Muḥammad ibn 'Alî al-Riḍâ* (on fol. 212a), *'Alî ibn Muḥammad* bin al-Riḍâ (on fol. 213b), *Ḥasan ibn al'askarî* (on fol. 215b), and *Abû-alḳâsim* Muḥammad bin al-Ḥasan (on fol. 216b). To these is added as thirteenth, *Imâm Mahdî*, who is styled آخر الزمان (on fol. 222b). This maḳṣad is concluded by an alphabetical list of famous companions and followers of Muḥammad, beginning on fol. 224a with Ḥamzah ibn 'Abd-almuṭṭalib, the prophet's uncle. The subdivisions, which are quoted in the general preface of the first maḳṣad, are not found.

Dated the 5th of Muḥarram, A.H. 1107 (A.D. 1695, August 16).

No. 557, ff. 245, ll. 25; Nasta'lîḳ; ff. 80–88 supplied by another hand in Shikasta, ll. 24–26; size, 13½ in. by 7½ in.

158

Raudat-alshuhadâ (روضة الشهدا).

A detailed history of the martyrdom of 'Alî and his family, especially of Ḥasan and Ḥusain, composed by Ḥusain bin 'Alî alwâ'iẓ alkâshifî, the author of the Anwâr-i-Suhailî, who died A.H. 910 (A.D. 1505); comp. Bodleian Cat., Nos. 134–137; Rieu i. p. 152, etc. It has been printed in Lahore, A.H. 1287.

Beginning: ای شربت درد تو دوای دل ما ـ آشوب بلای تو عطای دل ما ـ از نامهٔ حمد تو شفای دل ما ـ وزنام حبيب تو صفای دل ما الخ. It is divided into ten bâbs and a khâtimah, but the last part of the tenth bâb and the whole khâtimah are missing in this copy. The contents of the ten bâbs are as follows:

باب اوّل در ابتلای جمعی از انبيا, on fol. 8b.

باب دوم در جفای قريش با سيّد ابرار و افضل ملك الجبّار و شهادت حمزه و جعفر طيّار, on fol. 62b.

باب سیوم در وفات حضرت سرور کائنات, on fol. 92a.

باب چهارم در مناقب حضرت فاطمهٔ زهرا از وقت ولادت تا زمان وفات, on fol. 115b.

باب پنجم در اخبارات قاتل کفّار شیر الملك الجبّار صاحب دلدار ذو الفقار اسد اللّٰه الغالب علی ابن ابیطالب از ولادت تا وقت شهادت, on fol. 143b.

باب ششم در احوال امیر المؤمنین امام حسن بن علی ابن ابیطالب از ابتدای ولادت تا وقت شهادت, on fol. 172b.

باب هفتم در احوال امیر المؤمنین امام حسین از ابتدای ولادت و بعضی از احوالش بعد از وفات برادرش, on fol. 188a.

باب هشتم در شهادت مسلم بن عقیل بن ابیطالب و قتل بعضی از فرزندان او, on fol. 207a.

باب نهم در عزیمت امیر المؤمنین امام حسین بجانب کوفه و رسیدن بدشت کربلا, on fol. 236b.

باب دهم از آنچه بعد از شهادت امام مظلوم بر اهل بیت واقع شده, on fol. 345a.

This last bâb contains two fasls, and in the middle of the second the copy breaks off. This work was translated into Turkish by Muḥammad bin Sulaimân albaghdâdî with the takhallus Fuḍûlî, and entitled, حدیقة السعدا; comp. Ḥ. Khalfa iii. p. 500, No. 6648, and p. 41, No. 4456; Flügel ii. p. 378, etc.

No. 482, ff. 391, ll. 15; Nasta'lîḳ, unequally written; size, $8\frac{7}{8}$ in. by $5\frac{1}{8}$ in.

159

Another copy of the same.

Beginning as in the preceding copy. Of the *ten* bâbs there are marked here only the sixth: باب ششم در شهادت امام حسن, on fol. 77b; the seventh (corresponding to the eighth in the preceding copy): باب هفتم در شهادت مسلم بن عقیل و فرزندان, on fol. 88b; and the tenth: باب دهم در وقائعی که اهل بیت را بعد از واقعهٔ کربلا واقع شد, on fol. 201a. Of all the other bâbs we have only a few indications in form of chapter-headings marked on the margin, viz.: قصّهٔ حضرت آدم, on fol. 4a; قصّهٔ نوح پیغمبر, on fol. 10a; قصّهٔ خلیل پیغمبر, on fol. 13b; قصّهٔ ذبح اسمعیل, on fol. 14b; قصّهٔ یوسف, on fol. 21a; قصّهٔ ایّوب, on fol. 33a; قصّهٔ زکریّا و یحیی, on fol. 34b; وفات سرور حضرت, on fol. 43a; وفات خضرت فاطمه, on fol. 58b; قصّهٔ حضرت علی ابن ابی طالب, on fol. 63b; and حکایت عبّاس بن علی بن ابی طالب, on fol. 184b.

The *khâtimah*, in two مقصد, begins on fol. 238b (مقصد ثانی on fol. 245b).

No date. College of Fort William, 1825.

No. 2240, ff. 256, ll. 19; distinct Nasta'lîḳ; the last page supplied by another hand; large waterspots throughout; many pages slightly damaged by the worms; size, $10\frac{1}{4}$ in. by $6\frac{1}{4}$ in.

160

Muntakhab-i-Raudat-alshuhadâ (منتخب روضة الشهدا).

An extract from the Raudat-alshuhadâ, or history of the martyrdom of 'Alî's family, similar to, but not at all identical with, the Dah Majlis (see Bodleian Cat., Nos. 136 and 137, and Rieu i. p. 155). Beginning the same as in the original work, viz.: بسم اللّٰه الرحمٰن الرحیم و علیك الاعتماد یا کریم رباعی ای شربت دردی (!) تو دوای دل ما ـ اندوه بلایتو عطای دل ما الخ.

It is probably divided into ten majlis, like the ده مجلس, but only seven of these are indicated in our copy. The *first* is not marked at all (identical in its contents with the first in Rieu's copy of the ده مجلس, and the first three in the Bodleian copy); the *second* deals with Fâṭimah: در وفات حضرت خیر النّسا فاطمهٔ زهرا, on fol. 19b; the *third* with 'Alî: در بعضی از اخبار امیر المؤمنین و امام المتّقین ... علی بن ابی طالب, on fol. 31b; the *fourth* with Ḥasan: در وفات حضرت امام حسن, on fol. 46a; the *fifth* and *sixth* with Ḥusain and Muslim bin 'Aḳîl: در مناقب امام حسین و بعضی از احوالش و شهادت مسلم بن عقیل, on fol. 58b, and سر قصّهٔ مسلم بن عقیل و حضرت امام حسین, on fol. 70a; the *seventh* with the children of Muslim bin 'Aḳîl: در فضیلت فرزندان مسلم بن عقیل و شهادت ایشان, on fol. 83b; and the *eighth* with some other martyrs of Karbalâ: در بعضی احوال شهدای کربلا که بعد از قتل خرد برادر و پسرش و غلام (غلمان ؟) واقع شده, on fol. 111b. No further subdivision appears.

This copy was written in A. H. 996 (A. D. 1588). College of Fort William, 1809.

No. 2267, ff. 158, ll. 12–17; clear Nasta'lîḳ; size, $8\frac{1}{4}$ in. by $4\frac{7}{8}$ in.

161

The same.

The same Muntakhab or abridgment of the Raudat-alshuhadâ, arranged in a far greater accordance with the ده مجلس of Rieu's Cat. (i. p. 155) than the preceding copy, but defective at the end, and injured more or less seriously by worms, from fol. 130 down to the end. Beginning the same as in No. 2267.

Majlis I: Muḥammad (در ذکر وفات حضرت سیّد الانام علیه التحیّة و السلام), on fol. 1b (there is no preface whatever).

Majlis II: Fâṭimah (در ذکر حضرت فاطمه علیه (!) السلام), on fol. 23b.

Majlis III: 'Alî (در بعضی اخبار از شهادت حضرت امیر المؤمنین و امام المتّقین ... علی ابن ابی طالب الخ), on fol. 38a.

Majlis IV: Ḥasan and his children (در ذکر شهادت حضرت امام حسن و احوال اولادش), on fol. 56a.

Majlis V: Ḥusain's noble qualities and Muslim bin 'Aḳîl's martyrdom (در مناقب سبط بنی الثقلین ابی عبد

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اللّٰه الحسين و بعضى از شرح حالات آن حضرت و شهادت (مسلم بن عقيل بعد از وفات برادر), on fol. 72a.

Majlis VI: Muslim bin 'Aḳîl's children (در شهادت فرزندان مسلم بن عقيل), on fol. 103a.

Majlis VII: Ḥusain's history (شمّه از قصّهٔ پرغصّهٔ امير المؤمنين حسين الخ), on fol. 117b.

Majlis VIII: The martyrs of Karbalâ (در بعضى احوال شهداى كربلا), on fol. 143b.

Majlis IX: Continuation of the same, and death of Ḥusain (در تتمّهٔ اخبار اولاد حضرت امام حسين و سائر شهدا و شهادت امام حسين), on fol. 164a.

Majlis X: Events subsequent to Ḥusain's martyrdom (از قتل امام شهيد مظلوم واقع (?) آنچه بعد ٭. شده), on fol. 187b. This chapter breaks off on fol. 195b, corresponding to the preceding copy, fol. 152b, l. 2; consequently 6–7 leaves are missing.

Bibliotheca Leydeniana.

No. 2812, ff. 195, ll. 13; Nasta'lîḳ, mixed in some pages with Shikasta; size, $7\frac{5}{8}$ in. by $4\frac{5}{8}$ in.

162

Rauḍat-alshuhadâ (روضة الشهدا).

A poetical paraphrase of the same in Dakhnî verses, by a poet with the takhalluṣ Walî, as it appears, beginning:

كرون نا ميكون بسم اللّٰه سون آغاز
اجيون تا مين فصاحت مين سر فراز

The subdivisions are called majlis, as in the Persian original, but their number is rather uncertain; there seem to be eleven. The arrangement of the subjects less resembles that in the Rauḍat-alshuhadâ than that in the Muntakhab-i-Rauḍat-alshuhadâ; see the two preceding copies, or Rieu's Dah Majlis (i. p. 155). The eight majlis, which are indicated in the text itself, deal with the following members of Muḥammad's and 'Alî's families: I, on fol. 2b, Muḥammad; II, on fol. 10b, Fâṭimah; III, on fol. 19a, 'Alî; IV, on fol. 30a (not numbered), Ḥasan; V, on fol. 38b, and VI, on fol. 58b, Ḥusain and Muslim bin 'Aḳîl; VII, on fol. 67b, and VIII, on fol. 88b, Muslim's children and other martyrs of Karbalâ. After these eight, there follow at least three chapters without heading and number, viz. on ff. 111b, 150b, and 165b, comprising the materials of the last two majlis and the khâtimah of the Rauḍat-alshuhadâ, together with a great number of marthiyyas and similar lyrical poetry, in mournful remembrance of 'Alî's family and the later Imâms. Part of fol. 183b and the whole of fol. 184 are left blank. A lacuna after fol. 176. Bibliotheca Leydeniana.

Dated by Sayyid Ja'far, known as Miyân-Ṣâḥib, the 25th of Sha'bân, A.H. 1216 (A.D. 1801, December 31).

No. 2380, ff. 1–186, two columns, each ll. 13 (on ff. 1–8), ll. 15 (on ff. 9–114 and 177–186), ll. 11 (on ff. 115–176); written by various hands in Nasta'lîḳ and Shikasta; size, $8\frac{3}{8}$ in. by $5\frac{7}{8}$ in.

163

Maṭâli'-alanwâr (مطالع الانوار).

A history of Muḥammad and his four immediate successors, together with a short sketch of the Umayyade Khilâfat, and a long dogmatic treatise on eschatology, by 'Afîf Nûr-i-Kâshânî (see fol. 7b, l. 3; Rieu iii. p. 1037a, calls him 'Afîf Nawâ Kâshânî, and Ouseley 260 in the Bodleian Library, 'Afîfah Nûr-i-Kâshânî), who became a Ḥanafite lawyer in his twenty-first year, and applied himself to the study of the history of Muḥammad; comp. Bodleian Cat., Nos. 141 and 142. The work is divided into twenty-one faṣls, nineteen of which belong to the historical, and two to the dogmatical part, viz.: 1. در ولادت سيّد المرسلين, on fol. 10a; 2. از (در) ابتداى نزول وحى وبيعت ياران, on fol. 13b; 3. در اظهار دعوت و جفاى اهل قريش, on fol. 22b; 4. در ذكر هجرت حبشى, on fol. 28b; 5. در معراج, on fol. 35b; 6. در باز سيّد المرسلين و هجرت مدينه آمدن ياران از حبشه در مدينه (the index on fol. 9a adds: ونكاح امّ حبيبه), on fol. 40b; 7. در بيان معجزات سيّد عليه السلام, on fol. 41b; 8. در جنگ بدر, on fol. 48b; 9. در جنگ احد, on fol. 52b; 10. در جنگ احزاب, on fol. 54b; 11. در هرب (read حرب) بنى قريظه, on fol. 56a; 12. در حرب تبوك, on fol. 56b; 13. در فتح خيبر, on fol. 58b; 14. در فتح مكّه, on fol. 60a; 15. در فتح حنين, on fol. 66a; 16. در فتح طائف, on fol. 67b; 17. در كيفيّت حجّ و وفات سيّد المرسلين, on fol. 69a; 18. در خلافت خلفاء الراشدين, on fol. 73a; 19. در خلافت معاويه و خلفاء ديگر, on fol. 79a (down to the beginning of the 'Abbâside dynasty); 20. در بناء خانهٔ كعبه, on fol. 81a; 21. در احوال آخرت, on fol. 86b. The chief subdivisions of this last and longest chapter are: ذكر نزول مهتر عيسى, on fol. 90b; ذكر دجّال و خروج او, on fol. 93b; ذكر خروج ياجوج, on fol. 94a; ذكر وفات مهتر عيسى, on fol. 95a; ذكر قيام قيامت, on fol. 95b; ذكر معاتبة و مجادلة و امتياز مؤمنان از كافران الخ, on fol. 100a; ذكر دوزخ و پُل صراط الخ, on fol. 104b; ذكر تعذيب عرصات (؟ عرضات) مؤمنان الخ, on fol. 109a; ذكر دخول جنّت الخ, on fol. 116a; khâtimah, on fol. 124b.

Beginning, on fol. 7b: الحمد للّٰه ربّ العالمين ... امّا بعد ضعيف‌ترين بندگان حضرت ربّانى عفيف نوركاشانى بلّغه اللّٰه الخ.

The book ends on fol. 126a, and is dated the 6th of Jumâdâ-althânî, A.H. 1088 (A.D. 1677, August 6), by Ḳulîbeg.

Ff. 1–6 are filled with Arabic prayers and invocations, beginning with the كلمهٔ طيّب, كلمهٔ شهادت, كلمهٔ توحيد, etc. Ff. 127–131 contain some traditions

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of the prophet, and short extracts from Persian poetry, ghazals, and rubâ'îs; on fol. 131a there is found a longer kiṭ'ah, styled مناجات كاكى.

College of Fort William, 1809.

No. 2315, ff. 131, ll. 17; Nasta'lîḳ; size, 8⅞ in. by 5 in.

164

Another copy of the same.

The same Maṭâli'-alanwâr, slightly differing sometimes in the wording of the chapter-headings.

Contents:

1. در بيان ولادت حضرت سيّد المرسلين, on fol. 2a. 2. در اظهار ابتداى وحى و بيعت ياران, on fol. 7a. 3. در ذكر هجرت دعوت و جفاء اهل قريش, on fol. 13b. 4. در معراج و هجرت مدينه, on fol. 17b. 5. در بيان باز آمدن ياران از حبشه و نكاح امّ حبيبه, on fol. 22b. 6. در بيان معجزات, on fol. 26a. 7. در جنگ بدر, on fol. 27a. 8. در جنگ احدا (instead of احدا the index has the more correct reading احد), on fol. 32a; this chapter is moreover wrongly called فصل هشتم instead of فصل نهم. 9. در جنگ احزاب, on fol. 34b. 10. در حرب بنى قريظه, on fol. 36a. 11. در حرب تبوك, on fol. 37a. 12. در جنگ خيبر, on fol. 37b. 13. در فتح مكّه, on fol. 38b. 14. در فتح حنين, on fol. 39b. 15. در جنگ طائف, on fol. 43b. 16. در كيفيّت حجّ و ذكر وفات سيّد المرسلين, on fol. 44b. 17. در خلافت خلفاى راشدين, on fol. 45b. 18. در خلافت معاويه و خلفاى ديگر, on fol. 48b: 19. در بيان خانهٔ كعبه, on fol. 52b. 20. در بيان آخرت, on fol. 53b. 21.

Subdivisions marked here: ذكر دجّال, on fol. 57a; ذكر خروج ياجوج و ماجوج, on fol. 59a; ذكر نزول مهتر عيسى, on fol. 60b; ذكر قيامت and ذكر وفات عيسى, on fol. 61a; ذكر عرضات (?) and ذكر كتاب, on fol. 61b; ذكر مؤمنان, on fol. 65b; etc. Khâtimah, on fol. 69b; etc. Khâtimah, on fol. 80a.

Beginning (different from that in the preceding copy): كثرت مطالع كلام در بار نبوى و حجّت خاندان مصطفوى صلّى اللّه عليه و سلّم و على آله الخ.

Copied A.H. 1206 (A.D. 1791, 1792), at Calcutta. College of Fort William, 1825.

No. 2197, ff. 80, ll. 15–17; partly Nasta'lîḳ, partly Shikasta; size, 8¾ in. by 6¼ in.

165

Siyar-i-'afifî (سير عفيفى).

A detailed biography of the prophet Muḥammad, translated from the Arabic work of Sa'îd-aldîn Muḥammad bin Mas'ûd Kâzarûnî, divided into four ḳisms and a khâtimah; see the index on fol. 8a sq.

قسم اوّل در بيان آنچه از اوّل خلق آفريده نور نبوّت تا زمان ولادت حضرت رسالت بوده, in eight bâbs, on fol. 9b, last line.

قسم دوم در بيان آنچه از اوّل ولادت تا زمان نبوّت او چارى شده, in nine bâbs, on fol. 60b.

قسم سيوم در بيان آنچه در زمان نبوّت و مدّت اقامت او در مكّه بوده, in nine bâbs, on fol. 92b.

قسم چهارم در بيان آنچه در مدّت سالهاى هجرت حضرت رسالت جارى شده, in eleven bâbs, on fol. 144a. In the sixth bâb of this ḳism our copy breaks off, all the rest is wanting.

Beginning: حمد و سپاس بى قياسى خداى را كه نور محمّد عليه الصلوة و السلام الخ.

Ff. 32 and 33 a little injured. In Rieu iii. p. 1026a this work is styled تأريخ حسينى, and even منتخب الاخبار like the following history, which is, however, quite distinct from this.

No. 67, ff. 268, ll. 15; clear Nasta'lîḳ; size, 8⅞ in. by 4¾ in.

166

Muntakhab-alakhbâr (منتخب الاخبار).

An abridged history of the prophets, especially of Muḥammad and his companions, the first four Khalîfs, and the martyrdom of 'Alî, his sons, and his whole family, compiled from many sources, which are not specified, by Bahâ-aldîn bin Sa'd-aldîn, beginning: الحمد للّه على آلائه والصلوة والسلام على سيّد انبيائه و على آله الهدات و اصحاب الشقات امّا بعد ميگويد فقير مسكين بهاء الدين بن سعد الدين الخ. It opens with the creation of the world, the creation of the Jinns and Âdam, and goes through all the biblical prophets down to Jesus and the Seven Sleepers; the story of *Muḥammad* begins on fol. 58a, of *Abû Bakr* on fol. 132a, of *'Umar* on fol. 135b, of *'Uthmân* on fol. 139b, of *'Alî* on fol. 140b, of *Ḥasan* on fol. 153b, of *Ḥusain*, his family, and companions on fol. 159b, of the *Imâms* on fol. 214b. At the end a complement and continuation of *Jewish and Christian history*.

This copy is dated the 12th of Sha'bân, in the seventeenth year of Muḥammadshâh's reign = A.H. 1148 (A.D. 1735, December 28).

No. 783, ff. 234, ll. 15; large inelegant Nasta'lîḳ; size, 9½ in. by 5⅜ in.

167

The same.

Another copy of the same, beginning like the preceding one. The story of *Muḥammad* begins here on fol. 80b, of *Abû Bakr* on fol. 182a, of *'Umar* on fol. 189a, of *'Uthmân* on fol. 195a, of *'Alî* on fol. 196a, of *Ḥasan* on fol. 212b, of *Ḥusain*, etc., on fol. 225a, of the *Imâms* on fol. 310a, etc. Quite modern copy.

No. 99, ff. 340, ll. 11; modern and inelegant Nasta'lîḳ, on European paper; size, 7⅞ in. by 6¼ in.

168

Kitâb dar bayân-i-ansâb-i-Ṭâlibîn (كتاب در بيان انساب طالبين).

A detailed genealogical account of the descendants

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of Abû Ṭâlib through his three sons, 'Alî (the fourth Khalîf), Ja'far Ṭayyâr, and 'Aḳîl, translated into Persian from an Arabic work, styled بحر الانساب (see fol. 4b, last line). There are two Arabic works with this title, containing genealogies of the prophets, of Muḥammad, 'Alî and his descendants, viz. one by Alfakhr-alrâzî (see H. Khalfa ii. p. 17, No. 1653), the other by Muḥammad bin Muḥammad (see W. Pertsch, Arab. Cat. of Gotha, iii. p. 335). The translator's name is Khwâjah Mîr bin 'Imâd-aldîn Muḥammad bin Amîr Sayyid 'Alî alḥusainî (see fol. 5a, ll. 5 and 6).

Beginning: الحمد لله الذى نسب المتّقين الى نبيّه صلّى اللّه عليه و آله و سلّم إشرف الانساب و شرف اهل بيت الخ.

On the back of the binding the work is simply styled Kitâb-alansâb. There are no dates given anywhere, not even with regard to the author's own time. The work is divided into three bâbs, according to the *three* sons of Abû Ṭâlib, viz.:

Bâb I, on fol. 5b, 'Alî's offspring (در بيان نسب اولاد امير المؤمنين على بن ابى طالب), in five faṣls: 1. Ḥasan and his descendants, on fol. 6b; 2. Ḥusain and his descendants, on fol. 54b; 3. Abû-alḳâsim Muḥammad Akbar Shujâ' (that is, Muḥammad Ḥanîf or Ḥanîfah, styled on fol. 141b, l. 7, also 'Ibn Ḥanîfah!') and his descendants, on fol. 141b; 4. Abû-alfaḍl al-'Abbâs, called سقّاء اكبر, and his descendants, on fol. 144a; 5. Abû Ṭâlib 'Umar al-aṭraf and his descendants, on fol. 148b.

Bâb II, on fol. 157b, Ja'far Ṭayyâr's offspring (در بيان نسب اولاد جعفر الطيّار بن ابى طالب رضى اللّه عنه).

Bâb III, on fol. 165a, Abû Zaid 'Aḳîl's offspring (در بيان نسب اولاد عقيل بن ابى طالب).

This genealogy ends on fol. 165a, and is dated Dhû-alḳa'dah, A. H. 1081 (A. D. 1671, March–April), by Ibn Ṣafî-aldîn Muḥammad alḥusainî alkhwârizmî Muḥammad Sa'îd alḥusainî. The few remaining pages are filled by another hand with some مكتوبات by 'Abdallâh, that is, Muḥammad Marwârîd (who had the takhalluṣ Bayânî, and died A. H. 922=A. D. 1516).

This copy was presented to the Library by Sir W. Muir, K.C.S.I., March 7, 1877.

No. 3201, ff. 167, ll. 15; distinct Nasta'lîḳ; the MS. is carefully mended; size, 9⅛ in. by 5⅛ in.

169

Three documents of historical interest, in Arabic with Persian paraphrase, viz.:

1. A deed or 'Ahdnâma of the prophet, addressed to Mahdî Farûḥ bin Shakhsân, the brother of the well-known Salmân the Persian (مهدى فروح بن شخسان اخى سلمان الفارس), written by 'Alî bin Abû Ṭâlib, on a red skin, headed: نسخة منشورة بخطّ امير المؤمنين على ابن ابى طالب الخ, and beginning, on fol. 404a: تناسلو من اسلم منهم او قام على دينه الخ.

2. A letter of the Amîr-almu'minîn 'Alî to the Parsee high-priest Bahrâmshâh (بهرامشاه بن خير ادراس المجوسى والمتولّى امر دينهم), written by 'Alî's son Ḥusain, A. H. 39 (A. D. 659, 660), and beginning, on fol. 413b: انّى قد امنتكم على دمائكم و اموالكم الخ.

3. The letter of emancipation by which the prophet Muḥammad declared Salmân the Persian, whom he had bought from a Jew with the name 'Uthmân bin Ashhal (عثمان بن اشهل), to be free. This letter again was written by 'Alî, in the very year of the Hijrah. Beginning, on fol. 420b: هذا ما اقرّ محمّد بن عبد اللّه الخ.

On ff. 418a–419b is an interesting account of the discovery of these documents according to the تأريخ بر گزيدهٔ, in a library at Sûrat, A. H. 1064 (A. D. 1654), by the Persian (Parsee) نانا بها ولد ولد پوئجيا ولد پيان.

Dated the 18th of Rajab, A. H. 1217 (A. D. 1802, November 14). Bibliotheca Leydeniana.

No. 2556, ff. 403–428, ll. 9; Nasta'lîḳ, the Arabic text in Naskhî; size, 9⅞ in. by 6¾ in.

III. History of the Moghuls, C'ingîzkhân, Tîmûr, and their descendants.

170

Ta'rîkh-i-Jahânkushâi (تأريخ جهانكشاى).

History of the Moghul emperor C'ingizkhân and his successors, beginning with C'ingîzkhân's accession to the throne, A. H. 599 (A. D. 1202, 1203), and going down to A. H. 655 (A. D. 1257); see this date on fol. 234b, l. 14. It was completed A. H. 658 (A. D. 1260) by 'Alâ-aldîn 'Aṭâmalik bin Bahâ-aldîn Muḥammad al-Juwainî, who died A. H. 681, the 4th of Dhû-alḥijjah (A. D. 1283, 5th of March). Ḥ. Khalfa fixes his death in A. H. 683. Comp. Bodleian Cat., Nos. 145 and 146; Rieu i. p. 160 sq.; G. Flügel ii. p. 178; Ḥ. Khalfa ii. p. 685, No. 4353; Cat. Codd. Or. Lugd. Bat. iii. p. 7; Elliot, History of India, ii. p. 384 sq.; Nott. et Extr. ii. p. 383 sq., and iv. p. 698; Quatremère, Histoire des Mongols, pp. lxvii and 169, note 39; etc. etc. The usual division into three books (مجلّد) is not found in this copy, the text of which is uninterrupted.

Beginning: سپاس وثنا معبودى را كه واجب الوديت مسجودى را كه وجود او الخ (read الوجودست).

Dated the 15th of Shawwâl, A. H. 1076 (A. D. 1666, April 20). The right order of ff. 229–233 is: 229, 231, 230, 232, 233.

No. 1914, ff. 236, ll. 19; many slight injuries; the first page seems to be supplied later; size, 12 in. by 6⅝ in.

171

Ta'rîkh-i-Shâhrukh (تأريخ شاهرخ).

Portion of the history of Sulṭân Shâhrukh's reign, who succeeded his father Timûr in A. H. 807 (A. D.

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1405), down to A. H. 816 (A. D. 1413), see fol. 182a, with a short introduction on Tîmûr himself, by Nûr-aldîn Luṭf-allâh bin 'Abdallâh (as he is correctly styled on fol. 1a, whereas in the text itself, fol. 2b, ll. 4 and 5, his name is given in this peculiar form: Nûr-allâh Kâtib al'abd 'Abd Luṭf-allâh), better known as Ḥâfiẓ-i-Abrû, the great historian, who died at Zanjân in Shawwâl, A. H. 834 (A. D. 1431, June–July); see Rosen, Persian MSS., p. 52 sq.; Rieu i. p. 421 sq.; Bodleian Cat., No. 33; G. Flügel ii. p. 174; Cat. des MSS. et Xyll., p. 265 sq.; Dorn, Das Asiatische Museum, p. 374; Elliot, History of India, iv. p. 3 sq.; etc. etc.

Beginning of the preface, on fol. 1b: حمد و سپاس مبدعی را که بیك اشارت کن ابداع موجودات و اختراع مصنوعات کرد الخ, and of the history itself, on fol. 10b: آغاز کتاب بسم اللّٰه الرحمٰن الرحیم، پیش از ذکر واقعات وحالات الخ.

Whether this history is a portion of the rare زبدة التواریخ, or rather of the geographical work described by Rieu, loc. cit. (see especially i. p. 424b), and Bodleian Cat., No. 33, is difficult to say; but it is more likely to belong to the latter, since it is dedicated to Shâh-rukh, and not to prince Baisunghar, and a similar treatise on chronology (تعریف تأریخ و فوائد آن) is found here, on ff. 4a–10b, as in the geographical work (Bodleian copy, Elliott 357, fol. 15b sq.).

No date.

No. 173, ff. 183, ll. 19; clear and distinct Nasta'lîḳ; size, 10½ in. by 6¼ in.

172

Ulus-i-arba'ah-i-Čingîzî (الوس اربعهٔ چنگیزی).

A history of the Moghul race, Čingîzkhân, his ancestors from the time of Yâfeth, son of Nûḥ, and his descendants down to the time of Tîmûr, styled الوس اربعهٔ چنگیزی, and taken from the ذکرخانان الوس اربعه of Sulṭân alsa'îd Ulughbeg Mirzâ (see fol. 226b); comp. Rieu i. p. 164. The last date, mentioned on fol. 226a, before the short epilogue, is A. H. 805 (A. D. 1402, 1403), but a later date, viz. A. H. 831 (A. D. 1427, 1428), appears on fol. 160b, the year of the accession of the thirty-ninth and last successor of Jûjîkhân, Muḥammadkhân bin Tîmûrkhân bin Timûr Ḳutlûkhân bin Tîmûrbeg Oghlan (comp. the marginal note on fol. 160a). The year 851, which is mentioned in Rieu's copy, is not found here anywhere.

An abridged translation of this work has been published by Col. Wm. Miles, entitled: 'Shajrat ul Atrak, or genealogical tree of the Turks and Tartars,' London, 1838. The same title is found on the binding of this MS. too: کتاب شجرت الاتراك, without any justification in the text itself.

Beginning: الحمد للّٰه خبیر و هو علی کلّ شیٔ قدیر و الصلوة و السلام علی خیر خلقه الخ.

Contents:

History of the old patriarchs from Âdam to Nûḥ and his three sons, Sâm (on fol. 13a), Ḥâm (on fol. 14a), and Yâfeth (on fol. 14b). The eldest of Yâfeth's sons was Turk, the ancestor of the Turks and Tâtars. Reign of Turk, on fol. 17a. Line of the Tâtars, on fol. 20a (ذکر طبقهٔ تاتار); line of the Moghuls, on fol. 20b (ذکر طبقهٔ مغول), beginning with Moghulkhân, Ḳarâkhân, Aghûz-khân, Ruknkhân, etc.; line of the 'Uthmânî Sulṭâns, on fol. 31b.

Birth of Čingîzkhân (or as he is called here, Timûčin Kâ'ân) on the 9th of Dhû-alḥijjah, A. H. 549, on fol. 46a. Čingizkhân's reign begins on fol. 52b.

Uktâi Ḳâ'ân and his line, on fol. 138a.

Jûjîkhân and his line, on fol. 148a.

Hulâgûkhân, son of Tûlikhân, and the Îlkânîs, on fol. 161a.

Caghatâikhân and his line, on fol. 205a.

Copied A. H. 1204 (A. D. 1789, 1790); presented by Lieut.-Col. Wm. Kirkpatrick, the 30th of May, 1804. On the margin throughout there are both Persian glosses, various readings, and short English notes, probably by Wm. Kirkpatrick.

No. 167, ff. 226, ll. 19; clear and distinct Nasta'lîḳ; size, 10⅝ in. by 6¼ in.

173

Żafarnâma (ظفرنامه).

The only copy of Sharaf-aldîn 'Alî Yazdî's (died A. H. 858 = A. D. 1454) history of Tîmûr from his birth to his death (A. H. 736–807 = A. D. 1336–1405) in this collection, which contains the rare Introduction or *Iftitâḥ* on the genealogy of the Turkish Khâns (to the death of Amîr Turâghâ, Timûr's father, in A. H. 762), and on the history of Čingîzkhân and his descendants; see a full description of its contents in Rieu i. p. 175, and G. Flügel ii. p. 189. It was written before the Żafarnâma, and commenced A. H. 822 (A. D. 1419). The Żafarnâma itself was completed A. H. 828 (A. D. 1424, 1425); comp. Bodleian Cat., Nos. 153–159; Rieu i. p. 173 sq.; W. Morley, pp. 94 and 95; Elliot, History of India, iii. p. 478; J. Aumer, p. 86; etc. It was translated into French by Petis de la Croix, 'Histoire de Timur-Bec,' Paris, 1722; English version by J. Darby, London, 1723. An extract in-text and translation is given by C. Stewart, Descriptive Catalogue, pp. 234–247.

Beginning of the Introduction, on fol. 1b: افتتاح تأریخ جهانداری و ابتداء نامهٔ ظفر و بختیاری حمد و سپاس حضرت پادشاهی تواند بود الخ.

Beginning of the Żafarnâma itself, on fol. 73b: حمداً کثیراً مبارکاً لمن یوتی الملك من یشاء الخ.

The Introduction is dated A. H. 1054 (A. D. 1644, 1645); the Żafarnâma by the same hand three years before, A. H. 1051, the 20th of Ramaḍân (A. D. 1641, December 23). The copyist's name is Naṣr-allâh the Kâtib of Tattah, son of Shaikh Ṭâhir Muḥammad. An entry of a former owner, bearing the date A. H. 1138 (A. D. 1725, 1726), on fol. 1a.

No. 984, ff. 470, ll. 21; splendid Nasta'lîḳ; large illuminated frontispieces of the most gorgeous kind on ff. 1b and 73b; arabesques in gold and other colours on the margin of ff. 1b, 2a, 73b, and 74a; size, 12⅝ in. by 7½ in.

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174

The same without the Iftitâḥ.

The oldest of all the copies of the Żafarnâma in this collection *without* the Introduction, dated the 18th of Ramaḍân, A. H. 901 (A. D. 1496, May 31), by Sayyidî 'Alî bin Kamâl الكربالى. It is incorrectly styled in the frontispiece: كتاب تأريخ تيمورى شرفى.

Beginning: حمداً كثيراً طيّباً مباركاً فيه توتى الملك من تشاء و تنزع الملك ممّن تشاء الخ.

No. 31, ff. 307, ll. 23; good Nasta'lîḳ; illuminated frontispiece; size, 9¾ in. by 6½ in.

175

The same.

Another excellent and richly illustrated copy, dated the 5th of Ramaḍân, A. H. 939 (A. D. 1533, March 31), by Murshid, the Kâtib of Shîrâz.

Beginning: حمداً كثيراً مباركاً لمن توتي الخ. A complete index, comprising three pages, written by a different hand, on the fly-leaves, styled: فهرست ظفرنامهٔ حضرت تيمور. The work is styled on the first page: تأريخ جهان كشاى تيمور كه ظفرنامه هم خوانند.

No. 137, ff. 474, ll. 19; small, neat, and very distinct Nasta'lîḳ; large illuminated frontispiece; thirty fine pictures on ff. 6ª, 20ª, 34ᵇ, 50ª, 71ᵇ, 86ª, 102ᵇ, 120ª, 139ᵇ, 161ª, 176ᵇ, 190ª, 199ᵇ, 217ª, 230ᵇ, 248ª, 254ᵇ, 268ª, 284ᵇ, 298ª, 307ᵇ, 326ª, 351ᵇ, 358ª, 368ᵇ, 380ª, 404ᵇ, 418ª, 438ᵇ, and 450ª; some pages rather effaced, a few others damaged; size, 12 in. by 7½ in.

176

The same.

Excellent copy, collated and with occasional notes on the margin, dated the 25th of Ramaḍân, A. H. 970 (A. D. 1563, May 18), by Pîr Muḥammad bin Ḥasan. Bibliotheca Leydeniana.

No. 2597, ff. 359, ll. 23; splendid Naskhî; illuminated frontispiece; small illuminated headings throughout; size, 9⅞ in. by 7 in.

177

The same.

This fine copy is dated the 8th of Rajab, A. H. 982 (A. D. 1574, October 24), by Ḥâjî Khiḍr bin Sulaimân bin Ḥâjî Khiḍr Ḳuraishî. Bibliotheca Leydeniana.

Beginning, as in No. 31 (174 in this Cat.): حمداً كثيراً طيّباً الخ.

No. 2432, ff. 375, ll. 23; clear Naskhî; ff. 1–9, 13, and 352–375 are put into a modern margin; size, 11⅝ in. by 7½ in.

178

The same.

Dated Jumâdâ-alâkhar, A. H. 997 (A. D. 1589, April–May).

Beginning: حمداً كثيراً مباركاً لمن توتى الملك من تشاء الخ.

No. 60, ff. 490, ll. 21; small illuminated frontispiece; Nasta'lîḳ; size, 9⅜ in. by 7 in.

179

The same.

Finished in the month Jumâdâ-alâkhar, A. H. 1007 (A. D. 1599, January), by Muḥammad alkâtib, in the province of Bâkharz, in the village of ...ز. Many leaves injured by damp; many of the last pages almost entirely effaced.

No. 1104, ff. 349, ll. 19; Nasta'lîḳ; illuminated frontispiece; size, 12⅝ in. by 8½ in.

180

The same.

This copy of the Żafarnâma, complete, with all the poetical specimens, as usual, opens with two additional portions: 1. A detailed index, on ff. 1ᵇ–10ᵇ, dated the 24th of Sha'bân, A. H. 1145 (A. D. 1733, February 9). 2. The introductory chapters of the abridgment of the Żafarnâma, noticed below in Nos. 190 and 191, and styled فتح نامهٔ صاحبقرانى, on ff. 11ᵇ–16ᵇ. The latter portion goes down (see fol. 16ª, last line but two) to the گفتار در فهرست كتاب. Both pieces are written by another and more modern hand than the Żafarnâma itself, which begins here, on fol. 17ᵇ: حمداً كثيراً طيّباً مباركاً الخ.

No date. Excellent and tolerably old copy, collated throughout.

No. 1315, olim 14. J. 4, ff. 334, ll. 23; small and clear Nasta'lîḳ; ff. 17ᵇ and 18ª splendidly adorned; size, 9¼ in. by 6¼ in.

181

The same.

Another very clear and correct copy, beginning as usual. No date.

No. 2859, ff. 617, ll. 16–17; Nasta'lîḳ; size, 11¾ in. by 7⅜ in.

182

The same.

Another splendid copy, not dated.

No. 1106, ff. 254, ll. 27; clear and distinct Nasta'lîḳ; illuminated frontispiece; splendid binding in red, gold, and other colours; size, 13⅛ in. by 7 in.

183

The same.

No date.

No. 3153, ff. 538, ll. 19–21; Nasta'lîḳ, written by different hands; splendid binding; size, 8⅞ in. by 5⅝ in.

184

The same.

This copy is considerably old, and being collated would be of intrinsic value, if it were not greatly damaged throughout; a number of pages are entirely spoilt by these injuries. The last leaf (fol. 428), of which unfortunately only a fragment is left, must, as it seems, be inserted between ff. 272 and 273, where a lacuna is found. The copy breaks off on fol. 427ᵇ, towards the

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end of the mathnawî, in praise of Ibrâhîm Sulṭân (see Rieu i. p. 174[a]), with the bait:

سعادت مغنّی بشارت سرود ـ صدایش گذشته زچرخ کبود

corresponding to No. 1315 (180 in this Cat.), last page, ll. 15 and 16. This mathnawî is wanting in several of the other copies, for instance in No. 3153, the immediately preceding MS.

No date; but on fol. 1[a] we find an entry from A. H. 999 (A. D. 1590, 1591).

No. 3309, olim 15. J. 7, ff. 428, ll. 21; Naskhî; size, 10⅜ in. by 5⅝ in.

185

A defective copy of the same.

This copy opens, on fol. 1[a], with the following chapter: ذکر غدر علی بیك جونی قربانی با امیر حسین و حضرت صاحب قرانی, corresponding to the preceding copy, fol. 21[a], l. 4 ab infra, where چانی appears instead of جونی.

No. 3318, olim 14. J. 5, ff. 318, ll. 25; written by different hands in Nasta'lîḳ and Naskhî; size 10 in. by 5¼ in.

186

Another defective copy of the same.

Beginning as usual. The copy, which was finished the 7th of Rabî'-alâkhar, A. H. 1007 (A. D. 1598, November 7; chronogram: درج درهای شرف), has been collated by Sir Barry Close with another copy of his (probably No. 984, 173 in this Cat.), and some omissions and lacunas are pointed out to the reader, for instance on fol. 173[a], l. 12 (where sixty-three and a half pages are said to be missing), and on fol. 386[a], last line (where three and a half pages are left out).

No. 851, ff. 458, ll. 21; clear Nasta'lîḳ; size, 11⅜ in. by 6⅞ in.

187

Iftitâḥ-i-Żafarnâma (افتتاح ظفرنامه).

Another copy of the rare introduction to the Żafarnâma (see No. 173 in this Cat.). Beginning as in No. 984, fol. 1[b]. Interlinear and marginal glosses on the first eight leaves.

No date; but an entry on fol. 85[a], in another handwriting, bears the date A. H. 1012, 5th of Jumâdâ-althânî (A. D. 1603, November 10); another entry, dated A. H. 1139 (A. D. 1726, 1727), on fol. 1[a].

No. 1985, ff. 85, ll. 25; Nasta'lîḳ; worm-eaten; size, 8⅜ in. by 4⅞ in.

188

The same.

Dated by Malik Muḥammad bin Ḥâjî .... Jumâdâ-althânî, A. H. 1024 (A. D. 1615, July). The similarity between this introduction to the Żafarnâma and the ninth maḳâlah of Khwândamîr's Khulâṣat-alakhbâr (see Nos. 76–78 in this Cat., and Rieu i. pp. 164 and 175) has probably caused the wrong inscription on fol. 1[a], which states that this MS. contains the third volume of the Ḥabîb-alsiyar.

No. 3033, ff. 1–112, ll. 20; Nasta'lîḳ; size, 10 in. by 5⅜ in.

189

The same.

Dated the 10th of Jumâdâ-alawwal, A. H. 1182 (A. D. 1768, September 22).

No. 712, ff. 91, ll. 24; Nasta'lîḳ; size, 8¾ in. by 5¼ in.

190

Fatḥnâma-i-Ṣâḥibḳirânî (فتح نامهٔ صاحبقرانی).

A more plain and simplified edition of 'Alî Yazdî's Żafarnâma, compiled, like the original, for Abû-alfath Ibrâhîm Sulṭân (see ff. 4[b], l. 19, and 5[b], l. 7), and differing from it only in so far as it omits the poetical pieces and the less important passages of the prose-narrative. Beginning of the (anonymous) abbreviator's preface, on fol. 1[b]: ربّ کما افضیت نعمة الشروع فتمّمها بتوفیق التیمیم. حمد و سپاس بیقیاس که از فتح نامه الخ. Comp. Bodleian Cat., No. 160, and Elliot, Bibliogr. Index, p. 4, No. CXXI. This abridgment is, of course, not identical with that of 'Abd-alsattâr Ḳâsim (made A. H. 1024=A. D. 1615); see Bodleian Cat., No. 159, and Rieu i. p. 177; comp. also No. 180 in this Cat.

The Żafarnâma itself begins, on fol. 5[b], in the same words as usual: حمداً کثیراً مبارکاً لمن توتی الملك الخ. On fol. 1[a] both فتح نامه and ظفر نامه are given as title to this work.

Dated the 6th of Dhû-alḥijjah, A. H. 982 (A. D. 1575, March 19).

No. 1141, ff. 335, ll. 20; Naskhî; size, 9⅝ in. by 6⅞ in.

191

Another copy of the same.

A defective and rather confused copy of the same simplified edition of the Żafarnâma, beginning: حمد و سپاس بی قیاس که از فتح نامه الخ. The preface of the abbreviator goes down to fol. 8[b], last line; ff. 9[a]–26[b], which are included here in the introductory part, contain a portion of the Żafarnâma, beginning abruptly, on fol. 9[a], l. 1: ارجمند مجید بمعذرت بر کشادند که الحمد لله تعالی الخ.

The first heading of this portion, which ought to be inserted at the end of the volume, runs thus on fol. 10[b]: گفتار در لشکر کشیدن حضرت صاحبقرانی بجانب بغداد و فتح آنملك; the last, on fol. 25[a]: گفتار در بیان رسیدن امیر زاده سلطان حسین و سیّد خواجه شیخ علی بهادر.

On fol. 21[a] the capture of the fortress of Fîrûzkûh is narrated (comp. Petis de la Croix, iv. p. 153).

The Żafarnâma itself begins, in the usual way, on fol. 27[a], and breaks off with the death of prince 'Umar

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Shaikh, on fol. 318a, and the end of the campaign against Mârdîn, on fol. 320a. The last words of this chapter are written by quite a different and altogether modern hand the 19th of Dhû-alḳa'dah, A. H. 1211 (A. D. 1797, May 16).

No. 2940, ff. 321, ll. 17; clear and distinct Nasta'lîḳ; size, 11 in. by 8⅝ in.

192

Maṭla'-alsa'dain wá majma'-albaḥrain (مطلع السعدين و مجمع البحرين).

The *first* volume of 'Abd-alrazzâḳ bin Isḥâḳ al-Samarḳandî's history of the Tîmûrides, from A. H. 704 to A. H. 875 (A. D. 1304–1470). The author was born at Harât, A. H. 816 (A. D. 1413), and died there A. H. 887 (A. D. 1482); see the full account of his life and work given by Quatremère in the Notices et Extraits, vol. xiv. pp. 1–514; comp. also Bodleian Cat., Nos. 163 and 164; Rieu i. p. 181 sq.; Elliot, History of India, iv. p. 89 sq.; W. Morley, pp. 96–98 (where a complete list of the various editions of fragments of this work is found); Cat. des MSS. et Xylogr., pp. 286–288; G. Flügel ii. p. 190; J. Aumer, pp. 87 and 88, etc. Extracts are edited by B. Dorn in Muhammadanische Quellen, iv, Auszüge, pp. ١٥٢–٢٣٧. This *first* volume or *first half* of the work goes from A. H. 704 (the date of Abû Sa'îd Bahâdurkhân's birth) to A. H. 807 (the year of Tîmûr's death and Khalîl Sulṭân's accession); see the beginning of the last chapter here on fol. 440b. The death of Sulṭân Abû Sa'îd in A. H. 736 (A. D. 1335) is related here on fol. 38b, Tîmûr's birth on fol. 39b.

Beginning, without the usual preface: الحمد لله ... داستان سلطان سعيد علاء الدنيا والدين سلطان ابو سعيد الخ.

Dated the 10th of Jumâdâ-alawwal, A. H. 1000 or 1024 (الف, but above in figures ٢٤)=A. D. 1592, February 23, or 1615, June 7. Bibliotheca Leydeniana.

No. 2704, ff. 449, ll. 19; small, but clear Nasta'lîḳ; collated; size, 10½ in. by 5⅞ in.

193

Maṭla'-alsa'dain wa majma'-albaḥrain.

The *second* volume or latter half of the same work, containing the history of Tîmûr's successors from A. H. 807 to A. H. 875. Beginning: فاتحهٔ كلام حمد و ثناى ملك علّامى بايد كه ثناى ستايش از ضمير منير خورشيد جهانگير الخ.

Dated the 4th of Dhû-alḥijjah, A. H. 992 (A. D. 1584, December 7). Fol. 268b and part of fol. 269a left blank.

No. 1580, ff. 463, ll. 19; clear and distinct Nasta'lîḳ; size, 9 in. by 6¾ in.

194

Another copy of the same *second* volume.

Beginning as in the preceding copy. This copy, written A. H. 1010 (A. D. 1601, 1602), about four years before Akbar's death, was presented to the Library by Lieut.-Col. W. Kirkpatrick the 30th of May, 1804. A note from the 11th of November, 1868, on fol. 1a, runs thus: 'The leaves of this book have been cut out and mounted on different paper, and whoever did it has misplaced the pages and leaves in numerous places, and some leaves are wanting likewise—a great pity, for the work is well and elegantly written. Its value as history is sufficiently well known. This is the second volume only.' By the same hand which has written this note, all the misplacings and lacunas are carefully marked on the margin. Evident lacunas are after ff. 39 and 313. The greater portion of fol. 208b is left blank.

No. 297, ff. 353, ll. 21; large and distinct Nasta'lîḳ; the first two pages richly illuminated; full-page pictures on ff. 20a, 49a, 56a, 88a, 118a, 147a, 177b, 226a, 258a, and 353b; size, 15 in. by 9¾ in.

195

The same.

Beginning as in the preceding copies. No date. It belonged formerly to Mr. Richard Johnson.

No. 1135, ff. 376, ll. 23; written by different hands, partly in Naskhî, partly in Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

196

Malfûẓât-i-Tîmûrî (ملفوظات تيموری).

Tîmûr's alleged autobiographical memoirs, in the Persian translation of Abû Ṭâlib alḥusainî al'aridî, beginning with a preface of the translator, on ff. 1b–2b; comp. Bodleian Cat., No. 150; Rieu i. p. 177 sq.; W. Morley, pp. 95 and 96; Elliot, History of India, iii. p. 389 sq.; and iv. p. 559 sq.; etc. This version was presented to the emperor Shâhjahân probably a short time before A. H. 1047 (A. D. 1637). The full title given here to these memoirs runs thus: واقعات السلطان بن السلطان والخاقان بن الخاقان پادشاه جم جاه خلائق پناه قطب السلاطين عالى جاه امير تيمور گورگان صاحب قران خلّد الله تعالى ملكه و سلطانه, after which the preface opens with these words: حمد بليغ سبحانى را كه بمقتضاى آيهٔ كريمه إنّا جعلناك خليفة فى الأرض الخ.

The memoirs begin, on fol. 4b, with the usual account of Tîmûr's omens of a great future: فرزندان سعادتليغ و امراى دولتليغ و وزراى كفايتليغ معلوم نمايند كه تكرى تعالى مرا بسبب دوازده چيز كه شعار خود ساختم بزرگى داد الخ, and go down here to A. H. 783 (A. D. 1381), the twelfth year of his reign, which year begins on fol. 226b. They conclude, on fol. 236b, with these words: چنانچه جميع راههاى كه گرفتن قلعه از آن طرفها ممكن بود مسدود ساخت. The transcriber adds: معلوم باد كه ازين مجلس تا مجلس وصيّت و وصايا كه امير در دست انداز صحراى خطا نموده اند تا برليغ توزوك قريب بچهل هزار بيت (!) ديگر خواهد بود كه از سواد به بياض رفته انشاء الله تعالى اگر دل و دماغ يارى دهد باتمام خواهد رسيد والسلام.

On ff. 237b–320a there

are added the تزوكات تيمور, or 'Institutes, designs, and enterprises' of Tîmûr (comp. Institutes, political and military, written originally in the Moghul language, etc., first translated into Persian by Abu Taulib Alhusseini, and thence into English by Major Davy. The original Persian transcribed, etc., by Joseph White, D.D., Oxford, 1783), but, as a comparison with that edition shows, in a rather different version. They are entitled in the colophon at the end: سوانح نصاب كه آئينهٔ احوال ملوك پيشين و گلدستهٔ محافل هوشمندان خبرت گزين است (mirror of the lives and deeds of ancient kings, and a handful of roses from the assemblies of wise men), headed at the top of fol. 237b: راستئ رستئ تيمور ابو المنصور تيمور سوزوميز, and beginning with a few Turkish-words: فرزندان ملك گيركامگار و نبائر ذوى القدر ملك دارهٔ معلوم اولسون كيم يتمش الخ.

The transcriber was Muḥammad Ashraf. According to a note on fol. 1a this copy was finished the 4th of Shawwâl, A. H. 1196 (A. D. 1782, September 12).

No. 1943, ff. 320, ll. 15; clear Nasta'lîḳ; size, 9½ in. by 5¼ in.

197

The same.

Another copy of the Malfûẓât, in a somewhat shorter redaction, as it seems. Preface, on fol. 1b; beginning of the memoirs, on fol. 3b; end of the memoirs, on fol. 214b; beginning of the Institutes, designs, and enterprises, on fol. 215a.

Dated Jumâdâ-althânî, A. H. 1077 (A. D. 1666, December), by Mullâ Muḥammad 'Alî Khûshânî.

No. 722, ff. 277, ll. 14; Nasta'lîḳ; worm-eaten; size, 7 in. by 3½ in.

198

The same.

The same Malfûẓât, in the shorter redaction, as in the preceding copy. Preface, on fol. 1b; beginning of the memoirs, on fol. 3a; beginning of the Institutes, designs, and enterprises, on fol. 224a.

Dated the 15th of Jumâdâ-althânî, in the twenty-fourth year of (Âlamgîr probably, = A. H. 1092, A. D. 1681, July 2). This copy was made at the request of Nawwâb Ḥaidar Ḳulîkhân.

No. 1714, ff. 299, ll. 11; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 8¾ in. by 5⅛ in.

199

Another copy of the Tuzûkât-i-Tîmûr.

The Institutes, designs, and enterprises, in the shorter redaction, beginning: فرزندان ملك گيركامگار و نبائر ذوى القدر جهاندارا معلوم باد كه چون از درگاه تينكرى تعالى اميدوارم الخ. It is styled in the colophon: توزك تيمورى.

Dated the 7th of Ṣafar, A. H. 1229 (A. D. 1814, January 29). Bibliotheca Leydeniana.

No. 2435, ff. 50, ll. 15; Nasta'lîḳ; size, 10⅞ in. by 7⅛ in.

200

The same.

Many blanks left. No date.

No. 1538, ff. 1–64, ll. 9; large Nasta'lîḳ; size, 10½ in. by 7⅞ in.

201

The same.

A still shorter redaction of the Institutes, designs, and enterprises, styled in the colophon توزك تيموريّه, and dated the 15th of the month Aghan, in the year 1196 of the Bangâlî era. Beginning as usual.

No. 3058, ff. 20–46, ll. 13–15; Nasta'lîḳ; size, 8⅛ in. by 6½ in.

202

The same.

This copy, containing the fuller redaction, is defective both at the beginning and end. It opens thus: درين وقت پير من بمن گفت كه بو المنصور تيمور آمده الله تعالى را معلوم باد الخ, corresponding to fol. 248b, l. 10, in No. 1943 (196 in this Cat.), and breaks off on fol. 55b. As far as fol. 55a, l. 6, it agrees upon the whole with the wording in No. 1943 (down to fol. 307a, l. 10). The remainder of the copy contains the introductory portion of the Malfûẓât-i-Ṣâḥibḳirân (see the following copy), the preface of which begins here on fol. 56a, l. 3 sq.

On fol. 1a the following note: اين چند جزء از كتاب تيمور نامه در شهر دار الخلافت شاهجهان آباد گرفت و در اين كتاب داخل نمود, 'these few pieces from the Tîmûrnâma (!) he (the owner) found in the town of Shâhjahânâbâd, and inserted them in this volume.'

No date.

No. 1606, ff. 1–69, ll. 15; clear and distinct Nasta'lîḳ; size, 8½ in. by 4¾ in.

203

Malfûẓât-i-Ṣâḥibḳirân (ملفوظات صاحبقران).

The revised and enlarged edition of the same Malfûẓât or autobiographical memoirs of Tîmûr, made at the request of the emperor Shâhjahân, A. H. 1047, by Muḥammad Afḍal of Bukhârâ (see fol. 3b, ll. 1, 9, and 10; the title occurs on fol. 2a, last line but one); comp. Bodleian Cat., Nos. 151 and 152; Rieu i. p. 179; Elliot, History of India, iii. p. 392. It comprises the whole life of Tîmûr from his seventh year to his death.

Beginning: حمد افزون از شمار نثار بارگاه على الاطلاقى سزد كه سر رشتهٔ امور عالم و عالميان را بعدالت و سياست الخ.

Ff. 565, 566, and 567a are left blank.

No date. English references occasionally on the margin. A portion of these memoirs, down to A. H. 777, has been translated by Major C. Stewart, Oriental Translation Fund, London, 1830.

No. 455, ff. 587, ll. 15; Nasta'lîḳ; size, 8¾ in. by 7⅛ in.

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IV. History of India.

a. *History of the early Râjahs and the Emperors of Dihlî, and general history of India.*

204

Aḥwâl-i-Râjahâi-Hindûstân (احوال راجهای هندوستان).

A short tract, dealing with the early Râjahs of India down to Shihâb-aldîn Ghûrî, who, A. H. 588=A. D. 1192 (see fol. 414a, ll. 1–3), defeated and killed رای پتهورا (otherwise called پرتهی), that is, Râjah Pithaurâ, or Prithwî, as he is called by Elphinstone, History of India, 5th ed., p. 364. This short account is stated in the colophon to have been taken from the روضة الطاهرين.

Beginning: مجملی از احوال راجهای هندوستان، راجهای هندوستان دو طبقه اند طبقهٔ اوّل سورج بنش پوشیده نماند که الخ.

Bibliotheca Leydeniana.

No. 2484, ff. 399–414, ll. 13; Nasta'lîḳ; size, 7¾ in. by 5¼ in.

205

Risâla-i-Râjâwalî (رسالهٔ راجاولی).

Another short account of the rulers of India, from the early Râjahs down to 'Âlamgîr II (پادشاه عالمگیر ثانی پسر معزّ الدین جهاندارشاه ابن بهادرشاه), who reigned from A. H. 1167 to A. H. 1173 (A. D. 1754–1759). It consists chiefly of lists and tables with a succinct text, originally drawn up by Râjâ Walî, whose real name, according to Rieu ii. p. 855, and iii. p. 916, was Banwâlîdâs, a munshî of prince Dârâ Shukûh, and continued by a later editor, but see the following copy.

Beginning:

بشنو زولی وفای دنیا ای شاه
مغرور مشو بدولت و حشمت و جاه

No date. Another copy in the Bodleian Library, Bodley 695 (Bodleian Cat., No. 170).

No. 1019, ff. 38, ll. 11; Nasta'lîḳ; size, 9⅞ in. by 5⅝ in.

206

Another copy of the Râjâwalî.

Beginning as in the preceding copy. This copy goes down as far as the beginning of Muḥammadshâh's reign, and ends on fol. 23a middle. The remainder of this copy is filled with miscellaneous writings, chiefly epistles on mystic topics, other letters, for instance, to Fâḍil-khân (see fol. 47a), and pieces of ornate prose (see, for instance, fol. 48a, در مبارکباد طوی; fol. 55b, رقعهٔ جواب و سؤال; fol. 57b, انتخاب نسخهٔ عشقیّه, etc.), compiled or collected A. H. 1103=A. D. 1691, 1692 (see this date twice on ff. 28a and 28b) in 'Âlamgîr's reign. This collection begins: شرح غم دل در غم جانان سوخت الخ.

The author's name does not appear, as far as we can see; but as there is scarcely any separation between the راجاولی and this portion, we suppose that both are due to the same, viz. to Râjâ Walî. According to an English note, by C. Mackenzie (dated May 6, 1807), on the fly-leaf, the real name of Râjâ Walî would be (contrary to Rieu's statement, loc. cit.) Ranjît Singh, munshî to the celebrated Âṣafjâh, Ṣûbadâr of the Dakhan, Ranjît Singh had sometime a jâgîr in the country of Adone from Âṣafjâh, by whose order he collected this book from different authors and authorities.

This copy was transcribed in the second half of the eighteenth century from a MS. brought from Savanore.

No. 3105, ff. 61, written in diagonal lines; Nasta'lîḳ; size, 7¼ in. by 3½ in.

207

Tables, giving the names of all the Hindû Râjahs and Muḥammadan rulers of Dihlî, with a short remark about the duration of their respective reigns, beginning with Râjah Judishtir (راجه جدشتر), who reigned 122 years and 8 months, and ending with Shâh 'Âlam (who ascended the throne in A. H. 1173=A. D. 1759).

Title: نام راجه‌های هنود و پادشاهان اسلام که از شروع اوان و زمان کلجك تا این زمان سریر آرای سلطنت دار الخلافت دهلی بودند و آنچه از روی کتب هندوی و تواریخ فارسی بنظر در آمده و بگوش رسیده همگی نوشته میشود که از راجه جدشتر تا راجه پرتهی یکصد و بیست نفر راجه بودند و از سلطان شهاب الدین غوری تا شاه عالم که اکنون در دهلی اند شصت و یك کسر پادشاه شدند.

No. 3058, ff. 1–5, 4 coll.; Nasta'lîḳ; size, 8⅛ in. by 6½ in.

208

Râja Sohâwalî (راج سوهاولی).

A history of the Hindû Râjahs and the Muḥammadan rulers of India, together with statistical tables of the Ṣûbahs of Hindûstân, compiled from various Sanskrit (for instance, the Mahâbhârata) and Persian sources, by Munshî Hîrâm (or Hanîrâm), son of Dhanîrâm, son of Dhanrâja, the Registrar of the Pargana of Aunâm in the Sarkâr of Lakhnau in the Ṣûbah of Aḥmadnagar Oudh (منشی هیرام (هنیرام) ولد دهنی رام ابن دهنراج قانونگوی پرگنهٔ اونام سرکار لکهنو بمضاف صوبهٔ احمدنگر اوده), after A. H. 1207=A. D. 1192 (see fol. 7a, ll. 8 and 9), for Colonel Robert Frith (?فریط) (see fol. 2a, l. 6, and fol. 6b, l. 10), and entitled راج سوهاولی, in five ṭabaḳât (see fol. 8a, l. 1 sq.), the first three of which deal with the Hindû Râjahs, the fourth with the Muḥammadan rulers down to Shâh 'Âlam (the last date mentioned in that chapter is A. H. 1194=A. D. 1780, the time of the occupation of Aḥmadâbâd in Gujarât by the English), and the fifth with the statistics of India. This copy, which seems to be the only one extant, is unfortunately without any headings, all being left blank except those of the *first* and *second* ṭabaḳah, viz.

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(1) در بیان احوال بزرگان و آبادئ وطن مصنّف کتاب, on fol. 8a, with interesting details about the author's ancestors and the history of his native town, and (2) در بیان احوال آفرینش راجها از ابتدای ستجك بغایت دواپر (from the Sati Yuga to the Dwâpara), on fol. 15b. The only other subdivision, marked, is on the ten *Avatârs*, on fol. 19b: احوال ظهور یافتن ده اوتار. The rise of Islâm is narrated about fol. 231 sq. The statistical tables of the Ṣûbahs of India, with descriptive text, begin on fol. 462a.

Beginning: حمد وافر و سپاس متکاثر شهنشاهی را سزد که هفت طبق زمین را بموالید ثلاثه الخ.

This copy belonged formerly to E. S. Montague.

No. 2938, ff. 492, ll. 14–15; written by various hands in different kinds of Nasta'lîḳ and Shikasta; size, 10 in. by $7\frac{5}{8}$ in.

209

Tâj-almaâthir (تاج المآثر).

A tolerably old copy of the history of the empire of Dihlî from A. H. 587 to 614 (A. D. 1191–1217), by Ḥasan Nizâmî, or al-Ḥasan al-Nizâmî alnîshâpûrî (see the author's name on ff. 8b, l. 14, and 305b, l. 5). A fuller name of the author is given in the Raudat-alṣafâ, viz. Ṣadr-aldîn Muḥammad bin Ḥasan al-Nizâmî; see Ḥ. Khalfa ii. p. 92, and Rieu i. p. 239 sq. The history comprises part of the reign of Mu'izz-aldîn (who was assassinated A. H. 602), the whole reign of Ḳuṭb-aldîn Aibak (A. H. 602 to 607), and the first seven years of that of Shams-aldîn Iltatmish.

Beginning of the very long and tedious preface, on fol. 1b: حمد و سپاس بی قیاس که قدم شهسوار عقل دو اسپه بسر حدّ عدّ و احصاء آن نرسد الخ.

Beginning of the history itself, on fol. 33a, with the conquest of Ajmîr in A. H. 587. Last chapter, on fol. 248a, account of the appointment of prince Nâṣir-aldîn Maḥmûd as governor of Lâhûr in A. H. 614. The work apparently ends on fol. 260a. Compare for further details Elliot, History of India, ii. p. 204 sq.; see also G. Flügel ii. p. 173; Cat. des MSS. et Xylogr. p. 296; W. Pertsch, p. 53, etc.

The remaining portion of this MS. contains:

1. On ff. 261a–301b, repetitions of certain parts of the Tâj-almaâthir, viz. ff. 261a–271b correspond to ff. 105a, l. 5 ab infra, to 115a, last line; and ff. 280a, l. 6 ab infra–301b to ff. 125b, l. 11–146b, l. 11. The intervening piece, ff. 272a–280a, l. 6 ab infra, we have not been able to trace.

2. On ff. 302a–304b, part of an epilogue to the Tâj-almaâthir, chiefly consisting of a فصل فی محاسن هذا الکتاب (see fol. 302b).

3. On ff. 305a–307b, a panegyric of Ḥasan Nizâmî, written by the transcriber of the original copy of this work, Muḥammad bin Muḥammad, at the end of his MS.

No date.

No. 1486, ff. 307, ll. 23; very small Nasta'lîḳ; small illuminated frontispiece; ff. 209–216 and 289–298 turned upside down; size, $6\frac{3}{8}$ in. by $3\frac{1}{2}$ in.

210

Another copy of the same.

Beginning as in the preceding copy. A detailed index on the fly-leaves. Collated; many glosses on the margin. No date. Some pages a little damaged. Ff. 272 supplied by another hand.

No. 15, ff. 278, ll. 21; clear Nasta'lîḳ; size, $11\frac{5}{8}$ in. by 7 in.

211

Ta'rîkh-i-Fîrûzshâhî (تأریخ فیروزشاهی).

The history of Fîrûzshâh and his predecessors, giving a full account of the kings of Dihlî from the accession of Ghiyâth-aldîn Balban, A. H. 664 (A. D. 1266), to the sixth year of Fîrûzshâh's reign, A. H. 758 (A. D. 1357), composed by Ḍiyâ-aldîn Baranî; comp. Bodleian Cat., Nos. 172–174; Rieu iii. pp. 919 and 920; Elliot, History of India, iii. p. 93 sq.; Nassau Lees, Materials, pp. 441–446; Journal of the Asiatic Society of Bengal, vol. xxxviii. pp. 181–220; vol. xxxix. pp. 1–51; and vol. xl. pp. 185–247, etc. Edited in the Bibliotheca Indica, Calcutta, 1860–1862.

Beginning: حمد و ثنای مر خدای را که اخبار و آثار انبیا و سلاطین را بوحی آسمانی الخ.

It consists of a very flowery introduction and eight books, every one comprising the reign of one monarch, viz. Sulṭân Ghiyâth-aldîn Balban, on fol. 16b; Sulṭân Mu'izz-aldîn Kaikubâd, on fol. 80b; Sulṭân Jalâl-aldîn Fîrûz Khiljî, on fol. 112b; Sulṭân 'Alâ-aldîn Khiljî, on fol. 158b; Sulṭân Ḳuṭb-aldîn, on fol. 246b; Sulṭân Ghiyâth-aldîn Tughluḳshâh, on fol. 274b; Sulṭân Muḥammad bin Tughluḳ, on fol. 289b; Sulṭân Abû-almuẓaffar Fîrûzshâh, on fol. 328a. Every book, except the second, is preceded by a detailed index.

Dated the 12th of Ramaḍân, A. H. 1007 (A. D. 1599, April 8), by Maulânâ Ya'ḳûb, inhabitant of سودر.

No. 177, ff. 360, ll. 11–19; Shikasta; ff. 67–70, 328, 329, 331–339, two-thirds of ff. 340–356 and ff. 357–360 later supplied in Nasta'lîḳ by two different hands; size, $11\frac{1}{4}$ in. by 6 in.

212

Tawârîkh-i-Fîrûzshâhî (تواریخ فیروزشاهی).

History of Fîrûzshâh, king of Dihlî's reign, compiled by Shams-i-Sirâj 'Afîf (see fol. 11b, last line but one), from his accession to the throne, A. H. 752, to his death, A. H. 790 (A. D. 1351–1388), with a short account of his previous life. It is an amplification, continuation, and completion of the preceding تأریخ فیروزشاهی by Ḍiyâ-aldîn Baranî. Shams-i-Sirâj resumed the interrupted and incomplete task, and gave a complete history of the whole reign of Fîrûzshâh; comp. Rieu i. p. 241 sq.; Elliot, History of India, iii. pp. 267–373; Nassau Lees, Materials, pp. 441–446.

It is divided into five ḳisms, each subdivided into eighteen مقدّمه. Ḳism I (containing Fîrûzshâh's life from his birth to his accession) begins on fol. 21a, II on fol. 59a, III on fol. 103a, IV on fol. 141b, V on fol. 203b. The last ḳism is not complete, it breaks off in the fifteenth muḳaddimah.

Copied in the twenty-fourth year of (? probably 'Âlam-

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gîr's reign, A.H. 1092=A.D. 1681), by Shaikh Fâḍil. Index on ff. 18a–21a.

Beginning: قال الله تعالى و ما يعلم تأويله الّا الله والراسخون فى العلم الآية قال النبى صلّى الله عليه و سلّم قلوب الملوك ملهمون الخ.

After fol. 109 one leaf is missing, corresponding to the following copy, fol. 57a, l. 14, to fol. 58a, l. 5; in the middle of fol. 162a two lines are wanting in l. 7 (corresponding to the following copy, fol. 97b, ll. 14–16).

This copy was acquired A.D. 1786, at Lucknow, by Mr. Mulock, and presented by W. Kirkpatrick, May 30, 1804.

No. 1002, ff. 278, ll. 15; illuminated frontispiece; large and clear Nasta'lîḳ; many small damages throughout; size, 9¾ in. by 5¾ in.

213

Another copy of the same.

This copy is still more defective than the preceding one, but fortunately sufficient to supply the lacunas of No. 1002. There are missing after fol. 26 about forty-five pages (corresponding to the preceding copy, fol. 37a, l. 3, to fol. 69b, l. 8), from the middle of the eighth muḳaddimah in ḳism I to the middle of the fifth in ḳism II. Another lacuna after fol. 97 (one leaf missing, corresponding to the preceding copy, fol. 162a, l. 9, to fol. 163b, l. 8), and a third large one on fol. 166b in the third line (comprising the whole of the rest of the preceding copy, fol. 251a, l. 13, down to the end). The real conclusion of the work, however, is found in this copy.

No date. Index on ff. 13a–14b. Ḳism I, on fol. 14b (heading of II missing); III, on fol. 52a; IV, on fol. 82a, first line; V, on fol. 128b.

No. 1002 A, ff. 167, ll. 17; clear and distinct Nasta'lîḳ; size, 10⅞ in. by 5⅝ in.

214

Wâḳi'ât-i-Bâbarî (واقعات بابرى).

A complete copy of the rare Čaghatâi or Turkî original of the Bâbarnama, or autobiography of the emperor Bâbar, from his accession in Ramaḍân, A.H. 899 (A.D. 1494, June), to Muharram, A.H. 936 (A.D. 1529, September); see the edition of this work by N. Ilminski, Kasan, 1857, French translation by Pavet de Courteille, Paris, 1871.

Beginning: رمضان اى بتأريخ سيكيز يوز توقسان توقوز دا فرغانه ولايتنكده اون ايكى الخ.

Some marginal notes and corrections on the first pages by a European hand. Bibliotheca Leydeniana.

No date.

No. 2538, ff. 234, ll. 13; large Naskhî; size, 10⅝ in. by 8¼ in.

215

Wâḳi'ât-i-Bâbarî.

The older Persian translation of the foregoing autobiographical memoirs of Bâbar, commenced A.H. 994 (A.D. 1586), at the request of Bihrûzkhân, by Mirzâ Pâyanda Ḥasan Ghaznawî, and continued by Muḥammad Ḳulî Moghul Ḥiṣârî; see the preface of the latter on fol. 74b sq.; comp. Rieu ii. p. 799, and Bodleian Cat., No. 179.

Beginning: برضمائر ارباب بصائر مخفى و مستور نماند كه حضرت پادشاه فردوس مكان جنّت آشيان المغفور بعنايت الملك الله ظهير الدين محمّد بابر پادشاه انار الله برهانه بزبان معجز بيان چنين فرموده اند كه بتأريخ شهر رمضان هشتصد الخ.

The usual blanks are marked here distinctly after ff. 72b, 177b, in the middle of fol. 199b, and on fol. 207a. This copy ends with A.H. 935, so that the concluding portion of the history is missing (see the Brit. Mus. copy in Rieu, loc. cit.). No date. The title given to this work, on fol. 1a, is توزك بابرى. Many English annotations and useful hints on the margin throughout, probably written by Col. W. Kirkpatrick, who presented this copy to the Library the 30th of May, 1804. A still older translation of Bâbar's memoirs is that of Shaikh Zain-aldîn Khwâfî (who died A.H. 940=A.D. 1533, 1534); see Rieu iii. p. 926.

No. 913, ff. 236, ll. 15; clear and distinct Nasta'lîḳ; size, 8⅞ in. by 7⅞ in.

216

Wâḳi'ât-i-Bâbarî.

The later Persian translation of the same autobiographical memoirs of Bâbar, made at the emperor Akbar's request, A.H. 998 (A.D. 1590), by Mirzâ Khân 'Abd-alraḥîm bin Bairâmkhân, who died under Jahângîr, A.H. 1036 (A.D. 1626, 1627); see Bodleian Cat., Nos. 180–183; Rieu i. p. 244 sq.; Elliot, History of India, iv. pp. 218–287, etc.; English translations by J. Leyden and W. Erskine, 'Memoirs of Zehir-ed-din Muhammed Baber,' London, 1826, 2nd edit. 1844; and by M. Caldecott, 'Life of Baber, abridged from the memoirs of Zehir-ed-din Muhammed Baber,' London, 1844.

The present version agrees upon the whole—save those gaps which are found in all copies of this work—with the Čaghatâi original, and begins in the same abrupt manner as that: در ماه رمضان سنهٔ هشتصد ونود و نه در ولايت فرغانه در دوازده سالگى پادشاه شدم الخ. It goes down, like the original, to the 3rd of Muharram, A.H. 936, and breaks off with the words: فرستاده شد كه گواليار را بايشان سپرده ....

Not dated.

No. 2654, ff. 184, ll. 21; Nasta'lîḳ; size, 12½ in. by 8½ in.

217

Another copy of the same.

Beginning: در ماه مبارك رمضان سنهٔ هشتصد الخ.

Last words: كه گواليار را بايشان سپرده شده بود.

No date.

No. 30, ff. 263, ll. 19; Nasta'lîḳ; size, 9⅞ in. by 5¾ in.

218

The same.

Beginning as in the preceding copy. *End:* بايشان سپرده بيايد. Many pages slightly injured. Additions and short remarks on the margin. Two entries at the

end from A. H. 1051 and 1054 (A. D. 1641 and 1644), the first of which runs thus: چهارم شهر صفر سنهٔ ۱۰۵۱ خوانده آمده شد.

No. 29, ff. 331, ll. 17; unequal Nasta'lîḳ, written, as it seems, by different hands; size, 10⅛ in. by 6¾ in.

219

Ta'rîkh-i-Shîrshâhî (تأريخ شيرشاهی).

The same slightly abridged redaction of 'Abbâs Khân bin Shaikh 'Alî Sarwânî's history of the life and reign of Sulṭân Shîrshâh Sûr of Dihlî (who assumed the title of king about A. H. 946, and died A. H. 952, A. D. 1539–1545) and his immediate successors, which is noticed in Rieu ii. p. 827b, and iii. p. 921. The original title of 'Abbâs Sarwânî's work was تحفهٔ اكبرشاهی, composed at the emperor Akbar's request soon after A. H. 987 (A. D. 1579); see Bodleian Cat., Nos. 176–178; Rieu i. pp. 242 and 243; Elliot, History of India, iv. pp. 301–433, etc.

The present redaction is called, just as in two copies of the British Museum, the *third book* (طبقهٔ سيوم در ذكر احوال سلطنت قبيلهٔ سور از قوم لودیٔ افغان), so that there must have been two previous ṭabaḳas, and begins in a similar way: جنس حمد و اثنيّه خالق بريّه را سزد كه سرسبزیٔ رياض ممالك در ميغ تيغ آبدار سلاطين الخ.

It is divided into the following three bâbs:

باب اوّل در ذكر احوال سلطنت شيرخان سور؛

باب دوم در ذكر احوال سلطنت اسلامخان بن شيرخان سور؛

باب سيوم در ذكر احوال ملوكی كه از خويشان و متعلّقان شيرخان بودند و بعد از اسلامخان دعوٰی سلطنت نمودند و سكّه و خطبه بنام خود فرمودند؛

This copy was finished the 20th of Ṣafar, A. H. 1030 (A. D. 1621, January 14), by Mullâ Ṣâliḥ Badakhshî.

No. 218, ff. 121, ll. 15; clear and distinct Nasta'lîḳ; size, 9½ in. by 5½ in.

220

Ta'rîkh-i-Shîrshâhî.

A Hindûstânî translation of 'Abbâs Sarwânî's history of Shîrshâh's life and reign, which was completed the 5th of Jumâdâ-alawwal, A. H. 1220=A. D. 1805, August 1 (see fol. 122a, last two lines), and dedicated to the Governor-General of India, Marquis Wellesley (see fol. 2a, last line, and fol. 2b, first line). A lacuna after fol. 12.

Beginning of the translator's preface, on fol. 1b: شكر هی اُس شاهنشاه برتركا كه وه واجب الوجود الخ.

Beginning of the history itself, on fol. 3a: حمد و ثنا اُس خالق خلق كی لئی لائق هی الخ.

This copy, a little worm-eaten, belonged formerly to Mr. Roebuck.

No. 2936, ff. 122, ll. 13; Naskhî; size, 10⅛ in. by 7¼ in.

221

Tadhkirat-alwâḳi'ât (تذكرة الواقعات).

Private memoirs of the emperor Humâyûn (who reigned A. H. 937–963=A. D. 1530–1556), compiled by the ewer-bearer Jauhar, who commenced this work A. H. 995 (A. D. 1587), and styled both تأريخات, تذكرة الواقعات همايون, and even جواهرشاهی (as, for instance, here on the top of fol. 1a, and in the colophon). For further particulars, see Rieu i. p. 246, and Elliot, History of India, v. pp. 136–149. An English translation, severely criticised by W. Erskine, was published by Major C. Stewart for the Oriental Translation Fund, London, 1832.

The first leaf is a little damaged in the corners, so that the beginning cannot be given. Part of fol. 40a, the whole of fol. 40b, and fol. 41a are left blank.

Dated the last of Ṣafar, in the forty-first year (no doubt of 'Âlamgîr's reign)=A. H. 1109 (A. D. 1697, September 16).

No. 220, ff. 55, ll. 25 (some of the first pages written in diagonal lines); Shikasta; size, 9 in. by 5 in.

222

Ta'rîkh-i-Humâyûnshâhî (تأريخ همايونشاهی).

The revised edition of Jauhar's memoirs, made in a flowery court-style by Ilâhdâd Faiḍî Sirhindî, the author of a Persian dictionary مدار الافاضل (compiled A. H. 1001 =A. D. 1592, 1593), and of a history of Akbar to A. H. 1010 (A. D. 1601, 1602), styled تواريخ اكبرنامه; see below, No. 289 in this Cat., and Rieu iii. p. 927, and i. p. 253. It begins: همايون گوهری كه در سلك تحرير و عقد تقرير منسلك و معتقد گردد؛ حمد و ثنای شاهنشاهی است كه نوع انسانرا الخ, and is divided into five bâbs, viz.

1. Humâyûn's accession, and history of his reign to the year of Akbar's birth, A. H. 949=A. D. 1542 (در جلوس فرمودن بر سرير سلطنت نصير الدين محمّد همايون پادشاه غازی الخ), on fol. 3b.

2. Humâyûn's journey to Khurâsân (متوجّه شدن آن شاه جهانيان بقصد ملاقات شاه طهماسپ بولايت خراسان), on fol. 49a.

3. Humâyûn's return from 'Irâḳ to Ḳandahâr (مراجعت نمودن آن شاه عالم از ولايت عراق بجانب ديار قندهار), on fol. 63a.

4. Humâyûn's war-council and invasion of India, to his death (مجلس آراستن شاه عالميان به سپهداران كشورستان بجهت عزيمت ملك هندوستان الخ), on fol. 96b.

5. Akbar's accession (جلوس فرمودن جلال الدين محمّد اكبر) and editor's epilogue.

Many remarks in English on the margin throughout. No date.

No. 788, ff. 114, ll. 15; Nasta'lîḳ; size, 8⅞ in. by 7⅞ in.

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223

Ta'rîkh-i-Humâyûn (تأريخ همايون).

Another history of the emperor Humâyûn, and all the persons who were closely connected with him, and the affairs of his and his successor Akbar's reign, compiled by an old servant of the empire, and an eye-witness of most of its affairs, with the name of *Bâyazîd*, who was chosen for this task, at Akbar's request, by his wazîr Abû-alfaḍl bin Mubârak, beginning: چون جم جاه جلال الدين محمّد اكبر پادشاه فرموده بودند كه از بندهاى درگاه هريك الخ.

Bâyazîd begins his story with A. H. 949=A. D. 1542 (when Humâyûn was forced to leave India), and brings it down to A. H. 999 (A. D. 1591), the year of the beginning of this work's composition at Lâhûr. It is divided into four faṣls: 1. from A. H. 949 to A. H. 953, on fol. 1b; 2. from A. H. 953 to A. H. 959, on fol. 22a; 3. from A. H. 959 to A. H. 961, on fol. 50a; 4. from A. H. 961 to A. H. 999, with an account of Akbar's affairs as well as of all the high functionaries and servants of both emperors. He adds at the end that nine copies of this work were made, two of which went into Abû-alfaḍl's own library.

It was finished, so far as we can guess from the ta'rîkh at the end, A. H. 1000 (A. D. 1591, 1592). The right order of ff. 80–105 is: 80, 97–104, 89–96, 81–88, 105.

No. 216, ff. 160, ll. 17; Nasta'lîḳ; size, 9⅜ in. by 6½ in.

224

Historical extracts dealing with Humâyûn's flight to Persia and the recapture of Ḳandahâr.

1. Firmân of Shâh Ṭahmâsp ibn Shâh Isma'îl Ṣafawî to the governor of Harât, Muḥammadkhân ibn Sharaf-aldîn Tuklû, fixing the ceremonies and observances for the reception of the Indian emperor Humâyûn, who had fled to Persia and asked for an interview with the Persian Shâh (A. D. 1544), on fol. 1b.

2. Account of Humâyûn's reception in Khurâsân, and his interviews with Ṭahmâsp, on fol. 6b.

3. Names of all the royal Amîrs and the other distinguished attendants who accompanied prince Muḥammad Murâd, third son of Ṭahmâsp, in his march against and his capture of Ḳandahâr (A. D. 1545), on fol. 11a.

Comp. for the historical facts referred to in these extracts, Elphinstone, History of India, 5th edit., pp. 463–466.

This copy (dated the first of Dhû-alḳa'dah, A. H. 1194 =A. D. 1780, October 29) was made for Mr. Richard Johnson by Muḥammad Bakhsh, with the takhallus Âshûb.

No. 1846, ff. 16, ll. 15; Shikasta; size, 8¼ in. by 4⅜ in.

225

Ṭabaḳât-i-Akbarî (طبقات اكبرى).

A complete copy of the general history of India from the time of Sabuktagîn of Ghazna, A. H. 367 (A. D. 977), to the end of the thirty-eighth year of Akbar's reign, A. H. 1002 (A. D. 1593), composed by Nizâm-aldîn Aḥmad bin Muḥammad Muḳîm of Harât, who died A. H. 1003 (A. D. 1594), and entitled both طبقات اكبرى or تأريخ نظامى and اكبرشاهى; comp. Bodleian Cat., Nos. 184–191; Rieu i. p. 220 sq.; W. Morley, pp. 58–61; Elliot, Bibliogr. Index, p. 178 sq.; History of India, v. pp. 177–476; J. Aumer, p. 83, etc.

Beginning: سپاس رفعت اساس پادشاه حقيقى كه حلّ و عقد نظام عالم الخ (in other copies راست (را سزد.

It is divided into a muḳaddimah, nine ṭabaḳât, and a khâtimah, viz.

Muḳaddimah, on fol. 3a: History of the Ghaznawides (در ذكر غزنويان).

Ṭabaḳah I, on fol. 16a: Sulṭâns of Dihlî (طبقهٔ سلاطين دهلى) from Mu'izz-aldîn Ghûrî to A. H. 1002.

Ṭabaḳah II, on fol. 365b: Kings of the Dakhan (طبقهٔ دكنيّه) to A. H. 1002.

Ṭabaḳah III, on fol. 398a: Kings of Gujarât (طبقهٔ سلاطين گجرات) to A. H. 980 (A. D. 1572).

Ṭabaḳah IV, on fol. 466b: Kings of Mâlwah (طبقهٔ مالوه) to A. H. 977 (A. D. 1569).

Ṭabaḳah V, on fol. 523b: Kings of Bangâlah (طبقهٔ بنگاله) to A. H. 984 (A. D. 1576).

Ṭabaḳah VI, on fol. 527b: Sharḳî kings of Jaunpûr, etc. (طبقهٔ سلاطين شرقيّه كه در جونپور و آنحدود فرمان روائى كرده اند), to A. H. 881 (A. D. 1476).

Ṭabaḳah VII, on fol. 533a: Rulers of Kashmîr (طبقهٔ حكّام كشمير) to A. H. 995 (A. D. 1587).

Ṭabaḳah VIII, on fol. 565b: Rulers of Sind (طبقهٔ حكّام سند) to A. H. 1001 (A. D. 1592).

Ṭabaḳah IX, on fol. 571a: Rulers of Multân (طبقهٔ حكّام ملتان) to A. H. 932 (A. D. 1526).

Khâtimah, on fol. 579b: Short geographical sketch of the Indian empire (در بيان حدود و ممالك هندوستان).

Dated the 11th of Rabî'-alawwal, A. H. 1031 (A. D. 1622, January 24), by حولى بيك كابلى. Many of the first and last leaves are worm-eaten; slight injuries here and there. A detailed index on the fly-leaves. The right order of ff. 38–41 is: 38, 40, 39, 41.

No. 3320, olim 15. J. 6, ff. 579, ll. 21; large, but unequal Nasta'lîḳ; size, 10⅝ in. by 6 in.

226

Another complete copy of the Ṭabaḳât-i-Akbarî.

Beginning as usual. The arrangement of the Ṭabaḳât the same as in the preceding copy.

Muḳaddimah, on fol. 3a.

Ṭabaḳah I, on fol. 15b, first line; II, on fol. 320a, first line; III, on fol. 352b; IV, on fol. 422b; V, on fol. 476a; VI, on fol. 480b; VII, on fol. 485b; VIII, on fol. 516a; IX, on fol. 521a.

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Khâtimah (not marked), on fol. 530a.

Copied in Dhû-alḥijjah, A. H. 1069 (A. D. 1659, August–September). The right order of ff. 215–225 is: 215, 224, 216–223, 225.

No. 2943, ff. 530, ll. 19; clear Nasta'lîḳ; illuminated frontispiece; size, 10¾ in. by 6½ in.

227

The same.

The arrangement of the Ṭabaḳât in this copy, which is complete in two volumes, differs in so far from that of the two preceding copies, that the history of the kings of Mâlwah forms here the sixth ṭabaḳah instead of the fourth, and consequently the kings of Bangâlah and Jaunpûr represent the fourth and fifth ṭabaḳât respectively. The usual ninth ṭabaḳah is styled here خاتمه, and the real خاتمه is not marked.

Muḳaddimah, on fol. 3a, in No. 997.

Ṭabaḳah I, on fol. 14a, in No. 997; II, on fol. 1b, in No. 998; III, on fol. 27b, in No. 998; IV (kings of Bangâlah), on fol. 81a, in No. 998; V (Sharḳî kings of Jaunpûr), on fol. 83b, last line, in No. 998; VI (kings of Mâlwah), on fol. 87b, in No. 998; VII, on fol. 126b, last line, in No. 998; VIII, on fol. 150b, last line, in No. 998.

Khâtimah (rulers of Multân), on fol. 154b, in No. 998.

Copied in Muḥammadshâh's reign (A. H. 1131–1161). Occasional English notes, both in ink and pencil, on the margin, probably by Lieut.-Col. W. Kirkpatrick, who presented this copy to the Library, 1804.

No. 997, ff. 280; No. 998, ff. 162, ll. 19; good and clear Nasta'lîḳ; size, 10⅞ in. by 6⅞ in.

228

The same.

Another copy with the same arrangement of the Ṭabaḳât as in the preceding one, viz.

Muḳaddimah, on fol. 2a.

Ṭabaḳah I, on fol. 8a; II, on fol. 151a; III, on fol. 164a; IV (Bangâlah), on fol. 192a; V (Jaunpûr), on fol. 194a; VI (Mâlwah), on fol. 196a; VII, on fol. 218b; VIII, on fol. 230b; IX, on fol. 233a.

Khâtimah begins on the last page; some lines are wanting at the end.

Collated. Many marginal additions by a later hand. No date.

No. 731, ff. 236, ll. 25; careless Nasta'lîḳ; some leaves injured; size, 15⅝ in. by 9¼ in.

229

The same.

This copy of the Ṭabaḳât-i-Akbarî is incomplete at the end, the ninth ṭabaḳah and the khâtimah being wanting, in spite of the usual words at the end: تمّت بتمام شد.

Muḳaddimah, on fol. 2b.

Ṭabaḳah I, on fol. 12b; II, on fol. 260a; III, on fol. 283b, last line; IV, on fol. 335a; V, on fol. 338a; VI, on fol. 342a; VII, on fol. 383a; VIII, on fol. 406a.

No date; but a note in a different handwriting, on the last page, states that this copy was collated at Lâhûr in Sha'bân, A. H. 1079 (A. D. 1669, January). It belonged formerly to Mr. Richard Johnson.

Ff. 83 and 88 are turned upside down, but fol. 88 must be put in the place of fol. 83, and vice versa.

No. 967, ff. 409, ll. 25; Nasta'lîḳ; illuminated frontispiece; size, 14 in. by 6⅞ in.

230

A part of the same work.

This copy contains only the *muḳaddimah*, on fol. 3b, and the *first ṭabaḳah* (the history of the kings of Dihlî down to A. H. 1002), on fol. 19a.

Dated the 9th of Jumâdâ-alawwal, A. H. 1066 (A. D. 1656, March 5), by 'Abdallâh ibn 'Azîz Muḥammad. Fol. 37b is left blank; fol. 253 is turned upside down.

No. 3289, olim 15. J. 5, ff. 415, ll. 21; unequally written in careless Nasta'lîḳ and Shikasta; size, 12¾ in. by 6⅞ in.

231

An incomplete copy of the same part.

Muḳaddimah, on fol. 3a, last line; *first ṭabaḳah*, on fol. 20b. It goes down only to the sixteenth year of Akbar's reign; all the rest is wanting.

Dated the 15th of Muḥarram in the thirty-fifth year of 'Âlamgîr's reign = A. H. 1103 (A. D. 1691, October 8).

No. 3419, olim 16. J. 16, ff. 282, ll. 16; Nasta'lîḳ; size, 11 in. by 6⅞ in.

232

A still smaller portion of the same.

This copy bears, on fol. 1a, the titles of تواريخ نامهٔ ذكر احوال شيرخان كه بشيرشاه مشهور and of شيرشاه است, whilst on the fly-leaf it is styled simply: تأريخ شيرشاهى; but—as a note in pencil on the same fly-leaf informs us—it is only a fragment of the Ṭabaḳât-i-Akbarî, containing that portion of the first ṭabaḳah which relates the history of Shîrkhân Sûr, commonly called Shîrshâh, who assumed the title of king about A. H. 946, and died A. H. 952 (A. D. 1539–1545); see above, Nos. 219 and 220. The history of Dihlî is brought down moreover in this fragment to A. H. 963 = A. D. 1556, the year of Humâyûn's death and Akbar's accession (see fol. 104b).

Beginning: ذكر احوال شيرخان كه در السنه وافواه بشيرشاه مذكور است الخ.

Dated the 21st of Rabî'-alâkhar, A. H. 1046 (A. D. 1636, September 22). Entries of readers from A. H. 1051 and 1074 (A. D. 1641, 1642 and 1663, 1664).

No. 1585, ff. 105, ll. 19; Nasta'lîḳ; worm-eaten throughout; size, 9 in. by 5¼ in.

233

Muntakhab-altawârîkh (منتخب التواريخ).

A complete copy of 'Abd-alḳâdir bin Mulûkshâh Badâ'ûnî's general history of India, from the time of the Ghaznawides down to the fortieth year of Akbar's

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reign, completed A. H. 1004, the 23rd of Jumâdâ-althânî (A. D. 1596, February 23); see Bodleian Cat., Nos. 192–194; Rieu i. pp. 222 and 223; Nassau Lees, Materials, p. 455; Elliot, History of India, v. p. 477 sq., etc. Edited in the Bibl. Indica by Maulawî Aḥmad 'Alî, 3 vols., Calcutta, 1868–1869.

The *first* part, from Nâṣir-aldîn Sabuktagîn to Humâyûn's death, begins on fol. 9b: ای یافته نامها زنام تو رواج ـ شاهان بدرت چو ما بدیشان محتاج الخ.

The *second* part (comprising the first forty years of Akbar's reign, and a tadhkirah of all the contemporary Amîrs, Mullâs, Ḳâḍîs, Shaikhs, and poets) begins here on fol. 208b. The biographies of Shaikhs, Ḳâḍîs, etc., on fol. 388a sq.; those of the poets, in alphabetical order, on fol. 454b sq. Comp. A. Sprenger, Cat. Oudh, pp. 55–65. An alphabetical index of all the biographies contained in this work, is added on ff. 1b–7a. Fol. 8 is blank.

No date. The copy was presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 1139, ff. 540, ll. 17; Nasta'lîḳ; size, 10⅜ in. by 6⅛ in.

234

The first part of the Muntakhab-altawârikh.

This copy contains only the *first part* of Badâ'ûnî's work, from Sabuktagîn to Akbar's accession. Beginning as in the preceding copy, on fol. 19b. The first sixteen leaves are filled with a detailed index, dated the 14th of Ṣafar, A. H. 1159 (A. D. 1746, March 8); the copy itself was finished the 11th of Muḥarram in the same year (A. D. 1746, February 3), by Miyân Maḥbûb-i-'âlam at Shâhjahânâbâd. Collated.

No. 3140, ff. 160, ll. 21; clear Nasta'lîḳ; splendid binding in green and gold; size, 11¼ in. by 6½ in.

235

Akbarnâma (اکبر نامه).

The famous history of the emperor Akbar, by Abû-alfaḍl bin Mubârak, who was assassinated A. H. 1011 (A. D. 1602). It was completed in Sha'bân, A. H. 1004 (A. D. 1596, April), and continued till A. H. 1010 (A. D. 1601, 1602); comp. Bodleian Cat., Nos. 200–212; Rieu i. p. 247 sq.; W. Morley, p. 108 sq.; J. Aumer, pp. 89–91; Sacy, Notices et Extraits, x. p. 199 sq.; Cat. Codd. Or. Lugd. Batav. iii. p. 9; A. F. Mehren, p. 20, etc. Large extracts are given in Elliot, History of India, vi. pp. 1–102. The text was lithographed at Lucknow, A. H. 1284.

Contents:

A preface, containing a short index of the *first book* of the Akbarnâma, down to the end of the seventeenth year of the emperor's reign, on fol. 1b. Beginning: ذکر بعضی بشارات غیبی و اشارات قدسی که پیش از سعادت ولادت الخ.

First part of the first book, on fol. 5b, containing the preface and the history of Akbar's ancestors to the death of Humâyûn, A. H. 963 (A. D. 1556). Beginning: الله اکبر این چه دریافتی است ژرف و شناختی الخ.

Second part of the first book, on fol. 201a, the history of Akbar's reign from his accession to the end of the seventeenth year of his reign. Beginning: سلسلهٔ انتظام کارگاه آفرینش که مظاهر حقیقت الخ.

Khâtimah of the first book, on fol. 392a, beginning: المنّة لله الخ.

Second book, on fol. 401b, the history of Akbar's reign from the eighteenth to the end of the forty-sixth and the beginning of the forty-seventh year of his reign. Beginning: سخن تازه سازم بنام خدای الخ.

Muḥammad Ṣâliḥ's continuation of the history to the fiftieth year of Akbar's reign is wanting here, and in all the following copies except two (Nos. 260 and 261 further below). A very curious feature of this MS. is, that between the end of the thirtieth and the beginning of the thirty-first year (fol. 632b, first line, to fol. 640b, l. 13) the whole *khâtimah of the first book*, together with the beginning of the *second book*, is repeated, so that these leaves are identical with fol. 392a, last line but one, to fol. 402b, l. 12.

The *first book* is dated the 27th of Rabî'-alawwal, A. H. 1065 (A. D. 1655, February 4), by Shâh Muḥammad bin Fatḥ Muḥammad of Lâhûr; the *second* the 24th of Jumâdâ-alâkhar, A. H. 1106 (A. D. 1695, February 9), by Muḥammad Ḳuraish Ḳuraishî.

Various readings on the margin.

No. 4, ff. 765, ll. 21–23; Nasta'lîḳ, written by two different hands; illuminated frontispieces on ff. 1b, 5b, and 401b; size, 13⅝ in. by 6¾ in.

236

Another copy of the same.

Contents:

First part of the first book, on fol. 1b, beginning: سبحان الله این چه دریافتی است الخ.

Second part of the first book, on fol. 118b, beginning as in the preceding copy.

Khâtimah, on fol. 212b.

Some of the last leaves of this part, from fol. 211 to fol. 220, are misplaced, their right order is: 211, 219, 218, 214–217, 213, 212, 220.

Second book, on fol. 226b, beginning as in the preceding copy, and going down to the beginning of the forty-seventh year of Akbar's reign. It is concluded by a *khâtimah*, which begins (on fol. 497a): بنامیزد ای فکرت تیز رو الخ.

Various readings and annotations on the margin, especially of the first part of the first book.

No. 564, ff. 500, ll. 25; Nasta'lîḳ; illuminated frontispieces on ff. 1b, 118b, and 226b; size, 13½ in. by 8¼ in.

237

A slightly defective copy of the same, in two volumes.

Contents:

First volume (No. 1):

First part of the first book, on fol. 1b, beginning: الله اکبر این چه دریافتیست الخ.

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Second part of the first book, on fol. 235b. This part is rather incomplete at the end. It breaks off on fol. 531a in the *khâtimah* (which begins on fol. 527a) with the words: مرا زندگی, corresponding to fol. 222b, l. 7, in the preceding copy.

Second volume (No. 2):

Second book, on fol. 1b, concluding like the preceding copies with the beginning of the forty-seventh year of Akbar's reign (*khâtimah*, on fol. 555a). Some small blanks on the last leaves.

The handwriting in both volumes seems to be the same (except ff. 527–531 in No. 1, which are later supplied); but the *first part* of the *first book* is dated A. H. 1111 (A. D. 1699, 1700), and the *second book* A. H. 1132 (A. D. 1719, 1720)!

Nos. 1, 2, first vol., ff. 531; second vol., ff. 561, ll. 19; large and clear Nasta'lîḳ; size, 14⅝ in. by 7½ in.

238

A very incomplete copy of the same.

This copy contains:

The *first part of the first book*, on fol. 1b, beginning: الله اكبر اين الخ.

The *second part of the first book*, on fol. 250b. It concludes, on fol. 520a, last line, with the end of the seventeenth year of Akbar's reign, but the horoscope and the *khâtimah* of the *first book*, as well as the introduction of the *second book*, are entirely missing in this copy.

The *second book* (without any heading) begins, on fol. 520b, l. 3, immediately with the words: و ازسوانحی که درین هنگام الخ, corresponding to No. 564 (236 in this Cat.), fol. 227b, l. 5, and goes down to the nineteenth year of Akbar's reign. It breaks off, on fol. 589b, last line, with these words: بآن بادیه ادبار گشت, corresponding to No. 564, fol. 263b, l. 6. All the rest is wanting.

Small blanks on ff. 17b, 20a, 23a, 277a, 277b, and 284b (entirely blank). Occasionally various readings on the margin. Presented by J. Wombmell, Esq., April 10, 1804.

No. 849, ff. 589, ll. 19; careless Nasta'lîḳ; ff. 250b–330b written by another hand in Shikasta; illuminated frontispieces on ff. 1b and 250b; size, 12 in. by 7½ in.

239

Another copy of the *first book* of the same.

First part, on fol. 1b, beginning: الله اكبر الخ.

Second part, on fol. 206b, beginning: سلسلهٔ انتظام الخ.

The *first part* is dated the 3rd of Rajab, A. H. 1073. (A. D. 1663, February 11), by ادنمل بن پراكداس سامیداس عرف سونی کهتری, at Lâhûr; the *second*, the 13th of Rabî'-alawwal, A. H. 1074 (A. D. 1663, October 15), by the same.

The *khâtimah* begins here, on fol. 418b, last line: المنّة لله الخ.

College of Fort William, 1825.

No. 2238, ff. 427, ll. 19; Nasta'lîḳ; the old and original part of this MS. is greatly damaged, but most of the injured places have been carefully mended by a later hand; quite new are ff. 64–85, 142–146, and one half in each page of ff. 172–195, supplied in Shikasta by the same who filled in the missing portions in the rest of the MS.; several blanks on ff. 390b, 394a, and 404a; size, 10¾ in. by 6⅜ in.

240

The same *first book*.

First part, on fol. 1b, beginning: الله اكبر اين چه دريافتيست الخ.

Second part, on fol. 170b, beginning: سلسلهٔ انتظام الخ.

It is complete: the *khâtimah* begins, on fol. 371b, l. 4: المنّة لله الخ.

Many tables in the last part of this copy are missing; the place for them is left blank; see ff. 344a, 347b, and 357a.

Dated the 29th of Muharram, A. H. 1101 (A. D. 1689, November 12).

No. 3287, olim 15. J. 2, ff. 380, ll. 23; Nasta'lîḳ; size, 11⅝ in. by 6¾ in.

241

The same.

First part, on fol. 1b, beginning: الله اكبر الخ. Dated the 21st of Muharram, A. H. 1111 (forty-third year of 'Âlamgîr's reign)=A. D. 1699, July 19.

Second part, on fol. 159b, beginning: سلسلهٔ انتظام الخ.

Khâtimah (here styled انجام اين اقبال نامه), on fol. 342a. Dated the 24th of Muharram in the same year (only three days after the completion of the first).

No. 2667, ff. 350, ll. 20–27; very unequally written, partly in Nasta'lîḳ, partly in Shikasta, partly even in Naskhî, see ff. 199 and 200; size, 11⅝ in. by 7 in.

242

The same.

Index, on ff. 1b–5a (فهرست جلد اوّل اكبر نامه).

First part, on fol. 6b.

Second part, on fol. 144b.

Khâtimah, on fol. 307a.

No date. A considerable number of the first and last leaves of the text severely damaged by worms.

No. 2404, ff. 314, ll. 25; Nasta'lîḳ by various hands, all equally clear and distinct; collated throughout; size, 14 in. by 8⅛ in.

243

The same.

First part, on fol. 1b.

Second part (not separated from the first), on fol. 187b, beginning in the sixth line.

The *khâtimah* begins on fol. 367b, l. 3.

The last three lines of this book are missing; it

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breaks off with: كه خدمت او پسند شاهنشاه اوفتد و, agreeing with No. 564 (236 in this Cat.), fol. 225b, last line but three. Various readings and short additions on the margin. Many leaves injured at the bottom.

No. 134, ff. 375, ll. 17; clear Nasta'lîḳ; size, 13⅜ in. by 10½ in.

244

A slightly defective copy of the same.

First part, on fol. 6b; *second*, on fol. 136b. At the end a leaf or two missing; the seventeenth year of Akbar's reign begins here on fol. 271b. The *first part* is dated the 12th of Ṣafar, A. H. 1098 (A. D. 1686, December 28).

No. 3295, olim 17. J. 6, ff. 273, ll. 23; Nasta'lîḳ; illuminated frontispiece at the beginning of each part; size, 13 in. by 8⅝ in.

245

Another copy of the *first part* of the *first book*.

Beginning as usual. Dated the 5th of Dhû-alḳa'dah, A. H. 1094 (A. D. 1683, October 26). All the horoscopes are left blank.

No. 3297, olim 17. J. 8, ff. 236, ll. 23–25; Nasta'lîḳ; illuminated frontispiece; size, 13½ in. by 7⅜ in.

246

The same *first part* of the *first book*.

Beginning as usual. The horoscopes on ff. 25b, 29b, 33b, and 41a are omitted.

No date. Modern copy, presented by J. Wombmell, Esq., April 10, 1804.

No. 232, ff. 446, ll. 15; written by two different hands in Nasta'lîḳ, the first on ff. 1–104, the second on ff. 105–446; size, 8½ in. by 5¼ in.

247

The same.

No date. Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804. Annotations and various readings, both interlinear and marginal, besides many English notes, written probably by Kirkpatrick himself.

No. 3330, olim 14. J. 2, ff. 289, ll. 17; Nasta'lîḳ, written by at least three different hands; size, 10⅛ in. by 6 in.

248

The same.

Dated by Sayyid Bahâdur 'Alî the 22nd of Rajab, A. H. 1223 (A. D. 1808, September 13). Collated.

No. 2853, ff. 1–174, ll. 21; clear Nasta'lîḳ; large illuminated frontispiece; size, 12¾ in. by 8¼ in.

249

The same.

Good copy, but without any headings throughout. No date. The right order of ff. 256–259 is: 256, 258, 257, 259. Partly collated.

No. 3308, olim 14. J. 3, ff. 260, ll. 19; clear and distinct Nasta'lîḳ; size, 10¾ in. by 6½ in.

250

A defective copy of the same *first part*.

The original handwriting breaks off, on fol. 174b, with the words: ... محمّد خان جلايير و جمعی ديگر از, corresponding to No. 3330 (247 in this Cat.), fol. 228b, l. 6. On the following and last page, fol. 175a, there are added by another hand a few lines about Humâyûn's death. All the horoscopes in the beginning are left blank.

No. 3329, olim 14. J. 1, ff. 175, ll. 19; Shikasta; the last page added in Nasta'lîḳ; size, 10½ in. by 5⅞ in.

251

Another copy of the *first part*, and a small portion of the *second part*.

The *second part* begins here on fol. 425a. Some pages are injured and worm-eaten. Several lacunas, for instance, after ff. 16, 102, and 438. No date.

No. 3335, olim 17. J. 10, ff. 447, ll. 16; very unequally written, for the greater part in Shikasta; size, 10¾ in. by 6 in.

252

Another copy of the *second part* of the *first book*.

Beginning: سلسلهٔ انتظام الخ.

This copy was finished the 29th of Muḥarram, A. H. 1098, that is, the thirtieth year of 'Âlamgîr's reign (=A. D. 1686, December 15).

The *khâtimah* begins on fol. 281b, l. 9.

No. 168, ff. 294, ll. 19; Nasta'lîḳ; size, 10½ in. by 5½ in.

253

The same *second part*.

No date. The *khâtimah* begins on fol. 125a, l. 12. Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 8, ff. 1–129, ll. 31–32; Nasta'lîḳ; slightly injured at many places; size, 13⅛ in. by 7½ in.

254

The same.

Beginning: جلوس مقدّس حضرت شاهنشاهی بز اورنگ فرماندهی و جهانبانی سلسلهٔ انتظام الخ.

It ends with the beginning of the seventeenth year. The horoscope and the khâtimah are entirely wanting. No date.

No. 169, ff. 168, ll. 19; Nasta'lîḳ; some slight injuries; size, 10¾ in. by 6¾ in.

255

Another copy of the *second part* of the *first book*, and the whole *second book*.

The second book is not separated from the first, and the usual beginning of the latter, سخن تازه سازم الخ, is quite missing in this copy; the *seventeenth* year of Akbar's reign begins here on fol. 167a, the *eighteenth*

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on fol. 170a, and it seems as if by mistake of the transcriber a good portion of text between both is omitted. It goes down to the beginning of the forty-seventh year, and is concluded by the same *khâtimah*, as, for instance, in No. 564 (236 in this Cat.), beginning, on fol. 494b, l. 18: بنامیزد ای فکرت الخ.

The date is incomplete (the 11th of the second Jumâdâ, in the thirty-third year of, probably, 'Âlamgîr's reign = A. H. 1101, A. D. 1690, March 22).

No. 3298, olim 17. J. 9, ff. 498, ll. 25; large and distinct Nasta'lîḳ; ff. 58, 59, and 64 supplied by other hands; large illuminated frontispiece; size, 13⅜ in. by 8¾ in.

256

Another copy of the *second book* of the same.

The *second book* of the Akbarnâma, without Muḥammad Ṣâliḥ's continuation. The forty-seventh year of the emperor's reign is noted on fol. 339b, lin. penult. The khâtimah begins, on fol. 340a, l. 3: بنامیزد ای فکرت الخ.

Beginning of this second book, on fol. 1b: سخن تازه سازم بنام خدای الخ.

Dated the 24th of Ramaḍân, A. H. 1048 (A. D. 1639, January 29). The proper order of the leaves is: ff. 1–144, 153–160, 145–152, 161–343.

No. 2403, ff. 343, ll. 21; distinct Nasta'lîḳ; collated throughout; illuminated frontispiece; worm-eaten in some places; size, 13¼ in. by 9⅜ in.

257

The same *second book*.

It begins, on fol. 8b: سخن تازه سازم الخ. Ff. 1a–3b are filled with letters of Mullâ Ṭughrâ and others; ff. 4b–7a contain a فهرست or complete index of this *second book*. It concludes with the forty-seventh year of Akbar's reign on fol. 443b, and the last five pages, on ff. 444a–446a, contain a prose-essay, intermixed with verse, entitled: تعریف آئینه, and beginning: دل صاحبدلان آئینهٔ معنی‌نما باشد الخ.

This copy is dated the 29th of Dhû-alḥijjah, A. H. 1159 (the twenty-ninth year of Muḥammadshâh's reign) = A. D. 1747, January 12, by راى اودوت, who is at the same time the author of the تعریف آئینه.

No. 3288, olim 15. J. 3, ff. 446, ll. 19; careless Nasta'lîḳ; size, 12⅜ in. by 6⅞ in.

258

The same.

All the horoscopes are left blank; see, for instance, ff. 267a, 290, and 309a. The copy ends with the beginning of the forty-seventh year of the emperor's reign. No date.

No. 3257, olim 17. J. 5, ff. 405, ll. 21; large and clear Nasta'lîḳ; a few pages a little effaced; size, 14⅝ in. by 9¼ in.

259

The same.

This copy contains the same long introduction about the conquest of Sûrat as Aumer's No. 251 (p. 90); the eighteenth year of Akbar's reign begins here on fol. 19a. The copy concludes, like the preceding ones, with the beginning of the forty-seventh year. The horoscopes are likewise left blank.

Copied by Abû-alkhair ibn Muḥammad Sâḳî at Lâhûr; date incomplete.

No. 3296, olim 17. J. 7, ff. 419, ll. 19; very careless Nasta'lîḳ; size, 13½ in. by 8½ in.

260

The same.

The *second book*, with the complete continuation of Muḥammad Ṣâliḥ, beginning, on fol. 502b: حکم اشرف اعلی حضرت الخ.

Beginning of the *khâtimah*, on fol. 532b, l. 9 (headed: خاتمهٔ دفتر دوم تصنیف شیخ ابو الفضل).

Collated. Dated by Sayyid Bahâdur 'Alî the 2nd of Rabî'-althânî, A. H. 1225 (A. D. 1810, May 7).

No. 2853, ff. 175–536, ll. 21; clear Nasta'lîḳ; illuminated frontispieces on ff. 175b and 502b; size, 12¾ in. by 8¼ in.

261

The same.

The same *second book*, with Muḥammad Ṣâliḥ's continuation, incomplete at the end. The continuation begins, on fol. 259a, as in the preceding copy: حکم اشرف اعلی حضرت الخ; the forty-ninth year of Akbar's reign on fol. 266a (heading omitted), the fiftieth on fol. 269a (here headed by mistake آغاز سال چهل و نهم); but on fol. 270a, l. 3, the continuation breaks off (corresponding to the preceding copy, fol. 530a, l. 5 ab infra), and is immediately followed by the *khâtimah*, beginning as usual: بنام ایزدی الخ (corresponding to the preceding copy, fol. 532b, l. 9), so that fol. 530a, l. 4 ab infra, to fol. 532b, l. 8, of No. 2853 are missing here.

No date. The colophon gives the 12th of Ṣafar, but no year. Ff. 114–132 are misplaced, their proper order is: 114, 131, 115, 116, 130, 117–129, 132.

No. 2867, ff. 274, ll. 23; large Nasta'lîḳ; size, 12½ in. by 8 in.

262

A large fragment of the *second book*.

This copy breaks off in the middle of the thirty-first year of Akbar's reign, with these words: و گران ارزی آزوق باز گردیدن, corresponding to No. 564 (236 in this Cat.), fol. 400a, l. 10.

No. 1324, ff. 279, ll. 15–22; very unequally written by different hands, partly in Nasta'lîḳ, partly in Shikasta; the first leaf is supplied later; size, 9¼ in. by 5 in.

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263

A smaller fragment of the same.

This copy goes down to the twenty-third year of Akbar's reign only. The last words on fol. 271b, last line, correspond to No. 564, fol. 322a, l. 2.

No. 8, ff. 130b–272, ll. 21; Nasta'lîḳ, written by two different hands, the first on ff. 130–177, the second on ff. 178–272; size, 13⅞ in. by 7½ in.

264

Â'în-i-Akbarî (آئین اکبری).

The *third book* or supplement of the Akbarnâma, containing the detailed statistical description of the Indian empire and the Institutes of Akbar, by the same Abû-alfaḍl bin Mubârak; comp. Bodleian Cat., Nos. 213–216; Rieu i. p. 251 sq.; W. Morley, p. 112; J. Aumer, p. 91, etc. etc.

Beginning, on fol. 13b: ای همه در پردهٔ نهان رازتو الخ.

Ff. 1b–12b contain a full index of the contents of this work. It has been edited by H. Blochmann in the Bibliotheca Indica, Calcutta, 1877; English translation by the same in the same collection, vol. i, Calcutta, 1873. An abridged and insufficient paraphrase of this work was published by Gladwin in three volumes, Calcutta, 1783–1786; reprinted in two volumes, London, 1800.

Ff. 51b, 52a, 241b, 332a, and 332b are left blank.

Copied by Muḥammad Ḥusain Kâshî, and finished the 17th of Dhû-alḳa'dah (the year is missing).

No. 6, ff. 365, ll. 21; Nasta'lîḳ; size, 13¾ in. by 9 in.

265

Another copy of the same.

This copy is the only one among those of the Â'în-i-Akbarî in this collection which is dated, viz. 14th of Ṣafar, A. H. 1119 (A. D. 1707, May 17); but there is only a very short fragment of the index found here on fol. 1b. The text of the work itself begins already on fol. 2a in the usual manner.

No. 316*, ff. 379, ll. 23; clear Nasta'lîḳ; ff. 2, 3, and 101–107 supplied by another hand in Shikasta; ll. 24–27; fol. 104a left blank; size, 13⅛ in. by 8¾ in.

266

The same.

No date. Well-written copy. Bought A. H. 1196 (A. D. 1782); belonged formerly to Mr. Rich. Johnson.

No. 1114, ff. 463, ll. 19; large Nasta'lîḳ; illuminated frontispiece; size, 11⅝ in. by 6⅞ in.

267

The same.

No date.

No. 3142, ff. 482, ll. 19; careless and unequal Nasta'lîḳ; illuminated frontispiece; splendid binding; size, 11 in. by 6¾ in.

268

The same.

Some tables are left blank, for instance, on ff. 20b, 21a, 116a, 116b, 231a, 232a, and 243a. No date. College of Fort William, 1825.

No. 2120, ff. 342, ll. 25; Nasta'lîḳ; size, 12¾ in. by 6¾ in.

269

The same.

No date. Worm-eaten. The tables on ff. 97b, 98a, 124b, 155b, 170b, 171a, 198a, and 294b are not filled in.

No. 2407, ff. 394, ll. 23; Nasta'lîḳ, by two different hands; ff. 388–391 are later added on different (white) paper; illuminated frontispiece; size, 13⅝ in. by 8⅜ in.

270

Muntakhab-i-Â'în-i-Akbarî (منتخب آئین اکبری).

An abridgment of the Â'în-i-Akbarî, in which especially all the larger statistical tables are omitted. Beginning the same as in the preceding copies. A short index at the end, on ff. 451b–454b. A portrait as title-page. No date.

No. 1609, ff. 454, ll. 11; Shikasta; illuminated frontispiece, and small illuminations throughout the whole copy; occasionally marginal glosses and interpretations; size, 8¼ in. by 4½ in.

271

Mukâtabât-i-'allâmî (مکاتبات علّامی).

The official letters and refined prose-writings of the same Abû-alfaḍl, which were collected between A. H. 1011 and 1015 (A. D. 1602–1606, 1607), by 'Abd-alṣamad bin Afḍal Muḥammad; comp. Bodleian Cat., Nos. 1378–1383; Rieu i. p. 396; W. Morley, p. 109; A. F. Mehren, p. 26; J. Aumer, pp. 18 and 124, etc.

This collection is sometimes called مکاتبات ابو الفضل or انشاء ابو الفضل, and has been printed under the latter title in Calcutta, 1810, in Lucknow, A. H. 1262 and 1280. It was originally divided into three books (دفتر), which are, however, marked in very few copies only.

First daftar (letters, written in Akbar's name), on fol. 1a, beginning: گوناگون نیایش مر داوریرا کہ وجود بشر را از کارخانهٔ عنایت کسوت حیات الخ.

Second daftar (letters, written by Abû-alfaḍl himself to Akbar and to Amîrs), beginning here on ff. 96b, last line, and 97a, first line, a little before the usual beginning in most other copies, thus: آغاز دفتر دوم از نسخهٔ علّامی، بموقف عرض حضرت مخدومی قبلہ گاهی الخ. The usual beginning of the second book, viz. بحضرت شاهنشاهی عرضہ داشت الخ, is found here on fol. 99a, last line.

Third daftar (miscellaneous letters and prose-pieces) is not marked here, but a comparison with other copies shows that it must begin on fol. 233b. Beginning: خطبهٔ تفسیر بعضی از آیات سورهٔ فتح بسم الله الخ.

At the end of the first book is given as date the 4th of Ṣafar, A. H. 1211 (A. D. 1796, August 9).

No. 2985, ff. 334, ll. 12; very careless Nasta'lîḳ, often like Shikasta; size, 9⅜ in. by 6 in.

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272

Another complete copy of the same.

Beginning as in the preceding copy. The *second daftar* (without a special heading) opens on fol. 70b; the *third* (also without a heading), on fol. 191b.

Collated in some parts. No date. A little injured here and there.

No. 1456, ff. 329, ll. 15; large, but rather rude Nasta'lîḳ; size, 9⅛ in. by 5¼ in.

273

The same.

Beginning of the *first daftar* as usual. The *second* and *third daftars* are not marked in this copy.

No date.

No. 2444, ff. 199, ll. 12–16; written by different hands, partly in Shikasta, partly in Nasta'lîḳ; size, 9¾ in. by 5¼ in.

274

A slightly defective copy of the same.

Beginning of the *first daftar* as usual. *Second daftar* on fol. 40a, l. 9; *third daftar* on fol. 126b, l. 3. The last page is missing; the copy breaks off with the words: .... دو سه حرفی رقم کنم, corresponding to the following copy, fol. 189a, l. 1.

No. 3334, olim 8. J. 4, ff. 228, ll. 17; unequal Nasta'lîḳ, written by three different hands, the first on ff. 1–39, the second on ff. 40–95, the third on ff. 96–228; size, 10⅜ in. by 6 in.

275

A somewhat more defective copy of the same.

Beginning as usual; *second daftar*, on fol. 50a, l. 10: بحضرت شاهنشاهی الخ; *third daftar*, on fol. 116b, l. 13: خطبهٔ تفسیر بعضی الخ.

No date. After fol. 40 a lacuna, corresponding to the following copy, fol. 53b, l. 1, to fol. 54b, l. 15. Another lacuna in the midst of the text, on fol. 43a, last line but one, corresponding to the following copy, fol. 58b, l. 13, to fol. 61a, l. 1. Collated throughout. Many interlinear English translations, written in pencil.

No. 8. J. 6, ff. 189, ll. 17; small, careless Nasta'lîḳ; some pages in a much larger handwriting; size, 10 in. by 4¾ in.

276

Another copy of the *first two daftars* of the same.

The *second* begins here on fol. 71b. Dated the 17th of Rabî'-alawwal, A. H. 1186 (A. D. 1772, June 18).

No. 8. J. 3, ff. 198, ll. 17; large and clear Nasta'lîḳ; size, 10 in. by 6¼ in.

277

The same.

Another copy of the *first* and *second daftars*, dated the 27th of Jumâdâ-althânî, A. H. 1204 (=March 15, A. D. 1790), at Dânâpûr, by Bâbar 'Alî. Collated throughout.

The *second daftar* begins here on fol. 68a.

No. 435, ff. 187, ll. 15; large and distinct Nasta'lîḳ; size, 9⅜ in. by 6 in.

278

The same.

The same *first* and *second daftars*, not dated.

Many interlinear glosses. The *second* begins on fol. 57b.

No. 807, ff. 165, ll. 15; Nasta'lîḳ; size, 8⅞ in. by 5⅛ in.

279

The same.

A defective copy of the first two daftars, the *second* of which begins on fol. 49a. It breaks off, on fol. 110b, with the words: ... نمی باشد زیادت, corresponding to No. 8. J. 6 (275 in this Cat.), fol. 107b, l. 4. Many interlinear and marginal glosses on the first sixty-three leaves.

No. 8. J. 5, ff. 110, ll. 17–19; Nasta'lîḳ; size, 9½ in. by 6 in.

280

Another copy of the *first daftar*.

It is styled in the colophon قسم اوّل از مکتوبات علّامی ابو الفضل, and dated the first of Jumâdâ-althânî, A. H. 1161 (A. D. 1748, May 29).

No. 2327, ff. 52; written by different hands in Shikasta; partly in diagonal lines; size, 7⅝ in. by 4¾ in.

281

The same.

Dated in the month Rabî'-alâkhar, in the third year of (probably Shâh 'Âlam's) reign=A. H. 1176 (A. D. 1762, October–November). Interlinear glosses on the first pages.

No. 3269, olim 9. J. 2, ff. 67, ll. 12–17; very unequal and careless Nasta'lîḳ; size, 11¾ in. by 7 in.

282

The same.

A modern transcript of the *first daftar* by Muḥammad Kâẓim. No date.

No. 3382, olim 43. J. 15, ff. 104, ll. 13; large Nasta'lîḳ; size, 8¾ in. by 6⅜ in.

283

The same.

Another complete, but very bad and soiled copy of the *first daftar*, dated the 21st of Rabî'-alawwal, A. H. 1204 (۱۲۰۴)=Samvat, 1846 (A. D. 1789, December 9). Interlinear glosses throughout. Between the fly-leaves and the first page of the text there are inserted seven smaller leaves, containing a فرهنگ انشاء ابو الفضل or glossary to Abû-alfadl's letters.

No. 8. J. 8, ff. 73, ll. 13–23; Shikasta; ff. 1, 2, 9–14, and 73 supplied by other hands; size, 8⅛ in. by 4¾ in.

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284

A defective copy of the same.

This incomplete copy of the *first daftar* breaks off with the words: .... عنایات گوناگون باشد, corresponding to No. 8. J. 3 (276 in this Cat.), fol. 69a, l. 8, and 8. J. 6 (275 in this Cat.), fol. 48a, l. 12. Various readings and interlinear glosses occasionally.

No. 3361, olim 8. J. 7, ff. 60, ll. 15; Nasta'lîḳ; size, 8½ in. by 4½ in.

285

A still more defective copy of the same.

It breaks off, on fol. 48b, with the words: غبار آلوده گردید اگرچه معراج ...., corresponding to No. 1456 (272 in this Cat.), fol. 40a, l. 4 ab infra.

No. 1898, ff. 48, ll. 13; Nasta'lîḳ; size, 9¼ in. by 6⅝ in.

286

Another copy of the *second and third daftars*.

Beginning of the *second daftar*, on fol. 1b: عرضه داشت الخ; beginning of the *third*, on fol. 108a, last line: خطبهٔ تفسیر بعضی از آیات الخ. The second daftar concludes on fol. 104b, and is dated the 26th of Dhû-alḥijjah, A.H. 1097 (A.D. 1686, November 13); ff. 105a–108a, last line, contain repetitions of some parts of the *second* daftar, viz. ff. 105a–107b are identical with ff. 100b, l. 10 to 102b, l. 12, and fol. 108a, ll. 1–15 with fol. 104a, l. 8 to 104b, l. 3. The *third* daftar is dated the 1st of Muḥarram, A.H. 1089 (A.D. 1678, February 23). Interlinear glosses occasionally here and there.

No. 8. J. 9, ff. 238, ll. 15–18; ff. 1–104 and 207–238 are written in Shikasta, ff. 105–206 in Naskhî; size, 9⅛ in. by 5 in.

287

Ruḳa'ât-i-Shaikh Abû-alfaḍl (رقعات شیخ ابو الفضل).

Private letters, addressed by Abû-alfaḍl to his friends and contemporaries, and collected by Nûr Muḥammad (see fol. 1b, ll. 6 and 7); this collection, never met with before and quite distinct from the usual Mukâtabât-i-'Allâmî, is perhaps that fourth book, of which the Sawâniḥ-i-Akbarî speak; comp. Rieu i. p. 396.

Beginning: بعد از انشای و ثنای حضرت خداوند واهب العطایا که بخشندهٔ روزی انسان و حیوان الخ.

There appear scarcely any names of the persons addressed. Some letters are obviously written to Faiḍî (برادر عزیز). Copied in the reign of Muḥammad-shâh by 'Aṭâ-allâh; first owner, Sayyid Ni'mat-allâh; last owner, Sir Charles Wilkins.

No. 2357, ff. 34, ll. 12, towards the end ll. 14; Nasta'lîḳ, slightly mixed with Shikasta; size, 8¼ in. by 6 in.

288

Gulshan-i-Balâghat (گلشن بلاغت).

Official letters and documents, collected by 'Abd-alwahhâb bin Muḥammad Ma'mûrî alḥusainî alḥasanî, with the takhallus Fanâ'î, a contemporary of Abû-alfaḍl, and beginning: فرخنده انشای که مترسّلان بلاغت آئین دیباچهٔ هر مقصود رساند الخ.

The first letter is addressed to Ibrâhîm Khân, the governor of Lâr; several letters to Abû-alfaḍl are found on ff. 41a and 43a. The date, A.H. 996 (A.D. 1588), appears on fol. 37a; the date, A.H. 1019 (A.D. 1610, 1611), on fol. 73a.

The copy is not dated.

No. 1895, ff. 77, ll. 15; large and distinct Nasta'lîḳ; small illuminated frontispiece; size, 10 in. by 5⅞ in.

289

Tawârîkh-i-Akbarnâma (تواریخ اکبرنامه).

A short and abridged history of the first forty-eight years of the emperor Akbar's reign, from his accession, A.H. 963=A.D. 1556 (see fol. 3b), to A.H. 1010=A.D. 1601, 1602 (see fol. 250a sq.), composed by Shaikh Ilâh-dâd Faiḍî Sirhindî (see the author's name on fol. 3a, l. 13: فقیر حقیر الهداد فیضی سرهندی, and comp. No. 222 in this Cat.). Beginning: بنام حضرت دادار اکبر — که کنه او زفهم ماست برتر — کنم آغاز در ذکر کرامی — که از نامش شود این نامه نامی' سپاس بیقیاس شاهنشاهی را که صیت بسیط توتی الملك من تشاء الخ; comp. Rieu i. p. 253; Elliot, History of India, vi. pp. 116–146.

Copied by Muḥammad Ḥusain, and finished the 14th of Dhû-alḳa'dah, A.H. 1104 (A.D. 1693, July 17). Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 192, ff. 252, ll. 15; clear Nasta'lîḳ; illuminated frontispiece; size, 9¼ in. by 5 in.

290

Zubdat-altawârîkh (زبدة التواریخ).

General history of India from Mu'izz-aldîn bin Sâm to the accession of Jahângîr, A.H. 1014 (A.D. 1605), being a revised and greatly enlarged edition of the Ta'rîkh-i-Ḥaḳḳî by 'Abd-alḥaḳḳ (see fol. 2b, last line, sq.), made by the son of that author, Nûr-alḥaḳḳ almashriḳî aldihlawî albukhârî (see fol. 3b, lin. penult.), who died A.H. 1073 (A.D. 1662, 1663); see Rieu i. p. 224, and Elliot, History of India, vi. p. 182 sq. On the Ta'rîkh-i-Ḥaḳḳî, comp. Rieu i. p. 223, and Bodleian Cat., Nos. 195–198.

Beginning of this work: خطبهٔ کبریا و جلال بنام پادشاهی سزد که عالم و هر چه در عالم است الخ.

The title appears on fol. 4a, l. 13.

The arrangement of the subdivisions agrees with that in Rieu iii. p. 906.

Muḳaddimah, on the meaning of 'Pâdishâh' and the usefulness of historiography (در بیان معنیٔ لفظ پادشاه و فائدهٔ علم تأریخ), on fol. 4a.

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Kings of Dihlî, on fol. 5b, beginning with Mu'izz-aldîn bin Sâm, on fol. 6a.

Bâbar, on fol. 61b; Humâyûn, on fol. 68a; Shîrshâh (or as he is called here, Shîrkhân), on fol. 81a. On fol. 94a, l. 12, there is a considerable but carefully concealed lacuna (as an English note on the margin points out), comprising part of the history of Shîrshâh and his successors as well as of the second reign of Humâyûn.

Akbar, on fol. 95b.

Accession of Jahângîr, on fol. 203a.

Kings of Mâlwah, on fol. 203b.

Kings of Gujarât, on fol. 235a.

Kings of the Dakhan, on fol. 261a (the Nizâm-almulkîs, on fol. 271a; the 'Âdilshâhîs, on fol. 275a; the Ḳuṭb-almulkîs, on fol. 275a).

Rulers of Kashmîr, on fol. 276b; of Tattah and Sind, on fol. 290a; of Multân, on fol. 295b; of Bangâlah, on fol. 296a; of Jaunpûr, on fol. 307a.

No date. Twelfth century of the Hijrah. Former owners: Mr. Richard Johnson and Mr. C. Stewart.

No. 1805, ff. 310, ll. 17–19; unequal Nasta'lîḳ; worm-eaten; size, 10⅝ in. by 6½ in.

291

Gulshan-i-Ibrâhîmî (گلشن ابراهیمی).

General history of India, from the oldest times to A.H. 1015 (A.D. 1606, 1607), composed by Muḥammad Ḳâsim Hindûshâh of Astarâbâd, commonly called Firishta, and dedicated by him to his patron Naṣîr-aldîn Ibrâhîm 'Âdilshâh, who ruled over Bijâpûr from A.H. 988 to A.H. 1037 (A.D. 1580–1627); see Rieu i. p. 225 sq.; Bodleian Cat., No. 217; W. Morley, pp. 63–68; Elliot, Bibliogr. Index, p. 310 sq.; History of India, vi. pp. 207–236 and 532–569. The work is also styled تأريخ نورس نامهٔ فرشته, and commonly تأريخ فرشته. It has been lithographed at Bombay and Poona, 1831 and 1832; 2nd edition, Lucknow, A.H. 1281. The whole has been translated into English by J. Briggs in his 'History of the rise of the Mahomedan power in India,' 4 vols., London, 1829. Former translations of select portions of the same work were Alexander Dow's 'History of Hindostan,' London, 1768; Jonathan Scott's 'History of Dekkan,' Shrewsbury, 1794; and Anderson's 'Account of Malabar,' Asiatic Miscellany, 1786. It is divided into a muḳaddimah, twelve maḳâlas, and a khâtimah. Beginning: پیش وجود همهٔ آیندگان پیش بقای همهٔ پایندگان الخ.

Muḳaddimah, on fol. 5a, first line: Tenets of the Hindûs and early Râjahs of Hindûstân down to the rise of Islâm.

Maḳâlah I, on fol. 24a: Ghaznawide Sulṭâns of Lâhûr.

Maḳâlah II, on fol. 68a: Sulṭâns of Dihlî.

Maḳâlah III, on fol. 288b: Sulṭâns of the Dakhan in six rauḍas, viz.

1. Bahmanî kings of Gulbargah; 2. 'Âdilshâhs of Bijâpûr; 3. Niẓâmshâhs of Aḥmadnagar; 4. Ḳuṭbshâhs of Tiling; 5. 'Imâdshâhs of Barâr; 6. Barîdiyyah Shâhs of Bîdar.

Maḳâlah IV, on fol. 541b: Sulṭâns of Gujarât.

Maḳâlah V, on fol. 592b: Rulers of Mâlwah and Mandû.

Maḳâlah VI, on fol. 626a: Fârûḳî Sulṭâns of Burhânpûr.

Maḳâlah VII, on fol. 636a: Sulṭâns of Bangâlah and Sharḳî rulers of Jaunpûr.

Maḳâlah VIII, on fol. 643b: Rulers of Sind, Tattah, and Multân.

Maḳâlah IX, on fol. 649a: Sulṭâns of Multân.

Maḳâlah X, on fol. 663a: Kings of Kashmîr.

Maḳâlah XI, on fol. 693b: Kings of Malabar (heading is here forgotten).

Maḳâlah XII, on fol. 699b: Saints of India.

Khâtimah, on fol. 742b: Description of India, etc.

This copy, which is badly written in many places, is dated the 22nd of Shawwâl, A.H. 1058 (A.D. 1648, November 9).

No. 1251, ff. 743, ll. 15–26; very unequally written, partly in Nasta'lîḳ, partly in Shikasta; size, 18¼ in. by 10 in.

292

Another complete copy of the same.

Beginning as in the preceding copy.

The order of the twelve maḳâlas in the index (on fol. 3b) is the usual one, but in the book itself the seventh maḳâlah of the original is split into two, the Sharḳî kings of Jaunpûr forming a special maḳâlah, viz. the eighth; therefore the twelfth maḳâlah here corresponds to the eleventh of the usual copies, and the chapter on the Shaikhs of India has consequently no heading whatever.

Vol. I (comprising the muḳaddimah, the first two maḳâlas, and the first rauḍah of the third):

Muḳaddimah, on fol. 3b.

Maḳâlah I, on fol. 19b.

Maḳâlah II, on fol. 64a.

Maḳâlah III, on fol. 250a (*first* rauḍah).

Vol. II (comprising the rest):

Second rauḍah of the third maḳâlah, on fol. 1b.

Third rauḍah of the third maḳâlah, on fol. 108b.

Fourth rauḍah of the third maḳâlah, on fol. 172b.

Fifth rauḍah of the third maḳâlah, on fol. 180a.

Sixth rauḍah of the third maḳâlah, on fol. 181b.

Maḳâlah IV, on fol. 182b.

Maḳâlah V, on fol. 238b.

Maḳâlah VI, on fol. 278a.

Maḳâlah VII, on fol. 291b.

Maḳâlah VIII (Sharḳî Sulṭâns of Jaunpûr), on fol. 296a.

Maḳâlah IX (Rulers of Sind and Tattah), on fol. 302a.

Maḳâlah X (Sulṭâns of Multân), on fol. 312b.

Maḳâlah XI (Rulers of Ḳashmîr), on fol. 319a.

Maḳâlah XII (Rulers of Malabar), on fol. 347a.

The Shaikhs of India, on fol. 351b.

Khâtimah, on fol. 401a.

The *first* volume is dated A.H. 1141 (tenth year of Muḥammadshâh's reign)=A.D. 1728, 1729; the *second*

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the 27th of Ramaḍân, A. H. 1163 (third year of Aḥmad-shâh's reign = Samvat, 1807) = A. D. 1750, August 30, at Shâhjahânâbâd.

No. 2425, ff. 336, ll. 24; careless and unequal Nasta'lîḳ; illuminated frontispiece; large waterspots; size, $11\frac{3}{4}$ in. by $7\frac{5}{8}$ in. No. 2426, ff. 402, ll. 17; written for the greater part in legible Shikasta; illuminated frontispiece; size, $11\frac{3}{4}$ in. by $7\frac{3}{4}$ in.

293

The same.

A third complete copy of the Gulshan-i-Ibrâhîmî in three volumes.

Vol. I: Muḳaddimah, on fol. 4b; Maḳâlah I (Lâhûr), on fol. 7a; II (Dihlî), on fol. 50a.

Vol. II: Maḳâlah III (Dakhan): *first* raudah, on fol. 1a; *second*, on fol. 129b; *third*, on fol. 265b; *fourth*, on fol. 348a; *fifth*, on fol. 357b; *sixth*, on fol. 359b.

Vol. III: Maḳâlah IV (Gujarât), on fol. 1b; V (Mâlwah and Mandû), on fol. 79a; VI (Burhânpûr), on fol. 127b; VII (Bangâlah), on fol. 143a; VIII (Sind and Tattah), on fol. 157b; IX (Multân), on fol. 170a; X (Kashmîr), on fol. 180a; XI (Malabar), on fol. 219b; XII (Shaikhs, etc.), on fol. 226a. Khâtimah, on fol. 273b.

The first volume is dated only, A. H. 1176 (A. D. 1762, 1763).

Nos. 2887, 2886, and 2885, *first* vol. ff. 304, *second* vol. ff. 361, *third* vol. ff. 276; ll. 21; Nasta'lîḳ; collated; written by the same hand, except some portions at the beginning and end of the *third* vol.; size, 12 in. by $7\frac{3}{4}$ in.

294

The same.

A fourth complete copy of the same, with a detailed index on ff. 1b–11a, beginning: مجمل تأريخ فرشته مسمّی بنورسنامه الخ.

On the back of the binding the book is also styled Naurasnâma.

The history begins on fol. 12b.

Muḳaddimah, on fol. 16a.

Maḳâlah I, on fol. 21b; II, on fol. 55a; III, on fol. 232a; IV, on fol. 461a; V, on fol. 506b; VI, on fol. 539a; VII, on fol. 549a; VIII, on fol. 558b; IX, on fol. 566b; X, on fol. 573a; XI, on fol. 596b; XII, on fol. 601a.

Khâtimah, on fol. 641b. No date.

No. 2035*, ff. 642, ll. 23; clear and distinct Nasta'lîḳ; beautifully illuminated on ff. 12b and 13a; size, $13\frac{3}{8}$ in. by $8\frac{5}{8}$ in.

295

The same.

A fifth complete copy of the same, arranged in the same way as Nos. 2425 and 2426 (292 in this Cat.); it contains thirteen instead of twelve maḳâlas (the seventh being split into two), in the following order:

First volume (جلد اوّل), on ff. 1b–366b, beginning as usual.

Muḳaddimah, on fol. 4b. Maḳâlah I, on fol. 20a; II, on fol. 62a; III in six raudas, *first* on fol. 268b.

Second volume (جلد دویم), on fol. 367b, beginning: حمد وثنا قادری را کہ از درر الفاظ چهره الخ.

Second raudah, on fol. 368a; *third*, on fol. 433b; *fourth*, on fol. 498a; *fifth*, on fol. 505b; *sixth*, on fol. 507a.

Maḳâlah IV, on fol. 508b; V, on fol. 568a; VI, on fol. 610a; VII (Bangâlah), on fol. 624b; VIII (Jaunpûr), on fol. 631a; IX (Sind, etc.), on fol. 638a; X (Multân), on fol. 649a; XI (Kashmîr), on fol. 656b; XII (Malabar), on fol. 686a; XIII (Shaikhs, etc.), on fol. 691a.

Khâtimah begins on fol. 734a (no heading).

No date.

No. 2647, ff. 736, ll. 21; large and distinct Nasta'lîḳ; size, 13 in. by $7\frac{5}{8}$ in.

296

An incomplete copy of the same.

This copy is defective in the middle part; between ff. 522 and 523 some pages are missing; besides, many leaves are injured and most of the headings omitted.

Beginning, on fol. 1b: نورس بستان کلام قدیم، پیش وجود همه الخ.

Muḳaddimah, on fol. 4b.

Maḳâlah I, on fol. 11b; II, on fol. 49a; III, on fol. 243a; IV, not marked; V, on fol. 571b; VI, on fol. 610b; VII, on fol. 622b; VIII, on fol. 641a; IX, on fol. 651b; X, on fol. 658a; XI, not marked; XII, on fol. 694a.

Khâtimah, not marked, seems to begin on fol. 740b.

Dated A. H. 1042, 20th of Dhû-alḥijjah (= A. D. 1633, June 28), by Mîr Fakhrâ, commonly called Shâh Pasandkhân. An index on the fly-leaves. Blanks on ff. 361a, 395b, and 467a. Many English notes in pencil on the margin.

No. 3280, olim 15. J. 1, ff. 741, ll. 25; Nasta'lîḳ, by different hands; size, $12\frac{1}{8}$ in. by $5\frac{1}{4}$ in.

297

Another incomplete copy of the same.

A large portion of the Gulshan-i-Ibrâhîmî, defective both at the beginning and end, with a large lacuna besides after fol. 1. Many headings are entirely or partly missing. According to the date of completion, given on fol. 322b, viz. A. H. 1018 (A. D. 1609, 1610), this copy belongs to the second recension of the work, which was finished in that year; see Rieu i. p. 226a. It opens in the second raudah of the third maḳâlah, the history of the 'Âdilshâhs of Bijâpûr, with an account of Yûsuf 'Âdilshâh, whose death is fixed on fol. 13b, l. 7, in A. H. 916 (ta'rikh: نماندہ شهنشاه عادل); the third raudah of the same maḳâlah begins on fol. 130b, the fourth on fol. 199a, the fifth on fol. 207b, the sixth on fol. 209a.

Maḳâlah IV, on fol. 211a, without any heading; V, on fol. 275a; VI, on fol. 322b; VII, on fol. 337a, without any heading; VIII, on fol. 351b; IX, on fol. 364b, without a heading; X, on fol. 373b; XI, on fol. 410b; XII, on fol. 416b, breaking off in the biography of Sayyid Jalâl-aldîn Ḥusain. The last two pages are partly torn away.

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Beginning: سلطان مراد شخصی ظهور کرده دعوی ..... نمود که مصطفی الخ.

Bibliotheca Leydeniana.

No. 2431, ff. 462, ll. 16–20; many pages in diagonal lines; Nasta'lîḳ and Shikasta, by different hands; size, 12 in. by $7\frac{7}{8}$ in.

298

A third incomplete copy of the same.

This copy begins with the *fourth raudah* of the *third maḳâlah*, the Ḳuṭbshâhs of Tiling, on fol. 14^b; *fifth* raudah, on fol. 26^b; *sixth* raudah, on fol. 29^b.

Maḳâlah IV, on fol. 31^b; V, on fol. 126^b; VI, on fol. 192^b; VII, on fol. 214^a; VIII, on fol. 233^b; IX, on fol. 250^a; X, on fol. 262^a; XI, on fol. 310^a; XII, on fol. 318^a. Khâtimah, on fol. 388^b.

A detailed index of this volume on ff. 1^b–13^b, dated the 2nd of Sha'bân, A. H. 1155 (A. D. 1742, October 2), at Aurangâbâd. No date at the end.

No. 136, ff. 392, ll. 17; large and clear Nasta'lîḳ; size, $12\frac{1}{8}$ in. by $6\frac{3}{4}$ in.

299

The first volume of the same.

This copy, called the first volume of the Gulshan-i-Ibrâhîmî, comprises the *muḳaddimah*, the *first* and *second maḳâlas*, and the *first raudah* of the *third maḳâlah*.

Muḳaddimah, on fol. 5^a.

Maḳâlah I, on fol. 8^a; II, on fol. 61^a; III, on fol. 338^a; first raudah, on fol. 338^b. With the heading of the second raudah of the same maḳâlah the copy concludes on fol. 461^a: روضهٔ دویم در ذکر سلاطین بیجاپور.

Beginning: بسم الله الرحمن الرحیم، نورس بستان کلام قدیم، پیش وجود الخ.

No. 1128, ff. 461, ll. 21; very legible Shikasta; size, $10\frac{1}{2}$ in. by $5\frac{3}{8}$ in.

300

The same.

This copy is a little larger than the preceding one, since it goes about three pages beyond the beginning of the *second* raudah of the *third* maḳâlah, breaking off with the words: ..... جنازهٔ شاهزاده کرده بی تحسین.

Beginning as usual.

Muḳaddimah, on fol. 6^a. Maḳâlah I, on fol. 10^a; II, on fol. 72^a; III, on fol. 400^b; *first* raudah, on fol. 401^b; *second*, on fol. 569^a.

No. 3294, olim 16. J. 14, ff. 570, ll. 19; large Nasta'lîḳ; written by two hands (the second on ff. 440–570); size, 12 in. by $6\frac{1}{2}$ in.

301

The same.

This copy contains only the *muḳaddimah*, on fol. 8^a, and the first *two maḳâlas*, on ff. 25^a and 72^b respectively. A full index of this volume on ff. 1^b–3^a. Beginning the same as in No. 1128 (299 in this Cat.), on fol. 4^b. As date is given only the 15th of Rabî'-althânî, without a year. The last twenty-seven leaves are more or less damaged.

No. 135, ff. 348, ll. 17 (ff. 1–3, ll. 18); large Nasta'lîḳ; size, $11\frac{5}{8}$ in. by 7 in.

302

A fragment of the same.

This copy breaks off in the first half of the *second* maḳâlah with the words: چون شنیده بود که راهدیوارچه ....; corresponding to No. 3294 (300 in this Cat.), fol. 123^b, l. 16. After fol. 3 a lacuna. About half of the first five pages is torn away. Beginning the same as in No. 1128 (299 in this Cat.).

No. 244, ff. 126, ll. 15–23; very unequal Nasta'lîḳ, from a large and distinct one to a small and very careless one; size, $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in.

303

Ta'rîkh-i-Râjahâi-hindî (تأریخ راجهای هندی).

A short abridgment of the history of India, made from Firishta's work and other standard histories, A. H. 1018 (see fol. 36^b, l. 6: تا حال که ثمان عشر و الف است) = A. D. 1609, 1610, by an anonymous author, and beginning: در معتقدات اهل هند و ذکر رایان و بیان کیفیّت ظهور اسلام در آن بلاد، ذکر فرزندان سام بن نوح علیه السلام الخ.

The preface gives a short account of the ante-muḥammadan Râjahs of India; the book itself is divided, like Firishta's, into twelve maḳâlas, viz. 1. سلاطین لاهور, on fol. 4^a; 2. سلاطین دهلی, on fol. 7^a; 3. سلاطین دکن, on fol. 23^b; 4. سلاطین گجرات, on fol. 36^b; 5. حکّام مملکت مالوه الخ, on fol. 41^a; 6. سلاطین فاروقیّهٔ برهانپور, on fol. 44^a; 7. سلاطین بنگاله, on fol. 46^a; 8. حکّام مملکت سند الخ, on fol. 49^b; 9. سلاطین ملتان, on fol. 50^b; 10. حکّام کشمیر, on fol. 51^a; 11. احوال ملیبار, on fol. 53^b; 12. حالات مشایخ هندوستان, on fol. 54^a.

Dated the 19th of Rabî'-althânî, A. H. 1149 (A. D. 1736, August 27).

No. 2983, ff. 59, ll. 14–15; careless Nasta'lîḳ; size, $9\frac{5}{8}$ in. by $5\frac{7}{8}$ in.

304

Another copy of the same abridgment.

Beginning the same. It is styled here, on fol. 1^b, تأریخ حاکمان هند. Maḳâlah I, on fol. 3^a; II, on fol. 6^b (down to Akbar's death, A. H. 1014); III, on fol. 21^a, in six raudas; IV, on fol. 32^a; V, on fol. 36^a; VI, on fol. 38^b; VII, on fol. 41^a; VIII, on fol. 44^a; IX, on fol. 45^a; X, on fol. 45^b; XI, on fol. 47^b; XII (Saints of India), on fol. 48^b, in two sections: *a*. Chishtî order, on fol. 48^b; *b*. Suhrawardî order of Multân, on fol. 50^b. No date.

No. 3006, ff. 1–53, ll. 15; large Nasta'lîḳ; size, 10 in. by $5\frac{7}{8}$ in.

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305

Jahângîrnâma (جهانگيرنامه).

The complete first or original edition of the authentic autobiographical memoirs of the emperor Jahângîr (who reigned A.H. 1014–1037 = A.D. 1605–1627), beginning: از عنايات بيغايات الهى يكساعت نجومى از روز پنجشنبه هشتم جمادى الثانى هزار و چهارده هجرى گذشته الخ.

These memoirs go down to the beginning of the nineteenth year of the emperor's reign; comp. Rieu i. p. 253 sq.; Bodleian Cat., Nos. 219–220; W. Morley, p. 112 sq.; Elliot, History of India, vi. p. 276 sq.; J. Aumer, p. 93 sq.; etc. A second or revised edition by Mîr Muḥammad Hâdî, who brought the history down to the end of Jahângîr's reign, is described in the Bodleian Cat., No. 221, and has been edited by Sayyid Aḥmad, 1864, at Ally Gurh, under the title توزك جهانگيرى, which is frequently given to these memoirs.

No date.

No. 164, ff. 311, ll. 15–21; written by many different hands in very unequal Nasta'lîḳ and in Shikasta (so on ff. 265–272); size, 10½ in. by 6¼ in.

306

Another copy of the same.

This copy is likewise complete, going down to the beginning of the nineteenth year of Jahângîr's reign (see fol. 215a, last line but two). Beginning the same. Notes and remarks, both in Persian and English, on the margin. Presented by Lieut.-Col. William Kirkpatrick, May 30, 1804.

No. 181, ff. 216, ll. 23; good Nasta'lîḳ; illuminated frontispiece, size, 10½ in. by 6¼ in.

307

The same.

This copy is incomplete, and goes down only to A.H. 1024, the tenth year of the emperor's reign. Muḥarram, A.H. 1024, appears on fol. 168a, ll. 9 and 10. The last words agree with the preceding copy, fol. 86a, l. 10. Beginning the same. No date.

No. 1603, ff. 170, ll. 17; Nasta'lîḳ; size, 8¾ in. by 5 in.

308

The same.

This copy is incomplete, like the preceding one, and ends exactly in the same manner. Beginning as usual.

Copied at Banâras, and finished the 25th of October, 1835 = 2nd Rajab, A.H. 1251 = Samvat, 1892, 4th of the month Kâtik or Kârtik. In the colophon these memoirs are styled واقعات جهانگيرى. Purchased of General Cunningham, July, 1870.

No. 3181b, ff. 227, ll. 11; Nasta'lîḳ; size, 9 in. by 5⅞ in.

309

Tûzuk-i-Jahângîrî (توزك جهانگيرى).

The shorter redaction of the spurious memoirs of Jahângîr, agreeing completely with No. 259 in J. Aumer, p. 94; see also Bodleian Cat., No. 222. The short preface begins, on fol. 1b, thus: حمد بى غايت و شكر بى نهايت مبدعى را الخ.

In the last line of the first page the memoirs themselves begin: امّا بعد يادگار سرگذشت احوال خود را الخ.

Jahângîr's accession is fixed here (as in the Bodleian copy and partly in Aumer too) on the 20th (بيستم, probably a mistake for هشتم, the 8th) of Jumâdâ-alawwal (!), A.H. 1014.

Dated the 25th of Jumâdâ-alawwal, A.H. 1194 (A.D. 1780, May 29).

No. 546, ff. 56, ll. 15; Shikasta; size, 7¾ in. by 4¼ in.

310

The same.

The amplified redaction of the same spurious memoirs of Jahângîr, on which Major D. Price's English translation, 'Memoirs of the emperor Jahangueir, written by himself' (London, 1829, Oriental Translation Fund), is based, styled in the colophon on fol. 80a, on the fly-leaves, and on the top of fol. 1a: جهانگير نامه; in the various later entries on the margin of fol. 80a and on fol. 1a: مقالات جهانگيرى. Beginning: اى نام تو سر دفتر اسرار وجود الخ.

In the *second* line the usual beginning appears: حمد بى غايت و شكر بى نهايت الخ; see Rieu i. p. 254. With the exception of a number of verses and other embellishments the text agrees with that of the preceding copy.

This copy was written for Mirzâ Muḥammad by 'Aṭâ-allâh bin Isma'îl Ḳâdirî and finished the 17th (هفدهم, but above is written ۱۹, 19th) of Dhû-alḥijjah, in the twenty-fourth year of Muḥammadshâh's reign, A.H. 1154 = A.D. 1742, February 23.

Collated throughout. Various later entries on fol. 1a, and on the margin of fol. 80a. On the fly-leaf some ḥadîth with Persian translation, taken from the سراج الهداية (من كتاب سراج الهداية بعضى احاديث و ترجمهٔ آن).

No. 3393, ff. 80, ll. 17; careless Nasta'lîḳ, very near Shikasta; size, 8¼ in. by 6 in.

311

The same.

Beginning as in the preceding copy. In the colophon it is styled تأريخ جهانگيرنامه.

No date. Beginning of the present century (about 1802 or 1803).

No. 2383, ff. 127–370, ll. 11; large Nasta'lîḳ; size, 8⅛ in. by 5¾ in.

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312

Iḳbâlnâma-i-Jahângîrî (اقبالنامهٔ جهانگیری).

The *first two volumes* of the history of Sulṭân Akbar and Sulṭân Jahângîr, composed A. H. 1029=A. D. 1620 (see fol. 4b, last line but two), by Muḥammad Sharîf, called Mu'tamadkhân (see fol. 4a, l. 9), who died A. H. 1049=A. D. 1639, 1640; comp. Rieu iii. p. 922 and i. p. 255; W. Morley, p. 120; Elliot, History of India, vi. p. 400 sq.; J. Aumer, p. 92, etc.

The *first volume*, on ff. 1b–154b, comprises the history of Akbar's ancestors;

The *second volume*, on ff. 155b–592b, the history of Sulṭân Akbar's reign, from his accession to his death.

The *third volume* (containing Jahângîr's reign down to his death and later added by the same author) is wanting here (see copies of this volume further below in Nos. 314–323); therefore this copy is styled both on fol. 1a and in the colophon: اکبرنامهٔ معتمد خان.

Beginning of the *first volume* here: تعالی الله این چه ارتفاع شان و اعتلای مکان واجب است که ممکن را تصوّر آن در امکان نکنجد الخ.

Beginning of the *second volume* (agreeing verbatim with the beginning of the *second* part of the *first* book of the Akbarnâma, of which it is an abridgment, see No. 235 sq. in this Cat. and J. Aumer, loc. cit.): سلسلهٔ انتظام کارگاه آفرینش که مظاهر حقیقت نمای شهود و شواهد الخ.

The *first* volume is dated the 10th of Rabî'-alawwal, in the nineteenth year (probably of 'Âlamgîr's reign, A. H. 1087=A. D. 1676, May 23). Ff. 17–23 are misplaced, the right order is 17, 22, 18–21, 23. Some pages a little injured at the corners.

No. 161, ff. 592, ll. 13–19; very unequally written, partly in Shikasta, partly in Nasta'lîḳ; size, 10½ in. by 6½ in.

313

Another copy of the *second* part of the *second* volume of the same.

This part of the Iḳbâlnâma-i-Jahângîrî, styled دفتر دویم از جلد دویم, begins in the middle of the twenty-eighth year of Akbar's reign with the chapter: رزم آرائی میرزا خان با سلطان مظفر گجراتی و ارتفاع رایات فتح و ظفر بعون ملك دادگر الخ, corresponding to fol. 442a in the preceding copy, and goes down to the death of Akbar. It contains about one page more than No. 161, for the end of the preceding copy, انجامید روز نهم الخ, is found here on fol. 232a, l. 9.

Dated the 19th of Rajab, A. H. 1064 (A. D. 1654, June 5), at Aḥmadâbâd.

No. 1325, ff. 233, ll. 14–15; Shikasta, ff. 1, 4, and 5 supplied by another hand in Nasta'lîḳ; size, 9⅞ in. by 5⅝ in.

314

Iḳbâlnâma-i-Jahângîrî.

The *third* volume of the same work, containing the history of Jahângîr's reign from his accession to his death; comp. Bodleian Cat., Nos. 224–230, and Rieu i. p. 255. Beginning: شایستهٔ سریر سلطنت و فرمانروائی و زیبندهٔ افسر خلافت و کشور کشائی الخ.

It has been edited in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A. H. 1286.

A little worm-eaten. Dated the first of Ṣafar, A. H. 1071 (A. D. 1660, October 6).

No. 247, ff. 177, ll. 15; Nasta'lîḳ; size, 9⅝ in. by 5½ in.

315

The same *third* volume of the Iḳbâlnâma-i-Jahângîrî.

Beginning as in the preceding copy. Lacunas after ff. 7 and 60. Dated the 10th of Ṣafar, in the third year of Bahâdurshâh's reign, A. H. 1122 (A. D. 1710, April 10), by Muḥammad 'Alî.

No. 2007, ff. 192, ll. 15; large Nasta'lîḳ; size, 9⅝ in. by 5 in.

316

The same.

This copy is dated the 12th of Jumâdâ-alawwal, in the eleventh year of Muḥammadshâh's reign, A. H. 1142 (A. D. 1729, December 3).

No. 3148, ff. 158; written by two different hands, the first a large and distinct Nasta'lîḳ, on ff. 1–115a, ll. 16–17; the second Shikasta, on ff. 115a–158, ll. 23; splendid binding in brown and gold; size, 9¾ in. by 5½ in.

317

The same.

A very inelegant copy, the last ten leaves of which are greatly injured, whole portions being torn away. Beginning as usual. Written in Muḥammadshâh's reign, A. H. 1153 (A. D. 1740, 1741), as it seems (the date being partly destroyed).

No. 2045, ff. 186, ll. 11–14; mostly written in Shikasta; ff. 74–108 by another hand in diagonal lines in Nasta'lîḳ; size, 10⅜ in. by 6⅝ in.

318

The same.

The chapter on contemporary poets, which is found in some copies, is wanting here; it closes with Jahângîr's death.

Dated the 9th of Jumâdâ-alawwal, in the twenty-fifth year of Muḥammadshâh's reign, A. H. 1156 (A. D. 1743, July 1).

No. 3285, olim 14. J. 21, ff. 159, ll. 17; Nasta'lîḳ, mixed with Shikasta; collated; rather worm-eaten in the latter half; size, 10⅛ in. by 6¼ in.

319

The same.

This copy, like the preceding one, has no chapter on contemporary poets; it just breaks off with the heading: ذکر شعرا که معاصر آنحضرت بودند; the last words being ملّا حیاتی گیلانی (Mullâ Ḥayâtî of Gîlân, the first of the contemporary poets).

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No date. The proper order of ff. 26–31 is: 26, 28, 27, 30, 29, 31.

No. 2937, ff. 120, ll. 17; the older part, in clear Nasta'lîḳ, comprises ff. 4–34 and 43–120; the remaining portion is added by a modern hand, which has also repaired many injured corners in the other pages; size, 10⅞ in. by 6⅝ in.

320

The same.

Dated by Aḥsan-allâh ibn Shaikh Hidâyat-allâh the 20th of Rajab, in the twenty-ninth year of Shâh 'Âlam's reign, A.H. 1201 (A.D. 1787, May 8). The right order of ff. 61–68 is: 61, 62, ۷4, 63, 66, 65, 67, 68.

No. 1965, ff. 200, ll. 13; large and distinct Nasta'lîḳ; size, 9¼ in. by 5⅝ in.

321

The same.

No date. This copy was purchased at Seringapatam, A.D. 1802, presented by J. H. Peile, Esq., and received the 19th of September, 1818; transferred to Civil Collection, August 9, 1819.

No. 3389, *olim* 14. J. 25, ff. 185; the first seventy-nine leaves written in Nasta'lîḳ, 13–14 diagonal lines; the last 106 leaves are added by a European hand, as it seems, ll. 12–13; size, 8¼ in. by 6 in.

322

The same.

Dated the 25th of Rabî'-alawwal, A.H. 1231 (A.D. 1816, February 24). Occasionally various readings on the margin.

No. 3147, ff. 175, ll. 15; illuminated frontispiece; splendid binding in green and gold; size, 10⅛ in. by 6 in.

323

A defective copy of the same.

This copy breaks off on fol. 141b in the middle of the nineteenth year of Jahângîr's reign, A.H. 1033, which begins on fol. 139a. Last words: تا سر راه برآن فوج گرفته نگذارند که از آب . . . . , corresponding to fol. 117b, l. 4 in No. 3285 (318 in this Cat.).

No. 3322, ff. 141, ll. 12; modern Nasta'lîḳ; size, 9¾ in. by 6⅛ in.

324

Maâthir-i-Jahângîrî (مآثر جهانگیری).

A large fragment of Kâmgâr Ḥusainî's (died A.H. 1050=A.D. 1640, 1641) history of the early life and reign of the emperor Jahângîr, which was completed A.H. 1040 (A.D. 1630, 1631); comp. Rieu i. p. 256 sq.; Bodleian Cat., No. 223; Elliot, History of India, vi. p. 439 sq. This copy opens abruptly, on fol. 16a, with the death of Akbar and Jahângîr's accession: رشك هشت بهشت شود و بدستیاری الخ. The events are narrated from year to year, viz.: first year of his reign, on fol. 19b; second, on fol. 28b; third, on fol. 36a; fourth, on fol. 38b; fifth, on fol. 41a; sixth, on fol. 48b; seventh, on fol. 55a; eighth, on fol. 59b; ninth, on fol. 63a; tenth, on fol. 67b; eleventh, on fol. 73b; twelfth, on fol. 82b; thirteenth, on fol. 90a; fourteenth, on fol. 100a; fifteenth, on fol. 108b; sixteenth, on fol. 136a; seventeenth, on fol. 145b; eighteenth, on fol. 153b; nineteenth, on fol. 165a; twentieth, on fol. 183b; twenty-first, on fol. 191a; twenty-second, on fol. 218a. In the middle of this year, the last but one of Jahângîr's reign, the copy breaks off on fol. 222b. A later portion of the MS., viz. the events between Jahângîr's death and Shâhjahân's accession, going from the 19th of Rabî'-alawwal, A.H. 1037, to the 26th of Jumâdâ-alawwal in the same year (Shâhjahân's accession took place on the 7th of Jumâdâ II), on ff. 10a–15b, likewise incomplete both at beginning and end.

Besides the main portion, the Maâthir-i-Jahângîrî, or as it is styled on the back of the binding, the 'Jâhângîrnâma,' by which more general term it is, for instance, designated by Khâfikhân too, this copy contains two other fragmentary pieces, viz.

1. Ff. 1–9b, the first part of the *third book* of the Maktûbât-i-Abû-alfaḍl or Mukâtabât-i-'allâmî, the collection of Abû-alfaḍl's letters (comp. Nos. 271–286 in this Cat.), beginning: یا فاتح ابواب علوم و حکم الخ. Abû-alfaḍl's name appears on fol. 2a, l. 2.

2. Ff. 223a–229b, the last portion of the Ma'dan-aljawâhir, by Mullâ Ṭarzî (composed A.H. 1025=A.D. 1616), comprising part of the sixteenth bâb, the whole of the seventeenth bâb, and the khâtimah of the shorter redaction (comp. Bodleian Cat., Nos. 464 and 465; Rieu iii. p. 1038b). Bâb XVII begins on fol. 224b: در پاداش اندیشهٔ تباه الخ. This portion is dated the 11th of Jumâdâ II, A.H. 1180 (A.D. 1766, November 14).

No. 3098, ff. 229, ll. 10–15; Shikasta, by at least three different hands; size, 8⅜ in. by 4¾ in. (the last seven leaves 4¼ in.).

325

Pâdishâhnâma (پادشاهنامه).

The *first* volume of 'Abd-alḥamîd Lâhûrî's (died A.H. 1065=A.D. 1655) history of the emperor Shâhjahân, comprising the first ten years of his reign, A.H. 1037–1047 (A.D. 1627–1638), beginning: نگارین کلامی که گذارش آن دامن سامعه را جواهر آگین کند الخ; comp. Bodleian Cat., Nos. 232–235; Rieu i. p. 260 sq.; W. Morley, p. 122; J. Aumer, p. 95; Elliot, History of India, vii. p. 3 sq., etc. The introduction, on the emperor's ancestors, begins with Tîmûr, on fol. 23b; Bâbar, on fol. 25a; Humâyûn, on fol. 25b; Akbar, on fol. 26a; Jahângîr, on fol. 27a.

The first year of Shâhjahân's reign, on fol. 33b; the second, on fol. 123b; the third, on fol. 145b; the fourth, on fol. 170a; the fifth, on fol. 208b; the sixth, on fol. 230a; the seventh, on fol. 284b; the eighth, on fol. 316b; the ninth, on fol. 348a; the tenth, on fol. 402b. The appendix, containing an account of the con-

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temporary Shaikhs, Mullâs, Ḥakîms, and poets, on fol. 440a.

No date. An index on the fly-leaves.

No. 317, ff. 454, ll. 15; excellent, large, and clear Nasta'lîḳ; all the pages sprinkled with gold; illuminated frontispiece; size, 12¾ in. by 8 in.

326

Another copy of the *first* volume of the Pâdishâhnâma.

Beginning as in the preceding copy. Tîmûr, on fol. 22b; Bâbar, on fol. 24b; Humâyûn, on fol. 32a; Akbar, on fol. 33b; Jahângîr, on fol. 34b; the history of Shâhjahân's reign begins on fol. 41b. The appendix on the contemporary learned men and poets is wanting here; ff. 10 and 102 are left blank.

No date. An index on the fly-leaves.

No. 128, ff. 384, ll. 16–17; large Nasta'lîḳ; size, 12½ in. by 6¾ in.

327

The same.

This copy which begins, on fol. 5b, thus: رنگین کلامی که گذارش الخ, contains, on ff. 1b–4b, a short introductory chapter on Shâhjahân's life before his accession, styled ذکر احوال خجسته مآل ایّام شاهزادگی, and beginning: در شناختن جلوس اشرف الخ. See the same account at the end of Elliott 368 in the Bodleian Library (Cat. No. 232). The sketch of the emperor's ancestors begins with Timûr, on fol. 15a; the history of Shâhjahân's reign, on fol. 24a.

Dated the 24th of Rabî'-althânî, A. H. 1162 (A. D. 1749, April 13). The appendix on the learned men, etc., begins somewhere about fol. 166a, but there is no heading marked.

No. 1495, ff. 171, ll. 27; inelegant and careless Nasta'lîḳ; size, 15¾ in. by 8¾ in.

328

Pâdishâhnâma.

The *second* volume of the Pâdishâhnâma, comprising the years A. H. 1047–1057 (A. D. 1638–1647).

Beginning, on fol. 4b: سپاس والا اساس دادار کارساز و کردگار بی انباز را که الخ.

A complete index, on ff. 1b–3b, beginning: آغاز سال اوّل از دویم دور.

These first two volumes of the Pâdishâhnâma have been edited in the Bibliotheca Indica, Calcutta, vol. i, 1867; vol. ii, 1868.

Copied by Maulânâ Shaikh Naṣr-allâh of Sûdhân in the month Rajab, A. H. 1109, that is, the forty-first year of 'Âlamgîr's reign (A. D. 1698, January, February).

No. 1388, ff. 370, ll. 19; large and distinct Nasta'lîḳ; size, 13⅜ in. by 6¾ in.

329

Pâdishâhnâma.

The *third* volume of the Pâdishâhnâma, supplied, after 'Abd-alḥamîd's death, by Muḥammad Wârith (killed A. H. 1091 = A. D. 1680), and comprising the history of Shâhjahân's reign from the twentieth to the thirtieth year, A. H. 1057–1067 (A. D. 1647–1657).

It begins, on fol. 7b:

بر سر هر نامه دبیر قلم - آنچه کند بهر تیمّن رقم

An index, on ff. 3b–4b, beginning: افتتاح بخشیش سال سیوم دور غرّهٔ جمادی الثانی سنهٔ هزار پنجاه هفت، آغاز سال اوّل دور سیوم الخ. Short statistical reports on ff. 1b, 2a, and 275a–276b.

The *third* volume itself concludes on fol. 273b, and is copied by the same Shaikh Naṣr-allâh of Sûdhân as the *second* volume, in the same year 1109, in the month Ṣafar. It is incorrectly styled شاهجهان نامه in the colophon.

No. 324, ff. 276, ll. 19; large and distinct Nasta'lîḳ; size, 13¾ in. by 6¾ in.

330

An incomplete copy of the *second* and *third* volumes of the *Pâdishâhnâma*.

There are seven leaves missing in the beginning of the *second* volume, which opens abruptly thus, on fol. 1a: ... مبلغ رایان عمدة الملك برساند, corresponding to No. 1388 (328 in this Cat.), fol. 23b, l. 9.

The twelfth year of Shâhjahân's reign (the second of the second decade) begins on fol. 11b. A short appendix on Shaikhs, learned men, etc., on fol. 90a.

Third volume, on fol. 91b, beginning: بر سر هر نامه دبیر قلم الخ. The literary appendix to this volume is found on fol. 178a. On fol. 178b the work concludes.

Ff. 179b–186b are filled with an interesting piece of Ṣûfic debate between a devout monk (زاهد) and a false anachoret (رِنْد), beginning: ای بر تو سجود زاهدان وقت نماز الخ.

No date.

No. 1494, ff. 186, ll. 32–38, different Nasta'lîḳ, in many parts nearly equal to Shikasta, by various hands; size, 16 in. by 8¾ in.

331

Shâhjahânnâma (شاهجهاننامه).

Another history of the emperor Shâhjahân's reign to the close of the thirtieth year, by Muḥammad Ṭâhir, with the takhalluṣ Âshnâ, commonly called 'Inâyatkhan bin Żafarkhân bin Khwâjah Abû-alḥasan (who died A. H. 1077 = A. D. 1666, 1667). It was composed A. H. 1068 (A. D. 1658), and is a kind of abridgment of the preceding Pâdishâhnâma; comp. Bodleian Cat., No. 237; Rieu i. p. 261, and iii. p. 1083b; W. Morley, p. 123; Elliot, History of India, vii. p. 73 sq. According to Rieu, the proper title of the work is مُلَخّص.

Beginning:

بنام پادشاه پادشاهان
سر افرازی ده صاحب کلاهان
حمدی که در خورشان الخ

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At the end, on fol. 235b sq., an account of the revenues of Hindûstân and other statistics are found.

Dated the 14th of Rajab, in the twenty-fourth year of Muḥammadshâh's reign (=A. H. 1155, A. D. 1742, September 14).

No. 981, ff. 240, ll. 21; Nasta'lîḳ; size, 11¾ in. by 6⅝ in.

332

'Amal-i-Ṣâliḥ (عمل صالح).

A very large and detailed history of Shâhjahân's reign, together with a full account of his forefathers and predecessors, especially of Akbar and Jahângîr, and of the first three years of 'Âlamgîr's reign, completed by Muḥammad Ṣâliḥ Kanbû, A. H. 1070 (A. D. 1659, 1660; see the chronogram, لطیفهٔ فیض الهی); comp. Rieu i. p. 263 sq.; A. F. Mehren, p. 21; Elliot, History of India, vii. p. 123 sq.; etc. It consists here of two volumes, the *first* comprising the introduction and the first seven years of Shâhjahân's reign (which begins here on fol. 99b), the *second* the remaining portion of his reign and the beginning of that of 'Âlamgîr. The biographical appendix on famous Shaikhs, Mullâs, Ḥakîms, poets, etc., begins on fol. 271a in No. 857.

Beginning of the whole work: شگفته روئی چمن بیان و خنده ریزی گلبن سخن از حمد بهار پیرای الخ.

An index on the fly-leaves of the *first* volume (No. 856), which is dated the 11th of Rajab, A. H. 1112 (A. D. 1700, December 22).

The *second* volume was finished the 25th of Dhû-alḥijjah, A. H. 1113 (A. D. 1702, May 23).

No. 856, ff. 247; No. 857, ff. 301, ll. 23; Nasta'lîḳ; size, 12⅜ in. by 8¼ in.

333

Another copy of the same.

The first year of Shâhjahân's reign, on fol. 103a; the second, on fol. 119b; the third, on fol. 133b; the fourth, on fol. 151b; the fifth, on fol. 167a; the sixth, on fol. 190b; the seventh, on fol. 218a; the eighth, on fol. 248a; the ninth, on fol. 270a; the tenth, on fol. 291a; the eleventh, on fol. 305b; the twelfth, on fol. 316a; the thirteenth, on fol. 320b; the fourteenth, on fol. 327b; the fifteenth, on fol. 331b; the sixteenth, on fol. 340a; the seventeenth, on fol. 345b; the eighteenth, on fol. 352a; the nineteenth, on fol. 359a; the twentieth, on fol. 375a; the twenty-first, on fol. 395b; the twenty-second, on fol. 415b; the twenty-third, on fol. 426a; the twenty-fourth, on fol. 430b; the twenty-fifth, on fol. 434b; the twenty-sixth, on fol. 442a; the twenty-seventh, on fol. 446b; the twenty-eighth, on fol. 454b; the twenty-ninth, on fol. 459a; the thirtieth, on fol. 462a; the thirty-first, on fol. 469a.

The first year of 'Âlamgîr's reign, on fol. 493b.

Biographical appendix, on ff. 505b–530.

Copied A. H. 1157 (A. D. 1744, 1745). On fol. 1a this work is incorrectly styled شاهجهاننامه.

No. 44, ff. 530, ll. 23–25, a few pages with less lines; very careless and unequal Nasta'lîḳ, written by different hands; size, 11 in. by 6½ in.

334

The same.

A third copy of the same, in three volumes. Beginning quite different from that in the preceding copies: ذکری که حسن آغاز یابد و بیانی که پیرایهٔ انجام الخ.

The history of Shâhjahân's ancestors appears to be much shorter here. The story of Shâhjahân's accession begins here already, in No. 3132, on fol. 28b; the second year of his reign, on fol. 107a; the third, on fol. 129b; the fourth, on fol. 154a; the fifth, on fol. 190b; the sixth, on fol. 211b; the seventh, on fol. 262b; the eighth, on fol. 293a; the ninth, on fol. 323a; the tenth, on fol. 378b; the eleventh, in No. 3133, on fol. 1b; the twelfth, on fol. 24a; the thirteenth, on fol. 33b; the fourteenth, on fol. 48a; the fifteenth, on fol. 57b; the sixteenth, on fol. 76b; the seventeenth, on fol. 89b; the eighteenth, on fol. 106a; the nineteenth, on fol. 122b; the twentieth, on fol. 161b; the twenty-first, on fol. 216b; the twenty-second, in No. 3134, on fol. 1b; the twenty-third, on fol. 29a; the twenty-fourth, on fol. 40a; the twenty-fifth, on fol. 50a; the twenty-sixth, on fol. 66b; the twenty-seventh, on fol. 78b; the twenty-eighth, on fol. 100b; the twenty-ninth, on fol. 113b; the thirtieth, on fol. 121b; the thirty-first, on fol. 141b.

The biographical index, on fol. 235a, in No. 3134.

An index of the contents of the *second* volume is found on ff. 269a–271b, in No. 3133.

The *first* volume is dated the 1st of Sha'bân, A. H. 1213 (A. D. 1799, January 8); the *second* and *third*, A. H. 1225 (A. D. 1810). On the first leaves, as well as in the colophons, this work is again styled شاهجهاننامه. The author's name does not occur here in the preface; only in the colophon Muḥammad Ṣâliḥ is mentioned.

No. 3132, ff. 434; No. 3133, ff. 271; No. 3134, ff. 308, ll. 17; large and distinct Nasta'lîḳ; illuminated frontispiece at the beginning of each volume; the first two pages of each volume splendidly adorned; size of No. 3132, 12⅜ in. by 6¼ in.; of Nos. 3133 and 3134, 10¾ in. by 6⅛ in.

335

The same.

A fourth complete, but very badly written, copy of the 'Amal-i-Ṣâliḥ, without any date. The main work ends on fol. 697b (the biographical appendix beginning on fol. 663b). There are added:

1. On the margin, frequent quotations from the پادشاهنامه (see above, Nos. 325–330 in this Cat.) in red ink.

2. On ff. 699a–711a, genealogical lists and a general index of famous personages appearing in the book: تفصیل مناصب پادشاهزادهای والا مقدار و سلاطین عالی تبار و امرایان عظام اخلاص شعار و دیگر بندهای عقیدت آثار تا پانصدی'.

3. On ff. 712a–736, some other historical documents, especially letters, relating to Shâhjahân's time, probably taken from the پادشاهنامه too, if not belonging to the عمل صالح itself.

The first heading is: نقل نامهٔ اعلیحضرت از منشآت

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علّامی سعد الله خان که بسلطان محمّد خان فرمانروای روم محبوب حاجی احمد سعید در سال بیست و پنجم از جلوس اقدس ارسال یافت.

No. 1410, ff. 736, ll. 19; Shikasta; size, 11¼ in. by 6½ in.

336

Extracts from the 'Amal-i-Ṣâliḥ.

Short extracts from the second book of Muḥammad Ṣâliḥ Kanbû's 'Amal-i-Ṣâliḥ, or Pâdishâhnâma (as it is styled here), entitled: بعضی از فوائد منقول از جلد دویم پادشاهنامه که مشتمل بر احوال حضرت صاحبقران ثانی ابو المظفّر شهاب الدین محمّد شاهجهان پادشاه غازی انار الله برهانه است تألیف محمّد صالح کنبوی دهلوی الخ.

It begins with ذکر طول و عرض مملکت روز افزون هندوستان بهشت نشان, in this way: طول این مملکت الخ.

These extracts were made by Muḥammad Bakhshkhân, with the takhalluṣ *Âshûb*, the author of a history of the reign of Muḥammadshâh and other works (died A. H. 1199=A. D. 1785),—see Rieu iii. p. 944; Elliot, History of India, viii. p. 232,—for Mr. Richard Johnson, A. H. 1194 (A. D. 1780).

No. 667, ff. 24, ll. 15; Shikasta; size, 8 in. by 4¼ in.

337

Tuḥfat-i-Shâhjahânî (تحفهٔ شاهجهانی).

A concise history of the life and reign of the emperor Shâhjahân, from his birth in A. H. 1000=A. D. 1592 (fol. 3ᵃ, l. 6) to his death in A. H. 1076=A. D. 1666 (fol. 31ᵇ, first line), based on the best authorities, a list of which is given in the preface, particularly on the عمل صالح (see the preceding copies, and fol. 2ᵇ, ll. 6–10 in this work), by Sudhârî La'l (سدهاری لعل); see fol. 1ᵇ, l. 6.

Beginning: از آنجا که تحریر مآثر جلیله و مفاخر نبیله اقبال الخ.

No date. C. M. K. 43.

No. 2935, ff. 32, ll. 11–13; Shikasta; size, 9⅞ in. by 8¼ in.

338

Laṭâ'if-alakhbâr (لطائف الاخبار).

Journal of the expedition of Shâhjahân's eldest son, prince Dârâ Shukûh (born A. H. 1024=A. D. 1615, murdered A. H. 1069=A. D. 1659), to Ḳandahâr, A. H. 1063 (A. D. 1653), composed under his auspices by somebody who accompanied him (probably Badî'-alzamân Rashîdkhân, who died A. H. 1107=A. D. 1695, 1696; comp. Rieu i. p. 264, and iii. p. 1083ᵇ).

Beginning: حمد بیحدّی که ابواب فتح را بر روی پادشاهان تواند کشاد مر آن خدایرا سزاست الخ; see also Bodleian Cat., Nos. 238 and 239; Elphinstone, History of India, 5th ed., p. 587, etc.

After the preface follows an introductory chapter on the previous expeditions under Murâd and Aurangzîb, and the army's outset from Lâhûr the 24th of the first Rabî', A. H. 1063. The journal itself begins with the 10th of Jumâdâ-althânî, A. H. 1063 (A. D. 1653, May 8), and goes down to the 9th of Dhû-alḥijjah of the same year (A. D. 1653, October 31).

Dated the 25th of Muḥarram, in the twenty-sixth year (probably of 'Âlamgîr's reign, A. H. 1094=A. D. 1683, January 24), at Shâhjahânâbâd, by Mîr Ghulâm 'Alî bin Mîr 'Abd-alraḥîm, an inhabitant of Dihlî.

No. 2461, ff. 282, ll. 11; clear Nasta'lîḳ, written by two hands, the first of which goes down from fol. 1 to fol. 203, the second from fol. 204 to the end; size, 9½ in. by 6⅛ in.

339

Another copy of the same.

Beginning as in the preceding copy. The appendix, on the march back from Ḳandahâr to Multân, and the general conclusion (see the Bodleian copies loc. cit.) are not distinctly marked here. No date.

No. 42, ff. 151, ll. 19; Nasta'lîḳ; size, 10¾ in. by 5⅛ in.

340

Ta'rîkh-i-Shâh Shujâ'î (تأریخ شاه شجاعی).

A history of the life and exploits of Shâhjahân's second son, prince Muḥammad Shâh Shujâ', who was born A. H. 1025 (A. D. 1616), and put to death A. H. 1070 (A. D. 1660), composed by Muḥammad Ma'ṣûm bin Ḥasan bin Ṣâliḥ, A. H. 1070 (A. D. 1659, 1660); see this date twice, on fol. 2ᵃ, l. 7, and fol. 5ᵃ, l. 10. The author was himself, as he states on fol. 5ᵇ, l. 5, twenty-five years in the prince's service. This work may be a part of the same author's فتوحات عالمگیری, or history of the early part of 'Âlamgîr's reign, which was also completed A. H. 1070; see Rieu i. p. 270ᵃ, and iii. p. 1049ᵃ; Elliot, History of India, vii. p. 198.

Beginning: حمدیکه زبان همچو ما قاصدان را بآن دسترس است نثار کبریای مقدّس خداوند الخ.

No date.

No. 533, ff. 162, ll. 11; Shikasta; size, 6⅛ in. by 3⅞ in.

341

'Ajîba-i-gharîbah (عجیبهٔ غریبه).

Special history of the conquest of Kûćbahâr and Âshâm (or Assam, a rich country along the river Brahmaputra), by the Khânkhânân Mîr Muḥammad Sa'îd Ardastânî, otherwise styled Mîr Jumlah, under the emperor 'Âlamgîr, A. H. 1072 and 1073 (A. D. 1662 and 1663). It is written by an eye-witness of, and co-operator in, this campaign, Ibn Muḥammad Walî Aḥmad, commonly called Shihâb-aldîn Ṭâlish; see fol. 2ᵇ, l. 5, and fol. 4ᵇ, l. 7. Another and more common title of this book is فتحیّهٔ عبریّه, or فتحیّهٔ عبرتیّه; comp. Bodleian Cat., Nos. 240 and 241; Rieu i. p. 266; Elphinstone, History of India, 5th ed., p. 610 sq.; Elliot, History of India, vii. pp. 265–269; Blochmann,

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Journal of the Asiatic Society of Bengal, vol. xli. p. 51 sq.

The book is divided into a muḳaddimah and two maḳâlas, viz.:

مقدّمه در بیان سبب توجّه اعلام ظفر فرجام به تسخیر کوچ بهار و آسام, on fol. 4b.

مقالهٔ اوّل در ذکر توجّه نوّاب مستغنی القاب باستیصال بیم نراین راجهٔ کوچ بهار و فتح آن سرزمین بتایید آفریدگار, on fol. 7a.

مقالهٔ دوم در ذکر موکب عالی بجانب آسام و فتح آن ملک بعون ملک علّام, on fol. 12a.

The continuation, relating the immediately following events down to the month Sha'bân, A.H. 1076, is missing here. As date of composition is given, at the end, the 20th of Shawwâl, A.H. 1076, but that seems to be a mistake of the transcriber, since in the Bodleian copies the 20th of Shawwâl, A.H. 1073 (A.D. 1663, May 28), appears. Probably the date of the missing continuation is confounded with that of the original report, just as the title عجیبهٔ غریبه seems to be a mere mistake for فتحیّهٔ عبریّه.

Beginning: جنود نا معدود حمد ملازم حضرت مالک الملک علی الاطلاقیست که صف آرایان معرکه الخ

A Hindûstânî translation of this work, entitled تأریخ آسام, by Mîr Bahâdur 'Alî Ḥusainî, was published at Calcutta, 1805, and a French version of the same by T. Pavie, Paris, 1845.

This copy belonged formerly to Robert Ireland, Fort William in Bengal, June 1, 1780.

No. 1724, ff. 108, ll. 15; clear and distinct Nasta'lîḳ; size, 9 in. by 5¾ in.

342

Another copy of the same.

Most of the headings are omitted in this copy; beginning the same as in the preceding one. In the colophon this history is styled تواریخ آسام.

Copied at Murshidâbâd in the dominion of Nawwâb Mu'taman-almulk Mubârak-aldaulah Sayyid Mubârak 'Alîkhân Bahâdur Fîrûzjang; the date is the 19th of Dhû-alḳa'dah, in the twenty-second year (of whose reign is not stated).

No. 1453, ff. 92, ll. 17; Nasta'lîḳ; size, 9½ in. by 5½ in.

343

The same.

Muḳaddimah, on fol. 5a. Maḳâlah I, on fol. 8a; II, on fol. 14a. The last chapter, relating the death of the Khânkhânân, begins on fol. 122a. Date of composition: 20th of Shawwâl, A.H. 1073.

The copy is not dated. Bibliotheca Leydeniana.

No. 2493, ff. 129, ll. 15; Nasta'lîḳ; size, 8¾ in. by 6⅛ in.

344

Historical extracts.

1. Extract from Firishta's Gulshan-i-Ibrâhîmî (see Nos. 291–304 in this Cat.), seventh maḳâlah, on the Sharḳî rulers of Jaunpûr (از منتخب تأریخ فرشته مقالهٔ هفتم در بیان سلطنت حکّام شرقی الخ), on fol. 1b.

2. Extracts from the preceding history of the conquest of Kûchbahâr and Âshâm (گفتار در فتح ولایت کوچ بهار..... و توجّه عساکر گیتی کشا ازآنجا بآهنگ تسخیر ملک آسام و کشایش آن ناحیت الخ), on fol. 10b.

A short sketch of the capture of the fortress of جانکام is added on fol. 72a.

No date.

No. 1572, ff. 79, ll. 17–18; careless and irregular Nasta'lîḳ, mixed with Shikasta, by different hands; size, 9½ in. by 5½ in.

345

Wâḳi'ât-i-'Âlamgîrî (واقعات عالمگیری).

A history of the first five years of the reign of the emperor 'Âlamgîr (A.H. 1068–1118=A.D. 1658–1707), to A.H. 1073, Ṣafar (A.D. 1662, September, October), identical with the ظفرنامهٔ عالمگیری, described in Rieu i. p. 265; comp. ii. p. 699a, and iii. p. 1083b. It concludes with a short notice on Shâhjahân's death, Rajab, A.H. 1076 (A.D. 1666, January).

The above title appears in the colophon, where (on fol. 141a) the work is wrongly ascribed, just as in Rieu's first copy, to Mîrkhân (i. e. Sayyid Mîr, brother of Shaikh Mîr Khwâfî, died A.H. 1080=A.D. 1669, 1670). The real author was 'Âḳilkhân Râzî, better known by his dîwân and several romantic mathnawîs (died A.H. 1108=A.D. 1696; see Rieu ii. loc. cit., and Bodleian Cat., Nos. 1148 and 1149). He is correctly mentioned in the colophon of the following copy.

Beginning: ابو الظفر محیی الدین محمّد اورنگ زیب بهادر عالمگیر پادشاه غازی آن قطب فلک سلطنت و جهانداری مرکز دائرهٔ عظمت و بختیاری الخ.

Dated the 9th of Jumâdâ-althânî, A.H. 1124 (first year of Jahândârshâh's reign=A.D. 1712, July 14), at Allahâbâd.

No. 212, ff. 87–141, ll. 13–18; written by different hands, partly in careless Nasta'lîḳ, partly in Shikasta; size, 9½ in. by 6 in.

346

Another copy of the same.

Beginning: آن قطب فلک سلطنت و جهانداری مرکز دائرهٔ عظمت الخ.

The title given to it in the colophon is the same as in the preceding copy: واقعات عالمگیری; on the flyleaf it is styled وقائع عالمگیری. The author 'Âḳilkhân is mentioned on the last page, last line but two.

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Written by Tabîr 'Alî for Mîr Muḥammadshâh, and finished the 7th of Jumâdâ-alawwal, A. H. 1204 (A. D. 1790, January 23).

No. 1562, ff. 80, ll. 15; large and distinct Nasta'lîḳ; size, $9\frac{3}{8}$ in. by 6 in.

347

'Âlamgîrnâma (عالمگیرنامه).

A history of the first ten years of the emperor 'Âlamgîr's reign, to the end of Rajab, A. H. 1078 (A. D. 1668, middle of January), by Muḥammad Kâẓim bin Muḥammad Amîr Munshî, who died, according to Rieu iii. p. 1083^b, A. H. 1092 (A. D. 1681). The statement therefore in Morley's Cat. and elsewhere, that this work was completed in the thirty-second year of the emperor's reign, i. e. A. H. 1100, must needs be wrong. See other copies of the same work in Bodleian Cat., Nos. 243 and 244; Rieu i. p. 267; W. Morley, p. 125; J. Aumer, p. 97, etc.; comp. also Elliot, History of India, vii. p. 174 sq. It has been edited in the Bibliotheca Indica, Calcutta, 1865–1868.

Beginning:

ای داده بعقل پرتو آگاهی
شاهان زتو کامیاب شاهنشاهی
آنرا که ز کائنات برتر خواهی الخ

Copied A. H. 1131 (A. D. 1719). Collated.

No. 615, ff. 316, ll. 21; Nasta'lîḳ; illuminated frontispiece; size, $9\frac{5}{8}$ in. by $5\frac{1}{2}$ in.

348

Another copy of the same.

This copy is about a year older than the preceding one, dated the 10th of Shawwâl, A. H. 1130 (A. D. 1718, September 6), but it is very badly written. Collated and annotated A. H. 1138 (A. D. 1725, 1726), at Shâhjahânâbâd. Beginning the same as in the preceding copy.

No. 1795, ff. 402, ll. 13–26; written for the greater part in bad Shikasta, a few leaves in Nasta'lîḳ, by different hands; size varying from $8\frac{1}{8}$ in. by $4\frac{5}{8}$ in. to $10\frac{1}{2}$ in. by $5\frac{3}{4}$ in.

349

The same.

Another old, but undated copy, a little worm-eaten. The first ten leaves are later supplied, and from the Arabic paging, which begins on fol. 11^a with ٢, it appears that the original copy opened immediately with 'Âlamgîr's accession, and that the missing introduction was added by another hand afterwards. Collated.

No. 853, ff. 527, ll. 16–22; large and clear, but very unequal Nasta'lîḳ, by different hands; size, $12\frac{1}{4}$ in. by 7 in.

350

The same.

This copy is dated the 20th of Sha'bân, in the seventh year of Muḥammadshâh's reign (=A. H. 1138, A. D. 1726, April 23), by Muḥkam Singh. It is styled here, on fol. 1^a: تأریخ عالمگیری, and in the colophon: تواریخ عالمگیر پادشاه.

A blank on fol. 274^a.

No. 1611, ff. 334, mostly written in diagonal lines of different number; Nasta'lîḳ; size, $8\frac{3}{8}$ in. by 5 in.

351

The same.

Dated by Muḥammad Ḥusain Darwîsh the 8th of Rajab, in the first year of Aḥmadshâh's reign (=A. H. 1161, A. D. 1748, July 4). The proper order of ff. 384–389 is: 384, 386, 385, 388, 387, 389. No headings.

No. 3328, olim 14. J. 10, ff. 422, ll. 17; very careless Nasta'lîḳ; size, $9\frac{7}{8}$ in. by $5\frac{1}{4}$ in.

352

The same.

A very good copy, dated the 19th of Jumâdâ-alûlâ, A. H. 1184 (Samvat, 1827=A. D. 1770, September 10).

No. 359, ff. 321, ll. 21; Nasta'lîḳ; illuminated frontispiece; size, $9\frac{7}{8}$ in. by $5\frac{5}{8}$ in.

353

The same.

No date.

No. 171, ff. 332, ll. 18–21; small, but clear Nasta'lîḳ; ff. 241–248 and 321–332 supplied by other hands; size, $10\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

354

A slightly defective copy of the same.

Ff. 547, 550, 554, and 559 are very severely damaged, considerable portions of the text being torn away.

Dated in the more modern part the 10th of Rajab, in the forty-fifth year of Shâh 'Âlam's reign (=A. H. 1217, A. D. 1802, November 6). Bibliotheca Leydeniana.

No. 2600, ff. 577, ll. 17; consisting of two portions, an older and a more modern one, the latter on ff. 1–8, 16, 22, 34–37, 40, 56–175, 234–237, 513–536, 545, 546, 551, and 577; Nasta'lîḳ; illuminated frontispiece; size, $9\frac{7}{8}$ in. by $5\frac{3}{4}$ in.

355

An incomplete copy of the same.

This copy breaks off in the middle of the sixth year of the emperor's reign with the words غسلخانه جهت دولتخانه, corresponding to No. 359 (352 in this Cat.), fol. 236^a, l. 3. Besides fol. 557 is torn away. The right order of ff. 46–56 is: 46, 54, 55, 47–53, 56.

No. 881, ff. 611, ll. 15; large and distinct Nasta'lîḳ, written on white and brown paper; size, $9\frac{3}{4}$ in. by $5\frac{5}{8}$ in.

356

Another incomplete copy of the same.

This copy, dated A. D. 1811, is very defective at the beginning; it opens abruptly in the third year of 'Âlamgîr's reign, fol. 4^a, l. 3 ab infra, corresponding to No. 2600 (354 in this Cat.), fol. 276^a, l. 9. It is besides rather incorrect in many places.

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The fourth year of 'Âlamgîr's reign begins on fol. 56b; the fifth, on fol. 151b; the sixth, on fol. 213b; the seventh, on fol. 245b; the eighth, on fol. 265a; the ninth, on fol. 329a; and the tenth, on fol. 387b.

Bibliotheca Leydeniana.

No. 2545, ff. 444, ll. 13; very neat and distinct Nasta'lîḳ; size, 10⅝ in. by 7⅝ in.

357

A fragment of the same.

This copy contains only a small portion of the 'Âlamgîrnâma, but many headings being omitted, and no dates being found at all, it is impossible to state how far it extends; it seems to comprise only the first two or three years of the emperor's reign. Beginning as usual on fol. 4b. The first three leaves, fol. 4a, and the margin of ff. 4b–45b, as well as of ff. 143–147, and the whole of fol. 148 are filled by fragments from Muḥammad Mahdî Astarâbâdî's تأريخ جهانكشاى, or تأريخ نادرى, the history of Nâdirshâh (see Rieu i. p. 192 sq., and Bodleian Cat., Nos. 302–306), beginning: بر دانايان رموز الخ.

No. 14. J. 11, ff. 148, ll. 19; careless Nasta'lîḳ; the fragments of Nâdirshâh's history written by another still more careless hand; size, 9¾ in. by 6 in.

358

Lubb-altawârîkh-i-Hind (لبّ التواريخ هند).

General history of India, abridged from Firishta's famous work (see Nos. 291–304 in this Catalogue), but enlarged from other sources, and brought down to A. H. 1101 (A. D. 1689, 1690), by Râe Bindrâban, son of Râe Bhârâmal (see author's name and title, on fol. 1a, l. 4, and fol. 2a, l. 3). It begins with the reign of Shihâb-aldîn Ghûrî (A. H. 572), and goes down to the thirty-third year of that of 'Âlamgîr, to whom the work is dedicated; see Rieu i. p. 228 sq.; Bodleian Cat., No. 245; A. F. Mehren, p. 18; Elliot, History of India, vii. p. 168 sq.

The chronogram for the date of composition, viz. حالات ملك هندوستان (=A. H. 1106, A. D. 1694, 1695), is not found in this copy (see below, No. 360).

It is divided into the following ten faṣls:

1. Kings of Dihlî, on fol. 2b, beginning with Shihâb-aldîn Ghûrî.
2. Sulṭâns of the Dakhan, on fol. 129b, in six shu'bas: (*a*) Bahmanîs of Gulbargah, on fol. 129b; (*b*) 'Âdil-shâhs of Bijâpûr, on fol. 139a; (*c*) Niẓâmshâhs of Aḥmadnagar and Daulatâbâd, on fol. 147b; (*d*) Kuṭb-shâhs of Tiling, on fol. 158b; (*e*) 'Imâdshâhs of Barâr, on fol. 161b; (*f*) Barîdshâhs of Bîdar, on fol. 162a.
3. Sulṭâns of Gujarât, on fol. 163a.
4. Rulers of Mâlwah and Mandû, on fol. 173a.
5. Fârûḳî-Sulṭâns of Burhânpûr and Âsîr, or Khândîs, on fol. 180b.
6. Sulṭâns of Bangâlah, on fol. 184b.
7. Sharḳî-rulers of Jaunpûr, on fol. 188b.
8. Rulers of Sind, on fol. 190b.
9. Rulers of Multân, on fol. 192a.
10. Rulers of Kashmîr, on fol. 192b.

Beginning: پادشاهى بيزوال مر خدايراست جلّ جلاله و عمّ نواله الخ.

Dated the 24th of Muḥarram, in the forty-second year of 'Âlamgîr's reign, =A. H. 1110 (A. D. 1698, August 2), only four years after the completion of the work.

No. 3050, ff. 193, ll. 14–17; Shikasta; size, 9¾ in. by 5⅝ in.

359

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 1b, l. 4; date (A. H. 1101) on fol. 1b, l. 5; title on fol. 2a, l. 9. The chronogram at the end (fol. 160b) appears here in a mutilated and consequently useless form, as حالات هندوستان.

Faṣl I, on fol. 2b; II, in six shu'bas: (*a*) on fol. 100a; (*b*) on fol. 107b, last line; (*c*) on fol. 114b; (*d*) on fol. 124a; (*e*) on fol. 126b; (*f*) on fol. 127a; III, on fol. 128a; IV, on fol. 137a; V, on fol. 145a; VI, on fol. 149b; VII, on fol. 155a; VIII, on fol. 157a; IX, on fol. 158b, last line; X, on fol. 159b.

Dated by Muḥammad Jalâl-aldîn, the 4th of Dhû-alḥijjah, A. H. 1131 (the first year of Muḥammadshâh's reign) =A. D. 1719, October 18.

This copy belonged formerly to Mr. Richard Johnson.

No. 1127, ff. 160, ll. 20; Nasta'lîḳ; size, 10⅛ in. by 6⅝ in.

360

The same.

This copy is dated the 17th of Muḥarram, A. H. 1156 (twenty-fifth year of Muḥammadshâh's reign =A. D. 1743, March 13), at Shâhjahânâbâd. Collated the 24th of Ṣafar in the same year. Another collation was completed the 17th of Dhû-alḳa'dah, A. H. 1195 (A. D. 1781, November 4), at Ḥaidarâbâd in the Dakhan.

The ten faṣls are found here: 1. on fol. 71b; 2. in six shu'bas, on fol. 192a; 3. on fol. 226b; 4. on fol. 236a; 5. on fol. 243a; 6. on fol. 247b; 7. on fol. 251b; 8. on fol. 253a; 9. on fol. 255a; 10. on fol. 255b.

Author's name and title on fol. 70b, ll. 3 and 4, and fol. 71a, l. 7. The full chronogram, حالات ملك هندوستان, on the last page. As title to this work is given here, on fol. 70a: تواريخ لبّ اللباب, and in the colophon: لبّ اللباب.

No. 1606, ff. 70–257, ll. 14–18, many pages written in diagonal lines; Shikasta; size, 8½ in. by 4¾ in.

361

An extract from the same.

A select portion of the *first faṣl* of the Lubb-altawârîkh-i-Hind, comprising the history of the emperors of Dihlî from Bâbar's birth in A. H. 888=A. D. 1483 (so to be read instead of 988 on fol. 2a, l. 9) to A. H. 1096=A. D. 1685 (see fol. 80a, last line), with a fragment of the history of Sîwâî or Sîwâjî, the famous Marattah prince of the Bhoslah family, beginning on fol. 81a.

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Beginning of this extract, on fol. 1b: از منتخب رای بندرابن ابن رای بهارة مل که از مفصّل تاریخ فرشته مجمل بر داشته مجملی از آن مجمل بطریق الخ.

Bâbar's accession in A. H. 899 (A. D. 1494) is related on fol. 2b, l. 2.

No date.

No. 2966, ff. 83, ll. 13; Nasta'lîḳ; size, 8¾ in. by 4⅞ in.

362

Khulâṣat-altawârîkh (خلاصة التواريخ).

General history of India, from the earliest times to the death of Dârâ Shukûh and the accession of 'Âlamgîr, completed in the fortieth year of that emperor's reign, A. H. 1107 (A. D. 1695), by the Hindû Sujân Singh Munshî (or, as his usual name runs, Sujân Râi Munshî); comp. Rieu i. p. 230; Bodleian Cat., No. 246; W. Morley, pp. 69–71; Elliot, History of India, viii. p. 5 sq.; Garcin de Tassy, Hist. de la littérat. hind. etc. i. 31; Journal Asiat., 1854, tom. 3, p. 366; J. Aumer, p. 84.

Beginning: نقّاش نگارخانهٔ کائنات و مصوّر کارگاه ممکنات چون اقتضای آن کرد الخ.

After the preface and an enumeration of the authorities on which this history is based, an account of the Hindûs begins on fol. 6a; after that follows a description of the different Ṣûbas or provinces of India on fol. 16b, and a history of the Hindû Râjahs on fol. 57a.

The history of the Muḥammadan dynasties begins, on fol. 102b, with Nâṣir-aldîn Sabuktagîn of Ghazna, and goes down to 'Âlamgîr. A short account of the emperor's death in A. H. 1118 (A. D. 1707) was added by the author many years afterwards.

On ff. 328a–342b there appears the further addition of a short compendium of local Indian history, consisting mostly of lists of rulers from the early Râjahs to the forty-second year of 'Âlamgîr's reign, A. H. 1109 (A. D. 1697, 1698), in which year this appendix appears to have been drawn up.

The whole work is dated the 10th of Dhû-alḥijjah, A. H. 1216 (A. D. 1802, April 13).

No. 1657, ff. 342, ll. 19; different handwriting, partly in Nasta'lîḳ, partly in Shikasta; size, 11⅝ in. by 6¾ in.

363

The same.

A still more modern copy of the Khulâṣat-altawârîkh, by Munshî Sujân Râi (so distinctly written here in the colophon), made by Nadhar Muḥammad, A. H. 1271 = Samvat, 1911 = A. D. 1854. An English note prefixed to this MS. and signed by C. Raikes, Commissioner and Superintendent, states that it was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore. The copy was received into the library from Dr. Royle, July, 1856.

Contents:

Preface, on fol. 1b, beginning as in the preceding copy.

Title, on fol. 4b, l. 4.

Account of the Hindûs, on fol. 7b.

Description of the Ṣûbas of Hindûstân, on fol. 18a.

Hindû Râjahs, on fol. 61a.

Muḥammadan dynasties, beginning with Sabuktagîn, on fol. 117b; 'Âlamgîr, on fol. 335a.

Both the short account of 'Âlamgîr's death, and the compendium of the local histories of India, are wanting here.

No. 3242, ff. 369, ll. 17; clear and distinct Nasta'lîḳ; large illuminated frontispiece; the first two pages prettily adorned with gold borders round each line; size, 12¾ in. by 8¼ in.

364

A fragment of the same.

The first part of the Khulâṣat-altawârîkh, comprising about a third of the whole, that is, the introduction, the account of the Hindûs (on fol. 55b), the description of the Ṣûbas of India (on fol. 71b), and the history of the Hindû Râjahs (on fol. 129a). At the end a list of the Muḥammadan dynasties down to 'Âlamgîr. Beginning as in the preceding copies.

No date.

No. 3051, ff. 47–186, ll. 10–13; Shikasta; size, 8⅛ in. by 5⅝ in.

365

Maâthir-i-'Âlamgîrî (مآثر عالمگيری).

A history of the full reign of the emperor 'Âlamgîr, from A. H. 1067 to his death in A. H. 1118, completed by Muḥammad Sâḳî Musta'iddkhân (who died A. H. 1136 = A. D. 1724), A. H. 1122 (A. D. 1710); comp. Bodleian Cat., No. 247; Rieu i. p. 270, and iii. p. 1083b; W. Morley, p. 127; A. F. Mehren, p. 22; Elliot, History of India, vii. p. 181 sq., etc.

It consists of two unequal parts, the first of which, on ff. 1b–25a, comprises the first ten years of the emperor's reign, and is a mere abridgment of Muḥammad Kâẓim's 'Âlamgîrnâma (see Nos. 347–357 in this Cat.). The second part is Muḥammad Sâḳî's own work, and contains the history of the last forty years of 'Âlamgîr's reign. The work has been edited in the Bibliotheca Indica, Calcutta, 1870–1871.

Beginning of the *first* part, on fol. 1b: انتخاب صحائف ایجاد انس وجان والتقاط لطائف انشاء کون و مکان الخ.

Beginning of the *second* part, on fol. 25b: لهٔ الحمد فی الاولی والأخرة خامه به پیرایش حمد جهان آفرینی الخ.

This copy was finished the 25th of Rabî'-althânî, in the twenty-third year of Muḥammadshâh's reign, A. H. 1154 (A. D. 1741, July 10). Purchased from the executors of the Marquess of Hastings.

No. 3152, ff. 169, ll. 18; Nasta'lîḳ; size, 9⅜ in. by 5¼ in.

366

Another copy of the same.

Beginning the same. The *second* part commences here on fol. 39b. No date. Fol. 5 and many of the following leaves, especially in the second half, slightly damaged. On fol. 1a this work is styled تاريخ عالمگيری.

No. 217, ff. 325, ll. 15; careless Nasta'lîḳ; size, 9½ in. by 5⅝ in.

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367

The same.

Another quite modern copy of the same work, dated the 20th of Jumâdâ-alawwal, A. H. 1211 (A. D. 1796, November 21).

Beginning of the *first* part, on fol. 1b: انتخاب صحائف ایجاد انس و جان الخ.

Beginning of the *second* part, on fol. 31a: لله الحمد فی الاوّل و الآخر خامه به پیرایش الخ.

Bibliotheca Leydeniana.

No. 2434, ff. 251, ll. 17; very clear and distinct Nasta'lîḳ; size, 11¼ in. by 7⅞ in.

368

A defective copy of the same.

Beginning of the *first* part, on fol. 1b; of the *second*, on fol. 32b: لله الحمد فی الاولی و الآخرة الخ.

It breaks off in the middle of the forty-fifth year of 'Âlamgîr's reign, A. H. 1113.

No. 1455, ff. 197, ll. 17; Nasta'lîḳ, by different hands on various paper; size, 9 in. by 4⅝ in.

369

Extracts from the same.

These extracts from the Maâthir-i-'Âlamgîrî contain the history of the proceedings in the Dakhan during the emperor's reign, styled in the colophon: وقائع دکهن عهد عالمگیری, and beginning: جهت اندائی بر آستان سپاس اندائی الخ.

Dated the 12th of Rabî'-alawwal, in the seventeenth year of Muḥammadshâh's reign, A. H. 1148 (A. D. 1735, August 2), at Aḥmadâbâd.

No. 1981, ff. 62, ll. 15–18; Shikasta; size, 8¾ in. by 4⅞ in.

370

Letters.

Copies of official letters, all written in the thirty-ninth and fortieth years of 'Âlamgîr's reign (A. H. 1107 and 1108=A. D. 1695–1697), and received from Sûrat, A. D. 1698. The library received them from the Register Office, August 24, 1821. After fol. 7 one leaf appears to be torn out. Ff. 24b–27a and 35b–38b are left blank.

No. 150, ff. 65, ll. 15; Shikasta; size, 12⅛ in. by 7⅞ in.

371

Âdâb-i-'Âlamgîrî (آداب عالمگیری).

State papers, documents, and letters written in 'Âlamgîr's name by the Munshî-almamâlik Shaikh Abû-alfatḥ, with the honourable title of Ḳâbilkhân, and collected by Ṣâdiḳ Muṭṭalibî (died the first day of A. H. 1129=A. D. 1716, December 16) at the request of his son, Muḥammad Zamân. The date of this collection is A. H. 1115 (chronogram: گل از باغ جان)=A. D. 1703, 1704; comp. the fuller description of the contents of this work in Rieu i. p. 399 sq., and Elliot, History of India, vii. p. 205. The majority of these letters belong to the time of Aurangzîb's minority.

Beginning: خداوند علیم حکیم خرد بخش سخن آفرین را بکدام مرتبه سخن‌وری ستایش کنم الخ.

Dated the 17th of Jumâdâ-alawwal, A. H. 1151 (A. D. 1738, September 2), in Muḥammadshâh's reign, at Shâhjahânâbâd.

No. 1675, ff. 408, ll. 21–23; written by many different hands in Nasta'lîḳ and Shikasta; size, 11 in. by 6¼ in.

372

Another copy of the same.

Beginning the same.

Dated the 12th of Rajab, A. H. 1184 (A. D. 1770, November 1), by رام کول, at Lucknow, in Shâh 'Âlam's reign.

No. 2942, ff. 188, ll. 16–22, written in a very rough and unequal way by many different hands in Nasta'lîḳ and Shikasta; size, 11⅛ in. by 7 in.

373

Kalimât-i-ṭayyibât (کلمات طیّبات).

Another collection of notes and orders, issued by the emperor 'Âlamgîr and edited A. H. 1131 (A. D. 1719) by his favourite secretary 'Inâyat-allâh, who died A. H. 1139 (A. D. 1726, 1727); see Bodleian Cat., Nos. 248–251; Rieu i. p. 401, and iii. p. 1087b; Elliot, History of India, vii. p. 203.

Beginning: الهی از قلم شکسته و زبان خسته چه آید که سپاس و ستایش جناب کبریا الخ.

No date. According to Rieu i. p. 401b this collection is contained in the رقعات عالمگیر, or رقعات عالمگیری, edited Lucknow, A. H. 1260, and Lahore, A. H. 1281; but it must be noticed that there exist also two special collections of letters with the same particular title of 'Ruḳa'ât-i-'Âlamgîrî,' different from the Kalimât-i-ṭayyibât; see Bodleian Cat., No. 252; Rieu ii. p. 801 (comp. i. p. 401, where a very similar collection is noticed under the title of رمز و اشارهای عالمگیری); J. Aumer, p. 96; and No. 379 in this Cat.

No. 1594, ff. 51–160, ll. 11; Nasta'lîḳ; size, 8½ in. by 5¼ in.

374

Another, but much shorter copy of the same.

Beginning as in the preceding copy. No date.

No. 1761, ff. 39–87, 10 diagonal lines in a page; Shikasta; size, 8¼ in. by 4 in.

375

Raḳâ'im-i-karâ'im (رقائم کرائم).

A third collection of letters by 'Âlamgîr, mostly written to Amîrkhân (who died soon after A. H. 1131=A. D. 1719), and collected after Amîrkhân's death by his son Sayyid Ashrafkhân Mîr Muḥammad al-Ḥusainî; see

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Bodleian Cat., No. 253; Rieu i. p. 400; Elliot, History of India, vii. p. 204.

Beginning: سخن جان است و دیگر گفتگو جانا زمن بشنو الخ.

The names both of the collector Ashrafkhân and of his father Amîrkhân appear on fol. 1b, last three lines.

This copy, which is the most extensive among those of the رقائم كرائم in the India Office Library, is not dated; it belongs to the twelfth century of the Hijrah. The title on the inside of the binding, 'Rukat Alemgiri,' is incorrect.

No. 3021, ff. 53, ll. 15; large and distinct Nasta'lîḳ; size, 8⅝ in. by 6½ in.

376

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1594, ff. 1–50b, ll. 11; large and distinct Nasta'lîḳ; size, 8½ in. by 5¼ in.

377

A much shorter copy of the same.

Beginning as usual. Dated the 24th of Shawwâl, A. H. 1154 (Samvat, 1798)=A. D. 1742, January 2. The copy belonged formerly to Mr. Richard Johnson.

No. 3388, olim 14. J. 14, ff. 41b–68, ll. 15–16; Nasta'lîḳ; size, 8 in. by 4⅜ in.

378

The same.

The beginning of this copy is quite different from that in all the preceding copies, viz.:

برتر از خورشید شد کار سخن ـ شب ندارد روز بازار سخن

The name of the collector, Sayyid Ashrafkhân Mîr Muḥammad alḥusainî, appears on fol. 1b, first line. The notes are called ارشاد.

No date.

No. 1761, ff. 1–38, 10 diagonal lines in a page; Shikasta; size, 8¼ in. by 4 in.

379

Ruḳa'ât-i-'Âlamgîrî (رقعات عالمگیری).

A fourth collection of short notes and orders of 'Âlamgîr, different from those in J. Aumer, p. 96, and the Bodleian Cat., No. 252, which bear the same title; comp. also Rieu ii. p. 801.

Beginning: الحمد لله و الصلوة على عباده الذين اصطفى ورضا چند وصيّت دارد اوّل آنكه اين عاصى الخ.

The copy belonged formerly to Mr. Richard Johnson.

No. 3388, olim 14. J. 14, ff. 1–40, ll. 12; large Nasta'lîḳ; size, 8 in. by 4⅝ in.

380

Dastûr-al'amal-i-Âgâhî (دستور العمل آگاهی).

A fifth collection of notes and letters of 'Âlamgîr to his father Shâhjahân, his sons, officials, and servants, collected A. H. 1156 (here wrongly called the twenty-ninth year of Muḥammadshâh's reign)=A. D. 1743; see another copy in Rieu i. p. 402.

Beginning: بعد حمد ربّ العالمين و نعت خاتم المرسلين ..... بر ضمير صيرفيان سخن و جوهر شناسان اين فنّ الخ.

The last of the collection is the well-known 'last will' (وصيّت نامه) of the emperor.

No date.

No. 1344, ff. 51, ll. 15; Shikasta; size, 7¾ in. by 5¾ in.

381

The same.

Part of the same collection, as it seems, styled in the colophon مجموعهٔ رقعات عالمگير, or رسالهٔ دستور العمل اورنگزيب, and beginning: بفرزند زاده حافظ قرآن عظيم قرين عريضه كند بعضى كارهاى ملكى الخ.

No date.

No. 3301, olim 14. J. 12, ff. 1–32, ll. 11–18; Shikasta; size, 10 in. by 5⅛ in.

382

The same.

Another part of the same collection, as it seems, styled in the colophon كلمات اورنگزيب, and beginning abruptly thus: درينصورت تحلّى عظيم در كار جهانداری راه ميبابد وروز قيامت الخ.

No. 3301, olim 14. J. 12, ff. 33–60, ll. 12–16; Nasta'lîḳ; size, 10 in. by 5⅛ in.

383

Letters of 'Âlamgîr to his second son, prince Muḥammad A'żamshâh, probably selected from the foregoing collections, in all of which he comes in for the largest share of notes, beginning: فرزند سعادت توأم شاه اعظم حفظ الله الخ; comp. Bodleian Cat., No. 254.

This collection is incomplete, and breaks off in the middle of a letter on fol. 32b.

No. 3337, olim 14. J. 13, ff. 1–32, ll. 13; unequal Nasta'lîḳ; size, 9⅝ in. by 5⅝ in.

384

The main portion of this very uncouth and often illegible MS. contains a series of notes and letters of the emperor 'Âlamgîr, chiefly to his son, prince A'żamshâh (see the preceding collection), to Dhû-alfaḳârkhân, and others, beginning, on fol. 4a: شقّه‌های دستخطّ خاصّ پادشاه عالم گير به ذو الفقارخان الخ.

This portion comprises ff. 4–10, 3, and 11–56a, and is dated the 23rd of Ṣafar, A. H. 1193 (A. D. 1779, March 12). It is followed, on ff. 56a–68b, by a short historical piece (from Mîr Ghulâm Ḥusainkhân's سير المتأخّرين, as it seems; see below, Nos. 416–421 in this Cat.), entitled: حقيقت نادرشاهی از غلام حسين خان,

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dated likewise A. H. 1193, the 5th of Rabî'-alawwal (A. D. 1779, March 23).

On ff. 1 and 2 are fragments from the نامهٔ عمدة الملك بهادر بنام حسين دوست خان, in mathnawî-baits ('Umdat-almulk Anwar-aldînkhân Muḥammad 'Alî was Nawwâb of the Carnatic A. H. 1162–1210= A. D. 1749–1795); on ff. 69a–84a various miscellanies: 1. extracts from Amîr Khusrau's poetry; 2. a Hindûstânî mathnawî, styled نادرنامه (Nâdirnâma), on ff. 71a–78b, with the date of composition A. H. 1152 (A. D. 1739, 1740); 3. a few ghazals by Dhaukî (see A. Sprenger, Catal., p. 389), fragmentary letters, and other pieces in prose and verse, and on ff. 82b–84a a نامهٔ حسين دوست خان بنوّاب عمدة الملك بهادر, again in mathnawî-baits; a reply to the poetical letter on ff. 1 and 2.

No. 3108, ff. 84, ll. 9–13, at the beginning and end in diagonal lines, written by different hands in Shikasta; size, 6¼ in. by 3⅝ in.

385

Bahâdurshâhnâma (بهادرشاهنامه).

A detailed history of the first two years of the reign of Bahâdurshâh, the second son of 'Âlamgîr (who reigned A. H. 1119–1124=A. D. 1707–1712), by Mirzâ Nûr-aldîn Muḥammad, generally known as Ni'matkhân, with the takhalluṣ 'Âlî, and the honorary titles of Muḳarrabkhân and Dânishmandkhân, who died A. H. 1122 (A. D. 1710); see Bodleian Cat., No. 256; Rieu i. pp. 268 and 272; iii. p. 1049b; Elliot, History of India, vii. p. 568; J. Aumer, p. 97.

Beginning: بسم الله الرّحمٰن الرّحيم' دست برآورده بجود كريم' ناز و نعيم دو جهان در كفش' خلق ازل تا بابد مصرفش' افسر سلطان سخن حمد مالك الملكت كه سرير الخ.

No date. Entries of A. H. 1196 and 1197 (A. D. 1782 and 1783) on fol. 1a. Most headings throughout the text are left blank.

No. 1942, ff. 196, ll. 17; Nasta'lîḳ, written by different hands; size, 10⅛ in. by 5¾ in.

386

The same.

The same history in a rather abridged form, beginning: افسر سلطان سخن حمد ملك الملكيست كه سرير شهنشاهش بجواهر كلمات الخ.

Copied A. H. 1195 (A. D. 1781), by Muḥammad Ja'far Rifatî, in the army of the Nawwâb Bahâdur.

No. 3391, olim 14. J. 19, ff. 54–107, ll. 15; Nasta'lîḳ; size, 7⅝ in. by 4⅝ in.

387

The same.

The same abridged edition of the Bahâdurshâhnâma as the previous copy, but beginning like No. 1942:

بسم الله الرّحمٰن الرّحيم - دست برآورده بجود كريم - ناز و نعيم دو جهان در كفش - خلق ازل تا بابد مصرفش - افسر سلطان سخن حمد الخ

Dated the 10th of Shawwâl, A. H. 1217 (A. D. 1803, February 3), at Sarîrangpatan. Presented by J. H. Peile, Esq., and received September 19, 1818; transferred to Civil Coll., August 9, 1819.

No. 3392, olim 14. J. 20, ff. 69, ll. 11; Nasta'lîḳ; size, 7⅝ in. by 5⅝ in.

388

Farrukhnâma (فرّخ نامه).

A special history of A. H. 1124 and 1125 (A. D. 1712 and 1713), that is, from Bahâdurshâh's death to the successful establishment of Farrukhsiyar's reign, in the form of eighteen stories (داستان) dealing with the struggles of Bahâdurshâh's sons, by Shaikh Muḥammad Mun'im Ja'farâbâdî, who published this book at the special request of the Ḳuṭb-alaḳṭâb Shâh Shukr-allâh; see fol. 1b, last line but one, and fol. 2a, last line.

Beginning: سپاس بيقياس قادری را كه از آب سيوف شاهان كرام الخ.

Occasionally explanatory notes on the margin. There is a great want of correctness in the dates, for instance, in the very beginning of the first dâstân Bahâdurshâh's death is fixed in A. H. 1123 (!), 20th of Muḥarram.

Dated by Shaikh Khair-allâh 'Abbâsî, the 24th of Rabî'-alawwal, in the fourth year of Farrukhshâh's reign (A. H. 1128=A. D. 1716, March 18). A special history of the same eventful years, similar to, but not identical with this work, is described by Rieu i. p. 273, under the title of Farrukhsiyarnâma, and ascribed to Mîr Muḥammad Aḥsan Îjâd.

No. 1876, ff. 114, ll. 13–14; irregularly written in careless Nasta'lîḳ and Shikasta; some of the last pages in diagonal lines; worm-eaten; size, 8⅜ in. by 4⅝ in.

389

Ta'rîkh-i-Irâdatkhân (تأريخ ارادتخان).

The memoirs of Mirzâ Mubârak-allâh, with the takhalluṣ Wâḍiḥ, and the honorary title of Irâdatkhân, son of Kifâyatkhân Shikasta Nawîs (مبارك الله متخلّص بواضح ولد مغفرت نشان كفايتخان شكسته نويس), who also bore the title of Irâdatkhân (Irâdatkhân-i-Shâhjahânî, to distinguish him from his son Irâdatkhân-i-'Âlamgîrî), on the principal events during the seven years from 'Âlamgîr's death, A. H. 1118, to the entrance of Farrukhsiyar into Dihlî in Muḥarram, A. H. 1125 (A. D. 1713, February), completed A. H. 1126 (A. D. 1714), when the author was sixty-seven years old; see fol. 1b, ll. 7 and 8, fol. 2b, l. 6, and fol. 90a, lin. penult.; comp. Rieu iii. p. 938, and Elliot, History of India, vii. p. 534 sq. An abridged English translation was published by J. Scott, London, 1780.

Beginning: تمهيد نگارش يافتن اين سوانح و وقائع كه جامع آن ميرزا مبارك الله واضح تخلّص مخاطب بارادتخان ولد كفايتخان شكسته نويس مشهوراست و آنچه ديده در تحرير كشيد' الحمد لمن يقول فی حقّ كلامه فأتوا بسورة من مثله و الصلوة والسلام على من نطق بالنطق انا افصح الخ.

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This work is wrongly styled, on fol. 1a: واقعات عالمگیری من تصنیف مبارك الله الخ.

No date. It was presented to the library by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 50, ff. 1–90, ll. 16; clear Nasta'lîḳ; illuminated frontispiece; size, 9¼ in. by 5½ in.

390

Another copy of the same.

Beginning: الحمد لمن یقول فی حقّ کلامه الخ.

After the preface there follows here, on ff. 3b–4b, an index of the work, and on fol. 6a the real beginning of the history: ابتدای تحریر کلمات چون بهنگام تغیّر صوبه داری الخ, corresponding to fol. 3a, l. 4 ab infra, in the preceding copy. The title given to it here is تواریخ بهادرشاه.

This copy (not dated) was transcribed from the original in the possession of the king of Dihlî.

No. 3139, ff. 163, ll. 17; large Nasta'lîḳ; two illuminated frontispieces on ff. 1b and 6a; binding red with gold; size, 11⅝ in. by 6¼ in.

391

'Ibratnâma (عبرتنامه).

The first volume (دفتر اوّل), or at least portions of the first volume, of the 'Ibratnâma, by Kâmrâj, son of Nain Singh of the Kâyath tribe, who, like his father and forefathers, was in the Imperial service, and personally attached to the unfortunate emperor A'ẓamshâh, of whose short-lived reign he wrote, as tribute of his gratitude, a detailed and circumstantial history, the اعظم الحرب (described in Rieu iii. p. 937). The present work is of a later date, and of a wider import. It gives the history of India from A.H. 1118 to 1131 (A.D. 1707–1719), that is, from the accession of the same A'ẓamshâh, who was defeated by Bahâdurshâh the 18th of Rabî'-alawwal, A.H. 1119 (A.D. 1707, June 19), to the elevation of prince Rûshan Akhtar to the Imperial throne, under the title of Muḥammadshâh. There is no introduction; the book begins, on fol. 9a, immediately with the story of A'ẓamshâh and his accession, the 18th of Dhû-alḥijjah, A.H. 1118 (A.D. 1707, March 23).

First heading, on fol. 9a: گفتار میمنت آثار سریر آرائیٔ پادشاه سلیمان جاه آفتاب عالمتاب همای ظفر طرازی رونق افزای افسر سری وسر افرازی ابو النصر قطب الدین شاه عالم پادشاه غازی بر ممالك موروثیٔ هندوستان جنّت نشان بکرم و فضل ایزد منّان.

A complete index, styled فهرست مطالب عبرتنامه, on ff. 1b–8b.

Dated the 24th of Muḥarram, A.H. 1183 (A.D. 1769, May 30), the ninth year (sic! correctly the tenth year) of Shâh 'Âlam's reign, by Sayyid Fikr-allâh, who copied it by order of Maulawîṣâḥib Muḥammad Aslamṣâḥib.

No. 1534, ff. 71, ll. 19; Nasta'lîḳ; size, 9⅝ in. by 5⅝ in.

392

'Ibratnâma (عبرتنامه).

Another history with the same title, dealing like the preceding one with the first successors of 'Âlamgîr from A.H. 1118 down to the death of Farrukhsiyar, A.H. 1131, by Mirzâ Muḥammad bin Mu'tamadkhân bin Diyânatkhân, who was born, according to the preface on fol. 92a, ll. 5 and 6, in Jalâlâbâd, the 21st of Jumâdâ I, in the thirtieth year of 'Âlamgîr's reign, which is A.H. 1098 (A.D. 1687, April 4) and not 1070, as it is called by mistake here; comp. Rieu iii. p. 895, where a larger work of his, the تأریخ محمّدی, is described (completed A.H. 1190=A.D. 1776). He entered the emperor's service A.H. 1115, the 25th of Jumâdâ II (A.D. 1703, November 5), and lost his father Mu'tamadkhân, sixty-nine years old, the 18th of Jumâdâ II, A.H. 1117 (A.D. 1705, October 7). In the preface the author speaks of his former life and of the last three years of 'Âlamgîr's reign. On fol. 93a he gives an account of the emperor's death, and on fol. 94a he begins the history of Bahâdurshâh. A title does not occur, but the author calls himself very often راقم این عبرتنامه.

Beginning: الحمد لله علی الطافه و افضاله و صلّی الله علی محمّد و علی آله و اصحابه اجمعین، امّا بعد چنین گوید بندهٔ امّیدوار رحمت پروردگار میرزا محمّد الخ.

No date.

No. 50, ff. 91–224, ll. 16; Nasta'lîḳ; illuminated frontispiece; size, 9¼ in. by 5½ in.

393

A third history of the reigns of Bahâdurshâh and Farrukhsiyar, A.H. 1118–1131, with an account of subsequent events, from Muḥammadshâh's accession to the overthrow of the Sayyids in A.H. 1133 (A.D. 1721), by a native of Lâhûr, who in consequence of bad luck was obliged to leave his home and his business and to go to Dihlî. But the affairs of the realm under Farrukhsiyar being in great confusion he struggled very long to get employment, until at last he gained the favour of the Wazîr Nawwâb Ḥusain 'Alî Khân's dîwân, Ṣûrat Singh and his son. At their request, supported by their friends, he wrote this history, which is styled, on fol. 1a, rather incorrectly, تأریخ فرّخ سیر (no title appearing in the work itself), and dedicated it to his patron. It begins, on fol. 10b, with the death of the emperor 'Âlamgîr. The author does not disclose his name.

Beginning: حمد بیعدّ و ثنای خداوند کارساز حقیقی را که سلطان روح انسان را از کتم عدم الخ.

A short account of the contents of this work in English is given on the margin, particularly of the first thirty-two leaves, together with some explanations and paraphrases of Persian words, probably by William

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Chambers, to whom this copy formerly belonged. Another copy of the same work is described in Rieu i. p. 273. No date.

No. 252, ff. 189, ll. 13; Nasta'lîḳ, by two different hands, the second beginning on fol. 145a; size, 8¾ in. by 6½ in.

394

Haft Gulshan (هفت گلشن).

An autograph of Muḥammad Hâdî Kâmwarkhân's compendium of Indian history, especially of the minor dynasties, whilst the later portions of the history of Dihlî and the Moghul emperors are very short, written by the author in A.H. 1136, and finished in the month Muḥarram of that year = A.D. 1723, October. In Rieu iii. p. 908 and in Elliot's History of India, viii. pp. 13–16 (in both of which the fuller title, هفت گلشن محمّد شاهي, is given), the date of this book's composition is fixed in A.H. 1132 (A.D. 1720), and to that year the history of Dihlî is really brought down (not to Bâbar only, as in Rieu's and Elliot's MSS.), our copy obviously being a somewhat later and revised edition, for the author enumerates in the preface the *three* works which he had undertaken to write, viz. گلدستهٔ سعادت, a history of Muḥammad, the first Khalîfs, Imâms, Saints, and Shaikhs, compiled A.H. 1133 = A.D. 1720, 1721 (chronogram: گلدستهٔ سعادت لایزال); هفت گلشن, which we have got here; and تذكرهٔ السلاطين چغتا, a more detailed history of the Moghul emperors down to Muḥammadshâh, see the immediately following copy; this last work the author states here to have commenced in A.H. 1135 (A.D. 1722, 1723).

Contents:

First Gulshan, in three gulbuns: 1. Kings of Dihlî, on fol. 12b; 2. Sharḳî-kings of Jaunpûr, on fol. 164a; 3. Kings of Mâlwah, on fol. 170b.

Second Gulshan, in two gulbuns: 1. Kings of Gujarât, on fol. 193a; 2. Kings of Khândîsh, on fol. 223b.

Third Gulshan, in one gulbun: Kings of Bangâlah, on fol. 231b.

Fourth Gulshan, in six gulbuns: 1. Bahmanî Sulṭâns in the Dakhan, on fol. 238b; 2. 'Âdilshâhs of Bijâpûr, on fol. 277b; 3. Nizâmshâhs of Aḥmadnagar, on fol. 306a; 4. Kuṭbshâhs of Ḥaidarâbâd, on fol. 322a; 5. 'Imâdshâhs of Barâr, on fol. 327b; 6. Baridshâhs of Bîdar, on fol. 329b.

Fifth Gulshan, in two gulbuns: 1. Jâmîs of Sind, on fol. 332b; 2. Rulers of Multân, on fol. 335a.

Sixth Gulshan, in one gulbun: Rulers of Kashmîr, on fol. 339a.

Seventh Gulshan, in one gulbun: History of Muḥammad, the first Khalîfs, Imâms, and holy persons, on fol. 358b. This part is only indicated by its heading—the history itself is found, as the author repeats, in his other work: گلدستهٔ سعادت. The Gulshan on the saints and holy personages of Hindûstân, which is described as the seventh in Rieu and Elliot, is not found anywhere in this copy.

Written in Shâhjahânâbâd by the author, A.H. 1136.

Beginning: آيات توحيد و بيّنات تمجيد او سبحانه تعالى و تقدّس از غايت وضوح محتاج الخ.

No. 1548, ff. 359, ll. 15; clear Nasta'lîḳ; size, 9⅜ in. by 6 in.

395

Tadhkirat-alsalâṭîn-i-Caghatâ (تذكرة السلاطين چغتا).

A large portion of the very scarce *second volume* of the same Muḥammad Hâdî Kâmwarkhân's later work, the general history of the Indian branch of the Tîmûrides down to the seventh year of Muḥammadshâh's reign (A.H. 1137, 1138 = A.D. 1724, 1725); comp. Rieu i. p. 274, and iii. pp. 924 and 1084a; W. Morley, p. 99; Elliot, History of India, viii. pp. 17–20; Nassau Lees, Materials, p. 469. This fragment begins with the third year of Shâhjahân's reign, A.H. 1039 (A.D. 1630), and breaks off with the second year of Muḥammadshâh's reign, A.H. 1132. As there is no preface or conclusion, there is consequently no author's name or title found anywhere, but a comparison of the extract on Bahâdurshâh's death, given in English translation in the History of India, viii. p. 19, with fol. 316a, lin. penult. sq. of this MS., proves beyond doubt its identity with the تذكرة السلاطين چغتا (commenced, according to the preceding copy, A.H. 1135).

Beginning, on fol. 1b: سال سيوم از جلوس عليحضرت چون در ابتداى اين سال فرخنده فال الخ.

'Âlamgîr's reign begins on fol. 79b, but is incomplete; it breaks off in the twenty-first year (A.H. 1088, 1089 = A.D. 1678), and is immediately followed (on fol. 154b) by the account of A'ẓamshâh's accession (ذكر جلوس پادشاهزادهٔ عاليجاه محمّد اعظمشاه بر سرير سلطنت). The first year of Bahâdurshâh's reign begins on fol. 162b; the first year of Muḥammadshâh's reign, on fol. 238b. The right order of ff. 166–327 is: 166, 247–326, 167–246, and 327. This copy came from Farrukhâbâd, A.H. 1197 (A.D. 1783). On the back appears the title: 'Ma'âsir-i-Jahangîrî,' by a very peculiar mistake, which finds its explanation on the fly-leaf in this note: كتاب تأريخ كامگارخان حسينى. The author's name Kâmwar had been confounded with Kâmgâr, and since the latter, viz. Kâmgâr Ḥusainî (who died A.H. 1050 = A.D. 1640, 1641), is the author of the مآثر جهانگيرى (see No. 324 above), the latter title has been wrongly assigned to this MS. It was purchased from the executors of the Marquess of Hastings.

No. 3151, ff. 328, ll. 15; excellent Nasta'lîḳ; splendid binding in red and gold; size, 9¼ in. by 6 in.

396

Muntakhab-i-Lubâb (منتخب لباب).

A complete copy of the *second volume* of Muḥammad Hâshim 'Alîkhân, commonly called Khâfîkhân or rather Khwâfikhân's Muntakhab-i-Lubâb, containing the history of the Tîmûrides in India from Bâbar to Muḥammadshâh, and completely agreeing with the copy described in Rieu i. pp. 232 and 233; see also

Bodleian Cat., Nos. 259–261; W. Morley, p. 100 sq.; Nassau Lees, Materials, p. 465; Elliot, History of India, vii. pp. 211–533. It was not completed before A. H. 1143 or 1144 (A. D. 1731), and the author died probably in the same year, 1144. Edited in the Bibliotheca Indica, Calcutta, 1868–1874.

Contents:

Complete index, on ff. 4b–11b. Beginning of the preface, on fol. 12b: جهان جهان شکر و سپاس افزون از قیاس الخ.

Introduction (مقدّمه) on the origin of the Tîmûrides, and the life of Tîmûr and his descendants, on fol. 12b, l. 4 ab infra.

Bâbar, on fol. 15b; Humâyûn, on fol. 25b; Shîrshâh, on fol. 29a; Salîmshâh, on fol. 32a; Fîrûzkhân, on fol. 32b; Sikandarshâh, on fol. 34a; Akbar, on fol. 38a; Jahângîr, on fol. 56a; Shâhjahân, on fol. 83a; ʿÂlamgîr, on fol. 157b; Saints of the time of ʿÂlamgîr, on fol. 271b; Aʿżamshâh, on fol. 274b; Bahâdurshâh, on fol. 281b; Jahândârshâh, on fol. 299a, last line; Farrukhsiyar, on fol. 305a; Rafîʿ-aldarajât, on fol. 339a; Rafîʿ-aldaulah, on fol. 344a; Muḥammadshâh, on fol. 346b. Last chapter (seventh to thirteenth year of Muḥammadshâh's reign), on fol. 390a.

No date. End of the twelfth century of the Hijrah. The larger portion of this MS. (ff. 4–298) is written by Ḥâjî Darwîsh ʿAlî, who also wrote ff. 1b–3b of this copy, containing a short introduction *into Persian lexicography*, which deals with the deficiencies in the فرهنگ جهانگیری, فرهنگ رشیدی, برهان قاطع, فرهنگ ابراهیمی and others, and gives valuable remarks as to the interchange of letters, etc. This short tract may perhaps be due to the authorship of *Khwâfîkhân* himself, as there are enumerated at the end, on fol. 3b, a few other early works of the composer of this tract, which have been lost, viz. شرح اخلاق هاشمی در علم اخلاق, شرح مدخل نیلاوتی (read لیلاوتی) در علم حساب, and منظوم در علم نجوم (compare on the مدخل منظوم, Rieu ii. p. 801a). Part of fol. 94a and the whole of fol. 94b left blank, but the text is uninterrupted. This MS. belonged formerly to Mr. Richard Johnson.

No. 323, ff. 392, ll. 25; large Nastaʿlîḳ, written by two different hands, the second on ff. 299–392; size, 14⅝ in. by 9 in.

397

Another copy of the same.

The same *second* volume of the Muntakhab-i-Lubâb, beginning as in the preceding copy.

Contents:

Bâbar, on fol. 9b; Humâyûn, on fol. 30b; Akbar, on fol. 57a; Jahângîr, on fol. 94b; Shâhjahân, on fol. 151a; ʿÂlamgîr, on fol. 318a; Aʿżamshâh, on fol. 574b; Bahâdurshâh, probably on fol. 588b (the headings are missing throughout the latter portion of the MS.); Jahândârshâh, on fol. 628a; Farrukhsiyar, on fol. 647a; Rafîʿ-aldarajât and Rafîʿ-aldaulah, on fol. 688a; Muḥammadshâh, on fol. 698b.

Dated the 23rd of Jumâdâ-alawwal, A. H. 1225 (A. D. 1810, June 26), by Kamar-aldîn Bahra, an inhabitant of Ḥaidarâbâd. Collated. Many marginal notes in English. The beginning of an 'Index of Reference to Khafîkhân's History of Aurengzeb' on the fly-leaf of No. 2402. Purchased by Madden, July 18, 1843.

No. 2402, ff. 1–400, No. 2401, ff. 401–752, ll. 19; large and distinct Nastaʿlîḳ; size, 12⅝ in. by 7⅝ in.

398

The same.

A third complete copy of the *second* volume of the Muntakhab-i-Lubâb, in four books (چهار جلد), as the colophon states; what is meant by these four books is not clear, as only *three* distinct parts are marked in the text, viz. on ff. 1b, 95a, and 329a.

Contents:

Bâbar, on fol. 5a; Humâyûn, on fol. 17a; Akbar, on fol. 37a; Jahângîr, on fol. 63a; Shâhjahân, on fol. 95a (here a new part begins); ʿÂlamgîr, on fol. 189a; Aʿżamshâh, on fol. 324b (this portion, viz. fol. 324b, l. 10, to fol. 328b, l. 3, where it breaks off, is repeated on fol. 329a, where a new part begins, to fol. 333a, l. 3); Bahâdurshâh, on fol. 339a; Jahândârshâh, on fol. 359a; Farrukhsiyar, on fol. 364b; Rafîʿ-aldarajât, on fol. 391a; Rafîʿ-aldaulah, on fol. 395a; Muḥammadshâh, on fol. 397a.

Beginning as usual. Dated the 7th of Rabîʿ-althânî, A. H. 1239 (A. D. 1823, December 11). Purchased for the library by Messrs. W. H. Allen and Co., April 7, 1859.

No. 3246, ff. 1–221, No. 3247, ff. 222–429, ll. 21; large and distinct Nastaʿlîḳ; size, 15⅝ in. by 10¼ in.

399

The same.

A fourth complete copy of the same *second* volume.

Contents:

Bâbar, on fol. 5a; Humâyûn, on fol. 17a; Akbar, on fol. 30a; Jahângîr, on fol. 59a; Shâhjahân, on fol. 95b; ʿÂlamgîr, on fol. 189b; Aʿżamshâh, on fol. 332a; Bahâdurshâh (second year of his reign), on fol. 342a; Jahândârshâh, on fol. 361b; Farrukhsiyar, on fol. 367a; Rafîʿ-aldarajât, on fol. 394a; Rafîʿ-aldaulah, on fol. 397b; Muḥammadshâh, on fol. 399b.

No date. Modern copy.

No. 3256, ff. 435, ll. 26–27; mostly in Shikasta, written by different hands; a few portions in Nastaʿlîḳ; size, 14⅝ in. by 8¾ in.

400

The same.

The *first half* of the same *second volume*, from Bâbar's conquest, A. H. 932, to the end of Shâhjahân's reign, A. H. 1067 (A. D. 1526–1657), divided into two sections, viz.

First section, on ff. 1b–139b, beginning in the usual way: جهان جهان شکر الخ.

Bâbar, on fol. 6b; Humâyûn, on fol. 22b; Shîrshâh, on fol. 28a; Salîmshâh, on fol. 34a; Fîrûzshâh, on fol. 35a; Sikandarshâh, on fol. 37a; Akbar, on fol. 41a; Jahângîr, on fol. 84a.

Second section, on ff. 140b–276a, beginning: از چمن

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اخبار سلاطین کامگار و گلشن آثار خواقین نامدار الخ, corresponding to the preceding copy, fol. 95b, l. 16.

Shâhjahân's reign (A. H. 1137–1167). The end of this copy corresponds to fol. 189b, l. 14, in the preceding one.

No date. Very valuable marginal glosses. Fol. 56 turned upside down.

No. 2530, ff. 276, ll. 21; large and distinct Nasta'lîḳ; size, $13\frac{7}{8}$ in. by $8\frac{3}{8}$ in.

c

401

The same.

The *second* half of the same volume, from the accession of 'Âlamgîr to the fourteenth year of Muḥammadshâh's reign. It consists of two sections; the *first*, on ff. 1b–223a, contains the history of 'Âlamgîr, headed: ذکر سوانح ایّام فرمان‌روائیٔ خلد آرامگاه حضرت عالمگیر پادشاه, and beginning: ذکر خلاصهٔ دودمان سلاطین خلد مکان وزبدهٔ ثمر شجر گلشن سلطنت امیر تیمور الخ, corresponding to No. 3256 (399 in this Cat.), fol. 189b, l. 15; the *second*, on ff. 224b–378a, contains the history of Muḥammad A'zamshâh (on fol. 224b), Bahâdurshâh (heading of his accession omitted), Jahândârshâh (on fol. 267b), Farrukhsiyar (on fol. 279a), Rafi'-aldarajât (on fol. 319a), Rafi'-aldaulah (on fol. 323b), and Muḥammadshâh (on fol. 326b). The fourteenth year of Muḥammadshâh's reign begins on fol. 376a. This section is headed ذکر سکّه و خطبهٔ محمّد اعظم شاه, and begins محمّد اعظم‌شاه که بصوبداریٔ مالوه از پادشاه رخصت حاصل نموده الخ, corresponding to No. 3256 (399 in this Cat.), fol. 332a, l. 15.

No date. From a comparison of the contents of this MS. with those of the immediately preceding one it becomes evident that both formed originally *one* copy, the *fifth* complete one in the India Office Collection. Various readings and English annotations on the margin.

No. 2400, ff. 378, ll. 21; large and distinct Nasta'lîḳ; parts of ff. 240 and 302 supplied by another hand; size, $13\frac{7}{8}$ in. by $8\frac{3}{8}$ in.

402

A portion of the same.

A large portion of the *second* half of the *second* volume of the Muntakhab-i-Lubâb, beginning abruptly in the fourth year of 'Âlamgîr's reign (A. H. 1071, 1072 = A. D. 1661) and going down to the accession of Farrukhsiyar (A. H. 1124 = A. D. 1713). The first heading that appears in this copy runs thus (on fol. 2b, last line): ذکر مهمّ آشام بدانجام بسرداریٔ عمدهٔ امرای خجسته فرجام خانخانان عرف معظّم خان, corresponding to No. 3256, fol. 223a, l. 20. The initial words of this defective copy, ملازمت مرحمت فرمودند الخ, correspond to No. 3256, fol. 222b, l. 6; the last, جهان جمله در . . . گذردیدم, to fol. 368a, l. 16, in the same copy.

No date. Beginning of the thirteenth century of the Hijrah.

Bibliotheca Leydeniana.

No. 2544, ff. 361, ll. 15; small, distinct, and very neat Nasta'lîḳ; size, $10\frac{1}{2}$ in. by $7\frac{3}{4}$ in.

403

Another portion of the same.

This portion begins exactly where the preceding copy breaks off, i. e. with Farrukhsiyar's accession: بر طالبان اخبار لیل و نهار روزگار مخفی نماند الخ, corresponding to No. 3256, fol. 368a, l. 17, and goes down to Muḥammadshâh's reign. According to the Arabic pagination 382 leaves are wanting in the beginning; it is slightly incomplete at the end also.

No. 305, ff. 79, ll. 21; Nasta'lîḳ; part of fol. 79a and the whole of fol. 79b written by another hand in Shikasta; size, 12 in. by $6\frac{7}{8}$ in.

404

A third portion of the same.

A very small portion of or rather extracts from the *first half* of the *second volume* of Khwâfîkhân's history (مُنْتَخَب انتخاب لباب, as it is styled in the colophon), beginning in the usual way, on fol. 1a: جهان جهان شکر و سپاس افزون از قیاس الخ, and going down to A. H. 952, Rabi'-alawwal 12th (A. D. 1545, May 24), the date of Shîrshâh's death, see No. 3256 (399 in this Cat.), fol. 24b, last two lines. It is divided into eleven small parts or جُزء (on ff. 1a, 11a, 25a, 37a, 45a, 53a, 67a, 79a, 89a, 101a, and 111a).

Dated the 29th of August, A. D. 1806.

No. 3054, ff. 116, ll. 6–8; Shikasta; size, $8\frac{7}{8}$ in. by $6\frac{5}{8}$ in.

405

Selections from the *second volume* of the Muntakhab-i-Lubâb.

This copy contains select portions:

1. From what is called here, erroneously, the *first volume* (جلد اوّل), that is, the *first half* of the *second* volume, on ff. 1b–99a, beginning with Akbar's reign, A. H. 963, and going down to the end of Shâhjahân's reign, A. H. 1068 (A. D. 1556–1658).

2. From what is called here جلد دوم, that is, the *second half* of the *second* volume, on ff. 100b–216a, beginning with Aurangzîb's accession in A. H. 1068 and going down to A. H. 1131, the first year of Muḥammadshâh's reign (A. D. 1658–1719).

No. 2992, ff. 216, ll. 8–9; large Nasta'lîḳ; size, $9\frac{3}{4}$ in. by $6\frac{1}{8}$ in.

406

Other selections from the same volume.

A few short extracts, all taken from 'Âlamgîr's reign.

Beginning: گویند در برهانپور زیب اقطاب حضرت شیخ برهان الخ.

No. 246, ff. 16, ll. 14; Shikasta; size, $7\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

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407

Muntakhab-i-Lubâb.

A small portion of the extremely rare *third volume* (جلد ثالث) of Khwâfîkhân's work, devoted to the minor dynasties of India; see Rieu i. p. 235.

Beginning: حمد بیحدّ و ثنای لاتعدّ پادشاهی را سزاوارست که فرمان فرمایان هفت اقلیم الخ.

This fragment contains only the principal part of the history of the Bahmanî dynasty in the Dakhan; it begins, after a historical introduction, with Sulṭân 'Alâ-aldîn Gângûî Bahmanî, called Ḥasan, who died A. H. 759 (A. D. 1358), on ff. 8a–21b; then follow:

Sulṭân Muḥammadshâh Bahmanî, died A.H. 777 (A.D. 1375), on fol. 21b, *last line*.

Sulṭân Mujâhid bin Sulṭân Muḥammadshâh, died A. H. 779 (A. D. 1378), on fol. 34b.

Sulṭân Dâ'ûdshâh bin 'Alâ-aldîn, on fol. 37b.

Sulṭân Maḥmûdshâh bin 'Alâ-aldîn, died A. H. 799 (A. D. 1397), on fol. 38b.

Sulṭân Ghiyâth-aldîn bin Sulṭân Maḥmûd, on fol. 40a.

Sulṭân Shams-aldîn bin Sulṭân Maḥmûd, on fol. 42b, last line.

Sulṭân Fîrûzshâh bin Dâ'ûdshâh, died A. H. 825 (A. D. 1422), on fol. 46b, last line.

Sulṭân Aḥmadshâh, on fol. 63a.

Sulṭân 'Alâ-aldîn Aḥmad II, on fol. 69b.

Sulṭân Humâyûn bin 'Alâ-aldîn, on fol. 79a.

Sulṭân Niẓâm-aldînshâh bin Humâyûn, on fol. 84a.

Here the copy breaks off.

No. 84, ff. 86, ll. 9; careless Nasta'lîḳ; size, 8¾ in. by 5¾ in.

408

Extracts from historical works.

A collection of specimens of historical writings, taken from the following histories and Inshâs:

1. Extracts from Muḥammad Kâẓim's *'Âlamgîr-nâma*, see Nos. 347–357 in this Cat., on fol. 1b, beginning: ای داده بعقل پرتو آگاهی الخ.

2. Extracts from the *first book* of Abû-alfaḍl's *Akbarnâma*; see Nos. 235–263 in this Cat., on fol. 61b, beginning: الله اکبر این چه الخ.

3. Extracts from the *second book* of the same, on fol. 117a, beginning: سخن تازه سازم الخ.

4. Extracts from the letters and refined prose-writings of *Abû-alfaḍl* (انتخاب مکاتبات ابو الفضل), see Nos. 271–287 in this Cat., on fol. 150a; of *Mîr Muḥammad Hâshim* (انتخاب رقعات میر محمّد هاشم), i. e. Khwâfikhân, the author of the *Muntakhab-i-Lubâb*, see the preceding numbers, on fol. 153b; of *Niẓâm-almulk* (رقعات نظام الملك), i. e. Âṣafjâh, who defeated Mubârizkhân, A. H. 1137 (A. D. 1724), and died A. H. 1161 (A. D. 1748), see Rieu i. pp. 233b and 402, on fol. 181b, etc.

No date.

No. 852, ff. 185, ll. 19–23; unequally written in Shikasta; size, 11⅞ in. by 6⅞ in.

409

Tadhkirat-almulûk (تذكرة الملوك).

A general history of India, from the Arab conquest to A. H. 1149=A. D. 1736, 1737 (see fol. 139b, l. 8, and fol. 172a, first line: حال که سنهٔ یکهزار و یکصد و چهل و نهم است), written, chiefly on the basis of the Ṭabaḳât-i-Akbarî (see Nos. 225–232 in this Cat.), at the request of some friends, by Yaḥyâkhân, who had been Mîr Munshî of the emperor Farrûkhsiyar (see fol. 1b, last three lines), and entitled: Tadhkirat-almulûk (see fol. 2a, l. 1).

Beginning: کشور کشائی اقالیم سخن بتایید محامد شاهنشاهی است که جوهر فتح و ظفر الخ.

A short introductory part deals with Nûshirwân and his successors, Muḥammad and the first four Khalîfs on fol. 2a, the Umayyades on fol. 2b, and the 'Abbâsides on fol. 4a. The history of India begins, on fol. 9a, with the *Ghaznawides* (Nâṣir-aldîn Sabuktagîn on fol. 9a, Sulṭân Maḥmûd on fol. 9b, Mas'ûd and his successors to Khusrau Malik bin Khusrau Shâh, A. H. 555–583=A. D. 1160–1187, on ff. 13b–17a).

Sulṭâns of Dihlî, from Mu'izz-aldîn bin Muḥammad Sâm Ghûrî to the nineteenth year of Muḥammadshâh's reign, A. H. 1149, on fol. 17a (Bâbar on fol. 60a, Shîr-khân on fol. 61a, Salîmkhân bin Shîrkhân on fol. 64a, Humâyûn on fol. 67a, Akbar on fol. 69b, Jahângîr on fol. 89b, Shâhjahân on fol. 99a, 'Âlamgîr on fol. 105a, Bahâdurshâh on fol. 112a, Jahândârshâh on fol. 112a, Farrukhsiyar on fol. 122a, Rafî'-aldarajât and Rafî'-aldaulah on fol. 125b, Muḥammadshâh on fol. 130b).

Sulṭâns of the Dakhan, from A. H. 748 (A. D. 1347) to the imprisonment of Abû al-Ḥasan by 'Âlamgîr, on fol. 140a (beginning with the Bahmanîs; Niẓâm-almulkîs on fol. 147a, 'Âdilkhâns on fol. 149a, Ḳuṭb-almulkîs on fol. 150a).

Sulṭâns of Gujarât, from A. H. 793 to 983 (the usual date is 980 or 981)=A. D. 1391–1575, on fol. 150b.

Sulṭâns of Mâlwah, from A. H. 809 to 970 (sic! the usual date is 977)=A. D. 1406–1563, that is, to Bâz Bahâdur's submission to Akbar after a reign of sixteen years, on fol. 160a.

Sulṭâns of Bangâlah, from Fakhr-aldîn (A. H. 741=A. D. 1340, the date is omitted here) to A. H. 982=A. D. 1574, on fol. 169b.

Sharḳî Sulṭâns of Jaunpûr, from A. H. 784 to 881 (A. D. 1382–1476), on fol. 172a.

Rulers of Sind, from the Arab conquest, A. H. 86 (A. D. 705), to the annexation by Akbar (here given as A. H. 993!), on fol. 173b.

Rulers of Multân, to the annexation by the Moghul emperors, on fol. 175b.

Sulṭâns of Kashmîr, from A. H. 747 to 995 (A. D. 1346–1587), on fol. 178a.

Dated by Iḥsân-allâh the 12th of Jumâdâ-alawwal, A. H. 1212 (fortieth year of Shâh 'Âlam's reign)=A. D. 1797, November 2. On fol. 1a this work is incorrectly styled: تأريخ هند.

No. 1147, ff. 187, ll. 19; Nasta'lîḳ; size, 10½ in. by 6⅛ in.

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An anonymous history (or part of a history) of the last few years of Muḥammadshâh's reign, from the 18th of Dhû-alḳa'dah, A.H. 1159 (A.D. 1746, December 2), to the 11th of Jumâdâ-althânî, A.H. 1161 (A.D. 1748, June 8). The account of Aḥmadshâh's accession begins on fol. 94b. It is in form of a diary and evidently by an eye-witness, who noted down the events immediately after their occurrence.

Beginning: چون از بوقلمونهای روزگار الخ.

Worm-eaten. This copy seems to be the compiler's autograph.

No. 1612, ff. 17–98, ll. 11–13; Shikasta; size, 8¼ in. by 5⅛ in.

411

'Inâyatnâma (عنایتنامه).

A collection of famous letters and other interesting historical documents by Bâbar, Humâyûn, Akbar, Jahângîr, 'Âlamgîr, Dârâ Shukûh, Bahâdurshâh, and other eminent men of the Moghul empire, made by 'Inâyatkhân Râsikh, the son of Shams-aldaulah Luṭf-allâhkhân, A.H. 1163 (A.D. 1750), when he was in his forty-ninth year; see another copy of the same, endorsed رقعات عنایت خانی in Rieu ii. pp. 876 and 877. The compiler was a brother of Shâkirkhân, the author of a history of Muḥammadshâh and his successors (تأریخ شاکر خانی) down to A.H. 1174, see Rieu i. p. 279.

Beginning: بسمله شمشطاق بیت المعمور اسرار سواد و بیاض حمد مبدء فیّاضی است که بعلم فیضش نسخهٔ خاطر سرخوشان الخ.

The first document in this collection is headed thus, on fol. 3a: فتح نامهٔ فردوس مکانی ظهیر الدین محمّد بابر پادشاه که بعد از فتح ممالك هندوستان بحاکم کابل مرقوم فرمود'.

No date.

No. 549, ff. 1–171, ll. 11; Shikasta; size, 8⅜ in. by 5 in.

412

A sort of a diary or note-book, containing military statistics, especially relating to Indian cities and fortresses, interspersed with historical notes, tables, genealogies, itineraries, etc., all referring to modern Indian history and topography.

A تفصیل سلاطین دهلی or a series of short notes on the emperors of Dihlî, from A.H. 602 to A.H. 968 (A.D. 1206–1561), begins on fol. 63a.

A مجموعهٔ میرزا مهدی خان or rather مجموعهٔ میرزا مهدی خانی (as the following copy reads more correctly), that is, a short outline of the history of the Tîmûrides in India, by Niẓâm-aldîn Muḥammad Hâdî alḥusainî alṣafawî, commonly called Shâh Mirzâ, with the honorary epithet Mirzâ Mahdîkhân Ṣafawî (the author of the تأریخ نادری or history of Nâdirshâh, completed A.H. 1171=A.D. 1757, 1758; comp. Bodleian Cat., Nos. 302–306 and 1971; Rieu i. p. 192 sq., etc.), begins on fol. 67b. The main portion of this little historical outline was completed A.H. 1142 (the title in its correct form is a chronogram)=A.D. 1729, 1730, and the more recent dates added later on. The last date, found here on fol. 70b, is A.H. 1173 (A.D. 1759, 1760).

Beginning of the مجموعه: سپاس بیقیاس سزاوار ملك الملکیست که انتظام جهان الخ.

No. 1727, ff. 72; mostly written in Shikasta; size, 17 in. by 6 in.

413

Majmû'a-i-Mîrzâ Mahdîkhânî (مجموعهٔ میرزا مهدی خانی).

Another copy of the same historical outline by Mirzâ Mahdîkhân Ṣafawî, beginning as in the preceding copy. The tables go down to Bahâdurshâh's death only; all the later dates are wanting.

No. 339, ff. 1–7; careless Nasta'lîḳ; size, 11½ in. by 7 in.

414

The same.

A third copy of the same, also ending with Bahâdurshâh's death, A.H. 1124=A.D. 1712. The date of composition appears on fol. 2a, ll. 3 and 2 ab infra. According to the wording of the title here, مجموعهٔ میرزا مهدی خان, it would be A.H. 1122, but that must be corrected into 1142 according to the preceding copy, by adding one ی in میرزا and another ی in خانی. College of Fort William, 1809.

No. 2304, ff. 10, ll. 13; careless Nasta'lîḳ; size, 9 in. by 5 in.

415

Miscellaneous tracts.

These tracts contain historical and statistical accounts of different kinds, viz.:

1. Dates of birth and death of the Moghul emperors from Tîmûr to Shâh 'Âlam (ولادت و وفات پادشاهان), on fol. 1b; the last date is A.H. 1185 (A.D. 1771, 1772).

2. Dates of the demise of holy and learned Shaikhs (رحلت بعضی اولیا), on fol. 6b; beginning with Shaikh 'Abd-alḳâdir of Gîlân (born A.H. 471, died A.H. 561=A.D. 1078–1166).

3. On the fourteen sciences (چهارده علوم که مشهورست), on fol. 9b, with the subdivisions علم هندی که علّامی شیخ ابو الفضل در کتاب اکبرنامه بقلم آورده, on fol. 11a, and علوم بموجب کتب عربی و فارسی, on fol. 12a.

4. Statistical accounts (دستور العمل), on fol. 12b: (a) Statistics of India, especially under 'Âlamgîr and his successors, beginning with Dihlî or Shâhjahânâbâd, on fol. 15b; after which follow Âgra (Akbarâbâd),

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Lâhûr, Kâbul, Kashmîr, Multân, Gujarât, Ajmîr, Mâlwah, the Dakhan, Bangâlah, Allahâbâd, etc.; (*b*) Statistics of Persia (جمع ممالك ايران), on fol. 45a.

5. Names and titles of 'Âlamgîr's family, relations, and chief officials (القاب و منصب عهد عالمگير پادشاه), on fol. 49b.

6. A portion of 'Âlamgîr's writings, orders, and letters, beginning with the 'admonitions' of Shâhjahân, related by 'Âlamgîr, on fol. 56b (نصائح و پند عليحضرت شاهجهان پادشاه كه اورنگ زيب عالمگير پادشاه غازى نقل فرموده و بعضى شُقّهٔ عالمگير پادشاه).

7. Another statistical account, written on different paper and by a different hand, entitled: تفريق كاربخشيان عظام, that is, on the great military officials of the Moghul empire, on fol. 82a.

No. 370, ff. 103; written in large Nasta'lîḳ as far as fol. 81, and throughout interleaved with many English notes and translations; ff. 82–103 in smaller, careless Nasta'lîḳ, by another hand; size, 10¾ in. by 6¼ in.

416

Siyar-almuta'akhkhirîn (سير المتأخّرين).

History of the Indian empire, from A.H. 1118 (A.D. 1707), the year of 'Âlamgîr's death, to A.H. 1195 (A.D. 1781), by Ghulâm Ḥusain bin Hidâyat 'Alîkhân bin al-Sayyid 'Alîm-allâh bin al-Sayyid Faiḍ-allâh alḥusainî alṭabâṭabâ'î, completed in Ramaḍân, A.H. 1195 (A.D. 1781, August, September); comp. Bodleian Cat., No. 265; Rieu i. pp. 280 and 281; W. Morley, p. 105 sq.; J. Aumer, p. 85; Cat. Codd. Or. Lugd. Bat. iii. p. 14; Elliot, History of India, viii. pp. 194–198, etc. It is divided into two volumes, the *first* going down to A.H. 1152 (A.D. 1739, 1740), and beginning, on fol. 1b: سپاس بيقياس و ستايش سرمدى اساس نثار بارگاه عظمت و جلال دادار الخ; the *second*, beginning on fol. 269b: حمد و ثناى پادشاه على الاطلاق و شكر و سپاس خالق انفس و آفاق الخ, with A.H. 1153 and closing with A.H. 1195.

An English translation of this work (without the muḳaddimah) by Muṣṭafâ, a French renegade, in three volumes, Calcutta, 1789; the first portion of the same, re-edited by J. Briggs, for the Oriental Translation Fund, London, 1832; see also Jonathan Scott's 'History of the Deccan,' ii. p. 313 sq. Complete edition, Calcutta, 1833, in fol. (Seear-ool Mutakhreen), and Lucknow, A.H. 1283; the muḳaddimah was printed, Calcutta, 1836; an abridgment of the whole work under the title of 'Moolukhus-ool-Tuwareekh' appeared already, 1827.

This copy was made in the month Sha'bân, A.H. 1205 (A.D. 1791, April), by Nâṣir 'Alî bin Sayyid Ḥusain 'Alî. It formerly belonged to Mr. A. Welland, whose name, with the date of February 4, 1810, is written on the top of fol. 1b.

No. 1117, ff. 336, ll. 25; Nasta'lîḳ, several leaves supplied by other hands; large waterspots and slight injuries throughout; ff. 119 and 192 are more severely damaged; size, 12¾ in. by 9½ in.

417

Another copy of the same.

This copy is older than the preceding one, but slightly defective, as there is a lacuna of eight leaves after fol. 336 (corresponding to No. 2931, 419 in this Cat., fol. 175a, l. 10 to fol. 187a, l. 6). *First* volume on fol. 1b, *second* on fol. 357b; beginning of both the same as in the preceding copy. No date, but on the fly-leaves (three pages) there is added by another hand in Shikasta a complete index of the work (فهرست كتاب), dated the 27th of Shawwâl, A.H. 1201=A.D. 1787, August 12. This copy belonged formerly to Sir Barry Close.

No. 3319, olim 15. J. 4, ff. 476, ll. 23; Nasta'lîḳ, by different hands; size, 10 in. by 6⅜ in.

418

The same.

First volume on fol. 1b, *second* on fol. 383b.

No date.

No. 1916, ff. 526, ll. 21; Nasta'lîḳ, by at least three different hands (the first on ff. 1–224 and 252b–380, the second on ff. 225–252a, the third on ff. 383b–526); size, 11⅝ in. by 6½ in.

419

A fragment of the same.

A large portion of the *first* volume of the Siyar-almuta'akhkhirîn, beginning abruptly: ... نمى گذشت عند التكليف الخ; corresponding to No. 3319 (417 in this Cat.), fol. 169b, l. 6, and going down to the end of the first volume, which was completed according to the colophon the 26th of Muḥarram, A.H. 1195 (A.D. 1781, January 22), corresponding to No. 3319, fol. 354b. The proper order of the leaves is: ff. 1–176, 180–203, 177–179.

No. 2931, ff. 203, ll. 21; clear and distinct Nasta'lîḳ, written in the most regular style; size, 10⅞ in. by 7⅜ in.

420

A smaller fragment of the same.

This portion of the *first* volume begins with ذكر رحلت نمودن نصير الملك مهامّ الدولة سعيد احمدخان بهادر صولتجنگ مرحوم از دار هستى, (Sa'îd Aḥmadkhân Bahâdur Ṣaulatjang's death in A.H. 1169=A.D. 1756); corresponding to the preceding copy, fol. 19a, l. 13, and goes down to Mîr Muḥammad Ḳâsimkhân's occupation of 'Aẓîmâbâd (i.e. Patna), A.H. 1174=A.D. 1760, 1761. The last words, with which this copy breaks off, on fol. 108a, correspond to the preceding copy, fol. 94a, l. 4 ab infra. Ff. 109a–110b (ll. 13 in large Nasta'lîḳ) contain two short fragments of questions and answers on Hindûstânî grammar, from questions 91 to 98 and 165 to 176.

No. 2594, ff. 110, ll. 17–19; Shikasta; size, 9¼ in. by 6¾ in.

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421

Fihrist - i - Siyar - almuta'akhkhirîn (فهرست سير المتأخّرين).

An index to the Siyar-almuta'akhkhirîn, with references to a special copy of that work (which is not stated) and corrections by a former English owner.

No. 1825, ff. 17; Shikasta; size, $9\frac{3}{8}$ in. by $5\frac{5}{8}$ in.

422

A detailed history of Muḥammadshâh's reign (A.H. 1131–1161 = A.D. 1719–1748), composed at Mr. Jonathan Scott's request, A.H. 1196 (A.D. 1782), see No. 250, fol. 18a, l. 10, by Mirzâ Muḥammadbakhsh, with the takhalluṣ *Âshûb*, see fol. 17a, l. 8, and fol. 23b, l. 12, in two volumes. The history is styled at the end of the second volume: تأريخ فرّخ سير و جلوس محمّد شاه; and a little more correctly on ff. 1a and 175a: تأريخ شهادت فرّخ سير و جلوس محمّد شاه پادشاه; see Rieu iii. p. 944, and Elliot, History of India, viii. p. 232, where a fuller description of this work is given.

Beginning: الحمد لله ..... امّا بعد بر متجسّسان (متجسان so to be read instead of) و متفحّصان ملوك و سلاطين اقاليم جهان خصوصًا ملوك و خواقين عالي شان الخ.

The preface gives a complete list of all the historical works written on the dynasty of the Moghul emperors from Bâbar to Muḥammadshâh; the history itself begins with Muḥammadshâh's birth, on fol. 26b. In the first part the author often refers among other works (see Rieu, loc. cit.) to a history تأريخ محمّد شاهی, otherwise styled رسالهٔ محمّد شاه نامه, the author of which is unknown. The history only goes down to the death of Zakariyyâkhân, A.H. 1158 (A.D. 1745), and of Nâdirshâh, A.H. 1160 (A.D. 1747); see ff. 330a and 327a respectively.

Dated the 3rd of Rabî'-alawwal, A.H. 1200 = A.D. 1786, January 4.

Nos. 250, 251, ff. 332, ll. 15; Nasta'lîḳ, by two different hands; size of No. 250, $8\frac{1}{2}$ in. by $7\frac{3}{4}$ in.; of No. 251, $8\frac{3}{8}$ in. by $7\frac{3}{4}$ in.

423

Ta'rîkh-i-Aḥmadshâhî (تأريخ احمدشاهی).

A short history of the reign of the emperor Abû-alnaṣr Mujâhid-aldîn Aḥmadshâh, the son of the emperor Muḥammadshâh, composed by Muḥammad 'Alîkhân Anṣârî bin Hidâyat-allâhkhân (who began six years later, A.H. 1202, a very large general history of the Timûrides, styled تأريخ مظفّری; see Rieu i. pp. 282 and 283, and Elliot, History of India, viii. p. 316 sq.) in A.H. 1196 (see ff. 1b, l. 6, and 2a, l. 8) = A.D. 1782. Aḥmadshâh ruled A.H. 1161–1167 (A.D. 1748–1754), six years and three months, and after having been deposed and blinded he lived twenty-one years more, and died A.H. 1188 (A.D. 1775), in the sixteenth year of Shâh 'Âlam's reign.

Beginning: سپاس بی قیاس لائق صانعی که جسم انسان را از حضیض ماء و طین بعلوّ مراتب ظهور آورده الخ.

No date. Probably the author's autograph.

No. 194, ff. 32, ll. 15; Nasta'lîḳ; size, $9\frac{3}{8}$ in. by $5\frac{5}{8}$ in.

424

Â'în-i-'Âlamshâhî (آئين عالمشاهی).

The *first* volume of a history of Prince 'Âlî Gauhar, who ascended the throne of Dihlî under the title of Shâh 'Âlam, A.H. 1173 (A.D. 1759), from Aḥmadshâh's deposition, A.H. 1167 (A.D. 1754), to about A.H. 1203 (A.D. 1788), by Ghulâm 'Alîkhân bin Raushan-aldaulah Bhakhârikhân Rustamjang; see Bodleian Cat., No. 266; Rieu i. pp. 278 sq. and 281 sq.; Elliot, History of India, viii. p. 393. It is also styled sometimes شاه عالمنامه, تأريخ عالمنامه, and on fol. 1a of this copy (see also fol. 1b of the following copy) تأريخ عالمشاهی and (in the colophon) شرفنامه. This *first* volume corresponds to the *second book* of the Bodleian copy (the *first book* there is the مقدّمه or history of 'Âlamgîr's successors down to the accession of 'Âlamgîr II, which is wanting here altogether), and goes down to about A.H. 1185 (A.D. 1771).

Beginning: حمد بیحدّ احدی را رسد که میزان ادراك هیچ فردی حقیقت ذاتش الخ.

Dated in the month Rajab, A.H. 1207 (A.D. 1793, February, March).

No. 398, ff. 290, ll. 15; large Nasta'lîḳ; size, $9\frac{3}{8}$ in. by 6 in.

425

The same.

The *second* volume of the Â'în-i-'Âlamshâhî (styled here تأريخ عالمشاهی جلد ثانی), comprising the next seventeen or eighteen years of Shâh 'Âlam's reign from A.H. 1185 to A.H. 1203, from Ḍâbiṭakhân's defeat to the dethroning and blinding of Shâh 'Âlam, by Ghulâm Ḳâdirkhân, and corresponding to the *third and fourth books* in the Bodleian copy.

Beginning: الحمد لله الذی جعل السلاطين الاعظم و لخواقين المكرّم الخ (العظام in the Bodleian copy).

This volume is divided here into two maḳâlas, viz.:

1. در تبيين روگردانی و نافرمانی نمودن سران دكهن الخ, on fol. 2a.
2. الحال بآغاز مقالهٔ ثانی پرداخته چهرهٔ عرائس افكار از استار نقاب الخ, on fol. 31b.

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Dated in the month Jumâdâ-alûlâ, A.H. 1206 (A.D. 1792, January).

No. 243, ff. 139, ll. 15; Nasta'lîḳ, written by different hands; size, 9 in. by 5¾ in.

426

Ḥaḳîḳathâi-Hindûstân (حقیقتهای هندوستان).

History and topography of the Ṣûbahs of Hindûstân and the Dakhan, compiled A.H. 1204=A.D. 1790 (the title is a chronogram, see fol. 3b, l. 2; the date appears besides on fol. 1b, l. 5 and at the end of the book) by Laćhmî Narâyan, with the takhallus Shafîḳ (see fol. 1b, l. 3), the author of the Tanmîḳ-i-Shigarf, a history of the Dakhan, composed A.H. 1200 (see Nos. 447 and 448 below), the Bisâṭ-alghanâ'im or history of the Marattahs, A.H. 1214, and several other works, for which see No. 468 (further below) in this Catal., and Rieu i. pp. 238 and 327 sq.

Beginning: بعد حمد جهاندار جان آفرین خداوند زمان و زمین جلّ جلاله و عمّ نواله و نعوت سیّد کائنات خلاصهٔ موجودات الخ.

The book contains four maḳâlas:

Maḳâlah I (not marked here by special heading) begins on fol. 3b, and deals with the old revenue returns, drawn up by his grandfather and signed by Niżâm-almulk, extending as far as the Faṣlî year, 1139 (see fol. 2a, l. 5), with further additions and supplements.

Maḳâlah II (beginning on fol. 35b) gives an account of the following Ṣûbahs of Hindûstân: Shâhjahânâbâd (Dihlî), on fol. 36a; Akbarâbâd (Âgra), on fol. 41b; Allahâbâd, on fol. 43a; Oudh, on fol. 44b; Bahâr, on fol. 46a; Bangâlah, on fol. 47b; Orissa (here wrongly spelt اودیسه), on fol. 49b; Mâlwah, on fol. 50b; Ajmîr, on fol. 51a; Aḥmadâbâd-i-Gujarât, on fol. 52a; Tattah, on fol. 55b; Multân, on fol. 57b; Lâhûr, on fol. 59a; Kâbul, on fol. 72a (Kashmîr, which ought to be between the last two, is not marked at all in this copy).

Maḳâlah III (beginning on fol. 76b) deals with the following Ṣûbahs of the Dakhan: Khândîs, on fol. 81b; Barâr, on fol. 93b; Aurangâbâd, on fol. 107b; Bîdar, on fol. 120b; Bîjâpûr, on fol. 127b; Ḥaidarâbâd, on fol. 143a.

Maḳâlah IV (beginning on fol. 163a) contains a short chronicle of the Muḥammadan rulers of India, from Sulṭân Mu'izz-aldîn Sâm down to A.H. 1204 in the reign of Shâh 'Âlam. No date.

No. 3055, ff. 213, ll. 14 on ff. 1–84, ll. 16 on ff. 85–213; Shikasta; size, 8⅝ in. by 4½ in.

427

Notes and other official documents of the last Moghul emperors of Dihlî, especially of Muḥammadshâh, Aḥmadshâh, 'Âlamgîr II, and Shâh 'Âlam. The latest date that appears is A.H. 1213=A.D. 1798, 1799 (on fol. 28a); one of the earliest, even before the accession of Muḥammadshâh, A.H. 1127=A.D. 1715 (on fol. 78a). Even a few of 'Âlamgîr Aurangzib's are found here and there. Ff. 1–13 are turned upside down. Fol. 14 sq. begin with orders of Muḥammadshâh, dated A.H. 1155, 1156, 1158, and 1153 (A.D. 1742, 1743, 1745, and 1740).

No. 2975, ff. 89; Shikasta, by various hands; size, 9 in. by 6⅝ in.

428

Ta'rîkh-alsalâṭîn (تأریخ السلاطین).

A short chronicle of the successors of Tîmûr and of the Moghul emperors of India down to Shâh 'Âlam, by Ṣûfî Ṣan'ân bin Mirzâ Bâbâ, beginning: الحمد لله ربّ العالمین والعاقبة للمتّقین و الصلوة والسلام علی رسوله محمّد و آله وأصحابه وازواجه و ذرّیّته واهلیّته اجمعین، امّا پوشیده نماند فقیر حقیر سراپا الخ.

It is scarcely any more than a mere list of the rulers with very short dates and notices, full of errors, and of very little consequence in any respect. Dated in the month Dhû-alḳa'dah, A.H. 1220 (the forty-eighth year of Shâh 'Âlam's reign)=A.D. 1806, January, February. It seems to be the author's autograph.

No. 3160, ff. 34, ll. 11; large Nasta'lîḳ; splendid binding in green and gold; size, 6½ in. by 4¼ in.

429

Dhikr-alsiyar (ذکر السیر).

A history of the last times of the Moghul empire in India from A.H. 1151 (A.D. 1738, 1739), and the massacre of the people of Dihlî by order of Nâdirshâh, down to the end of Shâh 'Âlam's reign, completed by Ghulâm Ḥusainkhân, the son of Muḥammad Himmatkhân of Shâhjahânâbâd, A.H. 1221=A.D. 1806, 1807 (the title is a chronogram, see fol. 387a, l. 2 sq.). All his ancestors were in the service of the Moghul emperors; his own father, who died A.H. 1168 (A.D. 1754, 1755), from Muḥammad Farrukhsiyar's reign down to that of 'Âlamgîr II (see fol. 3a, l. 10 sq.).

Beginning: حمد خالقی که از خاك تیره آدم صلوات الله علی نبیّنا و علیه السلام را آفریده بنفخت فیه من روحی کسوت حیات پوشانیده الخ.

The title سیر متأخّرین, given to it on the back of the binding and on fol. 1a, is caused by a confusion of the name of the present author with the similar one of Ghulâm Ḥusain bin Hidâyat 'Alîkhân; see Nos. 416–421 above.

No. 1501, ff. 388, ll. 16; large Nasta'lîḳ; size, 13⅜ in. by 8 in.

430

Two portions of a great work on the political and natural history of his own country and of India in general, projected by the ruler of the Carnatic, Nawwâb Wâlâjâh 'Aẓîmjâh Bahâdur, with the epithet of Sirâj-alumarâ (see fol. 2b, l. 8 sq.), or as he is styled with

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his full name on fol. 219b, l. 10: Muḥammad 'Alîkhân Bahâdur Dhû-alfaḳârjang Sirâj-alumarâ, who was installed by the British Government as Nawwâb the 3rd of February, 1820, and died the 12th of November, 1825. Both from the prefixes of these two portions and from an English notice on the fly-leaf we learn that the superintendence over this vast enterprise was entrusted to Maulânâ Muḥammad Ṣibghat-allâh (صبغة الله), with the epithet Maḥmadat-al'ulamâ Badr-aldaulah Muftî (see fol. 3a, ll. 2 and 3), or as he is called on fol. 220a, ll. 3 and 4: 'Aẓîm Nawâẓkhân Bahâdur Mu'tamadjang 'Umdat-al'ulamâ Muftî Badr-aldaulah, who selected proper collaborators for the various parts, the most prominent of whom was Riḍâ Ṣâḥib, known as Ḥakîm Bâḳir Ḥusainkhân Bahâdur (see fol. 4a, l. 1, and fol. 220a, last line). He applied himself particularly to the history of the rulers of the Carnatic, from Sa'd-allâhkhân to Nawwâb Muḥammad 'Alîkhân Bahâdur Wâlâjâh. After his death Sayyid Murtaḍâ (see fol. 4b, l. 1) took the work in hand in order to supply other necessary portions of the political history (according to the English notice, on the basis of a previous work by Sayyid Muḥammad Badakhshânî, with whose style the Nawwâb was not altogether pleased—a statement which we cannot find in the Persian introduction!). The Nawwâb's death interrupted this work, and thus it was left for ever unfinished. Both the superintendent, Ṣibghat-allâh, and the principal compiler, Sayyid Murtaḍâ, were still alive in 1859, the latter as teacher in the Madrasah.

First portion: Political history on ff. 1–217, styled, according to fol. 4b, l. 3: عظيم التواريخ (for the general title, given in the English notice, viz. *Sirâj-altawârîkh*, no corroboration is found in the text), beginning: باعث ترتيب اورنگ ظهور عالم و انتظام مسند جلوهٔ آدم حمد مر حضرت آفريدگار الخ.

According to the index on fol. 4b the original work was to contain seven maḳâlas and five muḳaddimas, the last three of which were to follow after the maḳâlas, viz.:

Maḳâlah I: The Ghaznawides.

Maḳâlah II: Rulers of Dihlî, from the Ghûrides to the end of the Tîmûride Sulṭâns.

Maḳâlah III: Sulṭâns of the Dakhan, from the Bahmanshâhîs to the Barîdshâhîs.

Maḳâlah IV: Sulṭâns of Lâhûr, etc.

Maḳâlah V: Islamitic rulers, from the Arabian Khalîfs, beginning with Mu'âwiyah, to the end of Tîmûr's reign.

Maḳâlah VI: Persian kings, from Gayûmarth to Yazdajird III.

Maḳâlah VII: Rulers of the Carnatic, history of Nawwâb Ḥaidar 'Alîkhân and Tîpû Sulṭân, and the English conquest.

Muḳaddimas I and II: The Indian Râjahs and the Hindû religion, together with a short account of the creation, etc.

Muḳaddimah III: Idol and sun worship in India.

Muḳaddimah IV: The wonders of the seven climates, and the springs, wells, rivers, places of worship of the Hindû and other religious creeds, etc., in India. Of these twelve subdivisions there are found in our text only six, viz.:

1. On fol. 5a, a general introduction on the value of historiography, the sources of Hindû history (Mahâbhârata, etc.), and a general outline of the pre-Islamitic history of India.

2. On fol. 11a, history of the creation, of the first patriarchs and the Hindû Râjahs in detail, with a concluding portion on the first rise of Islâm in India (on fol. 53b). These two parts correspond upon the whole to the *first* and *second* muḳaddimas of the original plan.

3. On fol. 56a, the Ghaznawides from Nâṣir-aldîn Sabuktagîn to Khusrau Malik bin Khusraushâh (here styled مقالهٔ سيم, corresponding to the *first maḳâlah* of the original plan).

4. On fol. 78b, the Sulṭâns of Dihlî, from the Ghûrides to Sulṭân 'Alâ-aldîn (here styled مقالهٔ چهارم).

5. On fol. 106b, continuation of the Sulṭâns of Dihlî, from Bahlûl Afghân Lûdî to Tîmûr and Shâhrukh (here styled مقالهٔ پنجم).

6. On fol. 140a, the Tîmûrides of India: Bâbar, on fol. 143a; Humâyûn, on fol. 149b; Shîrshâh and his successors, on fol. 154b; second reign of Humâyûn, on fol. 158b; Akbar, on fol. 161a; conquest of Mâlwah and short history of that country, on fol. 163a; conquest of Gujarât and condensed history of it, on fol. 164b; Jahângîr's birth, on fol. 171a; conquest of Patna and Bangâlah and history of both, on fol. 172a; conquest of Kashmîr and history of that country, on fol. 176a; conquest of Tattah and Sind and history of Sind, on fol. 180b; Jahângîr, on fol. 183b; Shâhjahân, on fol. 191b; 'Âlamgîr, on fol. 204b, first line; Bahâdurshâh and Jahândârshâh, on fol. 215b; Farrukhsiyar, on fol. 216a; Rafi'-aldarajât and Muḥammadshâh, on fol. 216b (here styled مقالهٔ ششم).

The *last three* parts correspond to the *second maḳâlah* and to portions of the *fourth and fifth* maḳâlas of the original plan.

Second portion: Natural history, on ff. 218b–337b, styled, according to fol. 220b, last line: جامع الاشيا, with the additional title of هشت چمن, beginning:

بنام آنكه در بالا وپستی
زند اسم عظيمش كوس هستی

It is divided into the following eight bâbs:

1. Roses and other flowers (در ذكر اقسام گلهای خوشبو و خوشرنگ), on fol. 221a.

2. Tobacco and other kinds of trees and fruits (در شرح حال بهمرسی تنباكو وغيره بعضی ادويات هر درختی و ذكر اقسام اشجار و ميوها), on fol. 233b.

3. Vegetables (در بيان بقولات), on fol. 273b.

4. Cereals (در بيان انواع حبوبات), on fol. 281a.

5. Birds and poultry in the Ghauts (در ذكر اقسام طيور و مرغان كه در ملك پايان گهاٹ وبالا گهاٹ پيدا ميشوند), on fol. 284b.

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6. Beasts of prey, beginning with the lion (در حیوانات مفترس), on fol. 299b.

7. Waterfowls and fishes (در بیان مرغان و حیوانات آبی), on fol. 303b.

8. Domestic animals, principally the horse (در بیان حیوانات انعام), on fol. 313a.

The Nawwâb's zeal for the compilation of this work seems to have been particularly stimulated by the establishment of the Asiatic Society in London in 1822, if we understand the allusion on fol. 3b, first line sq., correctly.

No. 3216, ff. 337, ll. 19; Nasta'lîḳ, by four different hands, the oldest (probably that of Sayyid Murtaḍâ himself) on ff. 1–10, another (the neatest and most distinct of the four) on ff. 11–217, a third on ff. 218–319 and 324–337, a fourth on ff. 320–323; size, 11⅝ in. by 7⅝ in.

431

Żafarnâma-i-waḳâ'i'-i-ghadr (ظفرنامهٔ وقائع غدر).

A succinct history of the Indian Mutiny in 1857 and 1858, extending from the beginning of July, 1857, to February, 1859, and completed in the same year (A. H. 1276), the title ظفرنامه being a chronogram for that year. It was written by a Muḥammadan who conceals his name, but is upon the whole friendly to the English, for the immediate information of the Secretary of State for India and Members of Council.

Beginning: بسم الله الرّحمٰن الرّحیم ـ هست کلید درگنج حکیم، حبّذا حکمت بالغهٔ خداوند عزّ وجلّ که آبادان کند عالم را از عهد ابو البشر الخ.

This copy was completed the 21st of Dhû-alḥijjah, A. H. 1285 (A. D. 1869, 4th of April), and presented to the Library, 1870, March 23. A short English statement about the contents of the book (with the mistaken date of composition, A. H. 1289 instead of 1276), dated February 16, 1870, is inserted before the first page.

No. 3403, ff. 57, ll. 16; Nasta'lîḳ; size, 8½ in. by 5 in.

432

Dastûr-al'amal (دستور العمل).

The revenue system under the emperor Akbar, said to have been compiled by Râjah Todar Mal (see the colophon and compare Elphinstone, History of India, 5th ed., pp. 510 and 519), Akbar's famous minister of finance; but several portions of the book do not admit of his authorship, for instance, fol. 51a, where Shâhjahânâbâd is mentioned, the new town of Dihlî built in Shâhjahân's reign, long after Todar Mal's death, and on fol. 74b (see the remark on the margin). If the book is really Todar Mal's Dastûr-al'amal, several portions must have been added later by some one else. It was badly copied by a Hindû, ignorant of the Persian language, A. H. 1195 (A. D. 1781), for Mr. Richard Johnson, and is therefore full of the biggest blunders. It is also imperfect. Another note, on fol. 1a, states, that it was copied by 'Rajah Anundarain from a copy belonging to the Nabob Vizier.'

Beginning: فهرست دستور العمل جمع ممالك محروسه (بر ورق سیوم) مسافت راه ممالك محروسه الخ.

The first chapter, جمع ممالك, begins on fol. 3b.

No. 1387, ff. 184; large and distinct Nasta'lîḳ; size, 12¼ in. by 7⅝ in.

433

Fihrist-i-Ṣûbajât-i-Hindûstân (فهرست صوبجات هندوستان).

Statistical tables and revenue accounts of the single provinces and districts of Hindûstân, copied from those drawn up by Mr. James Grant (مستر جمس گرانٹ), beginning with Shâhjahânâbâd. The first page contains an index of the whole.

No date.

No. 1131, ff. 131; Shikasta; size, 10¼ in. by 5⅞ in.

434

Jam'-i-kâmil bakaid-i-gûshwâra-i-ṣûbajât-i-Hindû Dakhan u tafṣîl-i-parganât-i-ṣûbajât-i-Dakhan (جمع کامل بقید گوشوارهٔ صوبجات هندو دکن وتفصیل پرگنات صوبجات دکن).

Statistical account of the various provinces and districts of Hindûstân and the Dakhan in general and of the latter in particular, made by جکجیون داس, sent from Ḥaidarâbâd in A. H. 1200 (A. D. 1786).

It begins with the district of Shâhjahânâbâd.

No. 1799, ff. 51; Shikasta; size, 10¼ in. by 6⅛ in.

b. *Minor Dynasties of India.*

Sind.

435

Ċaċnâma (چچنامه).

The legendary history of the usurpation of Brahman Ċaċ, the Râjah of Alor, and the Arab conquest of Sind, by Muḥammad bin Ḳâsim, A. H. 92 (A. D. 710), translated from an Arabic original by Muḥammad 'Alî bin Ḥâmid bin Abîbakr Kûfî (see fol. 7a, l. 3), who in the reign of Nâṣir-aldîn Ḳabâċa (or Ḳubâċa)-alsalâtîn (A. H. 607–625=A. D. 1210–1228), after having retired from the public service in the 58th year of his life, A. H. 613 (A. D. 1216), devoted himself to reading and studying. This work is also styled تأريخ هند و سند (here on fol. 1a); منهاج الدين (here in the heading of fol. 1b); منهاج الدين والملك (see Rieu iii. p. 949a); فتح نامه (as frequently in the text itself); and منهاج المسالك (as in the Zubdat-altawârîkh and the Ṭabaḳât-i-Akbarî), comp. Rieu i. p. 290 and iii. p. 948; Elliot, History of India, i. pp. 131–211. It is dedicated to Nâṣir-aldîn's wazîr, Ḥusain bin Abîbakr bin Muhammad al-Ash'arî, the same, to whom 'Aufî presented his لباب الالباب, see A. Sprenger, Catal., p. 1.

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Beginning (as in Rieu iii. p. 948): سپاس وستایش مر آن خداوندی را که ذکرکرم او خلاصهٔ ایمانست وشکر نعم او مقدّم امان آن صانعی الخ.

The first pages and some of the last ones too are injured; in several places the damages are repaired by another hand. The same hand has added on eight leaves, attached to this copy, a portion of the work from another MS. (چنامه از نسخهٔ دیگر). It begins with: خریدن محمّد قاسم مر زن داهر لادی را الخ. Comp. Elliot, History of India, i. p. 192 sq.

No date.

No. 73, ff. 156, ll. 13; Nasta'lîḳ; size, 8⅝ in. by 4⅞ in.

436

Ta'rîkh-i-Sind (تأریخ سند).

History of Sind, from the Muḥammadan conquest to the annexation by the emperor Akbar, composed by Muḥammad Ma'ṣûm bin Sayyid Ṣafâ'î alḥusainî alzandî (الزندی instead of the usual altirmidhî) albhakarî, with the takhalluṣ Nâmî (see fol. 2b, ll. 8 and 9), who died shortly after A.H. 1015 (A.D. 1607), comp. Rieu i. p. 291 and iii. p. 949; Elliot, History of India, i. pp. 212–252; W. Morley, p. 72 sq. It is divided into four Juz' or chapters, viz.:

1. History of the early kings of Sind, its conquest by Muḥammad bin Ḳâsim and its history under the Umayyade and 'Abbâside Khalîfs (partly abridged from the preceding Ćaćnâma), on fol. 3a.

2. History of Sind under the Ghaznawides and their successors on the throne of Dihlî to A.H. 801 (A.D. 1399), and history of the Sûmarah and Sammah dynasties, to A.H. 916 (A.D. 1510), on fol. 20a (the heading is here omitted).

3. History of the Arghûnî dynasty to the death of Sulṭân Maḥmûdkhân, A.H. 982 (A.D. 1574), and of some rulers of Tattah till A.H. 993 (A.D. 1585), on fol. 51b.

4. History of Sind from A.H. 982 to the complete subjugation of the country by Akbar in A.H. 1001 (A.D. 1592, 1593), on fol. 164a. The work ends here with the capitulation of Jânibeg, whose death is recorded in a few lines.

Beginning: بر ضمائر صافیهٔ کارآگهان عالم بی اساس و خواطر زاکیهٔ هوشمندان سخن شناس مخفی و مستور نخواهد بود الخ.

Dated the 8th of Jumâdâ-alawwal, A.H. 1186 (A.D. 1772, Aug. 7), by Mażhar-allâh بازیدپوری.

No. 43, ff. 174, ll. 17; Nasta'lîḳ; size, 10½ in. by 7⅞ in.

437

Another copy of the same.

Beginning as in the preceding copy. Juz' I, on fol. 3a; II (heading not marked), on fol. 22b; III, on fol. 53a; IV, on fol. 153a. Copied by 'Abd-al'azîz for Colonel Mackenzie, and finished the 26th of Dhû-alḥijjah, A.H. 1216 (A.D. 1802, April 29).

No. 2952, ff. 163, ll. 15; Shikasta; size, 10⅛ in. by 6⅛ in.

Gujarât.

438

Mirât-i-Sikandarî (مرآت سکندری).

History of Gujarât, from the foundation of the monarchy to the suicide of Sulṭân Muẓaffar III, the last king of Gujarât, A.H. 1000 (A.D. 1591, 1592), by Sikandar bin Muḥammad, surnamed Manjhû (or Manjhû Akbar, as in other copies), who completed this work in A.H. 1020, or (according to one copy in the Bodleian Library, Hunt. 230) A.H. 1022, 9th of Rabî'-alawwal (A.D. 1611 or 1613, April 29); comp. Bodleian Cat., Nos. 272–275; Rieu i. p. 287 sq.; W. Morley, p. 83; W. Pertsch, Berlin Cat. p. 488 sq.; and Sir Edward Clive Bayley, 'The Local Muhammadan Dynasties. Gujarât,' London, 1886 (a sequel to Elliot's History of India), which contains an almost complete translation of this work, with numerous annotations. The text has been lithographed, A.H. 1246 (A.D. 1831), and printed at Bombay, 1851.

The present copy, although not dated, is perhaps the best and most correct in the India Office collection, and at least as old as the following ones, if not older. A seal with the date A.H. 1056 (A.D. 1646) on fol. 1a. It belonged formerly to Mr. Richard Johnson, whose escutcheon, with the date A.H. 1194 (A.D. 1780), is found on the inner side of the binding.

Beginning: الحمد لله الذی جعل فردًا من افراد البشر سلطانا بین الانام الخ.

The work contains the reigns of the following twelve Shâhs, with the dates of their accession:

1. Żafarkhân, afterwards Muẓaffar Shâh I, A.H. 810 (A.D. 1407), on fol. 3a (the date on fol. 12b).

2. Sulṭân Aḥmad I, A.H. 813, 14th of Ramaḍân (A.D. 1411, Jan. 10), on fol. 14b.

3. Sulṭân Muḥammad bin Aḥmad, A.H. 845 (A.D. 1441), on fol. 31b.

4. Sulṭân Ḳuṭb-aldîn bin Muḥammadshâh, known as Jalâlkhân, A.H. 855, 11th of Muḥarram (A.D. 1451, Febr. 13), on fol. 34b.

5. Sulṭân Dâ'ûd bin Aḥmadshâh, A.H. 863, 23rd of Rajab (A.D. 1459, May 26).

6. Sulṭân Maḥmûd I, A.H. 863, first of Sha'bân (A.D. 1459, June 3), on fol. 50a.

7. Sulṭân Muẓaffar II, A.H. 917, the 7th of Ramaḍân (A.H. 1511, Nov. 28), on fol. 103a.

8. Sulṭân Sikandar bin Muẓaffar, A.H. 932, 22nd of Jumâdâ-alâkhar (A.D. 1526, April 5, but see the suggestion in Bayley, p. 307, note 3), on fol. 146b.

9. Sulṭân Bahâdurshâh, A.H. 932, 26th of Ramaḍân (A.D. 1526, July 6), on fol. 155b (Bayley inserts between 8 and 9 the short reign of a certain Maḥmûdshâh II, see p. 318 sq.).

10. Sulṭân Maḥmûd II (styled Maḥmûd III by Bayley, but called here distinctly سلطان محمود ثانی; there is moreover in Bayley another reign inserted between 9 and 10, that of Muḥammadshâh Fârûḳî, see ib., p. 399), A.H. 943 (A.D. 1537), on fol. 203b.

11. Sulṭân Aḥmadshâh II bin Laṭîfkhân, A.H. 961, 15th of Rabî'-alawwal (A.D. 1554, Febr. 18), on fol. 239b.

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12. Sulṭân Muẓaffar III, A.H. 968, Ramaḍân (A.D. 1561, May, June), on fol. 268a (the last two reigns are entirely omitted in Bayley's work).

No. 1038, ff. 299, ll. 19; good Nasta'lîḳ; illuminated frontispiece, the first two pages neatly embellished; size, 9⅝ in. by 5 in.

439

Another copy of the same.

Beginning as usual. Dated in the month Dhû-alḳa'dah, A.H. 1046 (A.D. 1637, end of March to end of April).

No. 970, ff. 166, ll. 21–24; written by different hands, partly in Nasta'lîḳ, partly in Shikasta; some portions collated; size, 14½ in. by 8 in.

440

The same.

This copy, which is in a very bad condition, owing to the destructive work of the worms, was completed the 5th of Shawwâl, A.H. 1072 (A.D. 1662, May 24).

Beginning: فردًا (here جعل is omitted) الحمد لله الذى من افراد الخ.

No. 3002, ff. 397, ll. 17–20; Naskhî, mixed with Shikasta; size, 9⅞ in. by 5⅛ in.

441

The same.

Dated the 12th of Shawwâl, A.H. 1190 (1183 of the Bangâlî era=A.D. 1776, Nov. 24).

No. 404, ff. 312, ll. 15; written by different hands, partly in Nasta'lîḳ, partly in Shikasta; size, 9⅛ in. by 6½ in.

442

A defective copy of the same.

This copy is worm-eaten and more or less injured throughout; there is a large lacuna after fol. 2, comprising according to the Arabic pagination twenty-three leaves, and corresponding to No. 1038 (438 in this Cat.), fol. 2b, l. 12, to fol. 25a, l. 13.

Dated the 27th of Rajab, A.H. 1049 (A.D. 1639, November 23), by 'Abd-al'azîz al-ḳuraishî. The author's name appears here on fol. 1b, l. 6, in full: Sikandar bin Muḥammad Manjhû Akbar. Haileybury MS.

No. 3378, olim 14. J. 17, ff. 241, ll. 19 in the older part on ff. 3–16, 18–79, and 85–97; ll. 17 in the more modern part on ff. 1, 2, 17, 80–84, and 98–241; Nasta'lîḳ, by two hands; size, 8⅞ in. by 4⅝ in.

443

Another, still more defective, copy of the same.

This copy, greatly damaged, begins: الحمد لله الذى جعل افراد (فردًا من افراد (read: البشر سلطانًا الخ.

The author's name, on fol. 1b, l. 5, is given simply as: Sikandar bin Manjhû. A large lacuna after fol. 5, comprising the end of Muẓaffarshâh's reign and the reigns of Aḥmadshâh and Muḥammadshâh, corresponding to No. 1038, fol. 6a, l. 13, to fol. 42b, l. 11. Fol. 6 opens in A.H. 855, the year of Ḳuṭb-aldîn Shâh's accession. Another lacuna after fol. 201 (in the reign of Aḥmadshâh II), corresponding to No. 1038, fol. 254a, l. 9, to fol. 256a, l. 14. The copy breaks off on fol. 240b, corresponding to No. 1038, fol. 297b, l. 14. On fol. 1a there appears in the same handwriting the end of a condensed prose-narrative of Firdausî's Shâhnâma, entitled مضمون شاهنامهٔ فردوسى (argument of Firdausî's Shâhnâma). Bibliotheca Leydeniana.

No. 1821, ff. 240, ll. 19; Nasta'lîḳ; large waterspots; size, 9 in. by 5 in.

444

Mirât-i-Aḥmadî (مرآت احمدى).

A very extensive and rare history of Gujarât, from the earliest times to the defeat of the Mahrattas in A.H. 1174 (A.D. 1760, 1761), composed by 'Alî Muḥammadkhân, who began the introduction of this work in A.H. 1170=A.D. 1756, 1757 (see fol. 8b, l. 14), the fourth year of the reign of 'Âlamgîr II; comp. Rieu i. pp. 288 and 289; W. Morley, pp. 84–86; Cat. Codd. Or. Lugd. Bat. iii. p. 13; Bayley, 'The Local Muhammadan Dynasties. Gujarât,' p. xix sq. and p. 2 sq. (where a condensed translation of the earlier parts of this work is given). Muḳaddimah, on fol. 9b; beginning of the ante-Muḥammadan period, on fol. 18a; beginning of the Muḥammadan rulers, on fol. 23a. A khâtimah or appendix, containing geographical, topographical, and biographical matters concerning Gujarât, on ff. 651b–812b.

Beginning: فهرس نسخهٔ دفتر كلّ حمد پادشاه مالك الملكى كه نصب و عزل فرمان روايان ممالك هفت اقليم و واليان تخت و ديهيم و اورنگ نشينان الخ.

Dated the 6th of Rabî'-alawwal, in the twenty-sixth year of Shâh 'Âlam's reign (A.H. 1199=A.D. 1785, January 17), by Luṭf-allâh. The first part of this work has been translated by Dr. J. Bird for the Oriental Translation Fund: 'The political and statistical history of Gujarât, translated from the Persian of Alî Mohammed Khân,' London, 1835.

No. 222, ff. 812, ll. 15; Nasta'lîḳ; size, 8⅝ in. by 7⅝ in.

The Dakhan.

a. *General History.*

445

Ta'rîkh-i-Dilkushâ (تأريخ دلكشا).

Part of the annals of military transactions in the Dakhan under the emperor 'Âlamgîr, from about A.H. 1068 to A.H. 1120 (A.D. 1658–1708), by Bhîmsen ibn Raghûnandandâs (بهيمسين ابن رگهونندن داس), entitled دلكشا (see author's name and title on fol. 3b, ll. 4 and 10). The author was born in the twenty-third year of Shâhjahân's reign, A.H. 1059 (A.D. 1649), see a fuller description of this work in Rieu i. p. 271. Our copy is imperfect at the end, only going down to about the thirtieth year of 'Âlamgîr's reign, A.H. 1098 (A.D. 1687). An abridged translation of these annals is found in Jonathan Scott's 'History of the Dekkan,' vol. ii. pp. 3–123.

Beginning: ستايش و نيايش معبودى را سزد كه قالب انسان را از كتم عدم بوجود آورده الخ.

No. 94, ff. 105, ll. 13; Nasta'lîḳ; size, 7⅞ in. by 5⅞ in.

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446

Kaḍâyâi-Salâṭîn-i-Dakhan (قضایای سلاطین دکن).

A history of the Dakhan, compiled chiefly on the basis of Firishta's Gulshan-i-Ibrâhîmî (see Nos. 291–304 in this Cat.), by Mirzâ Mahdîkhân, i. e. Nizâm-aldîn Muḥammad Hâdî alḥusainî alṣafawî, the author of the تأریخ نادری (Bodleian Cat., Nos. 302–306) and the مجموعهٔ میرزا مهدی خانی (see above, Nos. 412–414), in A.H. 1156, A.D. 1743 (the title is a chronogram). According to the index on the second page, this work was to contain seven bâbs, viz.:

1. Bahmanî Sulṭâns of Gulbargah; 2. 'Âdilshâhs of Bijâpûr; 3. Nizâmshâhs of Aḥmadnagar; 4. Ḳuṭbshâhs of Tiling; 5. 'Imâdshâhs of Barâr; 6. Barîdiyyah Shâhs of Bîdar; 7. Fârûḳî Sulṭâns of Khândîs, etc., with a khâtimah on the history of Malabar and Sarândîb and the European settlements in India. But this copy (or perhaps the work itself) is incomplete, giving only the *first bâb* (the Bahmanîs) from A.H. 748 to A.H. 934 (A.D. 1347–1528), and the greater part of the *second bâb* (the 'Âdilshâhs) to A.H. 1005 (A.D. 1596, 1597).

Beginning: سپاس و ستایش بی قیاس پادشاه ازل و ابد بارگاه بحکم کلّ یوم و هو فی شان الخ.

The *second* bâb begins on fol. 70a.

No. 339, ff. 9–109, ll. 25; careless Nasta'lîḳ; size, 11¾ in. by 7 in.

447

Tanmîḳ-i-Shigarf (تنمیق شگرف).

History of the Dakhan, compiled by Lachmî Narâyan, with the takhalluṣ Shafîḳ (comp. No. 426 above and No. 468 below), A.H. 1200=A.D. 1786 (the title is a chronogram); see the references made to this work in Rieu i. p. 238b and ii. p. 860a. It begins on fol. 2a with a topographical and statistical account of the different ṣûbahs; on fol. 40b follows the history of the conquest of the Dakhan under the kings of Dihlî; on fol. 43a that of the Bahmanî Sulṭâns, abridged from Firishta, and finally the ملوك الطوائف in several subdivisions, viz.: 1. 'Âdilshâhs of Bijâpûr, on fol. 51b; 2. Nizâmshâhs of Aḥmadnagar, on fol. 54b; 3. 'Imâdshâhs of Barâr, on fol. 58a; 4. Ḳuṭbshâhs of Ḥaidarâbâd, on fol. 58b; 5. Fârûḳî Sulṭâns of Khândîs, on fol. 61a; 6. Barîdiyyah Sulṭâns of Bîdar, on fol. 62b.

On fol. 63a begins the account of the Moghul emperors (ذکر سلاطین تیموریّه) down to A.H. 1200.

Beginning of the whole work:

یا رب ز تو یافت گفتگو خامهٔ من
برخی ز سوانح دکن کرد سخن

Mr. Richard Johnson, to whom the work is dedicated (see fol. 2a), received this copy in February, 1788 (A.H. 1202, Jumâdâ I), from Ḥaidarâbâd.

No. 1732, ff. 203, ll. 15; Nasta'lîḳ; size, 9⅝ in. by 5 in.

448

Another copy of the same.

Beginning as in the preceding copy.

Topographical and statistical account on fol. 2b.

Conquest of the Dakhan, etc., on fol. 40b.

Bahmanîs, on fol. 42b; 'Âdilshâhs, on fol. 51a; Nizâmshâhs, on fol. 53a; 'Imâdshâhs, on fol. 59a; Ḳuṭbshâhs, on fol. 59b; Fârûḳî Sulṭâns, on fol. 61a; Barîdiyyah Sulṭâns, on fol. 63a; Moghul emperors, on fol. 63b.

No date.

No. 771, ff. 195, ll. 12–13; large Nasta'lîḳ; size, 10½ in. by 7⅝ in.

b. *Bahmanîs and Nizâmshâhîs.*

449

Burhân-i-Maâthir (برهان مآثر).

An excellent, but defective copy of 'Alî bin 'Azîz-allâh Ṭabâṭabâ's history of the Bahmanîs and Nizâmshâhîs of Gulbargah, Bîdar, and Aḥmadnagar, commenced A.H. 1000 = A.D. 1592 (the title is a chronogram), and completed in or shortly after A.H. 1004 (A.D. 1596), comp. Rieu i. pp. 314 and 315, and iii. p. 1085a. Six leaves are missing at the beginning of this copy, and possibly one or two at the end. It opens abruptly in the *first ṭabaḳah* (Gulbargah), in the reign of Sulṭân 'Alâ-aldîn Ḥasanshâh Bahmanî (A.H. 742–758 = A.D. 1342–1357), thus: وزیر صافی ضمیر مردم آنملك از فتنه و فساد ایمن الخ.

The first heading appears on fol. 6a: ذکر توجّه رایات فتح آیات سلطان بصوب گلبرگه بجهت دفع مفسدان.

The following reigns (with the respective dates of accession) are these:

Sulṭân Muḥammadshâh I bin Sulṭân 'Alâ-aldîn Ḥasanshâh Bahmanî (A.H. 758–775=A.D. 1357–1373), on fol. 15a.

Sulṭân Mujâhidshâh bin Sulṭân Muḥammadshâh Bahmanî (A.H. 775–779, 18th of Dhû-alḥijjah=A.D. 1373–1378, April 17), on fol. 16b.

Sulṭân Dâ'ûdshâh I bin Maḥmûdkhân bin Sulṭân 'Alâ-aldîn (A.H. 779–780, Muḥarram=A.D. 1378, April to May), on fol. 17b.

Sulṭân Abû-almuẓaffar Muḥammadshâh II bin Maḥmûdkhân (A.H. 780–799, 26th of Rajab=A.D. 1378–1397, April 25), on fol. 18a.

Sulṭân Abû-almuẓaffar Ghiyâth-aldîn Bahmanshâh bin Sulṭân Muḥammadshâh II (A.H. 799, Rajab to 17th of Ramaḍân=A.D. 1397, April to June 14), on fol. 19a.

Sulṭân Shams-aldîn Dâ'ûdshâh II bin Sulṭân Muḥammadshâh II (A.H. 799–800, 23rd of Ṣafar=A.D. 1397, June to Nov. 15), on fol. 19b.

Sulṭân Tâj-aldîn Abû-almuẓaffar Fîrûzshâh bin Aḥmadkhân bin Sulṭân 'Alâ-aldîn Bahmanî (A.H. 800–825, 11th of Shawwâl=A.D. 1397–1422, September 28), on fol. 21a.

Second ṭabaḳah (Bîdar).

Sulṭân Shihâb-aldîn Abû-alghâzî Aḥmadshâh I bin Aḥmadkhân bin 'Alâ-aldîn Bahmanî (A.H. 825–838=A.D. 1422–1435), on fol. 29a.

Sulṭân 'Alâ-aldîn Abû-almuẓaffar Aḥmadshâh II bin Aḥmadshâh (A.H. 838, 22nd of Rajab, to 862, end of Jumâdâ-alawwal=A.D. 1435, February 21, to 1458, April), on fol. 46a.

Sulṭân Humâyûnshâh bin 'Alâ-aldîn Aḥmadshâh II (A.H. 862–865, 27th of Dhû-alḳa'dah=A.D. 1458–1461, September 3), on fol. 57b.

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Sulṭân Niẓâmshâh bin Humâyûnshâh (A.H. 865–867, 13th of Dhû-alḳa'dah=A.D. 1461–1463, July 30), on fol. 64b.

Sulṭân Muḥammadshâh bin Sulṭân Humâyûnshâh (A.H. 867–887, 5th of Ṣafar=A.D. 1463–1482, March 26), on fol. 75a.

Sulṭân Maḥmûdshâh bin Muḥammadshâh (A.H. 887–924, 24th of Dhû-alḥijjah=A.D. 1482–1518, December 27, not 904, as in Rieu, loc. cit., since it is distinctly stated that he reigned 37 years and some months), on fol. 97b.

Third ṭabaḳah (Aḥmadnagar).

Sulṭân Aḥmad Barrî (A.H. 891–911=A.D. 1486–1505, see fol. 160b sq.), on fol. 125b.

Sulṭân Abû-almuẓaffar Burhân Niẓâmshâh (A.H. 911–961, 24th of Muḥarram=A.D. 1505–1553, December 30, see fol. 312a), on fol. 186a.

Sulṭân Ḥusainshâh Niẓâmshâh (A.H. 961–972, 7th of Dhû-alḳa'dah=A.D. 1553–1565, June 6, see fol. 376a), on fol. 319a.

Sulṭân Abû-alghâzî Murtaḍâ Niẓâmshâh (A.H. 972–996, 18th of Rajab=A.D. 1565–1588, June 13, see fol. 521b), on fol. 376b.

Shâhzâda Mîrânshâh Ḥusain bin Murṭaḍâ (A.H. 996–997, Rajab=A.D. 1588–1589, May), on fol. 524b.

The subsequent reigns and events from A.H. 997 to 1004 (A.D. 1589–1596) are no longer kept distinct; a detailed account of them is given by Rieu, loc. cit. Ṣalâbatkhân's escape from the fortress of Karlah (قلعهٔ كرلة) is narrated on fol. 538b sq., 'Âdilshâh's arrival and war with Jamâlkhân on fol. 543a sq.; expedition against the Portuguese on fol. 548b sq.; punishment of the traitors on fol. 552b sq.

The same gap in the narrative, noticed by Rieu, is found here between ff. 556 and 557 (fol. 557a being left blank, and fol. 557b beginning with a new بسم الله الرحمٰن الرحيم). Advance of the Moghuls into the Dakhan, on fol. 557b sq.; night attack (شبخون) of Abhangkhân, on fol. 565a sq.; breach made in the wall of the fortress of Aḥmadnagar, on fol. 574a sq.; peace made with prince Murâd, on fol. 583a sq.; departure of the Moghuls and submission of Ikhlâṣkhân and others, 27th of Rajab, A.H. 1004 (A.D. 1596, March 27), on fol. 590a.

No date.

No. 127, ff. 590, ll. 19; clear and distinct Nasta'lîḳ; size, 12⅝ in. by 7 in.

c. *'Âdilshâhs.*

450

Ta'rîkh-i-'Alî 'Âdilshâh (تأريخ على عادلشاه).

The history of Sulṭân 'Alî 'Âdilshâh II of Bîjâpûr (who reigned from A.H. 1067 to A.H. 1083 = A.D. 1656–1672), from his birth to A.H. 1076 (A.D. 1665, 1666), related in very flowery language at the order of the Sulṭân by Nûr-allâh ibn Ḳâḍî Sayyid 'Alî Muḥammad al-Ḥusainî alḳâdirî (see the author's name on fol. 62b, l. 6). He completed this work in A.H. 1077 (chronogram, on fol. 172b, ll. 8 and 9: روشن شده عدل (read ميزان) ميران)=A.D. 1666, 1667, comp. Rieu i. p. 318.

Beginning: ستايش خداى جان وتن آفرين و پادشاه ملك آسمان و زمين منزّه و مبرّاست الخ

Beginning of the history (birth of 'Alî 'Âdilshâh II), on fol. 63a.

No date.

No. 3006, ff. 54–174, ll. 15; large Nasta'lîḳ; size, 10 in. by 5⅞ in.

451

Another copy of the same.

Beginning: ستايش خداى جان آفرين و پادشاه ملك آسمان و زمين الخ.

Beginning of the history, on fol. 10a. Author's name, on fol. 9b, l. 11. Chronogram, on fol. 121b, first line.

No date. Bibliotheca Leydeniana. On ff. 22–35 the text of the first lines in each page is considerably damaged, likewise on ff. 107b–110a and 112b–114b. After fol. 120 a small lacuna, as it seems.

No. 2749, ff. 123, ll. 17–18; careless Nasta'lîḳ, mixed with Shikasta; size, 8⅝ in. by 4⅞ in.

452

A modern copy of the same.

Beginning: ستايش خداى جان و تن آفرين الخ.

Author's name on fol. 9a, last line. Beginning of the history, on fol. 10a. Chronogram, on fol. 208a, l. 10.

Dated the 1st of Jumâdâ-althânî, A.H. 1233 (A.D. 1818, April 8).

No. 3052, ff. 212, ll. 13; large and very distinct Nasta'lîḳ; size, 8¾ in. by 6½ in.

453

The same.

Another modern copy, likewise written in the present century.

Beginning: ستايش خداى جان و تن آفرين و پادشاه ملك آسمان و زمين الخ.

Author's name, on fol. 9a, ll. 11 and 12.

'Âdilshâh's birth, on fol. 9b. Chronogram, on fol. 126b, last line.

No. 3175, ff. 128, ll. 17; large and distinct Nasta'lîḳ; size, 10¼ in. by 8¼ in.

454

Tawârîkh-i-Haft Kursî (تواريخ هفت كرسى).

A short history of the 'Âdilshâhs of Bîjâpûr, from the reign of Yûsuf 'Âdilshâh to the conquest of Bîjâpûr, by 'Âlamgîr, in A.H. 1097 (A.D. 1686), identical in its contents, its conciseness, and its richness of dates with the احوال سلاطين بيجاپور, described in W. Morley, p. 77, and Rieu i. p. 318, but nevertheless, as it appears, of different authorship, since the short preface—provided that there is no preliminary portion missing—contains no allusion to the two previous works on which that history of the 'Âdilshâhs is based. This copy contains only a reference to 'Abd-almuḥammad

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Shâhnawâzkhân, at whose request the anonymous author (who is called—apparently on no authority—on the fly-leaf فتورخان) compiled this abridgment. It is divided into seven majlis, dealing with the first seven rulers of Bijâpûr, viz.: 1. Yûsuf 'Âdilshâh, died A. H. 925=A. D. 1519 (on fol. 3a); 2. Isma'îl 'Âdilshâh, died A. H. 931=A. D. 1524, 1525 (on fol. 10a); 3. Ibrâhîm 'Âdilshâh I, died A. H. 965=A. D. 1558 (on fol. 11a); 4. 'Alî 'Âdilshâh I, died A. H. 988=A. D. 1580 (on fol. 20b); 5. Ibrâhîm 'Âdilshâh II, died A. H. 1036=A. D. 1626 (on fol. 24b); 6. Muḥammad 'Âdilshâh, died A. H. 1067 =A. D. 1656 (on fol. 27a); 7. 'Alî 'Âdilshâh II, died A. H. 1083=A. D. 1672 (on fol. 31b). A short appendix contains a tabulated list of these seven rulers and a few words about Sikandar 'Âdilshâh, to A. H. 1097 (A. D. 1686).

Beginning: اوّلاً تواریخ هفت کرسی تُند آیان (؟) و چند در چند روز الخ.

No. 3051, ff. 1–46, ll. 8–10; Shikasta; size, 8⅛ in. by 5⅝ in.

455

Basâtîn-i-Salâṭîn (بساتین سلاطین).

A history of the 'Âdilshâhs of Bijâpûr, from the origin of the dynasty to its last representative, Sulṭân Sikandar, and its overthrow by 'Âlamgîr, compiled by Muḥammad Ibrâhîm al-zubairî (see fol. 3b, l. 11), and entitled بساتین السلاطین (ff. 3b, l. 9, and 435b, last line). The author's name therefore, as given here, agrees completely with that in W. Morley, p. 79, and the same is the case with the date of composition, viz. A. H. 1240 = A. D. 1824, 1825 (see ff. 431a, last line but one, and 433b, l. 12, where the author states that it is the eighth year now since the conquest of Bijâpûr by the English, which took place A. H. 1233). A different author's name and an earlier date, viz. A. H. 1237 (A. D. 1821, 1822), are found in Rieu's copies, i. p. 319 sq.

Beginning: سپاس گوناگون و ستایش از حدّ افزون مر صانعی را سزد که بقدرت کاملهٔ خود الخ.

The authorities on which the author based his work are six, viz.:

1. Muḥammad Ḳâsim Firishta's Naurasnâma (or Gulshan-i-Ibrâhîmî), composed A. H. 1015, see Nos. 291–304 in this Catalogue.

2. Mîr Rafî'-aldîn Shîrâzî's Tadhkirat-almulûk, composed between A. H. 1017 and 1020 (not 1000, as Morley states), see Bodleian Cat., No. 276, and Rieu i. p. 316.

3. Mullâ Żuhûr ibn Mullâ Żuhûrî Ḳâ'inî's Muḥammadnâma, composed in Sulṭân Muḥammad 'Âdilshâh's reign.

4. Sayyid Nûr-allâh ibn Ḳâḍî Sayyid 'Alî Muḥammad Nûr-allâh's Inshâ-i-'Alî 'Âdilshâhiyyah, composed in 'Alî 'Âdilshâh II's reign, that is, the Ta'rîkh-i-'Alî 'Âdilshâh, see Nos. 450–453 in this Catalogue.

5. Miyân Nuṣratî, the king of poets in the Dakhan's versified 'Alînâma, composed in the same reign.

6. Shaikh Abû-alḥasan ibn Ḳâḍî 'Abd-al-'azîz's history of the 'Âdilshâh dynasty down to Sikandarshâh, compiled at the end of A. H. 1110.

No mention of Mr. Grant Duff is found here. The work is divided into eight gardens (bûstân) and an appendix, viz.:

Bûstân I, on fol. 3b: Reign of Yûsuf 'Âdilshâh, who founded Bijâpûr, A. H. 919=A. D. 1513 (see fol. 18b, lin. penult.), and died A. H. 925 (according to others already A. H. 913 or 916, see fol. 17b, last two lines).

Bûstân II, on fol. 19a: Reign of Isma'îl 'Âdilshâh, A. H. 925–941 (A. D. 1519–1534), see fol. 38a, last line (not 931, as Rieu and the immediately preceding Haft Kursî state).

Bûstân III, on fol. 39b: Reign of Ibrâhîm 'Âdilshâh I, A. H. 941–965, see fol. 61b, l. 7.

Bûstân IV, on fol. 62b: Reign of 'Alî 'Âdilshâh I, A. H. 965–988 (see the ta'rîkh on his death, شاه جهان شد شهید, on fol. 142b, l. 8).

Bûstân V, on fol. 143a: Reign of Ibrâhîm 'Âdilshâh II, A. H. 988–1037 (1036 in the Haft Kursî), see fol. 240b, first line.

Bûstân VI, on fol. 240b: Reign of Muḥammad 'Âdilshâh, A. H. 1037–1067, see fol. 279a, l. 7.

Bûstân VII, on fol. 286b: Reign of 'Alî 'Âdilshâh II, A. H. 1067–1083, see fol. 318a, first line (Rieu's copies fix his accession in A. H. 1048=A. D. 1638).

Bûstân VIII, on fol. 318a: Reign of Sikandar 'Âdilshâh, who ascended the throne in A. H. 1083 (A. D. 1672), and died A. H. 1111 (A. D. 1699, 1700), see fol. 413a, first line.

A supplement, dealing with the last years of 'Âlamgîr's reign, followed by a short summary of subsequent events down to A. H. 1233 (A. D. 1818), the date of Bijâpûr's conquest by the English, on fol. 417a sq.

Some leaves injured, for instance, ff. 143 and 144.

No. 3406, ff. 435, written by a number of different hands; the main portion, ff. 25–270a middle and 320–435, in very unequal Shikasta, ll. 11–20; another portion, ff. 1–24, in very clear and distinct Nasta'lîḳ, ll. 15; and a third portion, ff. 270a middle to 319, in another smaller Nasta'lîḳ, ll. 21; size, 9⅜ in. by 5¼ in.

d. *Ḳuṭbshâhs.*

456

Ta'rîkh-i-Sulṭân Muḥammad Ḳuṭbshâhî (تأریخ سلطان محمّد قطبشاهی).

History of the Ḳuṭbshâhî dynasty of Gulkundah, by an anonymous author, commenced A. H. 1026 (A. D. 1617) and completed in the beginning of A. H. 1027 (A. D. 1618). It was dedicated to Sulṭân Muḥammad Ḳuṭbshâh, see Bodleian Cat., No. 277; Rieu i. p. 320; W. Morley, p. 82; Cat. Codd. Or. Lugd. Bat. iii. p. 10.

Beginning: تحمیدی که شاهباز بلند پرواز اندیشه بساحت کبریای آن طیران نتواند نمود الخ.

Muḳaddimah, containing an account of Ḳarâ Yûsuf Turkmân and his family, on fol. 3a.

Maḳâlah I: History of Sulṭân Ḳulî Ḳuṭb-almulk, who founded the dynasty, and died A. H. 950 (A. D. 1543, 1544), on fol. 29b.

Maḳâlah II: History of Sulṭân Jamshîd (died A. H. 957=A. D. 1550) and of Sulṭân Subḥân Ḳulî, on fol. 92a.

Maḳâlah III: History of Sulṭân Ibrâhîm Ḳuṭbshâh, died A. H. 988 (A. D. 1580), on fol. 113a.

Maḳâlah IV: History of Sulṭân Muḥammad Ḳulî Ḳuṭbshâh, died A. H. 1020 (A. D. 1612), on fol. 190b.

Khâtimah: History of the first five years of Sulṭân

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Muḥammad Ḳuṭbshâh's reign, from his accession, the 17th of Dhû-alḳa'dah, A. H. 1020 (see fol. 256b, ll. 4 and 3 ab infra)=A. D. 1612, Jan. 21, to the end of A. H. 1025 (end of A. D. 1616), on fol. 254a.

This work is interspersed with much poetry, and the khâtimah especially contains a long series of ghazals, rubâ'îs, marthiyyas, ḳaṣîdas, etc., composed by Muḥammad Ḳuṭbshâh himself; all the ghazals bearing consequently the takhalluṣ ظلّ الهی or سلطان.

This copy was finished the 20th of Ramaḍân, A. H. 1078 (A. D. 1668, March 4), by Shaikh 'Abd-alḥakîm.

No. 179, ff. 280, ll. 15; Nasta'lîḳ; size, 11½ in. by 6⅝ in.

457

Another copy of the same.

Muḳaddimah, on fol. 2a.

Maḳâlah I, on fol. 24b; II, on fol. 82a; III, on fol. 100a; IV, on fol. 169a.

Khâtimah, on fol. 225a.

The greater portion of this copy was transcribed by Shaikh 'Abd-alḳâdir bin Shaikh 'Abd-allaṭîf of Baghdâd, the servant of 'Abdallâh alnaṣîrî alḥishtî at Ḥaidarâbâd, from a MS. in the library of Mîr Shams-aldîn 'Alî Khânṣâḥib; the muḳaddimah is dated the 15th of Shawwâl, A. H. 1197 (A. D. 1783, September 13); the *first* maḳâlah, the 22nd of Ṣafar, A. H. 1198 (A. D. 1784, January 16), the *second*, the 1st of Rabî'-alawwal, A. H. 1198 (A. D. 1784, January 24), the *third*, the 1st of Rabî'-althânî, A. H. 1198 (A. D. 1784, February 23); the khâtimah, the 20th of Rabî'-althânî, A. H. 1198 (A. D. 1784, March 13). Some leaves are supplied by Mîr Faṣîḥ, a few others by Mîr Ḥaidar 'Alî.

No. 1136, ff. 249, ll. 17; irregular Nasta'lîḳ; size, 10¼ in. by 6⅛ in.

458

The same.

Muḳaddimah, on fol. 2a.

Maḳâlah I, on fol. 16b; II, on fol. 50a; III, on fol. 61a; IV, on fol. 102a. Khâtimah, on fol. 134b.

Copied A. H. 1219 (A. D. 1804, 1805), from a MS., dated the 12th of Rajab, A. H. 1171 (A. D. 1758, March 22). Presented by J. H. Peile, Esq., and received 19th of September, 1818; transferred to Civil Coll., August 9, 1819.

No. 3282, ff. 146, ll. 25; careless Nasta'lîḳ, mixed with Shikasta; size, 12⅝ in. by 7⅝ in.

459

The same.

This copy is not dated. Muḳaddimah, on fol. 2b.

Maḳâlah I, on fol. 26b; II, on fol. 84b; III, on fol. 107a; IV, on fol. 180b. Khâtimah, on fol. 238a.

No. 37, ff. 263, ll. 17; Nasta'lîḳ; size, 9⅞ in. by 6 in.

460

A defective copy of the same.

This excellent old copy is incomplete at the end; all the specimens of Muḥammad Ḳuṭbshâh's poetry are missing, as well as the verses with which the other parts of the book are interspersed.

Muḳaddimah, on fol. 3a.

Maḳâlah I, on fol. 34b; II, on fol. 104b; III, on fol. 128a; IV, on fol. 231a. Khâtimah, on fol. 303a. It breaks off on fol. 314b. Last chapter-heading (corresponding to No. 179, 456 in this Cat., fol. 269b): بیان شمّهٔ از جامعیّت ذات قدسی صفات و بعضی خصائل مرضیّهٔ حضرت ظلّ الله.

Last words (corresponding to No. 179, fol. 270a, l. 9): که مؤرّخان زمان هرگونه حکایتی را که ابتدا نمایند آنحضرت باختلاف روایات به اتمام رسانند و همواره با ارباب فضل و حکمت ....

A portion, ff. 188b and 189a, is left blank, but the text is uninterrupted.

No. 2413, ff. 314, ll. 15; splendid Naskhî; size, 12⅝ in. by 7⅝ in.

461

Another defective copy of the same.

This copy is apparently transcribed from the preceding, No. 2413, as it breaks off exactly in the same place, and has the same blank in the third maḳâlah, on ff. 147b and 148a.

Muḳaddimah, on fol. 3a.

Maḳâlah I, on fol. 31a; II, on fol. 84a; III, on fol. 102a; IV, on fol. 180a.

Khâtimah, on fol. 235b.

Last words, as in the preceding copy: باختلاف روایات به اتمام رسانند و همواره با ارباب فضل و حکمت .....

No date.

No. 2908, ff. 245, ll. 15; large Nasta'lîḳ; size, 11⅝ in. by 7 in.

462

A still more defective copy of the same.

This otherwise excellent copy comprises only the muḳaddimah and the four maḳâlas, but here the fourth maḳâlah is put before the third. The whole khâtimah is wanting, and there is besides a lacuna of four or five leaves after fol. 141 (at the end of the fourth maḳâlah), corresponding to No. 179, 456 in this Catalogue, fol. 248b, l. 4 ab infra to fol. 254a.

Muḳaddimah, on fol. 2b.

Maḳâlah I, on fol. 23b; II, on fol. 75b; III, on fol. 142b; IV, on fol. 94b.

No date.

No. 2976, ff. 207, ll. 19; Naskhî; size, 10⅜ in. by 6⅛ in.

463

Maâthir-i-Ḳuṭbshâhî Maḥmûdî (مآثر قطبشاهی محمودی).

A very summary account of the reign of Sulṭân Muḥammad Ḳuṭbshâh (A. H. 1020–1035=A. D. 1612–1626), together with a detailed account of all the contemporary events, especially in the Ṣafawî dynasty, with which

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the ruler of Gulkundah maintained friendly relations (see Rieu i. p. 186[b]), by Muḥammad bin 'Abdallâh of Nîshâpûr, who entered the service of Sulṭân Muḥammad Ḳulî Ḳuṭbshâh, A.H. 995 (A.D. 1587), see fol. 3[b] sq. Originally he wrote it in three volumes, but afterwards he several times altered and enriched it, especially after a long journey through Persia, and a pilgrimage to Makkah. The present copy is only a portion of the whole work, and incomplete at the end; as the current year is mentioned A.H. 1033 (A.D. 1624), on fol. 153[a], l. 22, but a later date, A.H. 1038 (A.D. 1629), the year of Shâh 'Abbâs' death and Shâh Ṣafi's accession, appears on fol. 172[a]. It begins, on fol. 5[a], with an account of the Ṣafawîs, from Shaikh Ṣafi to Shâh 'Abbâs, to whom the largest portion of this MS. is devoted (in twelve maḳâlas, on the basis of Iskandar Munshi's تاريخ عالم آراى عبّاسى, comp. Rieu i. p. 187[a]). The account of the Ḳuṭbshâhî dynasty begins on fol. 86[a], but already on fol. 92[a] the Persian history is continued.

The تأريخ قطبشاه محمودى is often quoted.

Beginning: صد هزاران هزار جواهر حمد و سپاس و غرر درر ثناء بيقياس نثار حضرت با جلالت آفريدگارى كه مناشير نافذ حكم ازلى الخ.

No. 841, ff. 180, ll. 25; distinct Nasta'lîḳ; illuminated frontispiece; size, 14⅛ in. by 8⅛ in.

464

Ḥadîḳat-alsalâṭîn (حديقة السلاطين).

The history of Sulṭân 'Abdallâh Ḳuṭbshâh of Gulkundah, who was born A.H. 1023 = A.D. 1614 (chronograms for his birth, see on fol. 7[a], last line, كام بخش جانها; on fol. 7[b], l. 5, خلد الله عمره ابدا, etc.), and succeeded his father, Sulṭân Muḥammad, A.H. 1035 (A.D. 1626). The history goes down to the end of the sixteenth year of his reign, A.H. 1050=A.D. 1640, 1641 (see the beginning of that year, on fol. 215[a], last line). The author's name is: Niẓâm-aldîn Aḥmad bin 'Abdallâh alshîrâzî alṣâ'idî, see fol. 3[a], ll. 4 and 5. Like the copies in the British Museum (see Rieu i. p. 321) and in the Mackenzie Collection, this work is styled on fol. 1[b]: تأريخ قطبشاهى جلد دويم, with the addition of سنهٔ ۱۰۶۹ (1069), as if it were the second volume of the 'Ta'rîkh-i-Sulṭân Muḥammad Ḳuṭbshâhi' (see above, Nos. 456–462), of which there is nowhere the slightest indication. The proper title appears here, on fol. 4[a], l. 2.

Beginning: شكر و سپاس و ستايش بيقياس حضرت پادشاهى الخ.

Copied at Madras, 1807.

No. 2978, ff. 224, ll. 15; written by four different hands, the first two, ff. 1–80 and 81–136, in Nasta'lîḳ, the last two, ff. 137–213 and 214–224, in Shikasta; size, 10 in. by 6¼ in.

465

Ḥadîḳat-al'âlam (حديقة العالم).

The first maḳâlah of the history of the Ḳuṭbshâhs and the Niẓâms or Âṣafîs of Ḥaidarâbâd, by Niẓâm 'Alî Âṣafjah II's minister, Abû-alḳâsim bin Raḍî-aldîn almûsawî, with the epithet Mîr 'Âlam (see title and author's name, on fol. 6[a], l. 14, and fol. 5[b], ll. 2 and 3), who completed this work after A.H. 1218 (A.D. 1803, 1804), and died A.H. 1223 (A.D. 1808), see Rieu i. p. 323 sq. Lithographed in Ḥaidarâbâd, A.H. 1265. This first maḳâlah, dealing with the Ḳuṭbshâhs only, is subdivided into a muḳaddimah and seven bâbs:

Muḳaddimah: Pedigree of Sulṭân Ḳulî Ḳuṭbshâh, on fol. 6[b].

Bâb I: Reign of Sulṭân Ḳulî Ḳuṭbshâh (who died after 44 years of independent sovereignty, A.H. 950=A.D. 1543, 1544), on fol. 7[a], in three faṣls.

Bâb II: Reign of Sulṭân Jamshîd Ḳuṭbshâh (who died A.H. 957=A.D. 1550) and of prince Subḥân Ḳulî, his son, on fol. 44[b], likewise in three faṣls.

Bâb III: Reign of Sulṭân Ibrâhîm Ḳuṭbshâh (who died A.H. 988=A.D. 1580), on fol. 59[a], again in three faṣls.

Bâb IV: Reign of Sulṭân Muḥammad Ḳulî Ḳuṭbshâh (who died A.H. 1020=A.D. 1612), on fol. 108[b], in three faṣls.

Bâb V: Reign of Sulṭân Muḥammad Ḳuṭbshâh (who died A.H. 1035=A.D. 1626), on fol. 143[a], in three faṣls.

Bâb VI: Reign of Sulṭân 'Abdallâh Ḳuṭbshâh (who died A.H. 1083=A.D. 1672), on fol. 163[a], in three faṣls.

Bâb VII: Reign of Sulṭân Abû-alḥasan Ḳuṭbshâh, known as Tânâshâh (who was deposed by 'Âlamgîr, in A.H. 1098=A.D. 1687, and died as a prisoner in the fortress of Daulatâbâd, A.H. 1113=A.D. 1701), on fol. 198[a], last line.

Beginning, on fol. 3[a]: نظام ملك سخنورى و انتظام قلمرو معنى گسترى وقف سالارى حمد شاهنشاهى الخ.

The second maḳâlah, of which only a short fragment is found in the India Office Collection (see the following MS.), contains, according to the index, and to Rieu i. p. 324 sq., the history of the Âṣafîs of Ḥaidarâbâd, in five bâbs, the last of which is not extant; the same applies to the khâtimah, which was to contain the author's life.

Prefixed to this first maḳâlah of the حديقة العالم is a preamble (on ff. 1[b]–2[b]) similar to that noticed by Rieu in the second maḳâlah of this work (see i. p. 325), viz. by Mîr Abû Turâb bin Sayyid Aḥmad alriḍawî, who states that at the request of the Niẓâmshâh Mîr Akbar 'Alîkhân Bahâdur Âṣafjâh II, the minister Abû-alḳâsim almûsawî Mîr 'Âlam (i.e. the author of the حديقة العالم) charged him, viz. Abû Turâb, to write a history of the Ḳuṭbshâhs who reigned almost 200 years in the Tilinga empire, on the basis of the تأريخ قطبشاهى and other ta'rîkhât, and that he compiled consequently a work, styled قطب نماى عالم (see fol. 2[a], ll. 6 and 7), in A.H. 1221=A.D. 1806 (see fol. 2[a], lin. penult.). He divided it into a muḳaddimah, seven bâbs, and a khâtimah, the contents of which agree with the seven bâbs in the حديقة, whilst the khâtimah pretends to give an account of Mîr 'Âlam's life.

The beginning of the muḳaddimah, of which four lines only are found, agrees word for word with that in the حديقة, viz.: سپاس و ستايش گوناگون مر قادر بيچون را الخ.

No. 2428, ff. 223, ll. 21; large Nasta'lîḳ; size, 12 in. by 7⅛ in.

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e. *Âṣafîs or Niẓâms.*

466

Short fragment of a history of the early life of Niẓâm 'Alîkhân Âṣafjâh II, from his birth in A. H. 1146 (A. D. 1733, 1734), at Aurangâbâd (see fol. 18b, l. 9 sq.), to A. H. 1171 (A. D. 1758; the 3rd of Ramaḍân of that year appears on fol. 39a, ll. 5 and 6), by Abû-alḳâsim almûsawî (see fol. 6a, l. 2), the author of the حديقة العالم, the first maḳâlah of which is contained in the preceding copy.

This fragmentary biography, which has the same introduction as the *first maḳâlah*, beginning: نظام ملك سخنورى وانتظام قلمرو معنى گسترى وقف سالارى حمد شاهنشاهى كه دبير حكمت كامله اش الخ, is no doubt a part of the first original sketch, out of which the *second maḳâlah* of the work has been expanded; comp. the contents of the same in Rieu i. pp. 324 and 325. The date of this copy, which was transcribed in January, 1785 (A. H. 1199, Rabi' I), at Ḥaidarâbâd, is a clear evidence of it. The following headings appear in the text:

1. تذهيب سرلوحهٔ عنوان و تهذيب ديباچهٔ صحيفهٔ بيان بذكر نسب همايون آصف سليمان نشان, on fol. 13b.

2. ضيا اندوزئ مشرق سخن‌رانى و شعشعه افروزئ صبح روشن‌بيانى بپرتو ذكر طلوع آفتاب بيت الشّرف دولت و جهانبانى يعنى ولادت باسعادت جناب ثانئ آصف و آصف ثانى, on fol. 17a.

3. بيان آغاز طلوع انوار اين دولت ابد بنيان و شروع شيوع ميامن عدل و احسان داور جهان و ذكر توجّهٔ موكب اقبال آن خديو كامگار بجانب مملكت برار, on fol. 23a.

4. نهضت موكب اقبال خديو بيهمال از مملكت برار بجانب خجسته بنياد و ديگر سوانح آن ايّام سعادت فرجام بتقدير خالق عباد, on fol. 30b.

5. ذكر كفران نعمت ورزيدن و فتنه انديشيدن حيدر جنگ و كشته شدن او به تيغ سياست جهان داور معدلت آهنگ و انتهاض موكب منصور از سواد اورنگ آباد بجانب برهانپور, on fol. 32b.

The death of Niẓâm-almulk Âṣafjâh, the father of Âṣafjâh II, is recorded on fol. 23b, lin. penult. On fol. 40a this copy breaks off suddenly.

No. 859, ff. 40, ll. 14; clear and distinct Nasta'lîḳ; size, 9½ in. by 5⅝ in.

467

Tadhkira-i-Âṣafî (تذكرهٔ آصفى).

A history of the Âṣafîs or Niẓâms of Ḥaidarâbâd, from their origin to Shawwâl, A. H. 1206 (A. D. 1792, May, June; see the last date 1206 on fol. 310a, last line), somewhat of the same character as the second part of the حديقة العالم (see the preceding copy), but dealing in detail only with the reign of Âṣafjâh II (A. H. 1175–1217 = A. D. 1762–1802), by Tajallî 'Alî, called Tajallî Shâh. It is the same work which is noticed under the title of توزك آصفى in Rieu i. p. 327b, and iii. p. 1037a, where it is stated that the author's death in A. H. 1206 prevented the completion of the history.

Beginning: اشعهٔ ستايش بى آلايش مر احديرا سزد كه از خلوت‌خانهٔ غيب هُويّت خود را الخ.

Previous history of the Amîrs of Ḥaidarâbâd, on fol. 5a.

Reign of Niẓâm-almulk Âṣafjâh I (born A. H. 1082 = A. D. 1671, 1672, died A. H. 1161 = A. D. 1748), on fol. 14b sq.

Reign of Nawwâb Niẓâm-aldaulah Nâṣirjang (died A. H. 1164 = A. D. 1750), on fol. 19a.

Reign of Ṣalâbatjang (deposed A. H. 1175 = A. D. 1762), on fol. 26a.

Reign of Niẓâm 'Alîkhân Âṣafjâh II, on fol. 85b.

Copied A. H. 1226 (A. D. 1811).

No. 2928, ff. 342, ll. 15; Nasta'lîḳ; size, 10⅜ in. by 6½ in.

468

Maâthir-i-Âṣafî (مآثر آصفى).

A history of the Âṣafîs or Niẓâms of Ḥaidarâbâd, compiled between A. H. 1207 and 1208 (A. D. 1792, 1793), by Lachmî Narâyan, with the takhalluṣ Shafîḳ of Aurangâbâd, who was born as son of Râe Mansârâm, the dîwân of Nawwâb Âṣafjâh, A. H. 1158 (A. D. 1745), see Rieu i. pp. 238, 327, and 328; and iii. pp. 1039a and 1083a; Mackenzie Collection, vol. ii. p. 132.

The author wrote besides:

1. Tanmîḳ-i-Shigarf, a history of the Dakhan, A. H. 1200 (A. D. 1786); comp. Nos. 447 and 448 in this Catalogue.

2. Ḥaḳîḳathâi-Hindûstân, a topographical account of the Ṣûbahs of Hindûstân and the Dakhan, A. H. 1204 (A. D. 1790); comp. No. 426 in this Catalogue.

3. Description of Ḥaidarâbâd, A. H. 1214 (A. D. 1799, 1800).

4. Bisâṭ-alghanâ'im, a history of the Marattahs, likewise A. H. 1214. In this book the author refers to his مآثر آصفى for further details about the Marattahs.

5 and 6. Two tadhkiras, viz. Gul-i-Ra'nâ and Shâm-i-Gharîbân; comp. about the former, A. Sprenger, Catal., p. 145, No. 5.

Beginning: جواهر محامد نذر مالك الملكى كه شاهان ذوى الاقتدار را الخ.

The book begins with the grandfather of Niẓâm-almulk Âṣafjâh I, Khwâjah 'Âbid, on fol. 2a (see A. Sprenger, Catal., p. 193).

History of Âṣafjâh I, on fol. 10a; he was born A. H. 1082 (ta'rîkh: نيكبخت), and died A. H. 1161.

History of Nâṣirjang, on fol. 82b, lin. penult.

History of Ṣalâbatjang, on fol. 85b.

History of the Marattahs and their invasions of Hindûstân, on fol. 123a, first line.

History of Niẓâm 'Alîkhân Bahâdur Âṣafjâh II

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(A.H. 1175), on fol. 186a, together with accounts of contemporary Amîrs and Râjahs down to the beginning of A.H. 1208. The book was finished the first of Rabî'-alâkhar of that year (A.D. 1793, Nov. 6).

No. 2411, ff. 363, ll. 16; written by various hands in large Nasta'lîḳ and Naskhî; size, 12½ in. by 9¼ in.

469

Tadhkira-i-Nirmal (تذكرهٔ نرمل).

History of the fortress of Nirmal (in the district of Ḥaidarâbâd) from its foundation to A.H. 1231 (Faṣlî year 1225)=A.D. 1816, see fol. 96a, last line, the end of the governorship of Nawwâb Ashraf-aldaulah Bahâdur (who was governor since the Faṣlî year 1220, see fol. 93b), compiled by 'Abd-alrazzâḳ ibn 'Abd-alnabî, an inhabitant of Nândar (in the Ṣûbah of Muḥammadâbâd, see fol. 6a, l. 5), and munshî to General Sir John Malcolm (جنرل سر جان ملكم), A.H. 1232 (A.D. 1817, see fol. 5b, l. 4), at his master's request, who had reached Nirmal on his campaign against the Pindaris in September of that year.

Our copy is apparently fuller than that in Rieu i. p. 327, which only goes down to A.H. 1198, Muḥarram (A.D. 1783, Dec.).

Beginning (the same as in Rieu), on fol. 5b: الحمد لله وحده و صلّوا على النّبى بعده بر ضمير منير صدر نشينان چاربالش الخ.

This history ends on fol. 96b, and is dated, by Mir Ghulâm Ḥusain, the 16th of June, A.D. 1851 (A.H. 1267, 15th of Sha'bân). The remaining portion of the MS. contains:

Extracts from the *Ḥadîḳat-al'âlam* (منتخب كتاب حديقة العالم), the history of the Nizâms of Ḥaidarâbâd, see Nos. 465 and 466 in this Cat., on ff. 97–198. They are taken exclusively from the *first maḳâlah* of that work, the history of the Ḳuṭbshâhs, viz.

The *third* faṣl of the *sixth* bâb (reign of 'Abdallâh Ḳuṭbshâh, who died A.H. 1083=A.D. 1672), on fol. 97b.

The *seventh* bâb, complete (reign of Abû-alḥasan Ḳuṭbshâh, known as Tânâshâh, who was deposed A.H. 1098 = A.D. 1687, and died as 'Âlamgîr's prisoner, A.H. 1113=A.D. 1701), on fol. 106a, lin. penult.

Parts of the *first*, *third*, and *fourth* bâbs promiscuously, on fol. 141b sq. Events of the reign of Ḳulî Ḳuṭbshâh (who died A.H. 950=A.D. 1543, 1544), on fol. 141b; of that of Ibrâhîm Ḳuṭbshâh (who died A.H. 988=A.D. 1580), on fol. 145b, etc.

The most prominent dates which appear are A.H. 979 (A.D. 1571, 1572), on fol. 148b; 1019 (A.D. 1610, 1611), on fol. 170b; 972 (A.D. 1564, 1565), on fol. 188b; and 980 (A.D. 1572, 1573), on fol. 194b.

Ff. 1b–3a contain an index both of the Tadhkira-i-Nirmal and the extracts from the Ḥadîḳat-al'âlam (the latter begins on fol. 2a, second column, l. 3 ab infra); fol. 4 is left blank.

No. 3180, ff. 198, ll. 11; clear Nasta'lîḳ; size, 8⅝ in. by 7⅛ in.

f. *Statistical Accounts.*

470

The revenues of the Dakhan, according to the rent-roll (احوال صوبجات دكن بقيد جمعبندى), containing full statistical tables of the assessment of all the various provinces, beginning with Khândîsh, on fol. 1b: خانديش بتوجّه عرش آستانى يعنى اكبر پادشاه چون قلعهٔ آسير مفتوح گشت الخ.

The two latest dates which occur in these statistics are A.H. 1144 (A.D. 1731, 1732), on fol. 31a, and 1163 (A.D. 1750), on fol. 128a.

On ff. 156b–176a a short account of the kings of Dihlî is given, beginning with Sulṭân Shihâb-aldîn Ghûrî (A.H. 587=A.D. 1191), down to the sixth year of Akbar's reign (A.H. 968=A.D. 1561), comp. No. 412, fol. 63a sq. above; the account of Bâbar begins on fol. 167a, of Humâyûn on fol. 168b, of Akbar on fol. 173a. On ff. 177b–189b follow the same chronological tables of the Moghul emperors from Timûr to the accession of Shâh 'Âlam, A.H. 1173 (A.D. 1759), entitled مجموعهٔ مرزا مهديخان, which have been noticed above in Nos. 412–414, compiled by Nizâm-aldîn Muḥammad Hâdî alḥusainî alsafawî, with the epithet Shâh Mirzâ, usually called Mirzâ Mahdî-khân, beginning: سپاس بيقياس سزاوار مالك الملكيست كه انتظام جهان بوجود الخ.

No. 926, ff. 189, ll. 13; partly Nasta'lîḳ, partly Shikasta; size, 9⅛ in. by 5⅝ in.

471

The same.

Another copy of the same statistical tables, but with a much larger historical survey, beginning on fol. 84b with Shihâb-aldîn Ghûrî, and going down to A.H. 1119 (A.D. 1707), Bahâdurshâh's accession to the throne. Beginning the same as in the preceding copy. Ff. 73–77 are left blank.

No. 1374, ff. 142; Shikasta; size, 8 in. by 4¼ in.

472

Statistical tables of all the places and villages in the provinces of the *Dakhan* (تفصيل ديه بديهىٔ صوبجات دكهن). Incomplete at the end.

No. 1608, ff. 120; Shikasta; size, 8⅛ in. by 4¼ in.

473

Statistical tables of all the villages, etc., in the province of *Khândîsh* (تفصيل ديه بديهىٔ صوبهٔ خانديش).

No. 1632, ff. 63; Shikasta; size, 8⅛ in. by 4¼ in.

474

Statistical tables of the revenues of the province of *Barâr* (جمع خرج صوبهٔ برار).

No. 1707, ff. 174; Shikasta; size, 8¾ in. by 4⅝ in.

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475

Statistical tables of the province of *Bîjâpûr*, written by Amrata Râi.

No date.

No. 227, ff. 118; Shikasta; size, 8¼ in. by 4⅛ in.

476

Statistical tables of the province of *Muḥammadâbâd Bîdar*, written quite in the same way, and, as it seems, by the same hand, as the preceding ones.

No date.

No. 89, ff. 65; Shikasta; size, 8¾ in. by 4⅜ in.

477

1. Statistical tables of *Ḥaidarâbâd* down to the 7th of Shawwâl, A.H. 1197 (A.D. 1783, Sept. 5), styled: جمع كامل محالات صوبهٔ فرخنده بنياد حيدرآباد بغايت آخر سال سنهٔ ۱۱۹۲ فصلی مطابق هفتم شوّال المكرّم سنهٔ ۱۱۹۷ هجری, beginning on fol. 1b.

2. Statistical tables of the influential landowners in the Dakhan down to the last of Rabî'-alawwal, A.H. 1198 (A.D. 1784, Feb. 22), styled: جاگيردارن و انعامداران صوبجات دكن بغايت آخر شهر ربيع الاوّل سنهٔ ۱۱۹۸ هجری فصلی مطابق سنهٔ ۱۱۹۳, beginning on fol. 49b with Asad-almulk 'Alîjâh Bahâdur.

No. 1015, ff. 130; Shikasta; size, 9¾ in. by 6⅛ in.

Bangâlah.

478

Tawârîkh-i-Bangâlah (تواريخ بنگالا).

The same history of the Nâẓims of Bangâlah and the transactions in that province during the governorship of Ibrâhîmkhân, Ja'farkhân, Sarfirâzkhân, Shujâ'-aldaulah, and 'Alî Wirdîkhân, from the rebellion of Sûbhâ Singh, A.H. 1107 (see fol. 4b)=A.D. 1695, 1696, to 'Alî Wirdikhân's death in A.H. 1169 (A.D. 1756), which is noticed by Rieu i. p. 312. It was written by order of Mr. Henry Vansittart, Governor of Fort William (1760–1764), and begins: حمد نامعدود واجب الوجود بحريست بی ساحل و ثنای بی منتهای خالق كن فيكون الخ. The author's name, not given in the history itself, is Munshî Salîm-allâh; see Rieu iii. p. 1085a. The last date that appears in this copy is A.H. 1162 (probably a mistake for 1169, the year of 'Alî Wirdîkhân's death). The work has been translated into English by Francis Gladwin: 'Narrative of the transactions in Bengal,' Calcutta, 1788.

No date. Former owner of this MS. was Chas. Boddam, May 1st, 1787.

No. 2995, ff. 1–131, ll. 12; Nasta'lîḳ; size, 9¾ in. by 6¼ in.

479

Muẓaffarnâma (مظفّر نامه).

A very explicit and detailed history of the Nâẓims of Bangâlah, from the rise of Nawwâb 'Alî Wirdîkhân Mahâbatjang to A.H. 1186, when Nawwâb Sayyid Muḥammad Riḍâkhân, commonly called Muẓaffarjang, fell a prisoner into the hands of the English, by Karam 'Alî (see fol. 1b, last line), who was personally attached to the service of Muẓaffarjang and wrote this history in the same year 1186 (A.D. 1772, 1773), see fol. 2a, ll. 1 and 2. The title appears on fol. 3a, l. 3 ab infra. Another copy of the same work is described in Rieu i. p. 313.

Beginning: حمد نا محدود وشكر نا معدود سزاوار صانعيست كه بيك امركن نسخهٔ دوكون پرداخت الخ

Contents:

1. History of Nawwâb 'Alî Wirdîkhân Mahâbatjang, on fol. 3b, from his early life to his death, the 9th of Rajab, A.H. 1169 (A.D. 1756, April 9), see fol. 133a, ll. 4 and 5.

2. Rule of Nawwâb Sirâj-aldaulah, on fol. 140a, who was killed after a reign of fifteen months and two days, in Shawwâl, A.H. 1170 (A.D. 1757, June, July).

3. *First* rule of Mîr Muḥammad Ja'farkhân, on fol. 181a, from the 14th of Shawwâl, A.H. 1170 (A.D. 1757, July 2), to his deposition in A.H. 1174, Rabî'-alawwal, after a reign of three years, four months, and some days.

4. Rule of Mîr Muḥammad Ḳâsimkhân, on fol. 217b, from the 10th of Rabî'-alawwal, A.H. 1174 (A.D. 1760, Oct. 20), see fol. 218a, l. 8, to A.H. 1177, exactly three years.

5. *Second* rule of Mîr Muḥammad Ja'farkhân, on fol. 275a, from the 10th of Rabî'-alawwal, A.H. 1177 (A.D. 1763, Sept. 18), to his death, the 14th of Sha'bân, A.H. 1178 (A.D. 1765, Feb. 6), see fol. 286a, ll. 1 and 2, altogether one year, seven months (so here, instead of the correct five months, هفت being a clerical error for پنج), and four days.

6. Rule of Nawwâb Najm-aldaulah and the beginning of the deputy-governorship of Muẓaffarjang, on fol. 286a, to Najm-aldaulah's death, A.H. 1179, last of Dhû-alḳa'dah (A.D. 1766, May 10), after a reign of one year and three months.

7. Rule of Nawwâb Saif-aldaulah, on fol. 298a, from the 9th of Dhû-alḥijjah, A.H. 1179 (A.D. 1766, May 19), to his death, in A.H. 1183 (A.D. 1770), after a reign of three years, ten months, and some days.

8. Rule of Nawwâb Mubârak-aldaulah, on fol. 341b, from A.H. 1183, Dhû-alḳa'dah (A.D. 1770, Feb., March), to A.H. 1185, Dhû-alḳa'dah (A.D. 1772, Feb.), when the Nizâmat was abolished.

Khâtimah, on fol. 353b: Muẓaffarjang's arrest, A.H. 1186, 23rd of Muḥarram (not 29th, as here is stated on fol. 354b, l. 2, بيست ونهم having been written by mistake for بيست وسيم, since immediately afterwards the 24th is mentioned)=A.D. 1772, April 26th, and the events of the following months, to the appointment of Manî Begam as caretaker of the Nizâmat, 1st of Jumâdâ-althânî in the same year (A.D. 1772, Aug. 30).

No date.

No. 291, ff. 358, ll. 11; clear Nasta'lîḳ; size, 8¼ in. by 4⅞ in.

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480

Statistical accounts of the Ṣûbahs or provinces of Bangâlah, mainly in the years 1172 and 1173 of the Bangâlî era (=A.H. 1179 and 1180, A.D. 1765–1766). No. 1482 comprises the year 1172, without any subdivisions, No. 1483 the year 1173, distinctly arranged according to the twelve months, in the following order:

March–April (چیت), on fol. 16a.

February–March (پھاگن), on fol. 28a.

January–February (ماگھ), on fol. 46a.

December–January (پوس), on fol. 64a.

November–December (اگھن), on fol. 80a.

October–November (کاتک), on fol. 92a.

September–October (آسن), on fol. 106a.

August–September (بھادون), on fol. 119a.

July–August (ساون), on fol. 134a.

June–July (آساڑھ), on fol. 149a.

May–June (جیٹھ), on fol. 161a.

April–May (بیساکھ), on fol. 179a.

Ff. 1–15 and 200–204 do not strictly belong to No. 1483; they deal with accounts of various years, viz. 1172–1177 of the Bangâlî era.

No. 1482, ff. 334, No. 1483, ff. 204; Shikasta; size, 5¾–6 in. by 3¾–4 in.

481

Important collection of official letters.

Copies of letters, chiefly relating to the affairs of Bangâlah, ranging from A.H. 1162 to A.H. 1187. The oldest date, 1162, 2nd of Rajab (A.D. 1749, June 18), appears in a letter of Hidâyat Muḥyî-aldînkhân to Nawwâb Sirâj-aldaulah, on fol. 26a; some of the latest, viz. 1st of Shawwâl, 1187 (A.D. 1773, Dec. 16), and A.D. 1774, 29th of March, on fol. 49b. The great bulk of letters, parwânas, and akhbâr belongs to the first years of Shâh 'Âlam's reign, A.H. 1174–1177 (A.D. 1760–1763), especially to the fifth year of his reign = A.H. 1177, and contains the correspondence between the Nâẓim Nawwâb Ḳâsim 'Alîkhân (see above in No. 479) and the Governor, Mr. Vansittart, as well as other officials of the East India Company; between the same Nâẓim and Nawwâb Shams-aldaulah; between the Nâẓim Mîr Muḥammad Ja'far 'Alîkhân (see above, No. 479) and Shams-aldaulah, the emperor Shâh 'Âlam and the Governor; between the same emperor and Shams-aldaulah, the king of England and others; between the Governor and Maharâjah Shitâb Râe, Muḥammad Îrij-khân and the Waẓîr Shujâ'-aldaulah, etc.

There is also one letter, previous to the period mentioned above, viz. by Nawwâb Âṣafjâh (who died A.H. 1161=A.D. 1748) to the emperor Muḥammadshâh, on fol. 41a.

Similar collections of letters, some of which are probably identical with ours, are noticed in Rieu i. p. 407 sq. Former owner: Sir Charles Wilkins.

No. 2371, ff. 50, ll. 16; Nasta'lîḳ; worm-eaten; size, 9¼ in. by 7⅝ in.

482

Dastûr-al'amal (دستور العمل).

Statistical record of Bangâlah and adjoining parts of India, from the beginning of A.D. 1775. It is styled, on fol. 1a: دستور العمل صوبهٔ بنگاله وغیره بموجب اظهار رای رایان و قانونگویان, and begins, on fol. 1b: بتأریخ بیست و چهارم ماه جامبر (جامبری or جامبر, January) سنهٔ ۱۷۷۵ انگریزی صاحب کلان و صاحبان دیگر الخ.

It was finished the 5th of April, A.D. 1775 (1776?) = 29th of the month Cît (see No. 480 above) of the year 1182 of the Bangâlî era = 15th of Ṣafar in the 17th year of Shâh 'Âlam's reign (which is A.H. 1190, as the emperor did not ascend the throne before the 4th of Jumâdâ I, A.H. 1173; but this date corresponds exactly to the 5th of April, 1776, and not 1775!). The copy is interleaved. Another copy of the same is noticed in Rieu i. p. 408a.

No. 1566, ff. 1–22, ll. 15; Shikasta; size, 9⅝ in. by 6½ in.

Banâras.

483

Tuḥfa-i-tâza (تحفهٔ تازه).

Tuḥfa-i-tâza, also called Balwandnâma, a history of the Zamîndârs of Banâras, from Râjah Mansârâm and his relatives to the deposition of Râjah Cait Singh in A.H. 1195 (A.D. 1781), by Khair-aldînkhân Muḥammad (see fol. 1b, l. 6), who died about A.H. 1242 (A.D. 1827, comp. Rieu iii. p. 946). He wrote besides the Gwâliyârnâma (A.H. 1206 = A.D. 1792, see Rieu iii. p. 1028), a history of Jaunpûr (A.H. 1211=A.D. 1796, 1797, see Rieu i. p. 311), and the 'Ibratnâma or history of Shâh 'Âlam (A.H. 1221 = A.D. 1806, see Rieu iii. p. 946). The present work is described in Rieu iii. p. 964. It was originally divided into five bâbs, but our copy, like those in the British Museum, only contains the first three, viz.: 1. History of Râjah Mansârâm and his relatives, on fol. 2a. 2. History of Râjah Balwand Singh, A.H. 1162–1184 (A.D. 1749–1771), on fol. 17a. 3. History of Râjah Cait Singh, A.H. 1185–1195 (A.D. 1771–1781), on fol. 48a. The other two bâbs, the histories of Râjah Mahîpat Narâ'in and Râjah Ûdit Narâ'in, which are enumerated in the index on fol. 2a, were to form a second volume, beginning with A.H. 1196=A.D. 1782 (see fol. 137b, ll. 13–15). But that second volume seems to have remained unwritten.

Beginning: سپاس خداوندی که دیوان ذاتش دربان (بزبان sic! Rieu reads) دانش بسراج فکرت نتواند رسید الخ.

Copied from a MS., dated A.H. 1253 (A.D. 1837), by Muḥammad Amjad, for the late Principal and Professor of the Calcutta Madrasah and Secretary of the Asiatic Society of Bengal, H. Blochmann (died 1879). Received Nov. 6, 1877.

No. 3205, ff. 138, ll. 21; very clear and distinct Nasta'lîḳ; size, 12⅛ in. by 7½ in.

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Bundelkhand.

484

Farahbakhsh-i-Jân (فرح بخش جان).

An encomiastic account of the life and deeds of Râjah Barsingh (or as he is called in other histories, Narsingh) Deo of Oorcha in Bundelkhand, the murderer of Akbar's prime minister Abû-alfaḍl, from his birth to Samvat 1664 (=A.D. 1607, A.H. 1015–1016), translated from the Hindûstânî work, برسنگهه چرتر, compiled by a follower of the Râjah, Gisûdâs, at the request of Mr. Turner Macan (see fol. 6a, lin. penult.), by Râe Shîw Parshâd (see fol. 6b, l. 6), in the years 1828 and 1829 (see fol. 5b, l. 3 ab infra, and fol. 79b, l. 7), and finished the 15th of Shawwâl, A.H. 1244 (=20th of April, 1829, Samvat 1886). The original work contained thirty-three ذکر, to which the translator has added (on ff. 76–80) two ذکر more, on the family of the Râjah and the date of this compilation.

Beginning, on fol. 4b: هزاران منّت ایزد را که از خاك هویدا ساخت صورتها الخ. A complete index on ff. 1a–3a. The title is a chronogram for A.H. 1244. Dated, by Narâyan Dâs of Shâhjahânâbad, in the same year 1244, 4th of Dhû-alḳa'dah (A.D. 1829, May 8).

Presented to the library, October 17, 1842.

No. 2933, ff. 80, ll. 13; large Nasta'lîḳ; size, 9½ in. by 6 in.

Marattahs.

485

The same history of the rise and progress of the Marattah state, from the origin of the Bhoslah family down to the death of Sîwâjî and the accession of Sanbhâjî in A.H. 1091 (A.D. 1680), which is described in Rieu i. p. 327 as the work of an anonymous Hindû writer, based on Marattah traditions. At the end the same enumeration of Sanbhâjî's successors down to the accession of Raghojî in Nâgpur, 1773, and of Râm Râjah in Satârah, 1750; as Rieu remarks, it must have been compiled before A.D. 1777 (A.H. 1191).

Beginning: هزاران شکر خدای بیچون را که بیك نقطهٔ کن این همه چهارده طبقه الخ.

The full title تفصیل احوال عروج و خروج راجههای و سرداران دکهن is found here on fol. 1a, ll. 4 and 5.

No date. From fol. 9b onward English references to the contents of the text are made in pencil on the margin.

No. 1957, ff. 45, ll. 12–16; Shikasta; size, 10⅛ in. by 6⅝ in.

486

Another, but incomplete chronicle of the Bhoslah family of the Marattahs, from its origin, that is, Sîwâjî and his ancestors, to the operations against Râjah Râm after the capture of his capital (Râighar) in A.H. 1101 or 1102 (A.D. 1690). The first mention of the year 1102 appears on fol. 39b: درسنهٔ سی و چهار جلوس مطابق سنهٔ هزار و صد و دو هجری (34th year of 'Âlamgîr's reign). The author's name does not appear, but he shows everywhere a most hostile tendency against the Marattahs, as the very beginning of this abrupt chronicle proves: ذکر احوال و ابتدای بنای فساد سیوائی (سیواجی instead of) بدنهاد در جنگ دکهن آنچه از مردم معتبر دکهن و قوم مرتّه آن ملك در باب اصل و نسل سیوائی بد اصل الخ. The ta'rîkh-i-Khwâfîkhân, i.e. منتخب لباب (see above, Nos. 396–407), is quoted several times, see, for instance, fol. 39b, ll. 3 and 4. On the outside of the binding this MS. is styled: کتاب ذکر اصل و نسل راجه سیواجی بهوسله'.

No. 2990, ff. 54, ll. 12–14; very legible Shikasta; size, 10 in. by 6⅛ in.

487

An incomplete history of the rising of the Bhoslah family of the Marattahs, from Mâlûjî, whose son Sâhjî, or Sâhûjî I, married afterwards the daughter of the Râjpût chieftain Jâdû Râo, and begat the great Sîwâjî (born in May, 1627=A.H. 1036), the real founder of the Marattah empire; comp. Elphinstone, History of India, 5th ed., p. 617 sq.

Beginning: ذکریست در بیان آنکه امّا (!) این کتاب بزوع (!) خاندان ترقّیٔ راجه بهوسله الخ.

On the fly-leaf this chronicle is ascribed to Daulat Singh. It is most incorrectly written, and abounds in numberless un-Persian words and phrases, looking like a bad translation from some Marattah work.

Statistical tables of the various dominions of the Marattah state, on ff. 58b–65a.

A second part, incomplete at the end, begins on fol. 69b with the transactions between Sedâsheo Râo Bhâo, Holkar, and Shujâ'-aldaulah, leading up to the famous battle of Pânîpat in A.H. 1174 (A.D. 1761). This part breaks off on fol. 83b. The proper order of ff. 1–23 seems to be this (most of the catch-words being wanting): 1, 2, 11, 3–8, 22, 9, 10, 13, 12, 14–21, 23, etc. The copy belonged formerly to D. Ruddell.

No. 3075, ff. 83, ll. 15–17; written in a curious style of Naskhî; size, 8⅞ in. by 5¾ in.

488

Another short history of the Marattahs, especially of the Bhoslah or Bhonslah family, from the reign of Muḥammadshâh (who ascended the throne of Dihlî in A.H. 1131=A.D. 1719) to the end of Shâh 'Âlam's reign (A.H. 1221=A.D. 1806), similar in its chief contents to an account described in Rieu ii. p. 801b. It begins with Sâhû Bhoslah II, who had been crowned as chief of the Marattahs in the fortress of Satârah in the beginning of A.H. 1120 (A.D. 1708, March). At the end there are inserted some of Shâh 'Âlam's elegies. As title is given here in the beginning: احوال حسب و نسب جنوبیان و کیفیّت اوج و حشمت آنها آنچه عند التحقیق دریافت شد' نوشته میشود که راجه کدهٔ ستاره الخ.

No author's name. No date.

No. 3322, ff. 142–159, ll. 12–16; careless Nasta'lîḳ; size, 9¾ in. by 6⅛ in.

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489

Tawârîkh-i-Râjahâi-Nâgpûr (تواريخ راجهاى ناگپور).

Annals of the Marattah Râjahs of Nâgpûr (Nagpore), of the Bhoslah (or as it is always spelt here, Bhonslah) family, compiled, and respectively translated from seven Persian and twenty-five Marattah sources, for Mr. Richard Jenkins (the former British Resident in Nagpore), December, 1823.

Beginning of the preface, on fol. 1b: بنده پرور صاحب خداوند عاليشان رچارد جنكنس صاحب بهادر دام اقباله الخ.

The seven Persian authorities are:

خافيخان (that is, the Muntakhab-i-Lubâb, completed about A.H. 1143 or 1144=A.D. 1731, comp. above, Nos. 396–407).

تواريخ آصفجاه (a history of the Nizâms down to A.H. 1218=A.D. 1803, 1804, by Ḳâdirkhân Munshî, see Rieu iii. p. 1037b).

سوانح دكن (account of the Ṣûbahs of the Dakhan and the Nizâms down to A.H. 1197=A.D. 1783, by Mun'imkhân, see Rieu i. p. 322).

خزانهٔ عامره (the well-known tadhkirah of 'Alî Âzâd).

كتاب سوبهامل در ذكر بنگالا (not known).

كتاب راحت افزا (not known).

معاصر الامرا (wrongly spelt for مآثر الامرا, the second edition of which was completed A.H. 1194=A.D. 1780), see Rieu i. p. 339 sq.

It gives in a short and concise form the events of every year (except in the first portion), partly in narration, partly in letters, statistical tables, etc., from 1659 (Faṣlî year 1069[1]) to 1818 (Faṣlî year 1228).

Beginning, on fol. 4b: منتخب تواريخ خاندان بهونسله راجهاى ناگپور از روى مرثّى' از بزرگان خاندان بهونسله الخ.

No. 3062, ff. 236, ll. 8–10; Nasta'lîḳ and Shikasta; size, 8¾ in. by 6 in.

490

Historical documents, chiefly relating to the history of the Marattah power in India.

1. Extracts from the account of the Marattahs in Ghulâm 'Alî Âzâd's famous tadhkirah, the *Khazâna-i-'âmirah* (compiled in A.H. 1176 and 1177=A.D. 1763), see further below under 'Biography.'

(*a*) Fol. 1a sq., corresponding to No. 2954, fol. 41b, l. 8 sq. (beginning with A.H. 1076).

(*b*) Fol. 8a sq., corresponding to No. 2954, fol. 63a, l. 8 sq. (A.H. 1164, امير الممالك, third son of Nawwâb Âṣafjâh).

(*c*) Fol. 15a sq., corresponding to No. 2954, fol. 99a, l. 7 sq. (A.H. 1173, آمدن احمدشاه در هند بار ششم).

(*d*) Fol. 22a sq., corresponding to No. 2954, fol. 87b, last line, last word sq. (A.H. 1171, وزير الممالك شجاع الدوله بهادر).

(*e*) Fol. 23b, corresponding to No. 2954, fol. 84a, l. 3 ab infra (A.H. 1164, نوّاب وزير الممالك ابو المنصور خان صفدرجنگ).

(*f*) Fol. 25a sq., corresponding to No. 2954, fol. 53b, lin. penult. (عماد الملك, ending with A.H. 1173).

2. Extracts from the 'Âlamgîrnâma (by Munshî Muhammad Kâẓim), or the history of the first ten years of 'Âlamgîr's reign (see above, Nos. 347–357), beginning on fol. 28b, last line, with the following chapter: فتح قلعهٔ چاكنه از ولايت كوكن بسعى امير الامراء صوبدار دكن, corresponding in contents to the short sketch given in fol. 1a sq. of the previous extracts.

3. Extracts from the Ta'rîkh-i-Rohillah, probably the تأريخ فيض بخش, by Shîw Parshâd (see Rieu i. p. 306), beginning on fol. 52a, and dealing chiefly with Aḥmadshâh Durrânî and his affairs with the Marattahs, shortly before and after the battle of Pânîpat (A.H. 1174=A.D. 1761).

4. The same history of the Marattahs, from Râjah Bhîm and the origin of the Bhoslah family to the death of Siwâjî and the accession of his son Sanbhâjî, A.H. 1091 (A.D. 1680), which is described in No. 485 above. Beginning, on fol. 68b: هزاران شكر خداى بيچون را كه بيك نقطهٔ كن اين همه چهارده طبقه الخ.

At the end the same short enumeration of Sanbhâjî's successors as in No. 485 above.

No date. Quite modern handwriting.

No. 2895, ff. 112, ll. 17; large and distinct Nasta'lîḳ; size, 12¼ in. by 9¼ in.

491

A large fragment of the history of the Marattah wars in India, from A.H. 1171 to 1199, A.D. 1757–1785, compiled by 'Alî Ibrâhîmkhân, who died as chief magistrate of Banâras, A.H. 1208 (A.D. 1793, 1794). This account was written under the administration of the Governor-General, Charles Earl Cornwallis, see fol. 1b, ll. 4 and 3 ab infra, and comp. Rieu i. p. 328. The book has been translated by Major Fuller, see his printed version in Elliot's History of India, viii. pp. 257–297. Beginning, as in Rieu: الحمد لله على نعمائه و الصلوة على نبيّه و اوصائه اين وقائع بدائع آثار عبرت نامهٔ اولو الابصاراست كه درعهد حكومت امير والاجاه الخ. The last two sections of this fragment, on ff. 62b and 63b, deal with the Peshwâ Ṣâḥib (i. e. Siwâi or Sîwâjî Mâdhô Râo, son and successor of Narâyan Râo) and the advance of the English generals to Poona. This copy was presented by J. H. Peile, Esq., and received 19th Sept., 1818; transferred to Civil Coll., 9th Aug., 1819.

No. 3390, olim 14. J. 18, ff. 64, ll. 11; clear and distinct Nasta'lîḳ; greatly injured by worms; size, 8¼ in. by 5 in.

[1] This statement is wrong; it ought to be either A.H. 1069 or Faṣlî 1063.

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A *first* collection of *Akhbâr*, or news-letters, chiefly relating to the Marattah affairs in 1810, beginning with the 8th of February, and ending with the 8th of December. They contain news of Jaswant Râo Holkar, Daulat Râo Sindhiyah (the Mahârâjah of Gwâliyâr), Ranjît Singh (the Sikh ruler of the Panjâb), Râná Żâlim Singh, Mr. Archibald Seton (the Resident at the court of Dihlî), of Akbarâbâd, Dihlî, Ujain, etc. On ff. 1[a] and 20[a] the collection is styled: منتخب اخبار هندوستان وغیرہ; on fol. 60[a], اخبار منتخب هندوستان وغیرہ; and on the back of the binding, with reference to the chiefly Marattah news, اخبار ناگپور.

No. 2945, ff. 276, ll. 10; Shikasta; size, 10⅛ in. by 6¼ in.

493

A *second* collection of *Akhbâr*, or news-letters, relating to Marattah affairs, from the end of 1811 to the autumn of 1812, beginning with the 27th of December, 1811, and ending with the 6th of September, 1812. They contain news of various agents and comptrollers (متصدّی and هرکارہ), chiefly of کوت کشت, that is (according to No. 2946 (496 below), fol. 49[b], l. 2: کوت کشت ناگپور), the city of Nâgpûr, the seat of the Bhoslah family (the agent's name there was Iżhâr اظهار); besides of Hûshangâbâd (agent: Mahâdû), Bîtûl (agent: Bâpû), Malkâpûr (comptroller: Waukat Râo), Patna (comptroller: Narâyan Râo), Poona, etc. A certain number of Akhbâr is written by the same Pândûrang Râm, who is mentioned in Rieu i. p. 330[b], as translator of Marattî news-letters during the years 1809 and 1810.

No. 2949, ff. 303, ll. 10–14; Nasta'lîḳ, mixed with Shikasta; size, 10¼ in. by 6⅝ in.

494

A *third* collection of *Akhbâr*, or news-letters, relating to Marattah affairs in 1812 and 1813, beginning with the 3rd of December, 1812 (but we find news as far back as November, 1812, see fol. 1[b] sq.), and ending with the 17th of December, 1813. They contain news of Mr. (afterwards Sir) C. T. Metcalfe (Resident at the court of Dihlî, from 1811 to 1819, and from 1825 to 1827), Mahârâjah Malhâr Râo Holkar II (the illegitimate son and successor of Jaswant Râo Holkar), Ranjît Singh, Râná Żâlim Singh, Nawwâb Mîr Khân (the Afghan general of Holkar), Daulat Râo Sindhiyah, of Burhânpûr, Dihlî, Aurangâbâd, Ujain, etc. This collection is styled on the back of the binding, like No. 2945 (492 above): اخبار ناگپور.

No. 2947, ff. 192, ll. 10–12; written by different hands, partly in Nasta'lîḳ, partly in Shikasta; size, 10⅜ in. by 6⅝ in.

495

A *fourth* collection of *Akhbâr*, relating to Marattah affairs in the second half of 1814, beginning with the 24th of June, and ending with the last of December, similar in its contents to the second collection. They contain chiefly news of Nâgpûr, by the same agent Iżhâr, besides letters of Mahâdû, Bâpû, etc., see No. 2949 (493 above), news of Bîtûl, etc. Many of these are translations from Marattî, as the prefixed ترجمہ shows. As title appears again on the back of the binding, as well as three times in the collection itself (viz. between ff. 129 and 130, 239 and 240, and 304 and 305): اخبار ناگپور.

No. 2948, ff. 358, ll. 8–11; Nasta'lîḳ, mixed with Shikasta; size, 10⅛ in. by 6¼ in.

496

A *fifth* collection of *Akhbâr*, relating to Marattah affairs, from the end of 1815 to the autumn of 1816, similar in its contents to the third collection. The dates given in this MS. are frequently wrong, and different months have been jumbled together in the same way as in Rieu i. p. 286. According to a note on the back of the binding, the news-letters refer to 1816, and that is confirmed by the last section (fol. 102 sq.), where the 29th of February is mentioned several times, a fact that points undoubtedly to 1816, as being a leap-year, in spite of the year 1817 having been written almost continually instead of 1816. A similar confusion prevails as to the Muḥammadan year, sometimes 1232, sometimes 1231. This copy contains various sections, 1. ff. 1–13, divided into 13 ḳiṭ'as; 2. ff. 14–84, in several unnumbered portions; 3. ff. 85–101, in 15 ḳiṭ'as; and 4. ff. 102–127, in 23 ḳiṭ'as. The last sections deal with January and February, 1816, the middle part goes as far as September, 1816 (or 1817, as written here), the first section comprises November and December, 1815 (or 1816?). The news-letters refer to the same personages as in No. 2947 (494 above), to the agents of Nâgpûr, Burhânpûr, Ujain, etc.

No. 2946, ff. 127, ll. 10–11; Nasta'lîḳ, mixed with Shikasta; size, 9⅞ in. by 6¼ in.

497

A *sixth* collection of *Akhbâr*, relating to Marattah affairs in 1817, beginning with the 2nd of January, and ending with the 28th of September. The majority of news-letters, particularly in the second half of the copy, are those of Daulat Râo Sindhiyah; besides Ranjît Singh, Holkar Jaswant Râo Bhâo and various wakîls and other officials have contributed letters. The collection is styled on ff. 78[a], 80[a] top, and 136[a] first line, اخبار سندهیہ.

No. 2991, ff. 167, ll. 9–11; Nasta'lîḳ, mixed with Shikasta; size, 9⅞ in. by 6¼ in.

498

A *seventh* collection of *Akhbâr*, referring to Marattah affairs in 1818, beginning with the first of January, and ending with the last of December, quite similar in its contents to the fourth and second collections. The majority of Akhbâr are by Iżhâr, agent of Nâgpûr. The

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title on the back of the binding, on ff. 19, 93, and 248, and on the fly-leaf is the usual one: اخبار ناگپور.

No. 2993, ff. 267, ll. 7–11; partly Nasta'lîḳ, partly Shikasta; size, 9¾ in. by 6¼ in.

Gwâliyâr.

499

Aḥwâl-i-Ḳal'a-i-Gwâliyâr (احوال قلعهٔ گوالیار).

A short historical account of the fortress of Gwâliyâr, from its foundation under the ancient Râjahs, down to the twenty-second year of Shâh 'Âlam's reign, A.H. 1194 (A.D. 1780), compiled at the request of Captain William Bruce (کپتان ولیم برس), from the dictation of two Hindûs of Gwâliyâr, Motîrâm (موتی رام) and Khushḥâl (خوشحال); see another copy of the same work in Rieu i. p. 304b. Beginning: احوال ابتدای بنای قلعهٔ گوالیار لغایت شانزدهم ماه شعبان سنهٔ ۲۲ جلوس والا شاه عالم پادشاه غازی مطابق سنهٔ ۱۱۹۴ هجری الخ. Copied by 'Abd-alraḥîm.

No. 860, ff. 31, ll. 14; clear and distinct Nasta'lîḳ; size, 9½ in. by 5½ in.

Carnatic.

500

Sa'îdnâma (سعیدنامه).

An account of the life and history of the ruler of the Carnatic, Sa'âdat-allâhkhân, who was born A.H. 1061 (see fol. 7a, ll. 6 and 7), and died A.H. 1145 (A.D. 1651–1732). His real name was Muḥammad 'Alî bin Aḥmad bin Sa'îd-aldîn bin Muḥammad Sa'îd bin Muḥammad, and he was honoured by the title of Muḥammad Sa'îd (see fol. 7a, ll. 2 and 3, and l. 9). This work is identical with the سعیدنامه described in Rieu i. p. 331, although considerably shorter in extent; there is no mention of the real name of the author, viz. Jaswant Râi bin Bhagwant Râi bin Sundardâs, only his takhalluṣ *Munshî* appears frequently, for instance, on ff. 37b, l. 4, 40b, lin. penult., 58b, l. 5, 59a, l. 3 ab infra, etc. etc. He is the same *Munshî* whose dîwân is preserved in No. 1454. There is also in this copy no trace of the subdivision into three daftars, although the author speaks plainly of these three books on fol. 59a, lin. penult. (سه دفتر سعیدنامه), and mentions at the same time two other works of his, viz. قصّهٔ سیف الملك وبدیع الجمال (probably a new redaction of the well-known, but much older story of 'Saif-almulk and Badî'-aljamâl') and قصّهٔ لال و هیرا (the story of 'Lâl and Hîrâ').

Beginning as in Rieu:

این نامه که از نام سعید است سعید
از چشم بد دهر بعید است بعید

The title of Sa'îdnâma appears several times, for instance, fol. 1b, l. 3, fol. 6a, l. 7, etc.

This copy, which is towards the end greatly injured by worms, is dated the 12th of Dhû-alḳa'dah, A.H. 1229 (A.D. 1814, Oct. 26). It belonged to Narrain Row's Collections (No. 506).

No. 2934, ff. 61, ll. 13; Nasta'lîḳ and Shikasta, partly on white, partly on brown paper; size, 9⅞–10⅛ in. by 6⅝–6⅞ in.

501

Tûzuk-i-Wâlâjâhî (توزك والاجاهی).

A history of the Carnatic, especially of the time of the Nawwâb Anwarkhân, who died A.H. 1162 (A.D. 1749), of his son and successor, Nawwâb Muḥammad 'Alî (with his full name: Amîr-alhind Wâlâjâh 'Umdat-almulk Âṣaf-aldaulah Muḥammad 'Alî Anwar-aldîn-khân Bahâdur Żafarjang, see fol. 13a), who ruled over the Carnatic from A.H. 1162 to A.H. 1210 (A.D. 1749–1795), and of the first contests between the English and French in India, to the unsuccessful siege of Madras (چیناپٹن) by the French under Lally, 1758, and the capture of Pondicherry (پھولچری) by the English under Clive, 1761. It covers partly the same ground as the famous mathnawî انورنامه, or the exploits of the Nawwâb Anwarkhân, by Mîr Isma'îlkhân Abjadî, who completed his poem in A.H. 1174=A.D. 1760, 1761 (see Sprenger, Catal. pp. 307 and 308), and to whom a special chapter, the muḳaddimah (on ff. 14a–17a), is dedicated. The munshî Burhân (or Burhânkhân) bin Ḥasan, see fol. 13b, l. 4 ab infra, was commissioned in A.H. 1195 =A.D. 1781 (see fol. 13b), by the Nawwâb, to compose on the basis of the Anwarnâma, but with greater detail, and the removal of all the incongruities and deficiencies caused by a poetical treatment of the matter and the exigency of rhyme and metre, a history of the rulers of the Carnatic, from their first ancestors in Madînah, to his own time. The work was to be divided into a muḳaddimah, two daftars, and a khâtimah, but our copy comprises only the muḳaddimah (on fol. 14a sq.), containing the eulogium of Abjadî, and the *first* daftar, beginning on fol. 17b with the ancestors of the Nawwâbs, in fact with 'Umar ibn alkhaṭṭâb, and going down to the capture of Pondicherry. This portion was completed A.H. 1200 (A.D. 1786), see fol. 211b in the خاتمهٔ دفتر اوّل توزك والاجاهی; the *second* daftar was to contain the subsequent events, and particularly a series of important political correspondence, between the principal historical personages of that age, and the *khâtimah*, a description of India, particularly of the Carnatic. Beginning of the work, on fol. 10b: علم افرازئ اقبال سخن حمد والاجاهی که دبیر بی نظیر سلطنت لایزالش تأریخ توزك والاجاهی الخ. It ends on fol. 215b. The remaining portions of this volume (ff. 1a–9a and ff. 216a–219a) contain:

1. A short summary of events in the Carnatic from the time of 'Âlamgîr, on ff. 1a–2a.

2. A short history of the progress of English conquest in India (called: جزء اوّل دخول انگریز در اقلیم هند), from about A.D. 1612 to the first four decades of the present century, on ff. 2b–9a.

3. Rules for the lower, middle, and higher style of letter-writing, each group subdivided into seven ḳânûns (واجبات مراسلات ادنا و اوسط و اعلی متضمن هفت قانون), on ff. 216a–219a.

No. 3174, ff. 219, ll. 17; clear and excellent Nasta'lîḳ; size, 10⅝ in. by 8 in.

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502

Sawânihât-i-Mumtâz (سوانحات ممتاز).

A detailed history of the reign of the Nawwâb 'Umdat-alumarâ, who ruled the Carnatic from the beginning of Rabî'-althânî, A.H. 1210 (A.D. 1795, Oct.), to the month Rabî'-alawwal, A.H. 1216 (A.D. 1801, July), with an account of the last year of the reign of his father, Muḥammad 'Alîkhân, the son of Anwar-aldîn or Anwarkhân, a summary of the events under 'Umdat-alumarâ's successors, his nephew 'Aẓîm-aldaulah, and 'Aẓîm's son 'Aẓîmjâh (who succeeded his father in A.H. 1235, A.D. 1820), and a full genealogy. The author is Khair-aldîn Ḥasan Ghulâm-i-Ḍâmin bin Iftikhâr-aldaulah Ḥâfiẓ Muḥammad Nâṣirkhân Bahâdur Ṣamṣâmjang, who was born A.H. 1194 = A.D. 1780 (see fol. 160b sq.), received the title of Ṣâḥib-aldaulah Jalâdatjang in A.H. 1210 (A.D. 1795, 1796), that of Khwurshîd-almulk in A.H. 1231 (A.D. 1816), and at his father's death in A.H. 1236 (A.D. 1820, 1821) that of Iftikhâr-aldaulah Muḥammad Nâṣirkhân Bahâdur Ṣamṣâmjang. In A.H. 1249, beginning of Rajab (A.D. 1833, Nov.), when living in Madras, he paid homage to 'Aẓîmjâh, and was requested by him to draw up a history of his great ancestor and grandfather, 'Umdat-alumarâ, as the poet Abjadî had done for Anwarkhân in his famous Anwarnâma. Khair-aldîn set to work and finished this history (see the title on fol. 162b, l. 13) A.H. 1252, the 27th of Dhû-alḥijjah (see fol. 288a, last two lines) = A.D. 1837, April 4. It is divided into four گلزار (each of which contains four گلدسته), the *first*, comprising the years A.H. 1209 and 1210, on fol. 164b, that is, the last year of Muḥammad 'Alîkhân's reign, his death the 29th of Rabî'-alawwal, A.H. 1210 (A.D. 1795, Oct. 13), and 'Umdat-alumarâ's accession; the *second*, A.H. 1211 and 1212, on fol. 188b; the *third*, A.H. 1213 and 1214, on fol. 205b; the *fourth*, A.H. 1215 and 1216, with a short summary of later events, and a detailed genealogy of the family and descendants of Anwarkhân, on fol. 221a. *Khâtimah*, on fol. 285b, giving an account of the circumstances which led to the composition of this work.

Beginning: حمداً متوافراً وشکراً متکاثراً بخدای عزّ وجلّ که هر نوع نکات جهانرا از کسوت رنگارنگ عمدهٔ گوناگون الخ. No other copy of this rare work is known. Copied A.H. 1266 (A.D. 1850).

No. 3176, ff. 159–288, ll. 17; very distinct Nasta'lîḳ; size, 10⅝ in. by 8 in.

Panjâb.

503

Ta'rîkh-i-Panjâb (تأريخ پنجاب).

History of the Panjâb, from the earliest times to A.D. 1840, completed A.H. 1264 (A.D. 1848), by Ghulâm Muḥyî-aldîn, known as Bûtî or Bûtâ (بوتی in the text, بوٹا in the colophon) Shâh Lûdiyânî 'alawî ḳâdirî, see fol. 2a, ll. 2 and 3. The title is a chronogram for A.H. 1264, by elimination of the units, except the ب and پ in the word پنجاب; comp. Rieu iii. p. 953, where a full description of this work is given. Beginning: حمد بیحدّ وثنای بی منتهای مر احدیرا سزا است که کریمه رحمتی الخ.

It contains a muḳaddimah, five daftars, and a khâtimah, viz.

Muḳaddimah, on fol. 2b: Geography of the Panjâb, در بیان احوال حدود ملك پنجاب و وجه تسمیهٔ آن و بیان ابهار و انهار مشهورهٔ این ملك و اجناس و اثمار و دیگر اشیای مشهورهٔ آنها).

Daftar I, on fol. 43b: Hindû Râjahs, from Sadûman to Pithaurâ (در بیان احوال راجهای هنود از ابتدای راجه سدومن که بقول شاستر هنود اوّلین راجهای روی زمین او بوده بغایت آخر رای پتهورا که آخرین فرمان فرمایان این ملك یعنی هندوستان او گذشته').

Daftar II, on fol. 61b: Muslim Sulṭâns, from Maḥmûd of Ghazna to A.H. 1183 (A.D. 1769, 1770), the date of Shâh Aḥmad Abdâlî's death, see fol. 180a, ll. 4 and 3 ab infra (در بیان احوال پادشاهان اهل اسلام من سلطان محمود غزنوی غازی و اولاد امجادش و بیان سلطنت پادشاهان غوریان وخلجیان و لودیان وچغاتیان درینملك').

Daftar III, on fol. 180b: Gurus of the Sikhs, from Nânak to Gowind Singh (در بیان احوال گوروهای فرقهٔ سکهان من ابتدای بابا نانك بغایت آخر گورو گوبند سنگهه واحوال بیدیان و سودهیان که اولاد گوروان اند').

Daftar IV, on fol. 224a: Sikh Sardârs and Râjahs in the last period of the Moghul empire of Dihlî (در بیان احوال سرداران وراجهای سکهان وغیرهٔ سرداران ملك پنجاب واحوال ملك گیریٔ آنها از کنار دریای جمن تا پشاور و کشمیر و بیان کیفیّت مثلهای وپتهای سکهان و دیگر رسوم آنها که بعد از اضمحلال سلطنت دهلی قابض و متصرّف ملك پنجاب شدند').

Daftar V, on fol. 308a: Ranjît Singh, the great Sikh Mahârâjah's life and reign, to the 27th of June, 1839 (not 1838, as by mistake is written here on fol. 419b, l. 2), the date of his death (در احوال ملك گیریٔ مهاراجه رنجیت سنگهه بهادر که بر همگی ملك پنجاب و سوای آن بر ملکهای دیگر به نیروی اقبال قابض و متسلّط گردید من ابتدای کیفیّت آبادی و اجدادش بغایت روز وفات او').

Khâtimah, on fol. 420a: History of the British conquests in India (در ذکر ملك گیریٔ سرکار انگریزی بهادر در ملك هند'); the account of the Râjahs of Kângrah, Jamûn, etc., mentioned by Rieu, loc. cit., as probably forming a part of the khâtimah, is not found in this copy. Ff. 175 and 176 are badly injured in the middle. This MS. was received from Dr. Royle, July, 1856.

No. 3244, ff. 427, ll. 21–22; careless and coarse Nasta'lîḳ; size, 14½ in. by 7⅞ in.

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504

'Ibratnâma (عبرتنامه).

Geography, statistics, and history of the Panjâb, especially of the Sikhs, from their first appearance in history down to A. D. 1849, by Muftî 'Alî-aldîn, son of Muftî Khair-aldîn of Lâhûr (see fol. 1b, ll. 5 and 6), an official of the East India Company, who was still alive in 1856, when this MS. was received from Dr. Royle. The author left his native town, Lâhûr, in 1823 (=A. H. 1239, Samvat 1887), on account of the oppression of the Sikhs, and settled in Lûdhâna (لودهانه Loodiana). In 1854, when he was in the service of Mr. Charles Raikes, the Commissioner and Superintendent of Lâhûr, he compiled this work (=A. H. 1270, Samvat 1911), see fol. 2a, l. 4 sq., and fol. 2b, l. 4 ab infra. This MS. is the author's autograph, completed, according to the colophon, in the same year, 1854, 13th of September (=20th of Dhû-alhijjah, A. H. 1270), and styled, with its full title, عبرت نامه و عمدة التواريخ; according to a note prefixed to the MS. by the before-mentioned Mr. Raikes it was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.'

Beginning:
(so pointed instead of لحمد لله الذى جعل سَيرِ (سِيَرَ الاوّلين عبْرَةٌ (عبرةً (sic! instead of للآخرين والصلوة والسلام على رسوله و حبيبه محمّد و اصحبه اجمعين، امّا بعد ميگويد الخ.

The subdivisions are rather in a confused state, a باب اوّل and two دفتر دويم, but the meaning is clear—the author divided his work into three great portions, viz.:

1. Geography of the Panjâb, its flora, fauna, natural productions, etc., on fol. 4a (باب اوّل).

2. History and topography of Lâhûr, from its foundation to the present day, on fol. 30b (دفتر دويم).

3. History of the Sikhs in the Panjâb, from the birth of Bâbâ Nânak to the final victory of the English in 1846, and a few subsequent events, till 1849, on fol. 81a (again styled دفتر دويم).

To these three bâbs or daftars there is added, on ff. 326a–376b, a kind of *khâtimah* (without a general heading), dealing in detail with the customs and usages, as well as the prevalent philosophic and religious ideas of the people of the Panjâb, beginning with a sketch of the sect of the Ḳâdirîs; among the numerous short chapters of this part are the most prominent ones: the great days of the Muḥammadan year (در تشريح روزهاى بزرگ اهل اسلام), on fol. 331b, last line; the Faḳîrs of the three principal creeds, the Muḥammadans, Hindûs, and Sikhs, on fol. 333a; manners and customs of the Muḥammadans, from the cradle to the grave, on fol. 334b; of the Hindûs, on fol. 342b; of the Sikhs, on fol. 352a; scientific attainments (علم) of the same three creeds, on fol. 353a; usages in eating, on fol. 356b, last line; in dress, etc., on fol. 360a; the court-officials under the Mahârâjah Ranjît Singh (مصاحبان و حكيمان و منشيان و مستوفيان و خدمتگاران), on fol. 364b, etc. etc.

No. 3241, ff. 376, ll. 18; large Nasta'lîḳ; the first two pages luxuriously illuminated; smaller gold ornaments on ff. 2b and 3a; size, 12⅞ in. by 8¼ in.

505

Shîr Singh nâma (شير سنگهه نامه).

History of the Panjâb and the special events which took place in Lâhûr from A. H. 1255 to 1259 (A. D. 1839–1843), by an eye-witness, Muḥammad Naḳî of Pashâwar, son of Mullâ Khwâjah Bakhsh, who wrote it at the request of Bakhshî Bhagatrâm (see ff. 4b, ll. 5 and 6, and 6a, l. 6). The above title of this work, which is described by Rieu iii. p. 952b, is not found in the text itself, but assigned to it in an English note, prefixed to the fly-leaf, by the Commissioner and Superintendent, Mr. Raikes, who states that this MS. was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.' It was received into the library from Dr. Royle in July, 1856.

The history begins with the death of Ranjît Singh in A. H. 1255, see fol. 7a sq., and closes with the assassination of Shîr Singh and the proclamation of Dalîp Singh in A. H. 1259, see fol. 65b sq.

Beginning: بر هوشمندان خبير و آگاه دلان روشنضمير كه الخ.

Comp. 'History of the Panjab,' London, 1846, vol. ii. pp. 200–235; 'History of the Sikhs,' by J. D. Cunningham, pp. 237–271; 'Calcutta Review,' i. pp. 476–507; and 'Panjab Chiefs,' by Griffin, pp. 24–26.

No. 3231, ff. 70, ll. 9; large Nasta'lîḳ; illuminated frontispiece; miniature paintings, illustrating especially murderous scenes, on ff. 7a, 8b, 10b, 24a, 25a, 34b, 38b, 42b, 43b, 53b, 59b, and 65b; size, 10⅝ in. by 5¾ in.

506

Tawârîkh-i-Mulk-i-Hazâra (تواريخ ملك هزاره).

History of the state of Hazâra and the neighbouring states and districts in the Panjâb, especially during the thirty years from about A. H. 1819 to 1849 (Samvat 1876 to Samvat 1906, see fol. 119b, last lines, and fol. 120a, ll. 4 and 3 ab infra), by an eye-witness of all the events recorded, Mahtâb Singh of the Kâyath tribe (fol. 3b, l. 1), who was five years recorder of the Pargana of ساهيوال بلوچان, and occupied since Samvat 1881 the same office in the state of Hazâra (or هزاره كارلك as it is called on fol. 4a), which borders to the west on the state of سريكوت (which itself extends as far as the دريا سند ساگر), and to the south on Khânpûr of the Gâkhars.

Beginning: قربان آن قادر بيچون كه كرياس معلّق افلاك با اينهمه نقوش رنگارنگ الخ.

Geography and topography of Hazâra and the surrounding states, as خانپور, كرلال, جدون, پهكلى, تنول, تربيله, etc., on fol. 4a. Beginning of the real history with the Ghakkars (گهكران) of Khânpûr (also called Gâkhars or Gukhurs, see on these, L. H. Griffin, 'Panjab Chiefs,' p. 574 sq.), on fol. 34a. The style of the narrative is often very un-Persian, see, for instance, fol. 21b, etc. Dated the 11th of August, A. D. 1854, by Pîrbakhsh, the Ḳânûngo of Râwal Pindî, who copied this work at the request of the Assistant Commissioner

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of Hazâra. In a notice glued on the first page the work is rather incorrectly designated as 'Tawareekh-i-Jummoo, a history of the principality of Jummoo and the neighbouring hill-states, from the earliest times to the accession of Maharajah Goolab Singh, by an unknown author (!).' It was sent, according to the same notice (signed by C. Raikes, Commissioner and Superintendent), 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.' It was received into the library from Dr. Royle, July, 1856.

No. 3229, ff. 120, ll. 10–15; Nasta'lîḳ; size, 10 in. by 6¾ in.

Jamûn.

507

Tawârîkh-i-Râjagân-i-Jamûn (تواريخ راجگان جمون).

A portion of the rare chronicle of the Râjahs of Jamûn (or Jamu, according to Thornton), which is described in Rieu iii. p. 955 under the title of راج درشنی, composed by Ganeshdâs Badhrah, and completed A. H. 1263 (A. D. 1847, Samvat 1904). Our copy, being only a fragment of the whole, does not exhibit author's name or title; the name given above is the one found in the colophon. It is moreover very incorrectly written, and especially the respective Muḥammadan and Hindû dates, wherever they appear together, are invariably greatly at variance with one another (take, for example, fol. 31b, where A. H. 391, the correct date of Sulṭân Maḥmûd's accession, is represented as Samvat 1031, whereas it ought to be 1057 or 1058, and so in many other places). It begins abruptly in the history of the early Râjahs with بوده ارجن, on fol. 1a: آزاری (read آنجا) که بهشت آنجاست نباشد ـ کسی را با کسی کاری نباشد' عاقبت الامر راجه بوده ارجن مدّت هشتاد سنّ صاحب انجمن بوده الخ.

Chapter-headings are very few and far between; the time of Muḥammad begins on fol. 26b; that of Sulṭân Maḥmûd of Ghazna, on fol. 31b; Akbar's reign, on fol. 78a; the end of Râjah Kayâ Singh's reign and beginning of that of Dharb Dew (which coincides with 'Âlamgîr's death, A. H. 1118), on fol. 83a; Gulâb Singh's obtaining possession of Kashmîr in Samvat 1902 (A. D. 1846), on fol. 142a.

Copied by Muḥammad 'Alî.

No. 3181, ff. 144, ll. 15; Nasta'lîḳ; illuminated frontispiece on fol. 1a; size, 9½ in. by 6⅛ in.

Kashmîr.

508

Râjatarangî (راج ترنگی).

An incomplete copy of the oldest *Persian* translation of Kalhana's Râjataranginî or history of Kashmîr, originally written in Sanskrit, A. D. 1148 (printed in Calcutta, 1835; French edition and translation by A. Troyer, Paris, 1840–52); comp. Rieu i. p. 296, and Asiatic Researches, xv. pp. 1–92. The translator's name is not mentioned in this fragment, but he is undoubtedly the same Mullâ Shâh Muḥammad who translated the work from the Sanskrit original by order of Akbar, A. H. 998 (A. D. 1590), and whose version was revised by Badâ'ûnî in A. H. 999 (A. D. 1591); comp. also Elliot, History of India, v. p. 478.

Beginning: کَلْهَن پندت مؤلّف کتاب اصل که حسب الحکم الاشرف ترجمهٔ آن نموده میشود الخ.

Last words: تمسّک ظاهر ساخت که تفصیل خرج سوداگر درآن مرقوم بوده برین وجه که.....

Bibliotheca Leydeniana.

No. 2442, ff. 49b–192b, ll. 17; distinct Nasta'lîḳ; size, 12⅝ in. by 8 in.

509

Bahâristân-i-Shâhî (بهارستان شاهی).

Another history of Kashmîr, based on the same Sanskrit work and other sources, by an anonymous author, brought down to A. H. 1023, the eighth year of Jahângîr's reign (see the chronogram at the end: نامهٔ شاهان کشمیر)=A. D. 1614, and beginning, without introduction: مؤرّخان اخبار سلاطین ممالک کشمیر که جملهٔ حالات و واقعات ملوک و احکام و احوال اشراف انام را بقلم کشمیری نوشتند در دفاتر اخبار و صحائف آثار چنین ثبت نمودند که در کشمیر در زمان قدیم الخ.

It ends on fol. 213a; comp. Rieu i. p. 297. On ff. 214b–221a a poetical fragment is added, a peculiar kind of didactic poem, consisting of a series of ḳiṭ'as, usually two, sometimes three, and even four baits long, mixed with fards and put together in form of a mathnawî, being all of the same metre; it begins thus:

خواهی ایمان مرد بشناسی
رو نظر کن بسوی ایمانش
که بود گر بقول خود ثابت
بس بود این دلیل ایمانش
آن برادر مدان که در راحت
روی خود سوده پیش تو بزمین
هر که در وقت سختیت یارست
آن برادر ترا بود بیقین

No date. The right order of ff. 160–166 is: 160, 162–165, 161, 166.

No. 943, ff. 221, ll. 16; Nasta'lîḳ; size, 8⅝ in. by 5 in.

510

Ta'rîkh-i-Kashmîr (تأريخ كشمير).

A third history of Kashmîr, from the earliest ages down to the twelfth year of the emperor Jahângîr's reign, commenced on the base of the old Sanskrit work Râjataranginî and other authentic documents, by Ḥaidar Malik bin Ḥasan Malik bin Kamâl-aldîn Muḥammad Nâjî bin Malik Nuṣrat of Châr warah, commonly called *Ra'îs almulkî* (see fol. 4a), A. H. 1027 (A. D. 1618), see fol. 3b, l. 11, and completed about A. H. 1030 (A. D. 1621), see Bodleian Cat., Nos. 316 and 317; Rieu i.

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p. 297 sq.; J. Aumer, p. 98; H. N. Wilson, an Essay on the Hindû History of Cashmir, Asiatic Researches, vol. xv, Serampore, 1825, p. 1 sq.; and D. J. F. Newall, a Sketch of the Mahomedan History of Cashmere, Journal of the Asiatic Society of Bengal, new series, No. 68, Calcutta, 1854, pp. 409–460. This copy begins in the usual way:

ای آنکه جهان بوحدت تست گواه
کس را نبود در حرم کنه تو راه

but it is almost twice as large as the copies described in the above-mentioned catalogues, and the reason is obvious. Our copy consists of *two portions*, the first of which contains, like all the other copies, the *history of Kashmîr*, on ff. 1b–237a, and concludes with these significant words: تا اینجا حقیقت پادشاهان کشمیر باتمام رسید، حالا حقیقت پادشاهان ولایات ابتداست. Consequently the *second portion*, on ff. 238a–387b, contains a general history of all the *contemporary* dynasties in the different parts of Îrân, Tûrân, Transoxania, etc., in six bâbs; the beginning is unfortunately missing, it opens abruptly: لشکر شد بعد از پسرش یعقوب الخ.

Bâb I comprises the history of the Ṭâhirides, Sâmânides, Ghaznawides, Ghûrides, Bûyides, the Saljûḳs, the Khwârizmshâhs, the Atâbegs, the Ismâ'îlîs, and the Karâkhitâ'î Sulṭâns, on fol. 238a.

Bâb II: The Moghul emperors, on fol. 281b.

Bâb III: The kings who ruled after Sulṭân Abû Sa'îd in Îrân, from the Cûpânians to the Sarbadârs, on fol. 295b.

Bâb IV (here wrongly styled فصل چهارم): Timûr and his successors, on fol. 322b.

Bâb V: The Ḳarâ-ḳoyunlû and Âḳ-ḳoyunlû Sulṭâns, on fol. 345b.

Bâb VI: The Sulṭâns who ruled over Transoxania and Khurâsân after A. H. 906 (A. D. 1501), on fol. 363a.

At the end of this *second portion* is written: تمام شد تأریخ کشمیری, consequently there is no doubt that this second portion really forms a part of that work. It is probably based on the لبّ التواریخ, Ḳism III, see above, Nos. 101–103.

No date. This copy belonged formerly to Mr. W. Chambers.

No. 1100, ff. 387, ll. 13; clear and distinct Nasta'lîḳ; size, 13½ in. by 8⅝ in.

511

Ta'rîkh-i-Kashmîr (تأریخ کشمیر).

A fourth history of Kashmîr, based on the same original Sanskrit work of Râjataranginî, by Narâyan Kûl, with the takhalluṣ 'Âjiz, a Hindû Brahman of Kashmîr, composed A. H. 1122 (A. D. 1710); comp. ff. 3b, ll. 4 and 5, and 4a, l. 7.

Beginning: سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی الخ.

A full description of this work is given in Rieu i. p. 298; other copies in G. Flügel ii. p. 191, and the Bodleian Catalogue, No. 318; compare also Wilson's Essay on the Hindû History of Cashmir, in Asiatic Researches, vol. xv. p. 5 sq., Serampore, 1825.

Dated the 29th of Rabî'-althânî (ربی الثانی, sic!), A. H. 1215 (A. D. 1800, Sept. 19), at Banglûr (بنگلور). Purchased at Seringapatam, 1802, by J. H. Peile, and presented by him to the library, Sept. 19, 1818; transferred to Civil Coll., Aug. 9, 1819.

14. J. 23, ff. 123, ll. 15; Nasta'lîḳ; size, 8¼ in. by 6 in.

512

Another copy of the same.

Beginning as in the preceding copy. Author's name and date appear on ff. 5a, l. 3, and 6a, l. 3. Dated, by Makhdûm Sharîf, the 27th of Rabî'-alâkhar, A. H. 1217 (A. D. 1802, Aug. 27), at Seringapatam.

No. 2491, ff. 255, ll. 11; large Nasta'lîḳ; size, 8⅝ in. by 6 in.

513

Wâḳi'ât-i-Kashmîr (واقعات کشمیر).

A fifth history of Kashmîr, from the oldest times down to A. H. 1160 (A. D. 1747), by Muḥammad A'ẓam, son of Khair-i-Zamân Khân (see fol. 4a, l. 12), who commenced this work A. H. 1148=A. D. 1735 (fol. 4a, last line), and dedicated it to the emperor Muḥammadshâh (fol. 4b, l. 6). The title of the book is a chronogram for the year in which it was commenced, but the author did not finish it before A. H. 1160, see Bodl. Catalogue, No. 319, and Rieu i. p. 300 (the versified chronogram, however, quoted there is not found in this copy). The chief aim of the compiler was to supply especially biographical notices and extracts from the writings of the principal shaikhs, 'Ulamâs, and poets of Kashmîr, which were entirely wanting in works previously written on Kashmîr, and being more or less mere translations from the old Hindû work Râjataranginî.

Beginning, on fol. 3a: زینت صفحات دفتر ابداع و ایجاد و نزهت طبقات منظر عالم کون فساد الخ.

The book is divided into a muḳaddimah, three ḳisms, and a khâtimah, viz.:

Muḳaddimah: Description of Kashmîr, on fol. 4b (در بیان احوال و صفات این شهر).

Ḳism I: Hindû Râjahs, on fol. 8a (در حالات ارباب حکومت که پیش از دور ظهور اسلام درین ملک حکمرانی کردند).

Ḳism II: Muslim rulers, on fol. 22a (در حالات سلاطین که بعد سطوع فروغ اسلام بسلطنت رسیده اند و از کشمیر بر خاستند).

Ḳism III: Moghul emperors, from Akbar to Muḥammadshâh, on fol. 75a (در ذکر سلاطین دودمان علیّهٔ چغتائیّه که متصرّف این شهر شدند تا زمان اختتام این رساله).

The heading in the text runs here thus (the number of the ḳism being omitted): بیان آغاز تصرّف سلاطین سلسلهٔ علیّهٔ تیموریّه در صوبهٔ کشمیر.

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Khâtimah: Curiosities of Kashmîr, on fol. 192b (در بیان بعض عجائب و غرائب کہ خاصّۂ این شہر است).

Dated the 12th of Ṣafar, A.H. 1217 (A.D. 1802, June 14). On ff. 1b and 2a a short enumeration of the reigns of the Sharḳî Sulṭâns of Jaunpûr. A. Welland, Feb. 4, 1810.

No. 1429, ff. 195, ll. 12–17; very unequally written, both in Nasta'lîḳ and Shikasta; size, 10½ in. by 8 in.

Maisûr.

514

Nasabnâma-i-Râjahâi-Maisûr (نسب‌نامۂ راجهای میسور).

This is the same short account of the Râjahs of Mysore and Nagar, the dates of their birth, wives and children, which is noticed by W. Morley, Cat., pp. 86 and 87, and is entitled there: احوال راجهای میسور و نگر; it is styled here, in the short preface on fol. 1b: حقیقت راجهای میسور و نگر.

The little work was originally written in the Carnataca language, and by order of Tîpû Sulṭân two Persian translations were made of it, by Asad Anwar and Ghulâm Ḥusain (see fol. 2a, l. 2). One of these is represented here; as date appears, on fol. 1b, ll. 2–4, A.H. 1212, 20th of Dhû-alḥijjah (A.D. 1798, June 5). It begins with Timmarâj and goes down to Ḥaidar 'Alî (about 266 years). Beginning of the preface: از حضور لامع النور حضرت ظلّ الله الملك المنّان تیپو الخ.

Bibliotheca Leydeniana.

No. 2452, ff. 1–31, ll. 13; Nasta'lîḳ; size, 8⅝ in. by 6¼ in.

515

Another copy of the same.

Beginning the same as in the preceding copy. It is styled here: فهرست راجهای میسور و نگر. No date.

No. 1241, ff. 43, ll. 10; Shikasta; size, 7⅞ in. by 4¼ in.

516

Ḳiṣṣa-i-Ḥaidar 'Alîkhân (قصّۂ حیدر علیخان).

A biography of Nawwâb Ḥaidar 'Alîkhân of Mysore, from his rise to his death in the beginning of Muḥarram, A.H. 1197 (A.D. 1782, December; see fol. 43a, ll. 4 and 5), by an anonymous author (according to a notice on the fly-leaf his name was Munshî Amîr), who during the last two years of Ḥaidar 'Alî's reign was in the service of Captain John Kennaway (see fol. 42b, ll. 1 and 2: کپتن جان کنوی), and returned to his native town of Ḥaidarâbâd the last of Dhû-alḳa'dah, A.H. 1196 (A.D. 1782, Nov. 6). He was an eye-witness of the last deeds of the hero of this book.

Beginning: ستایش ناصری کہ بمددگاری لطفش کشور کشایان را الخ.

No date. Another copy of the same history in Rieu iii. p. 1033.

No. 3079, ff. 44, ll. 13; Nasta'lîḳ; size, 8⅝ in. by 5½ in.

517

Aḥwâl-i-Ḥaidar 'Alîkhân (احوال حیدر علی خان).

Another biography of Nawwâb Ḥaidar 'Alîkhân of Mysore, from his birth to his death in A.H. 1197, by an anonymous author, who compiled this work at the request of Mr. Richard Johnson; see fol. 3a, l. 8. It is divided into nine bâbs:

1. در حسب و نسب او, on fol. 4a.
2. در چگونگیٔ روزگار او, on fol. 6b.
3. در ترقّیٔ دولت او ومتصرّف گشتن در اکثر امکنه, on fol. 8b.
4. در سلوك او با رفقای خود در بزم و رزم دائم الاوقات, on fol. 45b.
5. در جمع کردن او زنهای بسیار و سلوك او با ازواج خود, on fol. 50b, first line.
6. در رویهٔ او با تعلّقه‌داران و سوداگران, on fol. 52a.
7. در اوقات خسّت و سخاوت و قوّت حافظهٔ او, on fol. 53b.
8. در تقیّد و احتیاط او در ملك خود از مردم و طریقهٔ ظلم او, on fol. 56b.
9. درگذشتن او از دنیا, on fol. 58b.

Beginning: بر صورت نویسان معانیٔ دقائق و معنی شناسان صور حقائق روشن و بر کاشفان امور غامضهٔ ماضی و حال الخ.

Comp. Col. W. Miles' 'History of Hydur-Naik,' London, 1842, the translation of Mîr Ḥusain 'Alî's Nishân-i-Ḥaidarî (see below, No. 522).

This biography was compiled A.H. 1199, and this copy is the author's autograph, finished the 5th of Rajab in the same year (A.D. 1785, May 14).

No. 1978, ff. 1–60, ll. 10; Shikasta; size, 9¼ in. by 5 in.

518

Tawârîkh-i-Ḥaidarî (تواریخ حیدری).

A third, much more detailed history of Ḥaidar 'Alîkhân, from his birth in A.H. 1125 (A.D. 1713; according to another biography, described in Rieu ii. p. 802a, he was born A.H. 1131 = A.D. 1719) to his death and the accession of his son Tîpû Sulṭân in A.H. 1197, by Lâla Bud Singh, with the takhalluṣ Munshî (see fol. 14a, l. 2), who spent three years in the compilation of this work (see fol. 19a, l. 5). A date of composition is not given, but it appears to have been written very soon after Ḥaidar 'Alî's death. The author is no doubt identical with Budh Singh of the Khatrî caste, who wrote, by desire of Major James Mordaunt, a short account of the Sikhs, styled رسالهٔ نانك شاه, about A.H. 1197; see Rieu ii. p. 860. The history begins with an account of Ḥaidar 'Alî's ancestors, on fol. 21a; the story of Ḥaidar 'Alî's birth is found on fol. 29a.

Beginning: بدائع نگار صور بیچونی و صنائع طراز اشباه بی نمونی الخ.

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Dated at Patna the first of Rabî'-alâkhar, A.H. 1217 (A.D. 1802, Aug. 1). The full title on the fly-leaf is: تواریخ نوّاب حیدرعلیخان بهادر.

Bibliotheca Leydeniana.

No. 2636, ff. 220, ll. 9; large Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $5\frac{7}{8}$ in.

519

Another copy of the same.

This copy is complete, but very badly written, and without any date. Beginning the same as in the preceding copy. Account of the ancestors of Ḥaidar 'Alî, on fol. 10a; of his birth, on fol. 13a. Author's name on fol. 7a, l. 7.

Bibliotheca Leydeniana.

No. 2494, ff. 95, ll. 13; Shikasta; size, $8\frac{1}{4}$ in. by $5\frac{3}{4}$ in.

520

A fragment of the same.

This fragmentary copy agrees with No. 2636 (518 above) as far as fol. 48a, where the advance to the fortress of Karnûl (Kannûl or Kurnool, کرنول, in the Presidency of Madras, see Rieu i. p. 332) is described, corresponding to fol. 102a in No. 2636. The remaining portion we have not been able to trace in that copy; for instance, on ff. 48b–50a a mathnawî in praise of the capture of the hill-fort of Gûtî (Guttî or Gooty, گوتی, in the district of Bellary) appears, which is not found in No. 2636. That capture took place in A.H. 1187 (A.D. 1773, 1774).

Bibliotheca Leydeniana.

No. 2622, ff. 55, ll. 13–15; Shikasta; size, $8\frac{7}{8}$ in. by $7\frac{1}{4}$ in.

521

Sulṭân-altawârîkh (سلطان التواریخ).

A history of the Sulṭâns of Mysore, viz. Fatḥ Nâik, Ḥaidar 'Alî, and Tîpû Sulṭân, by an anonymous author, dedicated to Tîpû (see fol. 10a, l. 5, and fol. 12b, last line). It is divided into two daftars, the first dealing with the history of Tîpû's father and grandfather, who are respectively called جنّت مکانی and فردوس آشیانی; the second relating the events in the reign of Tîpû himself, who is called ظلّ الهی (the shadow of God), down to the march on کلیانور (see fol. 154b sq.). The *first* daftar begins on fol. 13a, the second (without this heading) in eighteen guftârs on fol. 16a. The third and fourth years of Tîpû's reign (A.H. 1199–1200=A.D. 1785 and 1786) commence on fol. 93a, the narrative of his march on Calicut on the Malabar coast (fifteenth guftâr) on fol. 140a. The eighteenth and last guftâr, beginning on fol. 160b, contains a detailed genealogy of Tîpû, but is apparently imperfect.

Beginning: سلطان نشاتین صوری و معنوی الفاظ و معانی ستایش و نیایش پادشاه علی الاطلاق است جلّ جلاله و عمّ نواله الخ.

On fol. 1a this book is styled کتاب تأریخ خداداد.

Bibliotheca Leydeniana.

No. 2748, ff. 166, ll. 11; large Nasta'lîḳ; size, $8\frac{1}{4}$ in. by $5\frac{7}{8}$ in.

522

Nishân-i-Ḥaidarî (نشان حیدری).

Special history of the reigns of Ḥaidar 'Alî and his son Tîpû Sulṭân of Mysore, completed A.H. 1217 (A.D. 1802), see fol. 250b, last line (in Rieu i. p. 331b it is stated that the work was written at the close of A.H. 1213, which probably only means, that the last events, related in it, refer to that year), by an eye-witness of the events related, and a servant of both Sulṭâns, from A.H. 1167 to 1213=A.D. 1754–1799 (see fol. 2a, ll. 7–9), Mîr Ḥusain 'Alîkhân Kirmânî, and entitled نشان حیدری, see fol. 3a, l. 2, comp. W. Morley, p. 87, where a fuller title is given, viz. نشان حیدری و خروج و نزول دولت تیپو سلطان.

The same author wrote in A.H. 1215 (A.D. 1800, 1801) the تذکرة البلاد والحکم, or history of some principalities of the Bâlâghât country (see Rieu i. p. 331 sq.). The present work begins, after the introduction, on fol. 3b, with an account of Ḥaidar 'Alî's ancestors (ذکر جدّ وآبای حیدرعلیخان بهادر در طریق اجمال); from A.H. 1163 =A.D. 1749, the year of Tîpû's birth and the rise and progress of Ḥaidar 'Alî's power (on fol. 13a, first line), the history becomes more detailed, and every subsequent year is marked by a special heading.

Ḥaidar 'Alî's death and Tîpû Sulṭân's accession (A.H. 1197) are related on fol. 157b sq.

Tîpû's death in A.H. 1213 (A.D. 1799), on fol. 241a sq., followed by a short enumeration of his virtues, manners, etc.

Beginning of the introduction, on fol. 8b: زبور نام آوری شاهد قلم وزبان وزیب انجمن آرایان حدیقهٔ شرح و بیان حمد قادریست الخ.

The first nine leaves are misplaced; their proper order is: ff. 8, 2–7, 1, 9. This work has been translated for the Oriental Translation Fund by Col. William Miles: 'The History of Hydur Naik,' London, 1842, and as sequel to it, 'The History of the Reign of Tipú Sultán,' London, 1844. Copied by Sayyid Ibrâhîm.

No. 2580, ff. 251, ll. 15; large and clear Nasta'lîḳ; size, $10\frac{1}{4}$ in. by $6\frac{1}{8}$ in.

523

Another copy of the same.

This excellent copy begins in a different way, viz.: شیرازهٔ دفتر متفرّق اخبار عالم و جامع مجموعهٔ افراد اوضاع متباین کاغذهٔ امم حمد مالک ملکیست که الخ, but in every other respect it agrees completely with the previous copy. The author's name, Mîr Ḥusain 'Alî, son of Sayyid 'Alî alḳâdir alkirmânî, appears on fol. 2b, l. 4; the title on fol. 2b, l. 10. The chapter on Ḥaidar 'Alî's ancestors begins on fol. 3a; that of Tîpû's birth, in A.H. 1163, on fol. 10b; that of the events of A.H. 1213, and of Tîpû's death, on fol. 209b. The date of completion is given in full as 9th of Rajab, A.H. 1217 (A.D. 1802, Nov. 5), on fol. 220a, l. 6.

No. 3179, ff. 220, ll. 17; Nasta'lîḳ; size, $10\frac{3}{4}$ in. by $8\frac{1}{4}$ in.

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524

A fragment of the same.

A small portion of the Nishân-i-Ḥaidarî, from the beginning to the reduction of the fort of Bâlâpûr (commonly called Ballapoor, in Mysore), by Ḥaidar 'Alîkhân, in A.H. 1172 = A.D. 1758, 1759 (see the last chapter-heading on fol. 13a, corresponding to No. 2580 (522 above), fol. 41a. The last words of this fragment, نوّاب ظفرمند گذاشته خود به پناه دامن . . . . . , correspond to No. 2580, fol. 45a, l. 1). Beginning of the preface on fol. 10b: زبور نام آورئ شاهد قلم و زبان و زیب انجمن آرایان الخ.

The leaves of this fragment are curiously misplaced by the binder; their proper order is: ff. 10, 2–9, 1, 17–36, 11–16.

No. 3081, ff. 36, ll. 15; careless Nasta'lîḳ; size, 8 in. by 5½ in.

525

Letters of Tîpû Sulṭân.

The *first* volume of a large collection of letters and notes, by the famous Sulṭân Tîpû of Mysore, presented to the library by Lieut.-Col. W. Kirkpatrick, 13th April, 1811, and annotated throughout by him. It contains, according to a note prefixed to the volume (besides more than 600 others), all the letters which appeared in the 'Selected Letters of Tippoo Sultan,' published by Black, Parry, and Co. (see preface to that work for an explanation of the confusion which prevails in the arrangement of these letters), and covers the years A.H. 1198–1201 (A.D. 1784–86, 87). This volume brings the correspondence down to the end of the 12th month of the year دلو = A.D. 1786–87, and consists of five parts, viz.: I. ff. 1–90, copied April 5th, 1800; II. ff. 91–152; III. ff. 153–241, copied 17th May, 1800; IV. ff. 242–293; V. ff. 294–356.

Address of the first letter, on fol. 1a: هشتم ماه جعفری سال جلو بنام راجه رام چندر'.

No. 2100, ff. 356, ll. 15; Nasta'lîḳ; size, 7⅞ in. by 4¾ in.

526

Copies of orders by Tîpû Sulṭân.

No. 2102, ff. 6; Shikasta; size, 7⅞ in. by 4¾ in.

527

Historical miscellanies.

Chiefly relating to the Nizâms of Ḥaidarâbâd, the rulers of Bîjâpûr, Ḥaidar 'Alî of Mysore, and the Marattah and Afghân invasions of India.

1. احوال‌نامهٔ حیدر نائك, on ff. 1–8b. A short biographical sketch of Ḥaidar 'Alî; comp. No. 517 above.

2. احوال‌نامهٔ نظام الملك بهادر آصف‌جاه, on ff. 9a–22b. Account of Nizâm-almulk Âṣafjâh I, who died A.H. 1161 (A.D. 1748); see above, Nos. 467 sq.

3. احوال‌نامهٔ کرنول که جدّ همّت خان بهادر افغان تسخیر قلعهٔ کرنول الخ, on ff. 23a–38a; comp. about Karnûl (or Kurnool), No. 520 above.

4. احوال رگهناتهه راو, in A.H. 1187 (A.D. 1773), after Narâyan Râo's assassination by Raghunâth Râo, on ff. 39a–41b, and کیفیّت راگهو' این است که بعد مردن بالاجی راو پسرآن که مادهو راو باشد بجای پدر نشست الخ, on ff. 42 and 43. (The accession of the Marattah chief Bâlâjî Râo took place in A.H. 1153 (A.D. 1740), that of Râgho or Raghojî in Nâgpûr, in A.H. 1187; comp. Rieu i. pp. 323, 326, 327, and 329.)

5. کیفیّت بیجاپور, on ff. 44a–45a.

6. کیفیّت دانستن احوال پونه, on ff. 46a–47b (Poona under the Marattahs).

7. کیفیّت احوال تیغ‌جنگ بهادر, on ff. 48a–53a.

8. احوال‌نامهٔ پسران نظام الملك بهادر آصفجاه, on ff. 54a–64b.

9. On ff. 65a–72a, without any heading: Generations of old Persian Pahlawâns and Indian Râjahs.

10. کیفیّت احوال ضابطجنگ مبارز الملك, on ff. 73a–90a (Ḍâbiṭjang, Amîr under Nizâm 'Alîkhân of Ḥaidarâbâd, died A.H. 1195 (A.D. 1781); see Rieu i. p. 323).

11. کیفیّت موسی بهوشی, on ff. 91a–94b.

12 and 13. Two copies of the same treatise: احوال بهاو مرهته و سبب آمدن او بهندوستان و کُشته شدن او با تمام همراهیان در محاربهٔ احمد شاه ابدالی به حدود پانی‌پت (Bhâo is Sedâsheo Râo Bhâo, and the battle of Pânîpat took place in A.H. 1174 (A.D. 1761), see above, No. 487). The first copy on ff. 95b–109b, the second on ff. 110b–123a, both written by the same Baksh-allâh; the first is dated the 19th of Sha'bân, without any year; the second, the 24th of Jumâdâ-alawwal, A.H. 1197 (A.D. 1783, April 27), at Calcutta.

14. احوال نوّاب برهان الملك و غیره, on ff. 124b–135a (Burhân-almulk Sa'âdatkhân, originally called Mîr Muḥammad Amîn, the founder of the Oude dynasty, died shortly after the battle of Karnâl, A.H. 1151 (A.D. 1738), see Rieu i. p. 308b).

15. کیفیّت نوّاب حیدرجنگ بهادر مرحوم, on ff. 136a–149b.

16. احوال پادشاهان بیجاپور که از اولاد یوسف عادلشاه بوده الخ, on ff. 150a–155b.

17. احوال سلاطین بیجاپور که مشهور بعادلشاه است, on ff. 156a–172a; see for both items above, Nos. 454 and 455.

18. احوال راجهٔ سولاپور و راجهٔ سرپرنگ پتن (Solapore in Bijâpûr and Seringapatan in Mysore), on ff. 173a–184a.

Those portions which are written in Shikasta are transcribed by Muḥammad 'Abdallâh; on fol. 38a appears the date 1808. This copy formerly belonged to Mr. Richard Johnson.

No. 1543, ff. 184, written partly in Shikasta (viz. ff. 1–38, 44–94, and 136–184), ll. 13, partly in Nasta'lîḳ (viz. ff. 39–43 and 95–135), ll. 15–17; size, 10½ in. by 6¾ in.

528

Historical miscellanies.

Historical and other pieces, written by various hands, and containing, among altogether worthless fragments:

1. Account of the events of A.H. 1197 (A.D. 1783), the *first* year of Tîpû Sulṭân's reign, on fol. 1b.

2. Account of the events of A.H. 1198 (A.D. 1784),

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Tîpû's *second* year, on fol. 20a (ff. 21b and 22a left blank, as well as the larger portion of fol. 21a).

3. Account of the events of A.H. 1199–1200 (A.D. 1785 and 1786), etc., on fol. 24b (a lacuna between ff. 37 and 38, another between ff. 39 and 40).

4. Statistical accounts of the Dârûghas, or police inspectors, the Sirdârs, the British power in India, Indian Râgs and Râginîs, and an endless number of other small items, ghazals and rubâ'îs, by Ḥasan 'Alî 'Izzat, Zain-al'âbidîn (the former author of the Mufarriḥ-alḳulûb, a work on the music of Mysore, the latter of the Fatḥ-almujâhidîn), and others, on fol. 46a sq. As dates for some of the statistical items appear the years of Muḥammad's birth (مولود محمّد), 1224 and 1226, comp. ff. 47a and 52a.

Bibliotheca Leydeniana.

No. 2548, ff. 69, ll. 15 and less; Shikasta, by different hands; size, 11⅝ in. by 8 in.

Seringapatan.

529

A short historical account of Seringapatan (سری رنگ پٹھن) and its Râjahs, their contests with Ḥaidar 'Alî and Tîpû Sulṭân of Mysore, and the final annexation of the district to the English territory, from A.H. 1144 to 1214 (A.D. 1731–1800). Beginning: کیفیّت راجهٔ سری رنگ پٹھن و خانمان و لوایان راجهٔ مذکور و تاراجیٔ ریاست آنها بممرّ دغای حیدر علی خان بهادر وغیرهٔ الخ.

Bibliotheca Leydeniana.

No. 2682, ff. 16, ll. 13; Nasta'lîḳ; size, 9¾ in. by 7⅛ in.

530

A similar account of Seringapatan, and the contest with Ḥaidar 'Alî, beginning: کیفیّت ریاست سری رنگ پٹن و دغای حیدر علی خان بهادر الخ.

No date. Bibliotheca Leydeniana.

No. 2598, ff. 22, ll. 11–12; Shikasta; size, 9¼ in. by 7 in.

531

Another more detailed account of Seringapatan, and the contest of its râjahs, with Ḥaidar 'Alîkhân and Tîpû Sulṭân, down to the latter Sulṭân's death, A.H. 1213 (A.D. 1799), and the annexation of the territory by the English. Beginning: پس از حمد کردگار کارساز روزگار که خالق جملهٔ مخلوقات جهانست الخ.

The full title (as given on ff. 57b, last line, and 58a, ll. 1 and 2) is: در ذکر ریاست راجههای سیرنگ پتن و نوّاب حیدر علیخان بهادر جنّت مکان و حضرت تیپو سلطان شهید پادشاه غازی ملک کرناتک.

No date.

No. 3057, ff. 57–112, ll. 12; Nasta'lîḳ; size, 8⅝ in. by 5½ in.

Kurg.

532

Aḥwâl-i-Mulk-i-Kurg (احوال ملک کُرگ).

A short history of the conquest of the realm of Kurg (Coorg), nine manzils from Seringapatan, in A.H. 1187 (A.D. 1773, 1774), during Ḥaidar 'Alî's reign in Mysore. The date is expressed in the following funny way (see fol. 62a, ll. 3 and 4): از قصائد اثنا عشریّهٔ هجرت در قصیدهٔ دوازدهم بیت هشتاد و هفتم. The author's name is not mentioned. A short additional piece is found on fol. 75a. Beginning: قلم رقم‌سنج اخبار فتوحات ابواب اظهار حقائق ملک کُرگ الخ.

No date.

No. 1978, ff. 61–75a, ll. 10; Nasta'lîḳ, mixed with Shikasta; size, 9¼ in. by 5 in.

533

A comprehensive history of the Râjahs of Kurg, from A.H. 1047 (year of the Kali Yug 4734) to A.H. 1222 (A.D. 1637–1807), compiled by order of the late Râjah Wîrâjandar (or Wîr Râjandar) Wadiyar, the son of Lankrâjandar Wadiyar, the son of Apâjîrâjandar. This work was translated from Canarese sources (as Rieu states, by Ḥusainkhân Lûhânî, whose name we cannot detect in this copy), and commenced A.H. 1211 (year of the Kali Yug 4898)=A.D. 1796, 1797, see here fol. 1a, last line, comp. Rieu i. p. 333. The story of the Râjah's ancestors begins on fol. 1b, first line.

Beginning: بعد ازحمد و ستایش ایزد متعال ذو الجلال و تحیّات وافیات الخ.

This copy is dated the 4th of Jumâdâ-alawwal, A.H. 1240 (A.D. 1824, Dec. 25), by Munshî Fakhr-aldîn.

No. 2848, ff. 109, ll. 19; Shikasta; size, 12 in. by 8¼ in.

V. History of Persia.

534

Kitâb-almu'jam fî âthâr-i-mulûk al'ajam (کتاب المعجم فی آثار ملوک العجم).

History of the kings of Persia, from Gayûmarth to Anûshirwân, by Faḍl-allâh al-Ḥusainî, who dedicated this work to Nuṣrat-aldîn Aḥmad, the ruler of Lûristân (died A.H. 733=A.D. 1332, 1333), comp. Bodleian Cat., No. 285; Rieu ii. p. 811b; H. Khalfa v. p. 629; W. Morley, p. 132; J. Aumer, p. 78; W. Pertsch, Berlin Cat., pp. 420 and 421. Edited at Ṭaharân, 1843. It was translated into Turkish under the title of بلاغت نامه or ترجمان بلاغت, see Pertsch, loc. cit.

Contents: Introduction, on fol. 1b. Beginning: بسم الله . . . تیمّنًا بذکره الاعلی انّ اوّل ما یفتح به الخ. Reign of Gayûmarth on fol. 11b, of Hûshang on fol. 23a, of Ṭahmûrath on fol. 34a, of Jamshîd on fol. 45b, of Ḍaḥḥâk on fol. 52b, of Farîdûn on fol. 58b, of Minûćihr on fol. 68b, of Afrâsiyâb on fol. 78b, of Kaiḳubâd on fol. 82b, of Kaikâ'ûs on fol. 86a, of Kaikhusrau on fol. 88b, of Luhrâsp on fol. 93a, of Gushtâsp on fol. 95a, of Bahman bin Isfandiyâr on fol. 98a, of Dârâ-i-Akbar on fol. 100a, of Iskandar on fol. 102a, of Ardashîr bin Bâbak on fol. 110a, of Shâpûr on fol. 113a, of Hurmuz on fol. 116a, of Narsî bin Bahrâm on fol. 117a, of Hurmuz bin Narsî on fol. 117b, of Shâpûr bin Shâpûr on fol. 121a, of Yazdajird on fol. 121b, of Bahrâm on fol. 122b, of Yazdajird bin Bahrâm on fol. 130a, of Anûshirwân on fol. 132a.

Dated the 21st of Jumâdâ-althânî, A.H. 1021 (A.D.

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1612, August 19), by Shâh 'Abd-alghafûr, who copied it at the request of Mirzâ Mîr Kalân at Kâbul. On the last two pages there is added a short glossary of foreign words, occurring in this work, explained in Persian.

No. 69, ff. 136, ll. 19; Nasta'lîḳ; illuminated frontispiece; size, $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in.

535

Another copy of the same.

Beginning as in the preceding copy. Gayûmarth on fol. 13^b, Hûshang on fol. 28^a, Ṭahmûrath on fol. 40^b, Jamshîd on fol. 54^b, Ḍaḥḥâk on fol. 63^a, Farîdûn on fol. 70^a, Minûćihr on fol. 82^a, Afrâsiyâb on fol. 94^b, Kaiḳubâd on fol. 98^b, Kaikâ'ûs on fol. 103^a, Kaikhusrau on fol. 106^a, Luhrâsp on fol. 111^b, Gushtâsp on fol. 114^a, Bahman bin Isfandiyâr on fol. 117^b, Dârâ-i-Akbar on fol. 119^b, Iskandar on fol. 121^b, Ardashîr bin Bâbak on fol. 131^a, Shâpûr on fol. 134^b, Hurmuz on fol. 137^b, Narsî on fol. 138^b, Hurmuz bin Narsî on fol. 139^b, Shâpûr bin Shâpûr on fol. 143^a, Yazdajird on fol. 144^a, Bahrâm on fol. 145^b, Yazdajird bin Bahrâm on fol. 154^a, Ḳubâd on fol. 155^a, Anûshirwân on fol. 156^a.

Dated 23rd of Ṣafar, A. H. 1028 (A. D. 1619, Feb. 9), by 'Abd-al'azîz bin 'Abd-alḳubâd. Index on ff. 161 and 162.

Bibliotheca Leydeniana.

No. 2780, ff. 162, ll. 17; Nasta'lîḳ; worm-eaten, but carefully mended; size, $9\frac{1}{8}$ in. by $4\frac{1}{4}$ in.

536

A very detailed history of the rise of the Ṣafawî dynasty, the origin of the priestly state in Ardabîl and the ancestors of Shâh Isma'îl, as well as the reign of that first king of the Ṣafawî dynasty (A. H. 909–930 = A. D. 1503–1524), which fills the main portion of this work. Unfortunately the MS. is defective at the beginning, and neither title nor author's name can be ascertained. There are, moreover, no distinct subdivisions, and dates are scarcely ever given. On a piece of paper, pasted on one of the fly-leaves, it is styled: تأريخ اسمعيل. Whether any other copy of this highly valuable history is extant in a European library we are unable to find out; all that can safely be stated is that it is neither identical with the احسن التواريخ (see Bodleian Cat., No. 287), nor with the fourth chapter of the third volume of the حبيب السير (see No. 88 sq. in this Cat.). It ends on fol. 305^b with the accession of Shâh Ṭahmâsp, A. H. 930; last words: ... و حضرت شاه طهماسپ بهادر خان خلّد الله ملكه را آوردند در دار السلطنهٔ تبريز برتخت نشاندند.

Ff. 306^a–312^b are filled with a kind of genealogical and chronological table of the Ṣafawî dynasty, incomplete at the end (the last leaves being partly torn away), beginning with A. H. 892 (see fol. 306^b, l. 4) = A. D. 1487, the year of Shâh Isma'îl's birth; the last date that can be found in the text itself is A. H. 1015 (A. D. 1606), on fol. 311^b, lin. penult., but according to the preliminary index on fol. 306^a, these lists were to go down to the reigns of Shâh Ṣafî II, i. e. Shâh Sulaimân (who succeeded his father, 'Abbâs II, A. H. 1077 = A. D. 1666).

No. 1877, ff. 312, ll. 14; Nasta'lîḳ, by many different hands; size, $8\frac{1}{8}$ in. by $5\frac{1}{4}$ in.

537

Futûḥât-i-Humâyûn (فتوحات همايون).

A defective history of the first twelve years of the reign of Shâh 'Abbâs the Great, from his accession, A. H. 996 (A. D. 1588), to A. H. 1007 (A. D. 1598, 1599), the year of the conquest of Khurâsân, and the date of the composition of this work (the title is a chronogram, see fol. 11^b, l. 2), compiled by Siyâḳî Niẓâm (سياقى نظام), see fol. 8^b, l. 6, and dedicated to Shâh 'Abbâs. He gave to the book this peculiar title, because, as he says, the first twelve years of 'Abbâs' reign witnessed twelve different conquests, and the name of the Shâh شاه عبّاس حيدرى consists itself of twelve letters. It is divided into a preface, styled كرامت, with seven اشاره, see fol. 13^b, and twelve فتوح, but unfortunately this copy contains only the كرامت and the twelfth or last فتح (فتح دوازدهم در ذكر توجّهٔ رايات نصرت آيات بصوب خراسان), which begins in the middle of Sha'bân, A. H. 1006 (A. D. 1598, March), on fol. 16^b. Between ff. 15^b and 16^b all the other eleven فتوح are missing (fol. 16^a is left blank).

Beginning: لطيفترين گوهرى كه مؤرّخان بلاغت نظام و منشيان فصاحت هر قسام در رشتهٔ عبارت انتظام دهند حمد و ثناى قادر لايزاليست الخ.

Copied in Ramaḍân, A. H. 1059 (A. D. 1649, Sept.).

No. 955, ff. 114, ll. 11; Nasta'lîḳ; size, $7\frac{1}{4}$ in. by $4\frac{1}{2}$ in.

538

Ta'rîkh-i-'âlamârâi-'abbâsî (تأريخ عالم آراى عبّاسى).

A complete copy of Iskandar Munshî's history of Shâh 'Abbâs the Great and his predecessors in the Ṣafawî line, originally completed A. H. 1025 (A. D. 1616), but afterwards continued to 'Abbâs' death, and the accession of Shâh Ṣafî in A. H. 1038 (A. D. 1629), comp. Bodleian Cat., Nos. 289–299; Rieu i. p. 185 sq.; W. Morley, p. 133 sq.; W. Pertsch, Berlin Cat., pp. 433–436; Erdmann in Zeitschrift der D. M. G. xv. p. 457 sq.; G. Flügel ii. p. 174 sq.; J. Aumer, p. 80; Journal Asiatique, v. (1824), p. 86 sq.; Ḥ. Khalfa vi. p. 564, etc. According to the preface, Iskandar Munshî divided his work originally into a *muḳaddimah*, on the forefathers and predecessors of Shâh 'Abbâs and the virtues and eminent qualities of the Shâh himself, and *two ṣaḥîfas*, the *first* containing 'Abbâs' life from his birth to his accession (A. H. 978–996 = A. D. 1571–1588), the *second* the first thirty years of his reign (A. H. 996–1025 = A. D. 1588–1616). He afterwards added the history of the last thirteen years of his reign (A. H. 1025–1038 = A. D. 1616–1629), and subdivided the *second ṣaḥîfah* into *two maḳṣads*, the *first* to contain the first ḳarn or generation, i. e. the first thirty years, to A. H. 1025, the *second* the remaining years to 1038. The latter is also styled in some Bodleian copies the *third ṣaḥîfah*. A *khâtimah*, which the author had intended to comprise wonderful stories and strange incidents of the time, was never completed.

Beginning of the whole work: چون نشر محامد كبريای الهی كه بيرون از دائرهٔ عقول و افهام است الخ

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Muḳaddimah and *first ṣaḥîfah*, on fol. 1b.

Second ṣaḥîfah, *first maḳṣad*, on fol. 157b; *second maḳṣad*, on fol. 425b.

Dated the 19th of Muḥarram, A.H. 1050 (A.D. 1640, May 11), by Dâ'ûd Kâtib, at Lâhûr.

No. 126, ff. 507, ll. 25; clear and distinct Nasta'lîḳ; illuminated frontispiece at the beginning of each of the three parts; size, 13⅜ in. by 7½ in.

539

Another complete copy of the same.

Muḳaddimah and *first ṣaḥîfah*, on fol. 1b.

Second ṣaḥîfah, *first maḳṣad*, on fol. 300b; *second maḳṣad*, on fol. 663b. The first maḳṣad is dated the first of Jumâdâ-alâkhar, A.H. 1052 (A.D. 1642, Aug. 27), the second maḳṣad the 27th of Rajab in the same year (A.D. 1642, Oct. 21), by 'Abd-alrashîd bin 'Abd-allaṭîf Khushnawîs.

No. 1915, ff. 776, ll. 21; clear and distinct Nasta'lîḳ; illuminated frontispiece at the beginning of each of the three parts; size, 11⅞ in. by 6¾ in.

540

The same.

Another most excellent copy of the whole work, to which only the first leaf, or rather the first page, is wanting. It opens abruptly thus: جلال حضرت مقدّس نبوی ومناقب و مفاخر مرتضوی الخ, corresponding to the preceding copy, fol. 1b, last line.

Muḳaddimah, on fol. 3b.

Ṣaḥîfah I, beginning with 'Abbâs' birth, on fol. 52a; Amîrs and Khâns previous to his reign, on fol. 60a; 'Ulamâs and Shaikhs, on fol. 64b; Ḥakîms, on fol. 70a; Calligraphers, on fol. 72a; Painters, etc., on fol. 74b; Poets, on fol. 77a; Singers and Musicians, on fol. 80a. The history continues on fol. 81a.

Ṣaḥîfah II, *first* maḳṣad, on fol. 236b; *second* maḳṣad, on fol. 629b.

Beginning of the year 1037, on fol. 740b. Death of 'Abbâs, on fol. 744a. Amîrs of his time, on fol. 749b; Wazîrs, on fol. 752a. Epilogue, on fol. 755b.

Dated the 22nd of Ramaḍân, A.H. 1099 (A.D. 1688, July 21), by Maḥmûd bin Muḥammad Ḥusain of Shûlistân. The first leaves are a little worm-eaten; on ff. 556b–597a all the headings are left blank.

No. 2890, ff. 757, ll. 19; Naskhî; size, 12⅜ in. by 8 in.

541

The same.

This, otherwise very good and correct copy, is severely injured at the bottom of the last four pages, and has besides a lacuna on ff. 726a middle to 726b end (the whole space being left blank), corresponding to No. 1915 (539 above), fol. 751b, l. 18 middle to fol. 754a, l. 2. Some leaves besides are worm-eaten.

Muḳaddimah and *first ṣaḥîfah*, on fol. 1b.

Second ṣaḥîfah, *first maḳṣad*, on fol. 237b; *second maḳṣad*, on fol. 618b.

Not dated. Presented by J. H. Peile, Esq., and received 19th Sept., 1818; transferred to Civil Coll., Aug. 9, 1819.

No. 3435, olim 16. J. 17, ff. 753, ll. 19; clear and distinct Nasta'lîḳ; size, 11 in. by 6¼ in.

542

Another copy of the *muḳaddimah* and the *first ṣaḥîfah* of the same work.

Beginning here: بسم الله الرّحمٰن الرّحيم، پرده كشای در اميد وبيم، چگونگیٔ نشر محامد كبريای الهی الخ.

Dated the 23rd of Muḥarram, A.H. 1076 (١٧١؟)= A.D. 1665, Aug. 5; collated A.H. 1147 (A.D. 1734, 1735).

No. 395, ff. 283, ll. 21; Nasta'lîḳ; size, 10¾ in. by 6 in.

543

The same *muḳaddimah* and *first ṣaḥîfah*.

Beginning as usual: چون نشر محامد الخ.

Copied A.H. 1091 (A.D. 1680), at Gwâliyâr, by Ṣafî Ḳulî bin Naurûz-almûr Turkmân.

No. 855, ff. 1–353, ll. 17; large and distinct Nasta'lîḳ; size, 10¾ in. by 6 in.

544

The same.

Dated the 22nd of Dhû-alḥijjah, A.H. 1092 (A.D. 1682, Jan. 2). All the headings are omitted.

No. 300, ff. 208, ll. 19; clear and distinct Nasta'lîḳ; size, 14 in. by 8¾ in.

545

The same.

The original portion of this copy, written in Naskhî, is a very correct one, but not dated. Beginning as usual. Muḳaddimah, on fol. 4b; Ṣaḥîfah I, on fol. 41a; Amîrs and Khâns, on fol. 49a; 'Ulamâs and Shaikhs, on fol. 53a; Ḥakîms, on fol. 58b; Calligraphers, on fol. 60a; Painters, etc., on fol. 62b; Poets, on fol. 65a; Singers and Musicians, on fol. 68a. Continuation of the history, on fol. 69a.

Bibliotheca Leydeniana.

No. 2676, ff. 222, ll. 21, Naskhi in the older part; ff. 1-36, 84, 85, 157, and 158 are added by a later hand in Shikasta, ll. 25; size, 11⅞ in. by 7 in.

546

Another copy of the *second ṣaḥîfah* of the same work.

First maḳṣad, on fol. 1b, beginning: عنوان صحيفهٔ سلطنت وعالم آرای پادشاهان كامگار الخ.

Second maḳṣad, on fol. 320b, beginning: بعد از حمد و سپاس خالق آسمان و زمين و ستايش و نيايش دادار جهان آفرين الخ.

The first maḳṣad was copied in the month Ramaḍân, A.H. 1063 (A.D. 1653, July, August), the second in the month Dhû-alḳa'dah of the same year (A.D. 1653, Sept., October), by Muḥammad Amîn لواسانی.

No. 298, ff. 427, ll. 23; clear and distinct Nasta'lîḳ; illuminated frontispiece at the beginning of each maḳṣad; size, 14½ in. by 9 in.

547

The same *second ṣaḥîfah*.

First maḳṣad, on fol. 1b; *second*, on fol. 351b. The first is dated the twelfth of Sha'bân, A.H. 1070 (A.D. 1660, April 23), the second the same year by the same hand.

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Fol. 2 must be inserted between ff. 8 and 9; ff. 252–257 very severely injured.

No. 1441, ff. 462, ll. 23; large and distinct Nasta'lîḳ; size, 11¼ in. by 6¾ in.

548

The same.

First maḳṣad, on fol. 1b; *second*, on fol. 437b. Good and correct copy, but not dated.

No. 1665, ff. 585, ll. 19; clear and distinct Nasta'lîḳ; illuminated frontispiece at the beginning of each maḳṣad; size, 11¾ in. by 6¼ in.

549

Another copy of the *first maḳṣad* of the *second ṣaḥîfah*.

Beginning as in the preceding copies. Dated the 25th of Rabî'-alawwal, A.H. 1058 (A.D. 1648, April 19).

No. 303, ff. 437, ll. 19; Nasta'lîḳ; annotations and additions on the margin; illuminated frontispiece; size, 12⅝ in. by 7⅝ in.

550

The same *first maḳṣad*.

Beginning: صحیفهٔ دویم از تأریخ عالم آرای عبّاسی عنوان صحیفهٔ سلطنت الخ.

No date; but on the first leaf there is an entry of a former owner from A.H. 1096 (A.D. 1685).

No. 1677, ff. 427, ll. 19; Nasta'lîḳ; the last three leaves supplied by a more modern hand; worm-eaten throughout; size, 10⅞ in. by 6½ in.

551

The same.

This copy, beginning in the usual way, may be older than the preceding one, since it is dated the 25th of Rajab, A.H. 1072 (A.D. 1662, March 16), by Ḥâjî Darwîsh 'Alî, but it is somewhat defective in consequence of a lacuna after fol. 7.

No. 299, ff. 242, ll. 27; clear and distinct Nasta'lîḳ; size, 14¾ in. by 9½ in.

552

The same.

This copy has a different beginning, viz.: حمد و مدح پروردگار حمدی سپاس و ستایش; the first year of 'Abbâs' reign on fol. 3a, the thirtieth on fol. 306b.

No date. Eleventh century of the Hijrah. It is somewhat incorrectly styled on fol. 1b: تأریخ عالم آرا جلد اوّل.

No. 2927, ff. 319, ll. 21; clear Nasta'lîḳ; the first page supplied by a modern hand; size, 11¾ in. by 7⅛ in.

553

The same.

Beginning as usual. No date. This copy is badly injured in many places; more than a third of each of the first five pages is entirely torn away; large water-spots.

No. 1493, ff. 199, ll. 27; Nasta'lîḳ; size, 15¾ in. by 8¾ in.

554

Another copy of the *second maḳṣad*.

Beginning as usual. Dated by Muḥammad Akram Karam-allâh Shâmlû, the 9th of Dhû-alḥijjah, A.H. 1093, that is, the twenty-sixth year of 'Âlamgir's reign (A.D. 1682, December 9).

No. 855, ff. 354–563, ll. 17; large and distinct Nasta'lîḳ; size, 10¾ in. by 6 in.

555

Ta'rîkh-i-Shâh 'Abbâs-i-thânî (تأریخ شاه عبّاس ثانی).

A history of Shâh 'Abbâs II, who ruled over Persia A.H. 1052–1077 (A.D. 1642–1666), from his birth to the fifteenth or sixteenth year of his reign, by the poet 'Imâd-aldaulah Mirzâ Muḥammad Ṭâhir Waḥîd of Ḳazwîn, who was the historiographer of that king, and died nearly a hundred years old, A.H. 1110 (A.D. 1698, 1699); comp. A. Sprenger, Catal., p. 137, and the MSS. of the late Sir H. Elliot, Journal of the Asiatic Society of Bengal, vol. 23, p. 251. A fuller account of this work is found in Rieu i. p. 189, and in the Bodleian Catal., No. 301. Comp. also Catal. des MSS. et Xylogr., p. 292, and Mackenzie Coll. ii. p. 123. Shâh 'Abbâs II's birth in A.H. 1041 (A.D. 1631, 1632) is related here on fol. 76a, l. 7.

Beginning: نیایش خالقی را سزاست که زبان محمدت سگال را از کلمات رنگین کسوت بال طاؤسی الخ.

No date.

No. 1538, ff. 65b–277, ll. 9; large Nasta'lîḳ; size, 10½ in. by 7⅛ in.

556

The same.

Another copy without date. Occasionally marginal glosses, explaining uncommon Arabic and old Persian words.

Beginning as in the preceding copy.

No. 3031, ff. 177, ll. 15; Shikasta; size, 9⅛ in. by 4⅞ in.

557

Another slightly defective copy of the same.

Ff. 1–5a contain a complete index of the history of Shâh 'Abbâs II; on fol. 6a the work begins abruptly thus: و التوکّل . . . . درین کارخانه سبب سازی بمقتضی الخ, corresponding to No. 1538 (555 above), fol. 75b, l. 1.

Dated the 12th of Jumâdâ-alûlâ, A.H. 1155 (A.D. 1742, July 15), the twenty-fourth year of Muḥammad-shâh's reign, by Khâkpâi Khushḥâlrâi Kâyath; the index was written two days later, the 14th of the same month.

Bibliotheca Leydeniana.

No. 2566, ff. 175, ll. 11–12; Shikasta; many headings left blank; size, 8¼ in. by 6 in.

558

Ta'rîkh-i-Jahânkushâi (تأریخ جهانکشای).

The well-known history of Nâdirshâh, who ruled over Persia A.H. 1148–1160 (A.D. 1736–1747), together with a summary account of the events immediately preceding and following his reign, composed by Mirzâ Muḥammad Mahdîkhân Astarâbâdî, A.H. 1171 (A.D. 1757,

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1758), and entitled تأريخ جهانكشای, or simply تأريخ نادری; comp. Bodleian Catal., Nos. 302–306; Rieu i. p. 192 sq.; W. Pertsch, Berlin Catal., pp. 437–439; W. Morley, p. 138; J. Aumer, p. 81; Catal. des MSS. et Xylogr., p. 293; A. F. Mehren, p. 23; Roseń, MSS. Persans, pp. 140 and 141, etc. Translated into French by William Jones, Paris, 1770; into English by the same, London, 1773; into German by M. Gadebusch, Greifswalde, 1773. Lithographed at Ṭaharân, A.H. 1260, and also at Bombay and Tabrîz; published at Calcutta, 1845, for the Bengal Asiatic Society.

Beginning: بر دانایان رموز آگاهی و دقیقه یابان حکمتهای الهی واضح است که در هر عهد و اوان که اوضاع جهان منقلب و پریشان الخ.

This copy was finished at Calcutta the 23rd of Rajab, A.H. 1188 (A.D. 1744, September 29).

No. 17, ff. 306, ll. 13; large and distinct Nasta'lîḳ; size, 12 in. by 7½ in.

559

Another copy of the same.

Good copy, finished in the month Rajab, A.H. 1192 (A.D. 1778, July, August), at Lakhnau, by Ghulâm Imâm. Beginning as in the preceding copy.

No. 157, ff. 203, ll. 15; distinct Nasta'lîḳ; size, 12 in. by 6¾ in.

560

The same.

Dated the 2nd of Ṣafar, A.H. 1197 (A.D. 1783, Jan. 7), by Muḥammad Ḥasan bin Muḥammad Bâḳir.

No. 372, ff. 238, ll. 14; large Nasta'lîḳ; illuminated frontispiece; size, 10⅛ in. by 5⅞ in.

561

The same.

Dated the 18th of Rajab, A.H. 1197 (A.D. 1783, June 19).

No. 3156, ff. 335, ll. 13; Nasta'lîḳ; illuminated frontispiece; splendid binding in red and gold; size, 8⅛ in. by 5 in.

562

The same.

Dated the 27th of Shawwâl, A.H. 1200 (A.D. 1786, August 23).

No. 144, ff. 206, ll. 17; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 11⅝ in. by 7⅝ in.

563

The same.

No date. Modern copy.

No. 2651, ff. 137, ll. 23; Nasta'lîḳ; size, 12⅛ in. by 8¼ in.

564

The same.

No date. Quite modern copy, collated throughout.

No. 2912, ff. 224, ll. 15; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 11⅞ in. by 7⅛ in.

565

The same.

No date.

Presented by J. H. Peile, Esq. (of the Madras Civil Service), and received 19th September, 1818; transferred to Civil Coll. (i. e. Haileybury), August 9, 1819.

No. 3261, ff. 126, ll. 23; written by three hands, in clear Nasta'lîḳ on ff. 2–20, 85–92, and 123–126, in careless Nasta'lîḳ mixed with Shikasta (with some resemblance to the first hand) on ff. 69–84, and in pure Shikasta on ff. 1b, 21–68, 93–122; size, 12⅛ in. by 8¼ in.

566

Bayân-i-Wâḳi' (بیان واقع).

A history of Nâdirshâh, from his invasion of India to his death in A.H. 1160 (A.D. 1747), and of subsequent events during the reigns of Muḥammadshâh and Aḥmadshâh, together with a narrative of the author's own travels to Persia and Arabia, by Khwâjah 'Abdalkarîm bin Khwâjah 'Âḳibat Maḥmûd bin Khwâjah Muḥammad, originally of Kashmîr, who came to Shâhjahânâbâd and was an eye-witness of all the principal affairs which went on during Nâdirshâh's invasion; comp. on this interesting work Rieu i. p. 381 sq., and F. Gladwin's incomplete translation, styled 'Memoirs of Khojeh Abdulkurreem,' Calcutta, 1788. According to the index, on fol. 3a, it was originally divided into *four bâbs* and a *khâtimah*, but in the progress of his work the author must have changed his mind, for our copy contains, like those in the British Museum, *five bâbs*, the last of which brings the history down from the time of Nâdirshâh's death to A.H. 1199 (A.D. 1785), the year in which he completed this work; see the last page, l. 12: الی الآن که سنهٔ یکهزار و یکصد و نود ونه هجریست. In the British Museum copies A.H. 1198 (A.H. 1784) seems to be the last date. The intended *khâtimah* is found neither here nor in any other known copy.

The title appears twice, on fol. 2b, last line but one, and fol. 3a, l. 12. The author's name is mentioned on fol. 1b, last line but one, and last line.

باب اوّل در ذکر عروج و خروج نادر السّلطان و آمدن او به سمت هندستان (Nâdirshâh's march to India), on fol. 4a.

باب دوم در بیان معاودت نادر السّلطان بسوی ایران و رفتن بتوران و خوارزم دربن میان (Nâdirshâh's return to Îrân and march to Tûrân, Khwârizm, etc.), on fol. 27b.

باب سیوم متضمّن بعضی وقائع که از دار السلطنت قزوین تا بندر هوگلی که از بنادر متعلّقهٔ سلطنت هندستان است مشاهده نمود (Events that occurred to the author in his travels from Kazwîn through Persia and Arabia back to the port of Hûgli), on fol. 68a.

باب چهارم در ذکر بعضی از وقائع که از ابتدای ورود به بندر هوگلی تا وقت وصل وانتقال اعلیحضرت کشیر المروّت پادشاه درویش صفت محمّد شاه فردوس آرامگاه بظهور پیوسته (Events that took place from the

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author's return to Hûglî to the death of Muḥammad-shâh), on fol. 94a.

باب پنجم در ذکر بعضی امور که در ایّام سلطنت احمد شاه بهادر بهست آمد (Events in the reign of Aḥmadshâh), on fol. 138b.

Beginning: الهی محفل آرد گر بذکر خود ..... الحمد لله الذی علّم الانسان ما لم یعلم والصلوة والسلام الخ.

No. 115, ff. 156, ll. 15; Shikasta; size, 8 in. by 4½ in.

567

Fawâ'id-i-Ṣafawiyyah (فوائد صفویّه).

A history of the Ṣafawî dynasty from Shâh Isma'îl (died A. H. 930=A. D. 1524) to Sulṭân Abû-alfatḥ Muḥammad Mirzâ Bahâdurkhân alṣafawî almûsawî alḥusainî, who lived in exile in Lucknow as pensioner of the East India Company. The work is dedicated to him by the author, Abû-alḥasan bin Ibrâhîm of Ḳazwîn, A. H. 1211=A. D. 1796, 1797 (the word تأریخ forms the chronogram), see fol. 2a, l. 1, fol. 3a, ll. 1–5; a more detailed account of this history is given in Rieu i. p. 133 sq. and Morley, p. 137; comp. also W. Pertsch, Berlin Cat., p. 515 sq. The book is divided into *two muḳaddimas* and a *khâtimah*.

مقدّمهٔ اولی در ذکر احوال خجسته مآل سلاطین جنّت مکین سلسلهٔ علیّهٔ صفویّه انار الله برهانهم, on fol. 3a, history of the Ṣafawîs from Shâh Ismaʻîl to Muḥammad Mirzâ, A. H. 1211. On fol. 84a an additional chapter begins, on subsequent events from A. H. 1212 to 1220 (A. D. 1797–1805), see the latter date on fol. 110a; our copy contains therefore more than those in Rieu and Morley, which only go down to A. H. 1216.

مقدّمهٔ ثانیه در ذکر طوائف الملوك, in five maḳâlas, dealing with the rulers who were in rebellion against the Ṣafawîs, viz. the Afghâns of Ghilza, the Afshârs, the Abdâlîs, the Zandîs, and the Ḳâjârs, down to Fatḥ 'Alî Shâh's accession, A. H. 1212 (the history of the Kaćalâtîs forms no separate maḳâlah or section here, as in Rieu's and Morley's copies).

مقالهٔ اوّل در ذکر طبقهٔ افاغنهٔ غلزه, on fol. 144a.

مقالهٔ دوم در ذکر طبقهٔ افشاریّه, on fol. 145b.

مقالهٔ سیوم در ذکر طبقهٔ افاغنهٔ ابدالیّهٔ دُرانیّه, on fol. 153b.

مقالهٔ چهارم در ذکر طبقهٔ زَنْدیّه, on fol. 166b.

مقالهٔ پنجم در ذکر طبقهٔ قاجاریّهٔ قزلباشیّه, on fol. 186a.

خاتمهٔ کتاب در ذکر اختتام و انجام این مختصر وشمّهٔ از حالات مؤرّخین, on fol. 200a.

Beginning: جهان پادشاها خدائی تراست ـ ازل تا ابد پادشاهی تراست ـ نگارندهٔ آفرینش توئی ـ کشایندهٔ چشم بینش توئی الخ.

No date. College of Fort William, 1825.

No. 2191, ff. 302, ll. 15–17; Nasta'lîḳ, by different hands; size, 8¾ in. by 5½ in.

VI. Special History of Ṭabaristân, the Barmakîs, Harât, Turkey, the Ḳarâ-Ḳoyunlûs, the Shaibânîs and Astarkhânîs of Transoxania, and the Afghâns.

a. *Ṭabaristân.*

568

Ta'rîkh-i-Ṭabarî (تأریخ طبری).

Chronicle of Ṭabaristân, composed by Muḥammad bin al-Ḥasan bin Isfandiyâr in and after A. H. 613 (A. D. 1216, see fol. 39b, ll. 11 and 12), comp. Bodleian Cat., No. 307; Rieu i. p. 202 sq.; F. Spiegel in Zeitschrift der D. M. G. iv. pp. 62–71; Sir W. Ouseley, Travels, iii. p. 554, and B. Dorn, Sehir-eddins Geschichte von Tabaristan, etc. (preface, pp. 3–6). As his sources the author enumerates particularly the following three works: (1) عقود سحر و قلائد درر, by Abû-alḥasan Muḥammad alyazdâdî, fol. 3b, l. 6 (comp. Dorn, p. 4); (2) a risâlah, translated for Dâ'ûd Yazdî, A. H. 197 (A. D. 812, 813), by a man of Sind, 'Alâ bin Sa'îd, from Hindûi into Arabic; and (3) another risâlah, translated by Ibn al-Muḳaffa' from Pahlawî into Arabic (styled جواب نامه, according to the Bodleian copy), see fol. 5a, ll. 4–7. Apparently, Muḥammad bin al-Ḥasan did not complete his work, since in the last portion many events are related which occurred a long time after his death (the last date mentioned here at the very end of the book is the death of Fakhr-aldaulah Ḥasan, A. H. 750=A. D. 1349), and we must therefore assume that this chronicle was continued by another hand, more than a hundred years after the original author's lifetime. In the Bodleian copy there is a still later appendix (missing here), with short chronological notes, the last of which gives the date A. H. 842 (A. D. 1438, 1439).

Beginning: حمد و ثنا و مدح بی منتها آفریدگاری را سزاست که واهب ارواح وخالق اشباح است الخ.

The work is divided into four parts (قسم).

Ḳism I: در ابتدای بنیاد طبرستان, subdivided into four chapters (باب), viz. 1. در ترجمهٔ سخن ابن المقفّع (The translation of Ibn al-Muḳaffa'). 2. در ابتدای بنیاد طبرستان و بنای عمارات و شهرهای وی (First cultivation of Ṭabaristân and building of its cities, etc.). 3. در خصائص و عجائب طبرستان (Peculiarities and wonders of Ṭabaristân). 4. در ذکر ملوك و اکابر و علما و زهّاد و کتّاب و اطبّا و اهل نجوم و حکما و شعرا و معارف (The kings, great and rich men, 'Ulamâs, ascetics, scribes, physicians, astronomers, philosophers, poets, etc. of Ṭabaristân).

Ḳism II: در ابتدای دولت آل وشمگیر و آل بویه و مدّت استیلای ایشان در ملك طبرستان (Beginning of the dynasties of Washmgîr and Buwaih in Ṭabaristân).

Ḳism III: در نقل ملك طبرستان از آل وشمگیر که آخر ایشان نوشیروان بن منوچهر بن قابوس بود با سلاطین محمودیان و سلجوقیان (Kings of Ṭabaristân to Nûshirwân bin Minûćihr bin Ḳâbûs, etc.).

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Kism IV: از ابتدای دولت آل باوند دوم نوبت تا آخر دولت ایشان (Rule of the Bâwand dynasty).

For a more detailed description of this work, we refer to Rieu and the Bodleian Cat., loc. cit. This copy was made A.H. 1032 (A.D. 1623) by Himmat ibn Rustamnâk almâzandarânî.

No. 1134, ff. 184, ll. 21; clear and distinct Nasta'lîḳ; size, $9\frac{7}{8}$ in. by $5\frac{3}{4}$ in.

b. *The Barmakîs.*

569

Akhbâr-i-Barmakiyân (اخبار برمکیان).

Kitâb-i-akhbâr-i-Barmakiyân, styled on the fly-leaf and on fol. 1a, تأریخ برمک and تأریخ برامکه, a special history of the Barmakîs or family of Barmak, the well-known ministers of the 'Abbâsides (the last of which was executed by order of Hârûn-alrashîd), translated from the Arabic original of Abû Muḥammad 'Abd-allâh bin Lâbarî,—see, for instance, fol. 55, l. 3 (چنین گوید ابو محمّد عبد الله بن لابری مؤلّف اوّل این کتاب), and fol. 102, l. 9 (در جمله مؤلّف عربی ابو محمّد عبد الله الخ)—and Abû-alḳâsim Ṭâbiḳî (read Ṭâ'ifî), who seems to have been the co-editor of the work,—see fol. 3b, l. 12 (چنین گوید ابو القاسم طابقی (؟طائفی) که مؤلّف اصلست), ff. 11b, l. 7, and 31a, l. 13 (ابو القاسم طابقی که مؤلّف کتاب عربی است),—into Persian, by Ḍiyâi Barani (ضیاء برنی), the author of the تاریخ فیروز شاهی, see above, No. 211, and dedicated to Sulṭân Fîrûzshâh (A.H. 752–790, A.D. 1351–1388).

Beginning: کتاب اخبار برمکیان که بنده ضیاء برنی از عبارات عربی بپارسی ترجمه کرده است و دیباچه را بخطاب همایون سلطان فیروزشاه مدّ الله ظلال جلاله زیب وزینت داد حمد وثنا مر خدایرا که بفضل خویش کرم و خلق وسخاوت را قبله بر اهل کرم ومقاصد بندگان ساخت الخ.

Other copies of this work are described in the Bodleian Cat., No. 308, and Rieu i. p. 333; comp. also Elliot, History of India, iii. p. 93, and vi. p. 484; and Schefer, Chrestomathie Persane, ii. p. 6 sq., where all the histories dealing with the Barmakîs are enumerated.

In the preface the author mentions an old history from the time of Sulṭân Maḥmûd of Ghazna, مآثر محمودی, composed by a certain Imâm Ḳaffâl (so to be read here instead of افعال!).

This history concludes on fol. 102a, and ff. 102b–108a are filled up with some other short stories on the same subject, the first is called the twenty-second story of the eighth book, and the second (on fol. 104b) the thirty-sixth story of the seventh book. The first begins: آورده اند که فضل بن یحیی بن خالد البرمکی با سرور سری (؟) گوید; the second: آنکه در مودّت وفتوّت الخ مأمون خلیفه یکروز مرا بخواند و گفت الخ.

Dated the 7th of Rabî'-alawwal, A.H. 1097 (A.D. 1686, Feb. 1). The same hand, who wrote this date, added: مالکه و صاحبه احقر الانام و اضعف الاسلام محمّد عزیز الله ولد عبید الله نقشبندی (the first owner of this book was Muḥammad 'Aziz-allâh, son of 'Ubaid-allâh Naḳshbandî).

No. 1961, ff. 108, ll. 18 on the first forty-eight leaves, ll. 15–17 on the rest; Nasta'lîḳ, by two different hands; size, $9\frac{1}{2}$ in. by $5\frac{1}{8}$ in.

c. *Harât.*

570

Raudât-aljannât (روضات الجنّات).

A valuable special history and topography of the province and city of Harât, with its dependencies and neighbouring towns, composed A.H. 897 (A.D. 1492), by Mu'în alzamajî alasfizârî (comp. ff. 10a, l. 10, and 11a, l. 20), and dedicated to Shâh Sulṭân Ḥusain Mirzâ. Its full title is: روضات الجنّات فی اوصاف الهراة, and it consists of twenty-six Raudas, comp. Bodleian Cat., No. 310, and Rieu i. p. 206; see also Barbier de Meynard, in the Journal Asiatique, 5e série, vols. xvi. p. 461 sq.; xvii. pp. 439 sq. and 473 sq.; and xx. p. 268 sq.

Preface and introductory chapters, for which we refer to the Bodleian Cat., loc. cit., on ff. 1b–14b, beginning: بسم الله الکریم المجیب، علیه توکّلت والیه انیب سپاس وستایش مالك الملکی را سزاست که الخ.

Raudah I (The building of Harât, without a heading, which may be supplied from the Bodleian copy: در کیفیّت بنای بلدهٔ هراة), in seven وجه, on ff. 15b, 19a, 19b (two), and 20b (three).

Raudah II (Topography of Harât), in two چمن: 1. در ذکر کیفیّت این بلدهٔ فلك ارتفاع, on fol. 21a. 2. در ذکر بعضی مضافات, on fol. 21b.

Raudah III (General excellence of Khurâsân and special pre-eminence of Harât, together with traditions, etc.), in two چمن: 1. در شرف خراسان عمومًا و احادیثی که در آن باب واردست, on fol. 23b. 2. در فضیلت هراة خصوصًا وروایات که در بارهٔ او منقولست, on fol. 25b.

Raudah IV (Suburbs of Harât and neighbouring places, beginning with Harâtrûd): در ذکر قصبات و ولایات و توابع ومضافات این مدینة الاسلام, in four چمن: 1. هراترود و شافلان, on fol. 28a. 2. اسفزار, on fol. 29b. 3. کوسویه, شکیبدان, فوشنج, etc., on fol. 33a. 4. بادغیس, کرخ, قلعهٔ برتو, لنکر امیر غیاث, etc., on fol. 36b.

Raudah V (Places, more distant from Harât, beginning with Balkh): در ذکر بعضی ولایات که از مدینة الاسلام هراة دورتر ازین ولایات است که مذکور شد از اقالیم خراسان و توابع هراة, in four چمن: 1. بلخ, اندخود, ابیورد, مرو شاهجان, نسا, etc., on fol. 42a. 2. مشهد, سبزوار, نیشاپور, جام, باخرز, خواف, etc., on fol.

50b. 3. دامغان, استرآباد, اسفراین, بحرآباد, جوین, ترشیز, بسطام, etc., on fol. 70b. 4. غور, سجستان, قهستان, etc., on fol. 76a.

Raudah VI (rulers of Harât since the beginning of Islâm): در ذکر سلاطین ایّام و ولاة و حکّام که از زمان اشاعت دین اسلام الی هذا الایّام آمر و عامل و والی و حاکم هراة بوده اند, in two چمن, on ff. 94b and 96a.

Raudah VII (the Ghûrides and Kurts): در ذکر سلاطین غور و ملوك کرت, in two چمن, on ff. 99a and 101a.

Raudah VIII (death of Malik Ghiyâth-aldîn and history of his descendants): در ذکر وفات ملك غیاث الدین و اولاد و احفاد او, on fol. 132b, in seven چمن, on ff. 135a, 136b, 138a, 139b, 140b, 142a, and 143a.

Raudah IX (Timûr's conquest of Khurâsân): در توجّه حضرت صاحب قران بعزم تسخیر ممالك خراسان, on fol. 143b.

Raudah X (Shâhrukh's appointment as governor of Khurâsân): در تفویض نمودن حضرت صاحب قرانی ممالك خراسان را بشاهزاده شاهرخ سلطان, on fol. 148a.

Raudah XI (ancient and modern events and occurrences in Harât): در بیان بعضی وقائع و حوادث که در هراة واقع شد از قدیم و حادث چمن (the first not marked), on fol. 149a, in five on ff. 152b, 154a, 156a, and 158a.

Raudah XII (Bûijâi's attack upon Harât): در حادثهٔ بوی‌جای بن دانشمند و ذکر خرابیٔ او درین مدینهٔ جنّت مانند, on fol. 159a.

Raudah XIII (events under Shâhrukh's reign): در ذکر حوادث حضرت خاقان مغفور شاهرخ سلطان, on fol. 165b, in three چمن, on ff. 166b, 168a, and 169a.

Raudah XIV (renewed prosperity of Harât and Khurâsân after the devastation by Tûlikhân bin Cingizkhân): در بیان آبادانیٔ بلدهٔ هراة و خراسان بعد از ویرانیٔ لشکر تولی‌خان بن چنگیزخان, on fol. 171b, in three چمن, on ff. 176a, 177b, and 178b.

Raudah XV (events in Harât after Shâhrukh's death): در وقائعی که بعد از وفات شاهرخ سلطان در مدینهٔ هراة حادث شد, on fol. 180b, in three چمن, on ff. 182b, 185b, and 186b.

Raudah XVI (Abû-alkâsim Bâbarkhân's accession to the throne of Khurâsân): در جلوس پادشاه عالی مکان ابو القاسم بابرخان بر سریر سلطنت ممالك خراسان, on fol. 191b, in two چمن, on ff. 194b and 196a.

Raudah XVII (second accession of Bâbar Mirzâ): در جلوس بابر مرزا کرّت ثانی بر سریر سلطنت و جهانبانی بتایید آسمانی, on fol. 197b, in five چمن, on ff. 199a, 200b, 204b, 206b, and 209b.

Raudah XVIII (Sultân Sa'îd's or Abû Sa'îd's usurpation of the throne): در توجّه سلطان سعید سلطان ابو سعید و تملّك یافتن بر سریر ملك بتایید ملك منّان, on fol. 211a, in one چمن, on fol. 213b.

Raudah XIX (accession of the Turkmân Sultân, i.e. Jahânshâh Mirzâ, son of Karâ Yûsuf, to the throne of Khurâsân): در جلوس پادشاه ترکمان بر سریر سلطنت مملکت خراسان, on fol. 214b.

Raudah XX (second accession of Sultân Sa'îd): در جلوس سلطان سعید کرّت ثانی بر سریر مملکت خراسان بتایید ربّانی, on fol. 217b, in three چمن, on ff. 219a, 222a, and 225a.

Raudah XXI (Sultân Sa'îd's march against 'Irâk): در توجّه سلطان سعید بجانب عراق و رحلت نمودن در همین سفر بجوار رحمت حضرت خلّاق, on fol. 235a.

Raudah XXII (Sultân Sa'îd's capture by the Turkmâns and his death): درگرفتار شدن سلطان سعید بدست لشکر ترکمان و بوسیلهٔ یافتن شهادت رسیدن بمسند دار الجنان, on fol. 239a, in one چمن, on fol. 241a.

Raudah XXIII (Abû-alghâzî Sultân Husain's accession): در جلوس همایون حضرت غازی معزّ السلطنة و الدنیا و الدین ابو الغازی سلطان حسین بهادر بر سریر سلطنة وسر افرازی, on fol. 243a, in three چمن, on ff. 245b, 246b, and 248a.

Raudah XXIV (events at the beginning of Sultân Husain's reign): در بیان بعضی وقائع که در مبادیٔ جلوس همایون واقع شد, on fol. 249a, in two چمن, on ff. 250a and 251a.

Raudah XXV (accession of Yâdgâr Muhammad Mirzâ, number wanting): در جلوس یادگار محمّد مرزا بر سریر مسند سلطنت, on fol. 254b, in one چمن, on fol. 256a.

Raudah XXVI (second accession of Sultân Husain, number also wanting and the whole heading injured): در ارتفاع آفتاب دولة حضرت سلطانی رافو(?) بتاییدات ربّانی و برآمدن براوج سریر جهانبانی کرّت . . . , on fol. 259b.

Dated in the month Rabî'-alawwal, A.H. 920 (A.D. 1514, April–May).

No. 195, ff. 261, ll. 23, written by many different hands, partly in Naskhî, partly in Nasta'lîk; many pages badly injured, especially by worms; size, 9¼ in. by 6⅝ in.

d. *Turkey.*

571

Ta'rîkh-i-Hasht Bihisht (تأریخ هشت بهشت).

The *seventh* book or section (کتیبه) of the very rare history of the first eight Turkish Sultâns from 'Uthmânbeg Ghâzî (died A.H. 726=A.D. 1326) to Bâyazid II (who reigned A.H. 886–918=A.D. 1481–1512), composed A.H. 912 (A.D. 1506, 1507) by Idrîs bin Husâm-aldîn Albidlîsî, who died A.H. 926 (A.D. 1520); see Bodleian Cat., No. 311; Rieu i. p. 216 sq., and the date of the

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author's death, ib. p. 219a, last line; W. Morley, p. 142; W. Pertsch, Berlin Cat., p. 440; Tornberg, p. 191; Ḥ. Khalfa ii. p. 110 and vi. p. 500, etc. A Turkish translation of the same is noticed in G. Flügel ii. p. 216 sq.

This *seventh portion* contains the history of the *seventh* Turkish Sulṭân Muḥammad II (reigned A.H. 855–886=A.D. 1451–1481), and begins after a long-worded heading with the following نظم:

برای فتح دین هر داستانی ــ کنم نقل ازچنان کشورستانی

Then follows immediately the داستان اوّل.

It breaks off in the *khâtimah* (which begins on fol. 214b); but only one leaf seems to be missing.

Several of the first and also a few of the last leaves are extremely damaged.

No. 91, ff. 220, ll. 19; Nasta'lîḳ; size, 8¾ in. by 5¼ in.

572

Fatḥnâma-i-Khûnkâr-i-Rûm (فتح نامهٔ خونکار روم).

The campaign of Sulṭân Muḥammad III (who ascended the throne of Turkey A.H. 1003, and died A.H. 1012=A.D. 1595–1604) against Hungary in A.H. 1005 (A.D. 1596, 1597), see fol. 1b, l. 3, translated according to the last words of this little tract from Turkish into Persian. No author's or translator's name appears anywhere. On fol. 1a the tract is styled نسخهٔ فتح نامهٔ روم. Beginning: الحمد لمن لانصر الّا من عنده و الصلوٰة و السلام علی حبیبه الخ.

Quite modern handwriting, from A.H. 1217 (A.D. 1802, 1803), probably copied at Seringapatam, like the second and larger half of this MS., which is apparently written by the same transcriber.

Bibliotheca Leydeniana.

No. 2469, ff. 1–15, ll. 11; large Nasta'lîḳ; size, 8⅛ in. by 6 in.

e. *Ḳarâ-ḳoyunlûs.*

573

Ta'rîḳh-i-Turkmâniyyah (تأریخ ترکمانیّه).

A history of the Turkmân dynasty, that is to say of the Ḳarâ-ḳoyunlû branch, with a detailed account of the reigns and warlike deeds of Ḳarâ Muḥammad, the founder of the dynasty, and his son, Ḳarâ Yûsuf (who died, according to the Cat. Codd. Or. Lugd. Bat. iii. p. 11, A.H. 823=A.D. 1420). This work, composed by Ibn 'Abdallâh Maḥmûd of Nîshâpûr (see fol. 6a, last line) after A.H. 950 (A.D. 1543), is so much the more precious, as we have no other special history of this powerful Turkmân tribe, and this MS. seems besides to be almost unique in European collections, having been copied, according to a note on fol. 1a and on the first fly-leaf, from a scarce MS. in the possession of Captain Roebuck. But unfortunately the value of our copy is somewhat diminished by the absence of all dates (the only date in the whole book is A.H. 599 = A.D. 1202, 1203, in the short chapter on Ḳarâ Muḥammad's ancestors, on fol. 21b, l. 2), and the apparent omission of a very considerable portion of the history of Ḳarâ Yûsuf and his successors on fol. 161a; the last chapter, on fol. 160b, relates prince Rustam, 'Umar Shaikh Mirzâ's son and Tîmûr's grandson's flight before his brother, prince Sikandar, and his taking refuge in the fortress of Nîshâpûr, where he was besieged by his brother and escaped at last to Ḳarâ Yûsuf at Tabrîz. The immediately following chapter on fol. 161a transfers the scene of action, without the slightest transition, into the kingdom of Tiling or Tilingâna in India, and deals after a preliminary account of the Râjahs of Tiling with the Ḳuṭbshâhs of Gulkundah, who conquered Tiling, especially with Sulṭân Ḳulî Ḳuṭb-almulk, the founder of the Ḳuṭbshâhî dynasty, whose reign as independent king of Tilingâna lasted thirty-two years, from A.H. 918–950 (A.D. 1512–1543). His death is mentioned on fol. 228b in the khâtimah. Now, Ḳulî Ḳuṭb-almulk was, according to the تأریخ سلطان محمّد قطبشاه (see above, Nos. 456–462, and also Cat. Codd. Or. Lugd. Bat. loc. cit.), the great-grandson of Ḳarâ Yûsuf, whose descendants had thrown themselves with the remnants of their defeated armies into India and waged war against the infidels, that is, the Hindû Râjahs of the Dakhan, Tiling, Gulkundah, etc. The logical connection between these two separate portions of our MS. is thus cleared up, but the fact remains, nevertheless, that the whole history of the last years of Ḳarâ Yûsuf, and of the reigns of his son Sikandar Turkmân (who was slain by his own son Ḳubâd, A.H. 841=A.D. 1437), and Sikandar's brother, Jahânshâh (who was extirpated by Ḥasanbeg, the founder of the Âḳ-ḳoyunlû dynasty, in A.H. 872=A.D. 1467), are missing.

There is another drawback in this otherwise so extremely valuable work, that is, the flowery style which often conceals under a mass of poetical phrases the real substance of the story; this is especially regrettable in the dedication on ff. 9b–10b, where the name of the sovereign, at whose request the work was written, is so cleverly surrounded with flattering epithets, that it is almost impossible to find it out. It seems to be Muḥammad, and as he is called further on خدایگان ممالك عرب و عجم, we suppose the Ṣafawî ruler Muḥammad Khudâbanda, surnamed Sulṭân Sikandar Shâh, the eldest son of Shâh Ṭahmâsp, is meant, especially as there are several puns with the word Sikandar in the dedication, for instance, on fol. 10a, ll. 3 and 2 ab infra (سکندر شکوهی که دین‌پرور است ــ صف لشکرش سدّ اسکندر است).

At what time the book was completed it is impossible to state; Muḥammad Khudâbanda ascended the throne in A.H. 985 (A.D. 1577), and reigned till A.H. 995 (A.D. 1587), that seems rather late for the composition of this work, as some of the last facts mentioned in it are Humâyûn's defeat by Shîrshâh, A.H. 947 (A.D. 1540), and Ḳulî Ḳuṭbshâh's death in A.H. 950 (A.D. 1543); perhaps Muḥammad Khudâbanda was still prince when the book was written. That a history of the Ḳarâ-ḳoyunlû and their descendants, the Ḳuṭbshâhs of Gulkundah, should have been dedicated to a

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Ṣafawî prince, is not surprising, since the author lays everywhere a particular stress on the fact, that his heroes were partisans of the Shî'ah, and one of the introductory chapters contains an eulogium of 'Alî and the twelve Imâms (see fol. 5ª sq.).

Beginning: خداوند بیچون خدائی تراست ــ بر اقلیم جان پادشاهی تراست.

The history of Ḳarâ Muḥammad begins on fol. 10ᵇ.

This copy was written in fifteen days by Munshî Mirzâ'ibeg for Colonel Mackenzie at Calcutta, and completed the 19th of January, 1815.

No. 3022, ff. 231, ll. 9–13; Shikasta; size, 9½ in. by 7¼ in.

f. *Shaibânîs and Astarkhânîs of Transoxania.*

574

'Abdallâhnâma (عبد الله نامه).

A copy of the extremely rare history of the Shaibânî Khâns of Transoxania, and especially of 'Abdallahkhân, who was born A. H. 940 (A. D. 1533), became absolute ruler of Transoxania in A. H. 986 (A. D. 1578, 1579), succeeded his father Iskandarshâh in Samarḳand A. H. 990 (A. D. 1582), and died A. H. 1006 (A. D. 1597, 1598)[1]; comp. on this most exquisite work of unequalled value Véliaminov-Zernov in the Bulletin historico-philol. de l'Académie de St. Pétersbourg, xv. pp. 172–175, and Mélanges Asiatiques, iii. pp. 258–263. It was composed by Tanîsh bin Mîr Muḥammad al-Bukhârî, see fol. 3ª, l. 3 ab infra, and contains an *introduction* (partly after Rashîd-aldîn, see No. 17 in this Catal.) on the genealogy of 'Abdallâh and details on the Islâm in Central Asia, *two parts* (مقاله), the life of 'Abdallâh-khân, and a *khâtimah* (praise of 'Abdallâh and his wazîrs). The *muḳaddimah* begins here on fol. 10ª; the beginning of the *first part* is not marked; the *second* begins on fol. 399ª. Between ff. 398 and 399 is a lacuna comprising the end of the first maḳâlah, the last chapter of which ('Abdallâh's accession) begins on fol. 392ª. The khâtimah is entirely missing.

Beginning of the preface, on fol. 1ᵇ: زواهر جواهر بیغایت نثار کریاس والا اساس مالك الملکی سزاست که صدای ملکوتش الخ.

Beginning of the second maḳâlah, on fol. 399ª: الحمد لله المتوحّد بالعظمة والکبریاء و المنزّه الخ.

No date. An entry from A. H. 1119 (A. D. 1707, 1708), on fol. 1ª.

No. 3, ff. 499, ll. 23; Naskhî; illuminated frontispiece on fol. 1ᵇ; size, 14 in. by 8¾ in.

575

Baḥr-alasrâr fî manâḳib-alakhyâr (بحر الاسرار فی مناقب الاخیار).

A very rare and detailed history of the Uzbegkhâns of Transoxania, especially of the Astarkhânî Sulṭâns, from the accession of Dîn Muḥammadkhân in A. H. 1006 (A. D. 1597, 1598), after the assassination of 'Abdalmu'minkhân, to A. H. 1050 (A. D. 1640, 1641), in the reign of Nadhr Muḥammadkhân (the years A. H. 1047–1050, on ff. 235ª–274ª), with a full account of contemporary events in the neighbouring countries, and a short introduction on the descent of the dynasty from Ćingîzkhân and the Kipćâḳ rulers, by Maḥmûd bin Amîr Walî (see the colophon on fol. 409ª). A large portion of the work, viz. ff. 275ª–389ª, is devoted to special events of that time, not narrated in the main story, and a detailed account of all the great men, Amîrs, 'Ulamâs, Ḳâḍîs, Shaiḵhs, and poets of Transoxania, and particularly of Balkh. Ff. 389ª–409ª contain in the form of an appendix a relation of the author's extensive travels from A. H. 1034 (A. D. 1624, 1625) onwards.

Beginning: ارتفاع اعلام ظفر فرجام مواکب کواکب احتشام خوانین تقای تیموری در ساحت آسمان رتبت طارم الخ.

Copied from the author's autograph by Shâh Ḳâsim in Nadhr Muḥammadkhân's library, soon after the composition of the work itself, as the phrase added to the Sulṭân's name خلّد الله ملکه وسلطانه الی یوم الدین shews, that Nadhr Muḥammadkhân (who died A. H. 1059 = A. D. 1649) was still alive when this transcript was made.

No. 1496, ff. 409, ll. 21; distinct Nasta'lîḳ; illuminated frontispiece, the first two pages embellished with gold stripes between the lines; size, 14¾ in. by 9¼ in.

g. *Afghâns.*

576

Ta'rîkh-i-Khânjahânî u Makhzan-alafghânî (تأریخ خانجهانی و مخزن الافغانی).

The fuller redaction of Khwâjah Ni'mat-allâh bin Khwâjah Ḥabîb-allâh Harawî's history of the Afghâns, which was completed the 10th of Dhû-alḥijjah, A. H. 1021 (A. D. 1613, February 1), and dedicated to Khânjahân, in whose service the author was at that time, comp. Bodleian Cat., Nos. 2025 and 2026; Rieu i. p. 210 sq.; W. Morley, p. 74 sq.; Elliot, History of India, v. p. 67 sq.; and Dorn's 'History of the Afghans from the Persian of Neamet Ullah,' London, 1829–1836.

Beginning: حمدی که مؤرّخان وقائع نگار ومستخبران بدائع الخ.

The work is divided into a muḳaddimah, seven bâbs, and a khâtimah.

Muḳaddimah on Jacob, his offspring, etc. (در ذکر بیان احوال مهتر یعقوب اسرائیل الله و تعداد فرزندان و سلسلهٔ انساب این طائفه که بآن پیغمبر عالیمقام منتهی میشود), on fol. 3ª.

Bâb I: History of king Saul (Ṭâlût), the Ark, etc., and the migration of the Afghâns to Ghûr, Kûh-i-Sulaimân, and Rûh (در بیان احوال ملك طالوت و تابوت سکینه و در رسیدن او بامارت وایالت بنی اسرائیل

[1] In Bayle's Oriental Biograph. Dictionary, p. 5ᵇ, a chronogram of his death is quoted: قیامت قایم شد, which clearly gives 1006; by a strange mistake, however, the author of that book makes it out to be 1005.

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وقتل نمودن مهتر داؤد جالوت الخ وبشهادت رسیدن ملك (طالوت و تعداد فرزندان او الخ), on fol. 19a.

Bâb II: History of Khâlid bin Walîd, his conversion to Islâm and his campaigns, to the end of the Khilâfat of 'Umar Fârûḳ (در ذکر حضرت خالد بن ولید و بیان اسلام و سپه سالاریٔ او در ولایت بصره و کوفه وشام و روم و عراق عرب وعجم تا آخر خلافت امیر المؤمنین عمر فاروق الخ), on fol. 43b.

Bâb III: History of Sulṭân Bahlûl Lûdî and his successors down to the end of Sulṭân Ibrâhîm bin Sikandar bin Bahlûl's reign, A.H. 932=A.D. 1526 (در بیان سلطان بهلول لودی الخ تا آخر عهد سلطان ابراهیم بن سلطان سکندر بن سلطان بهلول الخ), on fol. 75a.

Bâb IV: History of Shîr Shâh Sûr and his successors down to A.H. 1021=A.D. 1612 (در ذکر پادشاهیٔ شیرشاهی سور الخ تا در آمدن حضرت جنّت آسیانی محمّد همایون پادشاه مرتبهٔ دویم در هندوستان و بانجام رسیدن دولت از سلسلهٔ سور و منتقل شدن بدودمان عالیشان چغتیّه), on fol. 134a, without a heading.

Bâb V: History of Nawwâb Khânjahân Lûdî and his ancestors (در احوال و کماهیٔ حقائق آباء واجداد نوّاب کامیاب معلّی القاب خانجهان لودی الخ) seems to begin on fol. 217a (no heading).

Bâb VI: Genealogy of the Afghâns (در بیان تعداد سلسلهٔ افغان), on fol. 318b.

Bâb VII: History of Jahângîr's reign (در ذکر خلافت خدیو زمان و خاقان دوران بندگان حضرت ابو المظفّر نور الدین محمّد جهانگیر پادشاه), on fol. 261b.

Khâtimah: Lives of Afghân Shaikhs (در بیان احوال بعضی مشایخ این طائفه الخ), on fol. 297b.

From the *fifth* bâb onwards the copy is in hopeless confusion; the above headings are taken from the index on ff. 7b, 8, and 3a. The proper order of the first seventeen leaves is as follows: 1, 2, 4–8, 9–11, 15, 16, 12–14, 17. One leaf is missing after fol. 144. Copied A.H. 1063 (A.D. 1653).

No. 1705, ff. 355, ll. 15; Nasta'lîḳ; the first pages and some in the middle greatly damaged; waterspots throughout; size, 9 in. by 5¼ in.

577

Another copy of the same.

This copy, which is considerably shorter than the preceding one, agrees entirely with the *second* copy of this work in Rieu i. p. 211b (Add. 26,283) in so far as (1) the preface is wanting, and the few introductory lines are followed immediately by the index on fol. 2a. (2) Bâb V, containing the history of Khânjahân, is altogether omitted.

Contents:

Muḳaddimah (called here كتاب), on fol. 3a; Bâb I, on fol. 8b; Bâb II, on fol. 25a; Bâb III, on fol. 42a; Bâb IV, on fol. 74a; Bâb VI, on fol. 119a; Bâb VII, on fol. 150a; Khâtimah, on fol. 171a. The work ends on fol. 220a, dated the 26th of Jumâdâ-alawwal, A.H. 1090 (A.D. 1679, July 5), and is followed by two appendices, viz. 1. the same genealogy of Haibatkhân bin Salîmkhân, written by himself, which is noticed in the *second* copy of Rieu, on ff. 220a–223a (see Dorn's History of the Afghans, vol. ii. pp. iv–viii), and in the Bodleian Cat., No. 2026. 2. A collection of traditions (نقل) of Khwâjah Yaḥyâ Kabîr and Ḥaḍrat Makhdûm-i-Jahâniyân (that is, Jalâl-aldîn Bukhârî, who died, according to Rieu i. p. 354b, A.H. 785=A.D. 1383, 1384), on ff. 223a–226b; comp. Bodleian Cat., loc. cit.

The first appendix is styled at the end كنز الافغانی.

Beginning of the whole work, on fol. 1b: حمدی که مؤرّخان وقائع نگار و مستخبران بدائع افکار بلسان گوهربار الخ.

No. 2649, ff. 226, ll. 17; Nasta'lîḳ; size, 12¾ in. by 8⅝ in.

578

Makhzan-i-Afghânî (مخزن افغانی).

The shorter redaction of the same history, in which both the fifth and the seventh bâbs are missing, completely agreeing with the copy in W. Morley and Add. 21,911 in Rieu i. p. 212.

It is divided into three bâbs, three daftars, and a khâtimah.

Bâb I, on fol. 4a, history of Jacob, etc.

Bâb II, on fol. 9b, history of king Saul, the Ark, etc.

Bâb III, on fol. 24a, history of Khâlid bin Walîd, etc.

Daftar I, on fol. 40b, history of Sulṭâns Bahlûl, Sikandar, and Ibrâhîm Lûdî.

Daftar II, on fol. 75b, history of Shîrshâh, Islâmshâh, and some Afghân chiefs.

Daftar III, on fol. 171a, history of the Afghân dervishes.

Khâtimah, on fol. 210a, genealogy of the Afghâns.

At the end of Daftar II appear the same lines by Ibrâhîm Batnî, which are noticed by Morley and Rieu.

Dated the 8th of Rajab, A.H. 1۸. (1180?=A.D. 1766, Dec. 10). As title appears in the colophon: تواریخ مجلس آرای, and on fol. 1a مجلس آرای.

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No. 2706, ff. 230, ll. 17, except ff. 193–230, which contain only fifteen lines in a page, and bear a slightly different handwriting; Nasta'lîḳ; size, 10⅝ in. by 5¾ in.

579

Risâla-i-Afghânân (رسالهٔ افغانان).

A short treatise on the origin and pedigree of the Afghâns, traced back, as usually, to king Saul (طالوت). It is similar in its contents to the رسالهٔ انساب افاغنه, noticed by W. Morley, p. 77, but of a much earlier date. The anonymous author refers in his statements to Abû 'Alî ibn Aḥmad Mustaufî (i.e. Muḥammad bin Aḥmad al-Mustaufî, we suppose, the translator of the كتاب فتوح, see above, Nos. 131–133), Junaid ibn Ḥâmid, and Khwâjah Ja'far.

Beginning: رسالهٔ افغانان در کیفیّت نسل افغانان'

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بدانکه از پشت ملك طالوت اند و ملك طالوت از پشت یهودا که پسر کلان مهتر یعقوب بود الخ.

Dated the 3rd of Muḥarram, A. H. 1172 (A. D. 1758, September 6). College of Fort William, 1825.

No. 2124, ff. 274–277, ll. 15; large Nasta'lîḳ; size, 12¼ in. by 8½ in.

580

Two other short tracts on the origin of the Afghâns (در بیان تحقیق اصل و نسل مردم افغان), both anonymous, the second being an extract from the تأریخ افغانی by 'Abbâs Sarwânî (that is no doubt the تأریخ شیرشاهی; see above, Nos. 219 and 220).

Beginning of the first tract, on fol. 18b: . . . الحمد لله بدانکه این رساله ایست در بیان تحقیق اصل و نسل مردم افغان که پیش ازین در هندوستان الخ.

Beginning of the second tract, on fol. 25b, last line: رسالهٔ تحقیق اصل و نسل افغانان تأریخ افغانیٔ عبّاس سروانی مینماید که چون آوازهٔ طلوع آفتاب جمال محمّدی الخ.

The second tract is incomplete at the end, breaking off in the middle of a phrase.

No. 1214, ff. 18b–27b, ll. 15; large and clear Nasta'lîḳ; size, 7⅞ in. by 4¼ in.

581

Tawârîkh-i-Raḥmatkhânî (تواریخ رحمتخانی).

A history of the Khabanî and Ghûrî tribes of the Afghâns, and especially of Yûsuf Zî (i. e. Bâyazîd Anṣârî ibn 'Abdallâh, the founder of the Rûshânian sect; comp. Âkhund Darwîza's مخزن الاسلام in Nos. 2393, 2456, 2467, 2476 and 2599 in this collection, and the Asiatic Researches, vol. xi. pp. 363–428) and his people, by Pîr Mu'aẓẓamshâh, son of Pîr Muḥammad Fâḍil, who was in the service of the famous Rohillah chief Ḥâfiẓ Raḥmatkhân (who died A. H. 1188=A. D. 1774; see No. 583), and got from him the order to condense and rewrite, in an easy and readable style, an old Pushtû history (written about A. H. 1031=A. D. 1622) with the title of تواریخ افاغنه (see fol. 2b, l. 7 sq.), dealing in particular with Yûsuf Zî's life and adventures; comp. W. Pertsch, Berlin Cat., p. 460, where the present work is styled تأریخ حافظ رحمتخانی. As the other work of the same title (see the immediately following copy) is written three years later than this, our present book cannot have been based on that, as Pertsch assumes. This work is written in Pushtû also, with a Persian preface, and divided into the following seven maḳâmât (completed, according to the colophon, A. H. 1181=A. D. 1767, 1768):

1. در ذکر اوطان اصلیٔ اقوام خبنی و غوری خصوصًا قوم یوسف زی وغیرهم من توابع ایشان و سبب ارتحال ایشان از آنجا و آمدن بمضافات دار السلطنت کابل و مخالفت مرزا الغ بیك شاهزاده با قوم یوسف زی و کُشته شدن سرداران یوسف زی از دست او و آمدن ایشان از آنجا بمضافات شهر پشاور وغیره که بالفعل در آن متوطّن اند', on fol. 3b.

2. در ذکر رسیدن یوسف زی به پشاور و یافتن ملك دوابه الخ, on fol. 15b.

3. در بیان متوجّه شدن یوسف زی بملك سوات و آمدن ظهیر الدین محمّد بابر پادشاه بتسخیر مردم یوسف زی وغیره, on fol. 33a, last line.

4. در بیان آمدن ککیانی بملك دوابه و آمدن محمّد بابر پادشاه از کابل به پشاور و تاخت نمودن وی بر مردم دلزاك الخ, on fol. 58a.

5. در بیان جنگ مردم ککیانی و مردم دلزاك پشاور در ملك دوابه, on fol. 66b.

6. در بیان قسمت کردن شیخ ملّی ممالك مأخوذه و بلاد مغنومه در میان اقوام شیخیّه و وفات شیخ ملّی و ملك احمد الخ, on fol. 77b.

7. در بیان عبور شدن یوسف زی از دریاء لنکی و جنگ کردن ایشان با غوریّه خیل و غیر آن, on fol. 91b.

Copied by Ghulâm Muslim Ṣadîḳî. Bibliotheca Leydeniana.

No. 2479, ff. 100, ll. 19; Naskhî; size, 10 in. by 6¼ in.

582

Tawârîkh-i-Raḥmatkhânî (تواریخ رحمتخانی).

Another work of the same title and the same contents, compiled for the same Ḥâfiẓ Raḥmatkhân, by Ḥâfiẓ Muḥammad Ṣadîḳ, in seven majlis, A. H. 1184 (A. D. 1770, 1771); comp. on this Dorn, Bulletin scientifique de l'Académie de St. Pétersbourg, iv. p. 5 sq., where an abridged translation of the work is given; also Dorn's History of the Afghans, i. p. xi, No. 10, and W. Pertsch, Berlin Cat., p. 461.

Beginning: بعد از حمد صلوة بر بصائر صافیهٔ الو الالباب واضح و لائح باد که چون تمامیٔ همّت ظاهری الخ.

No date. Ff. 20b (partly), 21, 22a, 51a (partly), 51b, and 52a are left blank.

No. 1350, ff. 109, ll. 15; clear and distinct Nasta'lîḳ; size, 8⅜ in. by 5 in.

583

Khulâṣat-alansâb (خلاصة الانساب).

A genealogy of the Afghâns, by Ḥâfiẓ Raḥmat bin Shâh 'Âlam of the Kûta-khail tribe (see fol. 6b, ll. 7 and 8), who was the ruler of Rohilkand since A. H. 1161 (A. D. 1748), and was killed in battle A. H. 1188, the 11th of Ṣafar (A. D. 1774, April 23), against the combined forces of the East India Company and the Wazîr of Oudh, Shujâ'-aldaulah; see Bodleian Cat., Nos. 321 and 322; Rieu i. p. 212 sq.; B. Dorn, History of the Afghans, i. p. xii, No. 13; K. F. Neumann, Geschichte

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des englischen Reiches in Asien, Leipzig, 1857, vol. i. p. 493, etc.

Beginning of the preface, on fol. 1b: الحمد لله ربّ العالمين ..... حمد بيحدّ مر خالقی راکه جميع مکوّنات را جهت اظهار ربوبيّت الخ.

The work itself begins, on fol. 9a, with the chapter در بيان احوال شيخ کوته عليه الرحمة.

The last chapter is devoted to a refutation of the doctrines of the Râfidîs: بيان تفصيل شيخين و ردّ روافض, beginning on fol. 39b.

The work ends on fol. 59b, and the last three lines give the date of the composition, viz. A.H. 1184 (in Rajab =A.D. 1770, October, Nov.). On ff. 60a–62b the Arabic hymn with Pushtû translation is added, which Dr. Dorn mentions in his 'History of the Afghans,' l. c. It is styled مناجات حضرت علی, and begins لك الحمد يا ذا الجود و المجد و العلی الخ.

No. 1577, ff. 62, ll. 15; large Nasta'lîḳ; size, 10 in. by 6 in.

584

Ta'rîkh-i-Faiḍbakhsh (تأريخ فيض بخش).

A history of the Rohillah Afghâns, their rise, independence, and dissolution, from the first foundation of their power by 'Alî Muḥammad, the grandson of Shâh 'Âlam the Afghân, who came, A.H. 1084 (A.D. 1673), together with Ḥusainkhân (or Ḥasankhân) to Kather or Rohilkand, down to their defeat and destruction by the East India Company's army, the 23rd of April, A.D. 1774, which put an end to their government and independence. This book was written by Munshî Shîw Parshâd, the wakîl of Nawwâb Faid-allâhkhân Bahâdur, in the month of Muḥarram, A.H. 1190 (A.D. 1776, Febr., March); see fol. 6b, ll. 8 and 9; fol. 7b, ll. 9–11, and the colophon; comp. Bodleian Cat., No. 1972; Rieu i. p. 306, and Elliot, History of India, viii. pp. 175–179. The story opens, after a long-winded introduction, with a retrospect to former Afghân rulers, beginning with Shîrshâh.

Beginning: فيض آفرينی را هزاران ستايش و نيايش سزد و سازکار است که طراوت الخ.

It is translated by Charles Hamilton in the 'Historical relation of the origin, progress, and fatal dissolution of the Government of the Rohilla Afghans in the Northern Provinces of Hindostan,' London, 1787. This copy is not dated.

No. 249, ff. 133, ll. 14–16; Nasta'lîḳ; size, 9 in. by 6½ in.

585

Another copy of the same.

The preface is wanting in this copy, which begins at once with a short account of Shîrshâh: در ايّام فرمانروائی و حکومت محمّد فريد مخاطب بشيرشاه بن حسن افغان سور که مجمل احوالش اينست الخ, corresponding to the preceding copy, fol. 8a, l. 2.

The work concludes on fol. 54b. Ff. 55–75 contain chiefly Rekhta poetry, intermixed with a few Hindûstânî prose-pieces (on ff. 67a–68a); the chief headings are: نامهٔ جُرأت سلمه, on fol. 55a (in mathnawî-baits), beginning: دُرّ يکتای بحر محبوبی الخ ; هجو خارش از جُرأت, on fol. 59b (also in mathnawî-baits), beginning: جوش خارش هوا هی اس آئين الخ, etc. Ghazals, on fol. 63b sq. and fol. 68b; marthiyyas or elegies (all in Rekhta), on ff. 69a–75b.

Bibliotheca Leydeniana. R. Chambers.

No. 2585, ff. 75, ll. 15 (on ff. 1–54, the rest in diagonal lines); Nasta'lîḳ; size, 8⅝ in. by 7 in.

586

A large fragment of the same.

This copy, which contains the greater portion of the foregoing history, comes down to A.H. 1185 (A.D. 1771); Najîb-aldaula's death is related on fol. 94a (A.H. 1184); Shâh 'Âlam's return from Ilâhâbâd to Dihlî, on fol. 95a (A.H. 1185). The last chapter, found here on fol. 96a, relates the death of Mullâ Sardârkhân Bakhshî.

Beginning as in the preceding copy. Bibliotheca Leydeniana.

No. 2773, ff. 39b–97a, ll. 13; Nasta'lîḳ; size, 8¼ in. by 5⅝ in.

587

Gulistân-i-Raḥmat (گلستان رحمت).

A special history of the family and the ancestors of the author of this work, the Nawwâb Muḥammad Mustajâbkhân, chiefly of his own father, Ḥâfiẓ-almulk Ḥâfiẓ Raḥmatkhân, after whom the book has been named, together with many details about his great-great-grandfather, Shaikh Shihâb-aldîn, known as Shaikh Kûtî Bâbâ; his grandfather, Shâh 'Âlamkhân bin Maḥmûdkhân, known as Shaikh Mûtî, and the history of Dâ'ûdkhân, 'Alî Muḥammadkhân and other great Afghân noblemen and Amîrs, as well as a general account of the last times of the Moghal empire, from Bahâdurshâh's accession, A.H. 1119 (A.D. 1707), down to the twenty-fifth year of the reign of Shâh 'Âlam, A.H. 1197–1198 (A.D. 1783, 1784); comp. on this work Rieu i. p. 307; Elliot, History of India, viii. p. 301 sq.; and Ch. Elliott's abridged English translation: 'Life of Hafiz ool-Moolk,' London, 1831. It was written A.H. 1207 (A.D. 1792, 1793), see Rieu, loc. cit.

It is divided into four چمن, that is, into a muḳaddimah, two faṣls, and a khâtimah:

مقدمه در بيان حالات شيخ الشيوخ شيخ شهاب الدين شيخ کوتی بابا و اولاد امجاد ايشان, on fol. 4a.

فصل اوّل در ولادت آنحضرت و تشريف آوردن از ولايت بهندوستان و معاودت نمودن بوطن و مراجعت فرمودن بار ديگر باستدعای علی محمّدخان تا رحلت خان موصوف, on fol. 10b.

فصل دوم در عروج آنحضرت بر مدارج امارت و سلطنت و حکومت تا حين شهادت, on fol. 32a.

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خاتمه در بیان اولاد قدسی نژاد آنحضرت و واقعاتی که بعد آن حضرت بوقوع آمده, on fol. 213a.

Shaikh Shihâb-aldîn Kûtî Bâbâ is referred to in the book as حضرت جدّ اعلی مرقوم, Shâh 'Âlamkhân as خان شهادت نشان, and Raḥmatkhân as آنحضرت.

Beginning: جواهر زواهر حمد بیحدّ و لآلیٔ متلالیٔ ثنای بیعدّ نثار بارگاه مالك الملکی که مملکتش الخ.

This copy is the fourth made from the author's autograph, and was finished the 14th of Dhû-alḳa'dah, A.H. 1218 (A.D. 1804, February 25). It was presented by the author himself to A. Willand, A.D. 1804.

No. 1417, ff. 239, ll. 15; Nasta'lîḳ; size, 10⅝ in. by 7¼ in.

588

Ḥusain Shâhî (حسین شاهی).

A detailed history of the dynasty of the Durrânî Afghâns, comprising the reigns of Aḥmad Shâh Durr-i-Durrânî and his successors Tîmûrshâh and Shâh Zamân, to the fifth or sixth year of the latter Sulṭân's reign, A.H. 1212 (A.D. 1798), composed by Imâm-aldîn Ḥusainî (حسینی, so here and in the following copy, Rieu reads چشتی) and dedicated to his spiritual guide Khwâjah Abû Muḥsin Ḥusain Ḥusainî alḥasanî (Rieu has again alćishtî) almaudûdî alkumhârî (see fol. 1b, l. 4, and fol. 2a, ll. 5 and 6), A.H. 1213=A.D. 1798 (سال یکهزار ودو صد و سیزده هجری, so distinctly on fol. 2a, last line; fol. 32a, l. 9, and fol. 56a, ll. 9 and 10; not 1216 as is stated by W. Morley, p. 76); comp. Rieu iii. pp. 904 and 905. It is the same history which Morley describes under the title of تاریخ نسب نامهٔ احمد شاه درّانی; the correct title, as given above, appears here immediately after the date on fol. 2a, last line.

Beginning: حمد بیحدّ و ثنای بیعدّ پادشاهی را سزاست که لمن الملك الیوم لله الواحد الخ.

Genealogy of Sulṭân Aḥmadshâh, his rise to power, etc., on fol. 2b; his death, on fol. 32b; accession of Tîmûrshâh, on fol. 34b; his death in A.H. 1207 (A.D. 1792, 1793), on fol. 56a; accession of Shâh Zamân in the same year, on fol. 57b; account of Amîrs and great state-officials, on fol. 80b; geographical appendix, giving the various stages in the Panjâb and the distances from Peshâwur to Kâbul and Ḳandahâr, etc., on fol. 88a; genealogy and family of Khwâjah Abû Muḥsin, the author's patron and Pîr, on fol. 98b, concluded by various specimens of his letters.

No date. Bibliotheca Leydeniana.

No. 2805, ff. 118, ll. 15; careless Nasta'lîḳ, mixed with Shikasta; illuminated frontispiece; size, 8⅞ in. by 5⅝ in.

589

Another copy of the same work.

Author's and patron's names, title, date, and beginning exactly as in the preceding copy; see ff. 1b, l. 4 sq.; and 2a, ll. 6 and 16; genealogy, etc. of Aḥmadshâh, on fol. 2b; his accession, on fol. 6b; his death, on fol. 31a; accession of Tîmûrshâh, on fol. 33a; his death, on fol. 52a, last line; accession of Shâh Zamân, on fol. 53a, last line; account of Amîrs, etc., on fol. 74b; geographical appendix, etc., on fol. 81b; genealogy, ancestors, family, etc. of Khwâjah Abû Muḥsin, on fol. 91b.

No date. This copy was presented to the library by Prof. Fausboll, September 15, 1888.

No. 3441, ff. 112, ll. 19; Nasta'lîḳ; gilt edges; size, 9¼ in. by 6 in.

VII. Collections of Historical Contents.

590

Ḳiṣaṣ-alanbiyâ (قصص الانبیاء).

Undoubtedly the oldest of all the various works with the same or a similar title, identical with that in Cat. Codd. Or. Lugd. Bat. iii. p. 16; Rieu i. p. 143; W. Pertsch, Berlin Cat., p. 978; G. Flügel ii. p. 370; Ḥ. Khalfa iv. p. 518, etc. It is a fabulous history of the prophets from Âdam to Muḥammad, based on the Ḳurân and the traditions, with an appendix on the early khalîfs down to the death of Mu'âwiyah, and an account of Ḥajjâj bin Yûsuf. The author (distinctly introduced, on fol. 1b, last line but one) gives his name as Isḥâḳ bin Ibrâhîm bin Manṣûr bin Khalaf of Nishâpûr, and traces the chain of his traditions through Abû Muḥammad bin alḥasan bin Aḥmad alḳaṣṣâr almufassir alnîshâpûrî—Maimûn bin Bahrâm—Ma'mûn bin Aḥmad alsullamî alharawî—'Alî bin Isḥâḳ—Ṣâliḥ bin 'Abd-alraḥmân—Muḥammad bin Marwân alkûfî, and Muḥammad bin Sâ'il alkalbî (Rieu: Sâ'ib alkalbî, died A.H. 146=A.D. 763, 764) back to Ibn 'Abbâs. Rieu therefore places the author's lifetime at the end of the fifth century of the Hijrah.

Beginning: الحمد لله الحمید المبداء و صلّی الله علی محمّد خاتم النبیّین و آله الطیّبین الطاهرین پس از ثنای خدای عزّ و جلّ الخ.

The last two leaves are greatly damaged, a considerable portion of each being torn away.

Dated the 14th of Ṣafar, A.H. 1125 (A.D. 1713, March 12), by Muḥammad Mu'aẓẓam bin Muḥammad (the latter is called حاکم کنبو دهلی), College of Fort William, 1825. Arabic works of the same title and contents are mentioned in Loth, Arabic MSS. of the India Office, p. 205; J. Aumer, p. 182, etc.

No. 2224, ff. 135, ll. 25; careless Nasta'lîḳ, mixed with Shikasta; size, 11¾ in. by 6⅝ in.

591

Tâj-alḳiṣaṣ (تاج القصص).

A large collection of biographies and legends of the prophets from Âdam to Muḥammad, by an anonymous author (an incomplete note on the first page of Ouseley 193, in the Bodleian Library, calls him . . . Ibn Naṣr albukhârî), beginning with a short Arabic introduction,

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on fol. 4b: الحمد لله الذى توحّد بالملكوت و تعزّز بالجبروت و هو الذى لا يموت و ربّ الازل الخ.

Then follows in the middle of the same page a Persian introduction, beginning: سپاس و ستايش براستى و آفرين بتمامى مر خداوند جهان آفرين الخ; comp. Bodleian Cat., No. 342.

The legends of the ante-muḥammadan prophets open with Âdam and conclude with Jesus, Mary, the Seven Sleepers, and St. George. On fol. 215a begins the history of Muḥammad. The work ends with Ḥusain's death and the events which followed it. A complete index of the whole book is found on ff. 1b–3b.

Dated the 10th of Ramaḍân, A. H. 1104 (thirty-sixth year of 'Âlamgîr's reign)=A. D. 1693, May 15, by Mullâ Muḥammad Yûsuf bin Shaikh Bahâ-aldîn. On fol. 11a two other titles are given to this work, viz. تأريخ انبيا and قصص الانبيا, but the latter belongs to a smaller work of the same kind; see the following MSS., and Bodleian Cat., No. 343. On fol. 6a, l. 1, occurs the genuine title تاج القصص. This copy belonged formerly to Mr. Richard Johnson.

No. 322, ff. 299, ll. 30; clear Nasta'lîḳ; some of the first and the last leaves very severely damaged, the whole half of fol. 297 torn away; size, 14½ in. by 9⅞ in.

592

A fragment of the same.

This incomplete copy of the تاج القصص breaks off in the story of Jacob and Joseph (in the twelfth majlis of that episode, which is divided into forty majlis). Last words: و بياوردند پيراهن خون چكان و گفتند يوسف . . . ; corresponding to the preceding copy, fol. 84a, ll. 9 and 10.

No. 992, ff. 169b–320b, ll. 19; large and distinct Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

593

Majma'-alḥasanât (مجمع الحسنات).

A second work to which the title of قصص الانبيا is assigned, but which, according to W. Pertsch, Berlin Cat., p. 522, should bear the above designation: مجمع الحسنات, based, as the first words prove, for the greater part on the twenty-seventh book of the Ṣaḥîḥ of Muḥammad bin Isma'il bin Ibrâhîm *al-Bukhârî* (died A. H. 256=A. D. 870), which contains the legends of the prophets; comp. Krehl in Zeitschrift der D. M. G. iv. p. 5 sq. The real author's or translator's name is not mentioned. It begins, on fol. 3b, thus: . . . . الحمد لله امّا بعد روايت ميكند محمّد بن اسمعيل بن ابراهيم البخارى باسنادى كه اورا بود از امام المتقين جعفر صادق رضى الله عنه و او از پدر خويش محمّد بن على الخ.

An index of all the prophets, etc., whose biographies are found in this work is given on ff. 1a–2a. It begins with the fallen angel, عزازيل, on fol. 8a; then follow آدم, on fol. 10b; شيث, on fol. 22b; ادريس, on fol. 23b; نوح, on fol. 25a; هود, on fol. 29b; شدّاد بن عاد, on fol. 32b; صالح, on fol. 34a; ابراهيم, on fol. 35b; لوط, on fol. 56a; اسمعيل, on fol. 59a; يعقوب, on fol. 59b; يوسف, on fol. 61b; اصحاب اخدود, on fol. 96b; شعيب, on fol. 97a; يونس, on fol. 98b; ايّوب, on fol. 103a; ذو القرنين, on fol. 108a; اصحاب كهف, on fol. 116a; فرعون, on fol. 120b; موسى, on fol. 135a; عامل (in the following copy, عاميل) مقاتل, on fol. 153a; عوج بن عنق, on fol. 155a; بلعم, on fol. 157b; خضر و موسى, on fol. 159b; يوشع ابن نون, on fol. 163b; حنظلة, on fol. 164a; اشموئيل, on fol. 166b; داوٗد, on fol. 169b; سليمان, on fol. 178a; زكريّا, on fol. 192a; يحيى, on fol. 193b; مريم و عيسى, on fol. 194a; خضر و الياس, on fol. 207a; جرجيس, on fol. 208a; شمعون, on fol. 212b; محمّد, on fol. 214b. With Muḥammad's life and death this copy concludes; comp. Bodl. Cat., No. 343.

Dated by Ghulâm 'Umar bin Ghulâm Ḥasan, who lived in Nânûtah in the district of Shâhjahânâbâd, the 17th of the month Sha'bân in the twenty-fifth year (of whose reign is not stated).

No. 1017, ff. 257, ll. 19; written for the greater part in Nasta'lîḳ; some portions in Shikasta by another hand; size, 10 in. by 5⅛ in.

594

Another copy of the Majma'-alḥasanât.

This redaction is substantially the same as in the preceding copy, although the wording is slightly different. It begins with the قصّهٔ عزازيل, on fol. 198b, after which follow exactly the same ḳiṣaṣ as in No. 1017, and it also concludes with Muḥammad, whose biography begins on fol. 391a, after those of شمعون, خضر و الياس, جرجيس, etc. The initial words of this copy are: اللّهمّ صلّ على محمّد و على آل محمّد و بارك و سلّم و كان ذلك النور بالطوف بالقدرت الخ. The words with which the preceding copy opens are found here in l. 11 of the first page, and run thus: رواية . . . محمّد بن سهيل (!) بن ابراهيم بخارى الفارسيّة روايت كرد محمّد بن عبد الله بن ابراهيم البخارى رحمهم الله بسا استادى (!) كه اورا بود بالجعفر بن محمّد صادق از پدر وى محمّد بن على الخ.

Copied by Mullâ 'Abd-alḳâdir ibn Shaikh 'Abdallâh, known as Rajî, for Ḥâjî Thanâ-allâh bin Muḥammad Muḳîm Fâḍil bin Muḥammad Ghâzî of Kanćanpûr (كنچن پور) in Bangâlah, and dated the 23rd of Dhû-alḥijjah, A. H. 1203 (A. D. 1789, September 14).

No. 2442, ff. 193b–432a, ll. 17; large Nasta'lîḳ; size, 12⅜ in. by 8 in.

595

A shorter redaction of the same.

This copy, which is rather incorrectly written, but considerably older than the immediately preceding one, contains a sort of abridgment of the Majma'-alḥasanât or Ḳiṣaṣ-alanbiyâ, with some additions however, particularly at the end.

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Beginning: الحمد لله ربّ العالمين و العاقبة للمتّقين و الصلوة و السلام على محمّد و آله اجمعين روايت كرد از ابراهيم اسحاق (!) . . . . . از استاد خود از جعفر صادق الخ.

The following prophets are mentioned: آدم, on fol. 8b; شيث, on fol. 22a; ادريس, on fol. 23a; نوح, on fol. 25a; هود, on fol. 29b; شدّاد بن عاد, on fol. 32a; صالح, on fol. 33a; ابراهيم, on fol. 35a; لوط, on fol. 54b; يعقوب, on fol. 57b; يوسف, on fol. 59b; شعيب, on fol. 87b; يونس, on fol. 89a; ايّوب, on fol. 92b; ذو القرنين, on fol. 96b; موسى, on fol. 102a; قارون, on fol. 132a; يوشع بن نون, on fol. 138a; اشمويل, on fol. 140b; سليمان, on fol. 147a; زكريّا, on fol. 155b; يحيى, on fol. 157a; عيسى, on fol. 157b; جرجيس, on fol. 161b; شمعون, on fol. 164a; محمّد, on fol. 165a; دقيانوس, on fol. 188b; and على, on fol. 207b.

Dated the 4th of Jumâdâ-alâkhar, A.H. 1076 (A.D. 1665, December 12). This date appears on the margin of the last page, but in spite of that the copy appears to be incomplete; the last words being: برفت تا بدرى سراى.

No. 3489, olim 14. J. 26, ff. 209, ll. 15; Nasta'lîḳ; size, $8\frac{5}{8}$ in. by $5\frac{5}{8}$ in.

596

Ta'rîkh-i-Anbiyâ (تأريخ انبيا).

Another very detailed work on the prophets and holy men *before* the Islâm. The proper title of the book cannot be ascertained, as the first leaf is missing; but its characteristic difference from all the other books of the same (or a similar) title is this, that it only treats of ante-Muḥammadan saints, leaving out Muḥammad entirely, and that the biographies are much more detailed and diversified. The title as given above, is assigned to this MS. on fol. 1a.

It is divided into forty-one majâlis, viz.:

1. در نقل خلق كردن زمين, on fol. 1a, in seven bâbs.
2. در خلق آسمانها و آنچه متّصل است بآن, on fol. 4b, in seven bâbs.
3. در ذكر خلق آفتاب و ماهتاب و صفت حركت آنها و ابتداء خلق ايشان, on fol. 9a.
4. در قصّهٔ آدم, on fol. 11b, in eleven bâbs.

One leaf is missing after fol. 22.

5. در ذكر ادريس نبى, on fol. 24a.
6. در قصّهٔ هاروت و ماروت, on fol. 24b.
7. در قصّهٔ نوح, on fol. 26a.
8. در قصّهٔ هود, on fol. 29a.
9. در ذكر عاد, on fol. 31a.
10. در ذكر صالح, on fol. 33b.
11. قصّهٔ اصحاب الرسّ (i.e. the Thamûdites), on fol. 35b.
12. قصّهٔ ابراهيم خليل الرحمٰن, on fol. 38a, in eight bâbs.
13. در بعضى اخبار اسمعيل و اسحق, on fol. 50b.
14. در قصّهٔ لوط, on fol. 51b.
15. در احوال يوسف, on fol. 53b.
16. در ذكر موسى بن ميثا بن يوسف (the first Moses, grandson of Joseph), on fol. 70b.
17. در قصّهٔ ايّوب, on fol. 70b.
18. در قصّهٔ ذا (ذى or read ذو) الكِفْل (i.e. Bishr, Job's son), on fol. 75b.
19. در قصّهٔ شعيب پيغامبر, on fol. 76b.
20. در قصّهٔ موسى بن عمران (the real Moses), on fol. 77b, in twenty-seven bâbs.
21. اريحا و فتح اريحا (i.e. Jericho), on fol. 121a.
22. در بيان انبيا و پادشاهان كه تدبير امور بنى اسرائيل بعد از يوشع ميكردند الخ, on fol. 122a.
23. در قصّهٔ حزقيل ابن بوزى, on fol. 122a.
24. در قصّهٔ الياس, on fol. 123a.
25. در احوال اليسع بن اخطوب, on fol. 125b.
26. در احوال عيلا (עֵלִי) و اشمويل وصفت تالوت (usually طالوت) و خبر جالوت, on fol. 127a, in five bâbs.
27. در خلاف (خلافهٔ) داوٗد, on fol. 134a, in seven bâbs.
28. در احوال سليمان بن داوٗد, on fol. 142a, in four bâbs.
29. در احوال شعيا (commonly اشعيا) و ارميّا و دانيال و عُزَيْر و بخت نصر, on fol. 159b, in five bâbs.
30. در ذكر لقمان, on fol. 166a.
31. در احوال بلوقيا, on fol. 167b.
32. در ذكر ذو القرنين, on fol. 170a, in five bâbs.
33. در قصّهٔ ذكر زكريّا و يحيى و مريم و عيسى, on fol. 176a, in thirteen bâbs.
34. در قصّهٔ رسل ملّيّه كه عيسى آنها را بانطاكيه فرستاده بود, on fol. 193b.
35. در قصّهٔ يونس, on fol. 195a.
36. در قصّهٔ اهل كهف, on fol. 197b.
37. در قصّهٔ جرجيس, on fol. 202b.
38. در قصّهٔ اصحاب الاخدود, on fol. 206b.
39. Heading missing. The majlis deals apparently with the monk Barṣîṣâ (برصيصا), on fol. 208b, last line.
40. در قصّهٔ اصحاب فيل, on fol. 211a.
41. در بيان غروه (? غُروه), on fol. 230b.

Dated the 21st of Dhû-alḥijjah in the third year of (probably 'Âlamgîr's) reign, A.H. 1070 (A.D. 1660, August 28). College of Fort William, 1825.

No. 2028, ff. 238, ll. 21; very clear and neat Nasta'lîḳ; size, $10\frac{1}{8}$ in. by $6\frac{1}{2}$ in.

597

'Ajâ'ib-alḳiṣaṣ (عجائب القصص).

Biographies of the prophets from Âdam to Muḥammad, based on commentaries of the Ḳurân (for instance, كشّاف, the كشف الاسرار, the مواهب عليّه, etc.) and works of historical and dogmatical character (like the معارج النبوّة, the شواهد النبوّة and others), by

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'Abd-alwâḥid bin Muḥammad Muftî, who compiled this book at the request of some اخوان الصّفا و خُلّان الوفا (see fol. 2b; the title appears on fol. 3a, l. 8). It is divided into the following twenty bâbs (see the detailed index on ff. 3a–6b):

1. در بیان خلقت نور مایهٔ سرور سرور عالم محمّد مصطفی, on fol. 7a.
2. در بیان خلقت بنی الجانّ یعنی جنّیّان و ذکر عزازیل یعنی شیطان, on fol. 14a.
3. در بیان احوال حضرت ابو البشر و اولاد او, on fol. 17a.
4. در ذکر احوال حضرت ادریس, on fol. 47a.
5. در بیان قصّهٔ حضرت نوح و فرزندانش, on fol. 52b.
6. در بیان احوال حضرت هود, on fol. 64a.
7. در قصّهٔ حضرت صالح, on fol. 69a.
8. در بیان احوال حضرت ابراهیم و بعضی اولاد امجاد او, on fol. 72a.
9. قصّهٔ حضرت لوط و پارهٔ احوال ابراهیم و اسماعیل و اسحاق اِبْنَیْنِ (!) ابراهیم, on fol. 87b.
10. در قصّهٔ حضرت یعقوب مکروب و یوسف و سائر فرزندانش, on fol. 90a.
11. در بیان احوال حضرت ایّوب, on fol. 115a.
12. در بیان قصّهٔ شعیب, on fol. 119a.
13. در بیان احوال موسی, on fol. 120b.
14. در قصّهٔ حضرت الیاس, on fol. 158b.
15. در بیان قصّهٔ حضرت یونس, on fol. 165a.
16. در بیان احوال حضرت داوُد, on fol. 167b.
17. در بیان قصّهٔ حضرت سلیمان, on fol. 175a.
18. در بیان احوال حضرت زکریّا و یحیی, on fol. 187a.
19. در بیان احوال حضرت عیسی بن مریم, on fol. 189b.
20. در ذکر بعضی احوال حضرت خاتم النّبیّین و سیّد المرسلین سرور انام محمّد مصطفی, on fol. 198b.

Beginning: الحمد لله الذی بعث النّبیّین مبشّرین و منذّرین وارسل الرّسل الی الانام و الدین هادین الخ.

Dated the 17th of Jumâdâ-alawwal, A.H. 1148 (seventeenth year—not eleventh, as is stated here—of Muḥammadshâh's reign) = A.D. 1735, October 5, by Muḥammad Yûsufbeg. The last page greatly injured.

No. 1729, ff. 249, ll. 21; Nasta'lîḳ, ff. 1–7 written by another hand, ll. 17; size, 8¾ in. by 5½ in.

598

Majma'-alhudâ (مجمع الهدی).

Legends and biographies of the prophets, Imâms, and other holy men, by 'Alî bin Ḥasan alzawwârî (علی بن حسن الزوّاری), incorrectly styled on fol. 1a, and in the frontispiece on fol. 1b, قصص الانبیا, no doubt on account of its entirely similar contents and arrangement. The genuine title appears on fol. 2a, l. 3.

It is divided into forty bâbs, viz.:

1. History of Creation, on fol. 2b.
2. Creation of the Jinns and account of Satan, on fol. 3b.
3. Âdam, on fol. 4a.
4. Seth (شیث), on fol. 12b.
5. Idrîs, on fol. 12b.
6. Noah (نوح), on fol. 14a.
7. Hûd, on fol. 17b.
8. Ṣâliḥ, on fol. 19a.
9. Abraham (ابراهیم), on fol. 20a.
10. Lot (لوط), on fol. 34b.
11. Jacob (یعقوب), on fol. 36b.
12. Joseph (یوسف), on fol. 37a.
13. Shu'aib, on fol. 61b.
14. Moses (موسیٰ کلیم), on fol. 63a.
15. Jonah (یونس), on fol. 92b.
16. Job (ایّوب), on fol. 93b, last line.
17. Joshua, Samuel, and Goliath's death (یشع و اشموئیل), on fol. 96a.
18. David (داوُد), on fol. 98b.
19. Solomon (سلیمان), on fol. 105b.
20. Story of Sabâ (Sheba) and the dispatch of prophets thither, on fol. 113b.
21. Zacharias and John the Baptist (زکریّا و یحیی), on fol. 114b.
22. Mary (مریم), on fol. 117b.
23. Jesus (عیسی), on fol. 118a.
24. Ezra (عُزَیْر), on fol. 126a.
25. Alexander (اسکندر ذو القرنین), on fol. 127a.
26. Khiḍr and Elias, on fol. 131b.
27. The seven sleepers (اصحاب کهف), on fol. 135a.
28. Muḥammad, on fol. 139a.
29. 'Alî, on fol. 232a.
30. Imâm Ḥasan, on fol. 239a.
31. Imâm Ḥusain, on fol. 242b.
32. Imâm Zain-al'âbidîn, on fol. 245b.
33. Imâm Muḥammad Bâḳir, on fol. 246b.
34. Imâm Ja'far Ṣâdiḳ, on fol. 247b.
35. Imâm Mûsâ Kâẓim, on fol. 248b.
36. Imâm 'Alî bin Mûsâ alriḍâ, on fol. 249b.
37. Imâm Muḥammad Takî, on fol. 250b.
38. Imâm Abû-alḥasan 'Alî Naḳî, on fol. 251a.
39. Imâm Ḥasan 'Askarî, on fol. 252a.
40. Imâm Muḥammad Mahdî, on fol. 252b. An index on ff. 2a and b.

Beginning: حمد و سپاس بیقیاس مر خالقی را عزّ جلاله و عظم شانه که بقدرت کاملهٔ خود عالم وآدم را بیافرید الخ.

No date. A seal of 'Âlamgîr's, from A.H. 1079 (A.D. 1668, 1669), on the fly-leaf. Blanks are left (probably for pictures) on ff. 50a, 58a, and 74b.

No. 1405, ff. 255, ll. 21; distinct Nasta'lîḳ; illuminated frontispiece; size, 11¾ in. by 7⅛ in.

599

Tafsîr-i-tadhkirat-alanbiyâ wa alumam (تفسیر تذکرة الانبیاء و الامم).

A dogmatic history of the prophets from Âdam to Muḥammad, based especially on verses of the Ḳurân

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and traditions, entitled تفسير تذكرة الانبياء و الامم (see *fol.* 5ª, *l.* 15), by an anonymous author, who conceals his name and dedicated this work to Khwâjah Ḥasan. According to the introduction it is divided into a preface, two chapters, and a conclusion, viz.:

دیباچه در فائدهٔ ذکر قصص انبیا و فائدهٔ حکایات از اولیا و بیان بعضی از اجرام علوی و علویّات مثل قلم و لوح و عرش و کرسی و آفتاب و ماه و غیر اینها ودر ذکر بعضی از چیزهای غریب که در تحت فلك ممرّ است'.

مقصد اوّل در بیان تفسیر آیات موعود'.

مقصد دوم در بیان سیرت سرور عالمیان و صفوت خلاصهٔ انسان ماه فلك اهتدا شاه سریر اصطفا تیر اعظم فلك رسالت اختر انور برج جلالت رسالت پناه رسول الله'.

خاتمه در مذمّت دنیا و اهل دنیا و در بیان احوال خلفاء راشدین'.

The *dîbâcha*, a kind of cosmographical description of the wonderful things in heaven and on earth, begins on fol. 6ᵇ. The *first makṣad* is not marked, but it seems to begin on fol. 41ᵇ, where is written:

رکن سیوم در تفسیر آیاتی که در قصص انبیا علیهم الصلوات واقع شد,

and contains a detailed account of all the ante-Muḥammadan prophets, beginning with Âdam. The *second makṣad*, containing Muḥammad's life, begins on fol. 300ᵇ. The *khâtimah* is not found.

Beginning: ربّ اشرح لی صدری و یسّر لی امری و احلل عقدة من لسان یفقهوا قولی الهی بعد از آن که شرح صدر کرده دلهای مارا بنور ایمان الخ.

Dated in the month Sha'bân, A.H. 1013 (A.D. 1604, December 23, to 1605, January 20), by Âdîna of Bukhârâ. Collated. In some respects the copy resembles a first sketch more than a complete and finished work.

No. 319, ff. 413, ll. 24–26; Nasta'lîḳ; size, 14⅝ in. by 9½ in.

600

Jawâmi'-alḥikâyât wa lawâmi'-alriwâyât (جوامع الحكايات و لوامع الروايات).

A complete copy of the famous collection of stories and anecdotes, compiled, A.H. 625 (A.D. 1228), at the court of Sulṭân Abû-almuẓaffar Altamish (who reigned A.H. 607–633 = A.D. 1211–1236) of Dihlî, by Maulânâ Nûr-aldîn Muḥammad 'Aufî, the well-known author of the oldest tadhkirah, Lubâb-alalbâb, and divided into *four ḳisms*, each of which contains twenty-five chapters; comp. Bodleian Cat., Nos. 324–331; Rieu ii. p. 749 sq.; G. Flügel i. p. 410; J. Aumer, pp. 56 and 57; Elliot, History of India, ii. pp. 155–203; Ḥ. Khalfa ii. p. 510, etc.

First ḳism (treating of the knowledge of God), on fol. 5ª.

Second ḳism (treating of good morals), on fol. 276ª.

Third ḳism (treating of blamable conduct), on fol. 374ᵇ.

Fourth ḳism (treating of cosmographical matters), on fol. 448ᵇ.

Beginning: حمد و ثنا مر مبدعی را که از بدایت صباح وجود بنهایت رواح عدم هرچه هست در حدّ پادشاهی الخ.

No date.

No. 595, ff. 546, ll. 27; Nasta'lîḳ, ff. 405–447 supplied by another hand; collated; size, 11⅜ in. by 6¼ in.

601

A fragmentary copy of the *first ḳism* of the Jawâmi'-alḥikâyât.

This fragment is in a very confused state, and defies thorough investigation by the almost complete absence of headings; there are many blanks besides, and lacunas after ff. 96ª (96ᵇ being left blank) and 199. Ff. 89 and 90 are also blank, but there seems to be no gap, as the catchword of fol. 88ᵇ agrees with the beginning of fol. 91ª.

Beginning of the preface, on fol. 1ᵇ: ثنا و حمد مبدعی را که از بدایت صباح وجود الخ.

Title and index, on ff. 5ᵇ–7ª. Beginning of the *first bâb* of ḳism I, on fol. 7ª; the following bâbs are not marked, but the second seems to begin on fol. 17ᵇ, the third on fol. 34ª, the fourth on fol. 47ª; this breaks off on fol. 96ª; fol. 97ª opens apparently in the seventh bâb, and the text seems to continue uninterrupted to the fifteenth, which has a proper heading, on fol. 163ª. The sixteenth seems to begin on fol. 172ª, the seventeenth on fol. 182ᵇ, the eighteenth on fol. 189ª, and the nineteenth on fol. 197ª, breaking off on fol. 199ᵇ. Bâbs 20–25 are entirely missing. Fol. 200ª opens abruptly in the fifth bâb, and the beginning of the sixth is marked on fol. 240ᵇ. The latter breaks off on fol. 247ᵇ (the last page of the MS.).

No. 1385, ff. 247, ll. 19; Nasta'lîḳ, written on paper of different colour and size; size, 13–14⅝ in. by 8–8¼ in.

602

Fragments of the same Jawâmi'-alḥikâyât wa lawâmi'-alriwâyât.

This copy contains:

1. On ff. 1ᵇ–38ᵇ, bâbs 1–6 and a portion of bâb 7 of the *third* ḳism.

2. On ff. 39ª–77ᵇ and 143 the larger portion of the second half of the *first* ḳism, from the middle of bâb 15 to the end of bâb 25.

3. On ff. 78ª–142ᵇ the end of bâb 6, bâbs 7–11, and the larger portion of bâb 12 of the *first* ḳism.

Bibl. Leydeniana. A former possessor was Claud Martin. The first fragment begins thus: قسم سیوم از کتاب جوامع الحکایات و لوامع الروایات دو بیان اخلاق مذموم الخ.

No date.

No. 3046, ff. 143, ll. 10; Nasta'lîḳ; size, 8⅛ in. by 5⅞ in.

603

Extracts from the same.

Extracts from the *second*, *third*, and *fourth ḳisms* of the same work, styled (!) منتخب الحكايات از جامع

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الحکایات, and beginning, on fol. 1ª, thus: از قسم دویم در حزم و اندیشه و حکایات متعلقه بدان، حکایت در کتب اهل هند مذکورست که شتر سواری الخ.

These extracts end on fol. 26ᵇ and are followed by another short tale in a different handwriting, beginning: یکی از بزرگان دین و پیشوایان یقین نقل کرده که سالی عزیمت حجّ اسلام داشتم الخ.

No date.

No. 1560, ff. 28, ll. 15; large Nasta'lîḳ; size, 9⅜ in. by 6 in.

604

A fragmentary piece of the same.

This short fragment of 'Aufî's جوامع الحکایات comprises the end of the 19th, the complete 20th, 21st, 22nd, and 23rd, and the beginning of the 24th bâb of the *first ḳism*. 20th bâb, on fol. 2ª (physicians and philosophers); 21st bâb, on fol. 4ª (interpreters of dreams); 22nd bâb, on fol. 9ª (astrologers); 23rd bâb, on fol. 11ª (poets); 24th bâb, on fol. 13ᵇ (singers).

No. 1502, ff. 14, ll. 19; large and distinct Nasta'lîḳ; size, 13⅝ in. by 8½ in.

605

Ta'rîkh-i-Mûsawî (تأریخ موسوی).

A history of the prophet Moses, compiled after thirty-five years' researches by Mu'în-almiskîn, that is, Mu'în-aldîn Muḥammad Amîn Al-Farâhî alharawî, called Mu'în Miskîn (who died A. H. 907 = A. D. 1501, 1502); comp. Ḥ. Khalfa iii. pp. 20 and 513; iv. pp. 251 and 608. He is the author of many interesting works, such as: روضة الواعظین; معراج النبوّة (see above, Nos. 138–144); تفسیر سورة فاتحة الکتاب; تفسیر حدائق الحقائق فی کشف اسرار الدقائق; احسن القصص (see Bodl. Cat., No. 453), and many others. This story of Moses, also called قصّهٔ حضرت موسی, قصّهٔ موسویّه, and معجزات موسوی, was finished A. H. 904 (A. D. 1498, 1499).

Beginning: ربّنا آتنا من لدنك رحمة و هَیِّئ لنا من امرنا رشدا الخ.

Dated the 23rd of Ramaḍân, A. H. 906 (A. D. 1501, April 12). It ends on fol. 180ª, and the following pages contain morning and evening prayers of the prophet, etc. etc.

No. 2029, ff. 181, ll. 27; Naskhî; much worm-eaten and damaged throughout; size, 10 in. by 6½ in.

606

Nigâristân (نگارستان).

Anecdotes and curious narratives of celebrated men from the time of Nizâr bin Ma'add bin 'Adnân, one of the forefathers of Muḥammad (see fol. 3ᵇ, ll. 4 and 3 ab infra), to the beginning of the tenth century of the Hijrah, compiled by Aḥmad bin Muḥammad bin 'Abd-alghafûr Alghaffârî alḳazwînî, the author of the جهان آرا or نسخ جهان آرا (see above, Nos. 106–108), in A. H. 959 = A. D. 1552 (see the chronogram نگارستان واقع at the end on fol. 169ᵇ).

Beginning: ای طرازندهٔ بهارستان ـ وی (وای) نگارندهٔ نگارستان ـ از کرم تازه کن بهارم را الخ.

Compare on the contents of this work, Bodleian Cat., Nos. 337–340; Rieu i. p. 106; W. Morley, p. 50; Krafft, p. 87; Cat. des Manuscrits et Xylogr., p. 276; Elliot, History of India, ii. pp. 504–506; W. Pertsch, Berlin Cat., p. 404; B. Dorn, Auszüge, pp. 423–425. Edited Bombay, A. H. 1245 and 1275. Collated and annotated. No date.

No. 2421, ff. 169, ll. 23; clear and distinct Nasta'lîḳ; worm-eaten; size, 12⅛ in. by 6⅛ in.

607

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1992, ff. 326, ll. 17; Nasta'lîḳ; illuminated frontispiece; size, 8¾ in. by 4⅞ in.

608

The same.

Copied by Muḥammad Ṣâliḥ of Kashmîr; no date. Slightly injured in many places.

No. 62, ff. 302, ll. 17; unequal and careless Nasta'lîḳ; size, 9 in. by 5 in.

609

The same.

No date; fol. 133 injured.

No. 32, ff. 289, ll. 18; Nasta'lîḳ, ff. 1 and 255–289 apparently written by another hand; illuminated frontispiece; size, 9¾ in. by 5⅝ in.

610

The same.

Many pages injured and worm-eaten; fol. 11 is left entirely blank, and there is consequently a lacuna, corresponding to No. 1817 (612 below), fol. 5ᵇ, middle of l. 4 ab infra to fol. 11ª, middle of l. 12. A great portion of fol. 152 torn away. No date. Some corrections on the margin.

No. 531, ff. 395, ll. 19; Nasta'lîḳ; size, 8 in. by 4⅝ in.

611

A modern copy of the same.

Dated Dhû-alḥijjah, A. H. ١٢ (١٢٠٠ 1200 = A. D. 1786, September 25 to October 23). College of Fort William, 1825.

No. 2137, ff. 259, ll. 17; written very irregularly by various hands in different styles of Nasta'lîḳ and Shikasta; size, 9¾ in. by 5¾ in.

612

An incomplete copy of the same.

This copy is rather old, but defective at the end. The 5th line ab infra on the last page corresponds to No. 531 (610 above), fol. 393ª, last line.

No. 1817, ff. 194, ll. 23; Naskhî; size, 8⅜ in. by 4¾ in.

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613

An abridgment of the same.

This copy, considerably smaller than the preceding ones, contains only extracts from the Nigâristân; for instance, the story, beginning on fol. 37b: گویند در ایّام الخ, is found in No. 1992 (607 above), on fol. 22a; the story, beginning on fol. 39a: درین ایّام غریب انجام الخ, on fol. 50a of the same copy, etc. There is besides a lacuna after fol. 56. Beginning as usual. Copied A. H. 1162 (A. D. 1749).

No. 1904, ff. 88, ll. 15; large Nasta'lîḳ; very worm-eaten throughout; size, 9⅝ in. by 5 in.

614

Tarjuma-i-Ta'rîkh-alḥukamâ (ترجمهٔ تاریخ الحکما).

A Persian paraphrase of Maulânâ Shams-aldîn Muḥammad Suhrawardî's biographies of ancient philosophers and wise men, entitled تأریخ الحکما, made at the request of Sulṭân Salîmshâh (who assumed afterwards as emperor the title of Jahângîr) in Akbar's reign, A. H. 1011 (A. D. 1602, 1603), by Maḳṣûd 'Alî of Tabrîz (see fol. 2a, ll. 10 and 11; fol. 3a, ll. 1, 6, and 13). The translator's preface begins, on fol. 1b: ای حکیمی علی الاطلاق وای دانای باستحقاق الخ.

The work itself opens thus: آغاز کتاب سپاس و ستایش خدای را که اوّل بی اوّل است الخ, and contains the biographies of nearly all the ancient Greek philosophers, physicians, etc., Socrates, Pythagoras, Plato, Aristotle, Galenus, etc., besides the wise Luḳmân and others. The main portion of the work, dealing with these ante-Muḥammadan Ḥakîms, ends here on fol. 136b and is dated the 26th of Rajab, A. H. 1019 (A. D. 1610, October 14), at Âgra by Muḥammad Ḥusain bin Khwâjah Muḥammad of Samarḳand.

On fol. 137b begins the appendix, which adds to these biographies those of celebrated Muḥammadan philosophers and wise men of the Islâm, beginning: خواستیم که بتأریخ حکمای پیشین تأریخ حکمای متأخّرین اسلام و بعضی فوائد ایشانرا الحاق کنیم تا صورت تمامی بهم رساند الخ.

No date at the end of this part, which is written by an entirely different hand.

No. 1579, ff. 191, ll. 19; Nasta'lîḳ, by two different hands; size, 8¾ in. by 5¼ in.

615

Another copy of the same.

Dated the 11th of Sha'bân, A. H. 1039 (A. D. 1630, March 26), and collated with the author's autograph, A. H. 1064 (A. D. 1654), at Akbarâbâd. The appendix on the Muḥammadan Ḥakîms begins on fol. 161b, equal in length and wording to the preceding copy. Beginning the same as in No. 1579.

No. 1762, ff. 213, ll. 17; Nasta'lîḳ; size, 8⅜ in. by 5⅝ in.

616

The same.

Dated A. H. 1041 (A. D. 1631, 1632), by Muḥammad Ṣâliḥ of Kashmîr; little injuries here and there. The appendix, which is considerably shorter here than in the two preceding copies, begins on fol. 180a.

No. 63, ff. 219, ll. 17; Nasta'lîḳ; size, 8¾ in. by 5 in.

617

An incomplete copy of the same.

The preface is missing in this copy, which begins immediately with the biography of Plato: خبر افلاطون و آداب او، معنیٔ افلاطون بزبان یونان باشد بسیارعلم الخ.

The appendix which is of the same length here, as in Nos. 1579 and 1762 (614 and 615 above), begins on fol. 42b, l. 6. At the end of this appendix there is added an *ethical* treatise در انتخاب اخلاق (styled باب ششم), in sixteen fâ'idas, beginning on fol. 67b, thus: منّت خدایرا که وجود بشر را بخلقت خوش و خوی نیکو خلعت زیبائی داد الخ.

First fâ'idah: در بیان تعریف حکمت علی الاطلاق و بیان اقسام آن اجمالاً.

The little treatise is styled in the context simply: منتخب *Muntakhab*. It concludes on fol. 92a. The last page (92b) contains a tract on *opium:* در توصیف افیون حلاوت معجون.

No date. On the fly-leaves as well as at the top of fol. 1a the author is styled محقّق الطوسی.

No. 1423, ff. 92, ll. 26–29; small Nasta'lîḳ, sometimes without any diacritical points; size, 11⅜ in. by 5⅝ in.

618

Intikhâb-i-Ta'rîkh-alḥukamâ (انتخاب تأریخ الحکما).

An abridgment or extract from the preceding work, made by Munshî Mîr Sayyid Ṣadr-aldîn bin Mîr Muḥammad Ṣâdiḳ bin Mîr Muḥammad Amîn, beginning: سپاس و ستایش حکیمی را که اوّل بی اوّلست الخ.

Another title given to it, on fol. 1a, is قول الحکما. On the same first page Mr. Richard Johnson states that he has received this little book from Munshî Ṣadr-aldîn (that is, from the compiler himself), being an extract from his common-place book, A. D. 1778.

No. 665, ff. 108, ll. 11; Nasta'lîḳ; size, 8⅛ in. by 5⅛ in.

VIII. Biography.

a. *Christ and St. Peter.*

619

Mirât-alḳuds (مرآت القدس).

The life of Christ according to the Gospels, a work, the materials of which were first collected and arranged

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by the Portuguese Jesuit, Padre Geronimo Xavier, and afterwards translated under his superintendence into Persian by Maulânâ 'Abd-alsattâr bin Ḳâsim Lâhûrî at Âgra, A. D. 1602 (A. H. 1010, 1011), at the request and for the sake of the emperor Akbar. Xavier died as missionary in Goa, A. D. 1617; comp. on this work Bodleian Cat., No. 364; Rieu i. p. 3; W. Pertsch, p. 57; Cat. des MSS. et Xyl., p. 243 sq., etc. This work was edited with a Latin translation by Louis de Dieu: 'Historia Christi 'Persice,' Lugd. Bat., 1639. It is from this printed edition, according to a note on fol. 1a, that the present copy was transcribed for Mr. Richard Johnson, A. H. 1185 (A. D. 1771, 1772), at Calcutta. The date given at the conclusion of the work, viz. A. H. 1027 (A. D. 1618), is apparently that of the original MS. on which Louis de Dieu based his edition; see Rieu, loc. cit.

Beginning of the preface, on fol. 1b: راهنمونی و هدایت صاحب ترجمه برای خوانندگان' ای عزیزان و محبوبان من این داستان مسیح را پادری ژیرونیمو شویر بپاکیزگی الخ.

The preface ends on fol. 5a, first line, and the whole space from there to fol. 9a is left blank.

Beginning of the life of Christ, on fol. 9b, with the *first bâb* (Christ's childhood): در طفولیّت مسیح و ولادت مریم و پرورش یافتن' چون مسیح بواسطهٔ مرد از مریم مقدّس زاده شد الخ.

Second bâb (Christ's miracles and teaching): در معجزها و تعلیم, on fol. 43b.

Third bâb (Christ's sufferings and death): در جفاها و محنتها و مرگ مسیح, on fol. 151a.

Fourth bâb (Christ's resurrection and ascension to heaven): دربرخاستن مسیح از قبر و رفتن او بر آسمان, on fol. 171b.

Conclusion, on fol. 186a.

As title is given on the fly-leaves, ترجمهٔ قصّهٔ حضرت عیسی; the proper title, مرآت القدس, only appears in the preface.

No. 940, ff. 186, ll. 13; Nasta'lîḳ; worm-eaten throughout; size, 8¼ in. by 5½ in.

620

Kawâ'if-i-Pitar-i-'Îsawî (کوائف پیتر عیسوی).

The life of St. Peter according to the Gospels and the Acts of the Apostles, in Persian, by the same Padre Geronimo Xavier. St. Peter is usually represented by سَنْ پیدرو or سَنْ بیدرو.

Beginning: ای دوستان من آنچه پند کردم بر سبب داستان مسیح همان اکنون پند میکنم بر سبب این داستان الخ.

It has likewise been edited by Louis de Dieu, Lugd. Bat. 1639; see Rieu i. p. 3. This copy was made for Richard Johnson, 1778. Xavier also wrote a complete biographical work of all the twelve apostles, A. H. 1609; see Bodleian Cat., No. 365.

No. 1713, ff. 50, ll. 13; Nasta'lîḳ; size, 8¼ in. by 5¾ in.

b. *Wazîrs, Amîrs, Nawwâbs, Khâns, etc.*

621

Âthâr-alwuzarâ (آثار الوزرا).

Biographies of the most eminent Wazîrs from the oldest times down to the reign of Sulṭân Ḥusain Mirzâ, who ascended the throne in A. H. 873 (A. D. 1469), by Saif-aldîn Ḥâjî bin Niẓâm alfaḍlî, and dedicated to the Wazîr Khwâjah Ḳiwâm-aldîn Niẓâm-almulk alkhwâfî, who was appointed to his office A. H. 875 (A. D. 1470, 1471; comp. ff. 3b, l. 12, 3a, last line, and 176a). As date of composition is given on fol. 170b, last line but one (just as in the Bodleian copy, Bodleian Cat., No. 347), A. H. 803, which is undoubtedly a mistake for 883 (A. D. 1478, 1479). The work is divided into two maḳâlas, the first dealing with the prominent wazîrs of the most renowned dynasties of the East down to the author's time, the second with the special life and deeds of his patron Khwâjah Ḳiwâm-aldîn. Other copies in the Bodleian Cat., loc. cit., and Rieu iii. p. 969.

First maḳâlah (مقالهٔ اوّل در ذکر آثار واخبار وزرای سابق), in twelve bâbs:

1. Wazîrs of the companions of the prophet and the Imâms (در ذکر وزرای صحابهٔ عظام وائمّهٔ مهدیین), on fol. 6b (this bâb is in the Bodleian and British Museum copies the *second*).

2. Wazîrs of the ancient kings, i. e. the Persian and Greek (در ذکر وزرای سلاطین ما تقدّم), on fol. 7a (in the Bodleian and British Museum copies the *first*).

3. Wazîrs of the Umayyades (در ذکر وزرای بنی امیّه), on fol. 12b.

4. Wazîrs of the 'Abbâsides (در ذکر وزرای خلفای بنی عبّاس), on fol. 17a.

5. Wazîrs of the Sâmânides (در ذکر وزرای آل سامان), on fol. 85b.

6. Wazîrs of the Ghaznawides (در ذکر وزرای غزنویّان), on fol. 87b.

7. Wazîrs of the Bûyides (در ذکر وزرای آل بویه), on fol. 115a.

8. Wazîrs of the Saljûḳs (در ذکر وزرای آل سلجوق), on fol. 118a.

9. Wazîrs of the Khwârizmshâhs (در ذکر وزرای سلاطین خوارزمشاهی), on fol. 146a.

10. Wazîrs of Cingizkhân and his descendants (در ذکر وزرای چنگیزخان واولاد واحفاد او), on fol. 148a.

11. Wazîrs of the Muẓaffarides and Ghûrides (در ذکر وزرای آل مظفّر و ملوك غور), on fol. 159b.

12. Wazîrs of Timûr and his successors (در ذکر وزرای حضرت صاحبقران امیر تیمور گورگان الخ), on fol. 162a.

Second maḳâlah (در ذکر آن دادبخش دردمندان . . . . خواجه قوام الملّه و الدنیا و الدین نظام الملك الخ), in four bâbs:

1. Nizâm-almulk's fine qualities and superiority over all other wazîrs (در اخلاق و اطوار آنحضرت و ترجّح او بر وزرای عالم), on fol. 171a.

2. His life and actions before he became wazîr (در حالات و کیفیّت مهمّات آن حضرت قبل از وزارت), on fol. 175a.

3. His actions as wazîr (در حالات زمان وزارت), on fol. 176b.

This bâb breaks off on fol. 183a; the fourth (which was to contain an enumeration of the distinctions gained from the Sulṭân) is not found at all (comp. the Bodleian and British Museum copies, where the whole second maḳâlah comprises only 9–10 pages!). The author probably never finished his task.

Beginning: شرائف[1] ..... حضرت پادشاهی را در ایجاد کائنات بشریك و وزیر الخ.

No date.

No. 1569, ff. 183, ll. 15–16; Nasta'lîḳ, mixed with Shikasta; towards the end very badly and incorrectly written; much damaged throughout; size, 9⅝ in. by 6⅝ in.

622

Maâthir-alumarâ (مآثر الامرا).

The *first edition* of the great biographical dictionary of the famous Amîrs, Nawwâbs, and other noblemen who lived during the reign of the Tîmûrides in India, alphabetically arranged. The author of this work was Nawwâb Ṣamṣâm-aldaulah Shâhnawâzkhân Shahîd Khwâfî Aurangâbâdî, with his original name Mîr 'Abd-alrazzâḳ (born A. H. 1111 = A. D. 1700, assassinated A. H. 1171 = A. D. 1758); the compiler of this *first edition* was Faḳîr Ghulâm 'Alî Ḥusainî Wâsiṭî Balgrâmî, with the takhallus Âzâd, the author of the Khazâna-i-'âmirah and other famous tadhkiras, see below, Nos. 682–690; born A. H. 1116 (A. D. 1704), died A. H. 1200 (A. D. 1786); comp. Bodleian Cat., Nos. 166 and 167; Rieu i. p. 339 sq.; Elliot, History of India, viii. p. 187 sq.; W. Morley, pp. 101–105.

Contents:

The *editor's* preface, on fol. 1b, beginning: حمد شاهنشاهی که اورنگ نشینان سلطنت را رتبهٔ والای جهانبانی کرامت الخ.

The *author's* life, on fol. 2b.

The *author's* original preface, on fol. 9a, beginning: الحمد لله وسلام علی عباده الذین اصطفی امّا بعد عرض میدارد فقیر عبد الرزّاق الحسینی الخوافی الاورنگآبادی الخ.

The dictionary itself begins with Adhamkhân Kûka, on fol. 10b, and concludes with Yâḳûtkhân (in the Bodleian copy, Yûsufkhân) Ḥabashî. This copy, which is written in Ḥaidarâbâd, was commenced the 25th of Sha'bân, A. H. 1199 (A. D. 1785, July 3), and finished the 22nd of Dhû-alḳa'dah in the same year (A. D. 1785, September 27).

No. 839, ff. 351, ll. 20–25; very irregularly written in Nasta'lîḳ and Shikasta; ff. 78–83 added on white paper; size, 15 in. by 8½ in.

623

Another copy of the same *first edition*.

This copy, which is dated the 10th of Sha'bân, A. H. 1203 (A. D. 1789, May 6), by Muḥammad Yûsuf of Aurangâbâd, contains:

A complete index of all the biographies found in this work, on fol. 1b.

The *editor's* preface, on fol. 5b, beginning as in the preceding copy.

The *author's* life, on fol. 6b.

The *author's* original preface, on fol. 14a, beginning as in the preceding copy.

Beginning of the *dictionary*, on fol. 15b.

Many English notes on the margin.

No. 2443, ff. 403, ll. 21; clear and distinct Nasta'lîḳ; size, 12 in. by 7⅛ in.

624

The same.

Another excellent but undated copy of the *first edition* of the Maâthir-alumarâ, styled here (by an inference drawn from the words: امّا بعد این کتابیست ممتاز و کارنامه in fol. 1b, l. 5) on the fly-leaf: Montauz-namah, i. e. ممتازنامه.

Editor's preface, on fol. 1b.

Life of the *author*, on fol. 2b.

The *author's* original preface, on fol. 10a.

Beginning of the *dictionary*, on fol. 11a.

No. 2847, ff. 366, ll. 21; very clear and distinct Nasta'lîḳ; size, 12¾ in. by 8⅛ in.

625

The same.

Complete index, on ff. 1–6.

Editor's preface, on fol. 7b.

Author's original preface, on fol. 20a.

Beginning of the *dictionary*, on fol. 22a.

No date.

No. 2910, ff. 672, ll. 15; Nasta'lîḳ; size, 11¾ in. by 7 in.

626

An addition to the same.

A shorter *second* or additional volume to the preceding work, serving as supplement to the first, and containing a large number of new biographies, arranged in alphabetical order like those in the first volume. It begins with Isma'îlbeg Dûldî and concludes with Yalankûshkhân Bahâdur. No preface or khâtimah. No date. Mr. Richard Johnson received it from Mîr Muḥammad Ḥusain in Ḥaidarâbâd, A. D. 1788.

No. 840, ff. 142, ll. 21; careless Nasta'lîḳ; written, as it seems, by the same copyist who transcribed *No. 622*; size, 15¾ in. by 8⅝ in.

[1] According to the Bodleian and British Museum copies, the word which is erased here must be read تحمیدات.

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627

Maâthir-alumarâ (مآثر الامرا).

This curious MS. of a rather unattractive exterior (both on account of the uncouth hand and the many cancelled portions) is nevertheless of singular interest and importance, as it exhibits the brouillon or first sketch of the *second revised and greatly enlarged edition of* Ṣamṣâm-aldaulah's biographical dictionary, by the author's son, Mîr ʿAbd-alḥayy (born A. H. 1142=A. D. 1729, 1730, died A. H. 1196=A. D. 1782), who commenced this edition, for which he used all the most famous historical and biographical works, A. H. 1182 (A. D. 1768, 1769), and completed it A. H. 1194 (A. D. 1780). Unfortunately there are seventy-two leaves missing between ff. 4 and 5.

Contents:

Preface of the *second* editor, ʿAbd-alḥayy, on fol. 1b, beginning: ستایش بیکران و نیایش بی اندازه مالك الملکی را سزد که آثار الخ.

The date of completion, A. H. 1194, appears in the last line of this preface (ta'rîkh: زهی ادیب مصاحب مآثر الامرا).

The author's original preface, on fol. 3b (the first line, beginning الحمد لله و سلام علی عباده الخ, is crossed out).

The dictionary itself is subdivided into at least five parts, each of which is arranged in alphabetical order and preceded by a table of contents; the system of these subdivisions is not clear, since they all appear to be of mixed contents both as to chronology and to rank. The *first* part is missing; the *second*, on fol. 5a, contains twenty-two biographies, beginning with Amîn-aldaulah Amîn-aldînkhân, who died A. H. 1152 (A. D. 1739, 1740), and ending with Mukarrabkhân, the son of Amînkhân, who died A. H. 1158 (A. D. 1745). In the text itself there were originally a larger number of biographies, but they have been crossed out (denoted by بطل) and not inserted in the table on fol. 5a.

The *third* part begins on fol. 35a and contains 126 biographies, four of which, although first inserted in the index, have afterwards been cancelled (denoted by بطل in the text, by a big محو=م in the table of contents). *First* biography: Ibrâhîmbhân Aurang, under Humâyûn, who died A. H. 975 (A. D. 1567, 1568). *Last* biography: Yûsufkhân of Kashmîr, who died A. H. 999 (A. D. 1590, 1591).

The *fourth* part begins on fol. 98a and contains eighty-five biographies, three of which are afterwards cancelled.

First biography; Ihtimâmkhân, who died A. H. 1056 (A. D. 1646).

Last biography: Yaʿḳûbkhân Badakhshî, who died A. H. 1037 (A. D. 1627, 1628).

The *fifth* part begins on fol. 132a and contains 138 biographies, four of which are afterwards cancelled.

First biography: Aḥsankhân Sulṭân Ḥasan, who died A. H. 1120 (A. D. 1708, 1709).

Last biography: Yalankûshkhân Bahâdur, who died A. H. 1076 (A. D. 1665, 1666).

The whole number of biographies therefore in this brouillon is 371, or deducting the eleven which afterwards have been crossed out, 360. In the first missing part there may have been eighty or ninety more, which would give a total of about 450 biographies, whereas the usual copies of this *second* edition contain 731.

A khâtimah, giving the editor's short account of his own life, is found on fol. 203b; see Rieu i. p. 340.

This MS. exhibits throughout erasures of certain lines in the text and corrections and annotations in the margin, all in the same handwriting. Usually a blank space is left between the single biographies for future additions. Ff. 96, 97, and 131 are entirely blank. Presented by Lieut.-Col. W. Kirkpatrick, 30th of May, 1804.

No. 2424, ff. 204, ll. 21–23; Shikasta; size, 12⅜ in. by 6¾ in.

628

Another copy of the same.

This copy of the *second* or revised and enlarged edition is the usual one, beginning on fol. 1b with the *second* editor's preface: ستایش بیکران و نیایش بی اندازه الخ, after which follow:

The preface of the *first* editor, Faḳîr Ghulâm ʿAlî, on fol. 3b, beginning: حمد شاهنشاهی الخ.

The author's life, on fol. 4a, and a detailed index of the whole work, on ff. 9b–12b.

Beginning of the dictionary with Ismaʿîlbeg Dûldî (see No. 626), on fol. 12b.

The right order of ff. 206–221 is: 206, 208, 207, 209–212, 214, 213, 215–218, 220, 219, 221; of ff. 272–287: 272, 274, 273, 275–278, 280, 279, 281–284, 286, 285, 287; and of ff. 522–592: 522, 526, 525, 524, 523, 527–541, 543, 542, 544–547, 549, 548, 550–559, 561, 560, 562–565, 567, 566, 568–571, 573, 572, 574–589, 591, 590, 592.

Dated the 22nd of Shawwâl, A. H. 1221=A. D. 1807, January 2.

Nos. 837, 838, ff. 597, ll. 27; clear and distinct Nastaʿlîḳ; size, 14½ in. by 8¼ in.

629

Tadhkirat-alumarâ (تذكرة الامرا).

The biographical dictionary of famous Amîrs and Khâns who served under the Moghul emperors of India, Akbar, Jahângîr, Shâhjahân, and ʿÂlamgîr, compiled by Kîwal Râm, son of Raghunâth Dâs; comp. Bodleian Cat., No. 258; Rieu i. p. 339; A. Sprenger, MSS. of the late Sir H. Elliot, in Journal of the Royal Asiatic Society of Bengal, vol. xxiii. p. 239, No. 70; Elliot, History of India, viii. p. 192. The date of composition is here distinctly 1194 (A. D. 1780); see fol. 2b, l. 3. Other copies exhibit the dates 1184 and even (if it is not a mere mistake in writing) 1140 (as the Bodleian copy does, a date which after all would not be inconsistent with the chronology of the tadhkirah, as it does not mention any Amîrs beyond ʿÂlamgîr's reign).

The work is divided into two bâbs, the *first* containing the Muḥammadan, the *second* the Hindû Amîrs, both in alphabetical order.

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Each bâb is subdivided into two faṣls, viz.:

First bâb: فصل اوّل در ذكر اميرانى كه بخطاب خانى وغيره سرفراز شده اند, on fol. 2b; with an appendix, در ذكر وصل فصل اوّل, on fol. 197a.

فصل دوم در ذكر اميرانى كه خطاب نيافته اند, on fol. 204a.

Second bâb: فصل اوّل در ذكر آنهاى كه خطاب راجه و مهاراجه و رانا وراو و راى ووت (وراوت read) وراى رايان وغيره يافته اند, on fol. 231a.

فصل دوم در ذكر احوال راجپوتان وغيره كه خطاب راجگى وغيره نيافته اند, on fol. 263b.

Beginning: بعد حمد قادرى كه بيك امر كُن هژده هزار عالم را موجود فرمود و پس از نعت پيغمبرى الخ.

Copied from a MS. in the possession of Captain Roebuck, by Munshî Mirzâibeg. No date.

No. 2685, ff. 294, ll. 15–17; Shikasta; size, 10¾ in. by 7⅝ in.

c. *Shaikhs.*

630

Manâḳib-al'ârifîn (مناقب العارفين).

Biographies and detailed traditions of the principal mystical Shaikhs of the seventh century of the Hijrah, that is, of Jalâl-aldîn Rûmî, his father, son, and descendants, as well as his friends and spiritual successors, composed by Maulânâ Shams-aldîn Aḥmad Aflâḳî al'ârifî; comp. Rieu i. p. 344; G. Flügel ii. p. 371; W. Pertsch, Berlin Cat., p. 553; Hammer, in Wiener Jahrbücher, vol. 74, Anzeigeblatt, p. 5; Ḥ. Khalfa vi. p. 154, etc. Numerous portions of this work have been translated into English by J. W. Redhouse in the Introduction to his translation of 'The Mesnevi, Book the First,' Trübner's Oriental Series, London, 1881. The author commenced this work, according to his own statement, on fol. 2a, lin. penult., A.H. 710=A.D. 1310, 1311 (perhaps a clerical error for A.H. 718=A.D. 1318, 1319, the usual date given in the Vienna and British Museum copies), and did not complete it before A.H. 754 (A.D. 1353), as the last words of this copy unmistakably prove. They run here (with one important difference from the wording in other copies) thus: تأريخ تصنيف المصنّف افضل الفضلا مولانا شمس الدين احمد افلاكى العارفى رحمه الله سنهٔ اربع و خمسين و سبعمائه.

The work is divided into *ten* faṣls, the first nine of which contain, each, *one* biography of a great Shaikh, whilst the tenth gives a complete list of the descendants of Jalâl-aldîn Rûmî's father, of Jalâl-aldîn himself, and of his son, Sulṭân Walad.

Faṣl I: Bahâ-alḥaḳḳ wa-aldîn Walad Muḥammad bin al-Ḥusain bin Aḥmad alkhaṭîbî albalkhî, the father of Jalâl-aldîn Rûmî, who died A.H. 628 (A.D. 1231), on fol. 3a.

Faṣl II: Burhân-alḥaḳḳ wa-aldîn almuḥaḳḳiḳ wa almudaḳḳiḳ altirmidhî alḥusainî, the spiritual guide of Jalâl-aldîn Rûmî, on fol. 17b.

Faṣl III: Maulânâ Jalâl-aldîn Rûmî, the great mystic poet, born A.H. 604, the 6th of Rabî'-alawwal (A.D. 1207, September 30), in Balkh, died the 5th of Jumâdâ-alâkhar, A.H. 672 (A.D. 1273, December 17), in Ḳûniyah (Iconium), seems to begin on fol. 22b (no heading marked in the text).

Faṣl IV: Maulânâ Shams-alḥaḳḳ wa-aldîn Muḥammad bin 'Alî bin Malakdâd al-tabrîzî, Jalâl-aldîn's friend and guide, on fol. 177a.

Faṣl V: Shaikh Ṣalâḥ-alḥaḳḳ wa-aldîn Faridûn, known as Zarḳûb-i-Ḳûnawî (القونوى, more correctly Ḳûniyawî, القونيوى), the gold-beater of Iconium, friend and one of the spiritual successors of Jalâl-aldîn Rûmî, on fol. 200b.

Faṣl VI: Ḥusâm-alḥaḳḳ wa-aldîn Ḥasan bin Muḥammad bin al-Ḥasan Ibn Akhî Turk, also one of Jalâl-aldîn's spiritual successors and chief collaborator in the Mathnawî, on fol. 211a.

Faṣl VII: Bahâ-alḥaḳḳ wa-aldîn Sulṭân Walad, Jalâl-aldîn's son, died A.H. 712 (A.D. 1312), on fol. 225a.

Faṣl VIII: Jalâl-alḥaḳḳ wa-aldîn Faridûn, known as Ḥalabî Amîr 'Ârif albalkhî, son of Sulṭân Walad, born the 8th of Dhû-alḳa'dah, A.H. 670 (A.D. 1272, June 6), died the 24th of Dhû-alḥijjah, A.H. 719 (A.D. 1320, February 5), on fol. 238a.

Faṣl IX: Ḥalabî Shams-aldîn Amîr 'Âbid, brother of Amîr 'Ârif, died the 5th of Muḥarram, A.H. 739 (A.D. 1338, July 24). His brother and spiritual successor, Ḥusâm-almillah wa-aldîn Amîr Wâḥid, died the last of Sha'bân, A.H. 742 (A.D. 1342, February 7), and was succeeded by his younger son Ḥalabî Amîr 'Âbid (according to Rieu, loc. cit.: *'Âlim*), on fol. 283b.

Faṣl X: Full list of the descendants of the foregoing Shaikhs, on fol. 288b.

(*a*) Issue of Jalâl-aldîn Rûmî's father, Bahâ-aldîn (Faṣl I): 1. 'Alâ-aldîn Muḥammad; 2. Jalâl-aldîn Muḥammad (i.e. Jalâl-aldîn Rûmî); 3. Fâṭimah Khâtûn.

(*b*) Issue of Jalâl-aldîn Rûmî (Faṣl III): 1. Bahâ-aldîn Walad, i.e. Sulṭân Walad; 2. 'Alâ-aldîn Muḥammad, killed in the affray of Shams-aldîn Tabrîzî; 3. Muẓaffar-aldîn Amîr 'Âlim; 4. Malikah Khâtûn.

(*c*) Issue of Jalâl-aldîn's son, Sulṭân Walad (Faṣl VII): 1. Ḥalabî Jalâl-aldîn Amîr 'Ârif; 2. Muṭahharah Khâtûn, with the epithet Ḥaḍrat Maulânâ 'Âbidah; 3. Sharaf Khâtûn, with the epithet 'Ârifah,—these three were by his wife Fâṭimah, daughter of Shaikh Ṣalâḥ-aldîn; 4. Ḥalabî Shams-aldîn Amîr 'Âbid; 5. Ḥalabî Ṣalâḥ-aldîn Amîr Ẓâhid (died in Sha'bân, A.H. 734=A.D. 1334, April); 6. Ḥusâm-aldîn Amîr Wâḥid,—these latter three were by two concubines, viz. Nuṣrat Khâtûn and Sunbulah Khâtûn.

(*d*) Issue of Ḥalabî Jalâl-aldîn Amîr 'Ârif (Faṣl VIII and No. 1 in X, c); 1. Amîr 'Âlim; 2. Amir 'Âdil; 3. Malikah Khâtûn,—all three by his wife Daulat Khâtûn, daughter of Amîr Ḳaiṣar Tabrîzî.

(*e*) Issue of Ḥalabî Shams-aldîn 'Âbid (Faṣl IX and No. 4 in X, c): 1. Ḥalabî Muḥammad; 2. Ḥalabî Amîr 'Âlim; 3. Ḥalabî Shâh Malik.

(*f*) Issue of Muṭahharah, Sulṭân Walad's daughter (Faṣl X, c, 2): Burhân-aldîn Amîr Shâh.

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Beginning of the whole work: الحمد لله الذى نوّر قلوب اوليائه بانوار المعانى و البيان و اجرى من فيض فضله على لسان الانسان الخ.

Dated the beginning of Rabi'-alawwal, A.H. 1027 (A.D. 1618, end of February). Collated. A few pages a little injured. Ff. 288 and 289 are turned upside down, so that fol. 287b is immediately followed by fol. 289b. A Turkish translation of the Manâkib-al'ârifîn, styled هشت بهشت or the eight paradises (containing only the first eight fasls of the original), probably by Darwîsh Maḥmûd, who died A.H. 998 (A.D. 1590), is noticed by G. Flügel ii. p. 372, and Ḥ. Khalfa vi. p. 154, No. 13037.

No. 1670, ff. 291, ll. 23; Naskhî; illuminated frontispiece; size, 9¾ in. by 7⅝ in.

631

Thawâkib-almanâkib-i-auliyâi-allâh (ثواقب المناقب اولياء الله).

A modern edition of Shaikh Aḥmad 'Ârifî Aflâkî's Manâkib-al'ârifîn, by 'Abd-alwahhâb bin Jalâl-aldîn Muḥammad al-Hamadânî (see fol. 2b, l. 2), who revised and corrected the original work, curtailed it in some places by omitting superfluous stories and traditions, increased it in others by adding much needed explanations, and paid particular attention to dates, genealogy, etc. This edition, the title of which is a chronogram for A.H. 947=A.D. 1540,1541 (see fol. 234a, last two lines), is divided into a muḳaddimah, nine dhikrs or biographies, and a khâtimah. The nine dhikrs deal with the same mystic Shaikhs as the first nine fasls of the original work, viz.:

1. Bahâ-alḥaḳḳ wa-alḥaḳîḳah wa-aldunyâ wa-aldîn Walad Balkhî, styled Sulṭân-al'ulamâ, the father of Jalâl-aldîn Rûmî, on fol. 5b, in six bâbs. His death is fixed here in A.H. 618 (clearly a mistake for A.H. 628), the 18th of Rabî'-alâkhar (see fol. 19b, ll. 8 and 9).

2. Sayyid Burhân-aldîn Muḥaḳḳiḳ, teacher of Jalâl-aldîn Rûmî and disciple of the preceding Shaikh (مربّى مولانا و مربّاى سلطان العلما), on fol. 20b.

3. Maulânâ Jalâl-aldîn albalkhî alrûmî, on fol. 24a, in ten bâbs, each subdivided into two fasls.

4. Shaikh Shams-aldîn Tabrîzî, on fol. 169b, in eight bâbs. His death is fixed here in A.H. 643=A.D. 1245, 1246 (see fol. 185a, l. 4). The usual (and probably more correct) date is A.H. 645 (A.D. 1247, 1248).

5. Shaikh Ṣalâḥ-aldîn Farîdûn Ḳûnawî (قونوى, read قونيوى Ḳûniyawî), on fol. 186a. He died the 1st of Muḥarram, A.H. 657=A.D. 1258, December 29 (see fol. 190a, l. 3).

6. Ḥaḍrat Ċalabî Ḥusâm-aldîn, on fol. 190a. He died the 22nd of Sha'bân, A.H. 683=A.D. 1284, November 3 (see fol. 194b, ll. 7 and 8).

7. Sulṭân Bahâ-aldîn Walad, Jalâl-aldîn Rûmî's son, on fol. 194b. He died the 10th of Rajab, A.H. 712=A.D. 1312, November 11 (see fol. 200a, ll. 13 and 14).

8. Jalâl-aldîn Farîdûn, known as Ċalabî 'Ârif, son of the preceding Shaikh, in six fasls, on fol. 200b. His death is fixed here on the 24th of Dhû-alḥijjah, A.H. 729, instead of 719, as in the original work (see fol. 232a, l. 3 ab infra).

9. Ċalabî Shams-aldîn Amîr 'Âbid, brother of the preceding Shaikh, on fol. 232b.

Khâtimah, on fol. 233b, giving the ta'rîkh of the work and a munâjât.

The tenth bâb of the original work is altogether omitted in this revised edition.

Beginning: نير اعظم حمدى كه صد هزاران هزار شمس فلك چهارم يكذرّه از اشعات جمال الخ.

No date. Eleventh century of the Hijrah. A former owner was Nawwâb 'Abd-alḥamîd Miyâna.

No. 1164, ff. 235, ll. 16; Nasta'lîḳ; size, 9⅝ in. by 5¼ in.

632

Raudat-alsâlikîn (روضة السالكين).

Biographies of prominent Ṣûfic Shaikhs of the Naḳshbandî order, principally of the great Shaikh Maulânâ 'Alâ-aldîn alâbizhî (الآبزى, so distinctly on fol. 31b, last line, and fol. 170b, l. 5; in the immediately following first copy of the Rashaḥât, No. 705, the word is spelt, on fol. 152b, first line, الآبيزى alâbîzî, with the distinct marginal gloss: آبيز بالف ممدوده و كسر باء موحّده و ياء تحتانيّه و حرف زاى; whereas in W. Pertsch, Berlin Cat., p. 563, it appears as آبسير Âbsîr; in all the three different forms of spelling it is the name of a village in Ḳûhistân) alḳûhistânî, compiled by 'Alî bin Maḥmûd alabîwardî alkûrânî (الكورانى), and beginning:

آنجا كه كمال كبريای تو بود
عالم نم از بحر عطای تو بود
مارا چه حمد و ثنای تو بود
هم حمد و ثنای تو سزای تو بود

قال الفقير الى رحمة الله الغنى على بن محمود الخ.

The ten introductory biographies, which precede that of the principal hero of this—hitherto unknown—work (no further copies of which are mentioned anywhere), and which are merely copied from the Nafaḥât-aluns, are:

1. Khwâjah 'Abd-alkhâliḳ Ghujdawânî (غجدوانى), died A.H. 575 (A.D. 1179, 1180), on fol. 2a.

2. Khwâjah Muḥammad Bâbâ-i-Samâsî (سماسى), one of the spiritual successors of the preceding Shaikh, on fol. 4a.

3. Sayyid Amîr Kulâl, spiritual successor of the preceding Shaikh, died A.H. 772 (A.D. 1370), on fol. 5b.

4. Khwâjah Bahâ-aldîn Naḳshband, with his real name: Muḥammad bin Muḥammad albukhârî, died the third of Rabî'-alawwal, A.H. 791 (A.D. 1389, March 2), on fol. 6b.

5. Khwâjah 'Alâ-aldîn 'Aṭṭâr, friend and pupil of Bahâ-aldîn, died the 20th of Rajab, A.H. 802 (A.D. 1400, March 17), on fol. 10b.

6. Khwâjah Muḥammad Pârsâ, likewise friend and pupil of Bahâ-aldîn, died end of A.H. 822 (A.D. 1420, January), on fol. 13a.

7. Maulânâ Niẓâm-aldîn Khâmûsh, friend and pupil of 'Alâ-aldîn (No. 5), on fol. 17a.

8. Khwâjah 'Abdallâh Imâmî Iṣfahânî, likewise a pupil of 'Alâ-aldîn, on fol. 19b.

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9. Maulânâ Sa'd-aldîn alkâshgharî, friend and pupil of Nizâm-aldîn (No. 7), died the 7th of Jumâdâ-alâkhar, A. H. 860 (A. D. 1456, May 13), on fol. 20a.

10. Khwâjah 'Ubaid-allâh, died A. H. 895 (A. D. 1490), on fol. 29b (see his full biography in the immediately following work, the Rashaḥât).

On fol. 31b, the detailed history of the life and wonderful deeds of the principal subject of this work follows, Maulânâ 'Alâ-aldîn alâbizhî alḳûhistânî, with his real name, Muḥammad bin Muḥammad bin Mu'min, who died A. H. 892, in the month Jumâdâ-alawwal (A. D. 1487, April–May); see fol. 170b. Ta'rîkh of his death: رفت پیر. He was the pupil of Sa'd-aldîn Kâshgharî (No. 9).

A concluding chapter on the pre-eminence of the Naḳshbandî order over the other Ṭarîḳas and Silsilas (در بیان فضیلت این سلسلهٔ شریفه بر سائر طرق وسلاسل) begins on fol. 170b, but is incomplete at the end. It breaks off on fol. 174b, so that both date of completion and date of transcription are missing. Many pages injured. Numerous marginal additions. Fol. 52 must be inserted between ff. 46 and 47.

No. 698, ff. 174, ll. 15; Nasta'lîḳ; size, 6⅜ in. by 4⅜ in.

633

Rashaḥât-i-'ain-alḥayât (رشحات عین الحیات).

Another, better known, collection of biographies of great Naḳshbandî Shaikhs, principally of Shaikh 'Ubaid-allâh Aḥrâr, the spiritual guide of the author of this work, by 'Alî bin al-Ḥusain al-Wâ'iẓ al-kâshifî, known as Ṣafî, who began to compile it A. H. 893 (A. D. 1488), and finished it after sixteen years' labour, A. H. 909 (A. D. 1503, 1504), see ff. 1b, last line; 2a, first line; 3a, ll. 6 and 7, and the last lines of the last page of this copy. The title رشحات forms a chronogram.

Other copies are noticed in Bodleian Cat., No. 360; Rieu i. p. 353; W. Pertsch, p. 121 (where the contents are fully described); W. Pertsch, Berlin Cat., p. 563; Cat. des MSS. et Xylogr. p. 299; Ḥ. Khalfa iii. p. 461, etc. A somewhat later date than 909, viz. A. H. 912 (A. D. 1506, 1507), appears on fol. 150a, l. 7, in the chronogram: یکشنبه پنجم رشعبان. The author died A. H. 939 (A. D. 1532, 1533). The Rashaḥât are divided into a *maḳâlah* (containing the biographies of the former great Naḳshbandî Shaikhs), three *maḳṣads* (giving an elaborate account of the ancestors, the life, sayings, deeds, and miracles of Shaikh 'Ubaid-allâh, born in Ramaḍân, A. H. 806 = A. D. 1404, March, April, died the 29th of Rabî'-alawwal, A. H. 895, خمس وتسعین وثمانمائة, A. D. 1490, February 20, see fol. 307b, ll. 7 and 8), and a *khâtimah* (giving the story of the Shaikhs' death). The full headings of the various chapters are as follows:

مقالة در ذکر طبقات خواجگان سلسلهٔ نقشبندیّه قدّس الله تعالی ارواحهم العلیّه من اوّلها الی آخرها هم بوجه اجمال وهم بطریق تفصیل, on fol. 3b.

مقصد اوّل در ذکر آباء واجداد واقربای حضرت ایشان وتأریخ ولادت آن حضرت واحوال ایّام صبا وشمّهٔ از شمائل واخلاق واطوار حضرت ایشان وابتدای سفر و دیدن مشایخ زمان چه در ماوراء النهر و چه در خراسان, on fol. 180b.

مقصد دوم در ذکر بعضی از حقائق و معارف ودقائق و لطائف و حکایات و امثال که در خلال احوال از حضرت ایشان بی واسطه استماع افتاده, on fol. 209b.

مقصد سیوم در ذکر بعضی از تصرّفات و امور غریبه که بطریق خرق عادت از حضرت ایشان ظاهر شده است و نقل ثقات و عدول در آن بصحّت پیوسته, on fol. 242a.

خاتمه در ذکر تأریخ وفات حضرت ایشان و کیفیّت انتقال و ارتحال آنحضرت از دار دنیا بدار آخرت, on fol. 307b.

Beginning of the preface, on fol. 1b: الحمد لمن رشّ رشحات الحقائق والحکم علی قلوب العارفین بفیضه الاقدس و الصلوة علی المظهر الاتمّ الخ.

This copy is dated the 17th of Dhû-alḥijjah, A. H. 984 (A. D. 1577, March 7), by Muḥammad Ḥusain bin Maulânâ Abû-alḳâsim of Harât. Collated throughout. A Turkish translation of the work by Muḥammad Ma'rûf bin Muḥammad Sharîf al-'Abbâsî, made A. H. 993 (A. D. 1585), is described in Rieu, Turkish Cat., p. 74, printed Constantinople A. H. 1236, and Bûlâḳ A. H. 1256. A small portion of another Turkish translation of the same, by 'Ârif Calabî, is noticed in W. Pertsch, Berlin Turkish Cat., p. 31.

No. 705, ff. 331, ll. 17; Nasta'lîḳ; illuminated frontispiece; size, 7¼ in. by 4⅝ in.

634

Another excellent copy of the same.

Beginning as in the preceding copy. *Maḳâlah*, on fol. 3b; *Maḳṣad* I, on fol. 189b; II, on fol. 225b; III, on fol. 269a; *Khâtimah*, on fol. 342a. There is no date; but a note at the end of the book, in another handwriting, informs us that this copy was collated by the owner, Mîr Aḥmad bin Mîr 'Abd-alrazzâḳ, with the original in Rajab, A. H. 1041 (A. D. 1632, January–February). College of Fort William, 1809.

No. 2225, ff. 346, ll. 16; very distinct and correct Nasta'lîḳ; size, 11⅝ in. by 6¾ in.

635

The same.

Maḳâlah, on fol. 3b; *Maḳṣad* I, on fol. 177a; II, on fol. 210b; III, on fol. 259b; *Khâtimah*, on fol. 319b.

Ff. 321 and 322 are supplied by another hand, and the contents of the last original leaf (fol. 323) appear repeated on ff. 322a, last line–322b, last line.

No date.

No. 625, ff. 323, ll. 19; clear Nasta'lîḳ; size, 9⅜ in. by 5⅛ in.

636

A very similar work on the Naḳshbandî order, compiled A. H. 947 = A. D. 1540, 1541 (see fol. 1b, last line), by Abû al-muḥsin Muḥammad Bâḳir bin Muḥammad 'Alî, without any special title (on fol. 1a it is styled تأریخ غریبه), in a muḳaddimah, four maḳṣads, and a khâ-

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timah. It differs from the Rashaḥât only in so far, as the biography of the founder of the order, Bahâ-aldîn Muḥammad bin Muḥammad Naḳshband, occupies here the same space as that of 'Ubaid-allâh Aḥrâr, whose life is the principal theme of the Rashaḥât.

Beginning: الحمد لله ربّ العالمين الذى رفع اعلام الشريعة بميامن الخ.

Muḳaddimah. Introduction to the history of the Naḳshbandî order, on fol. 2b.

Maḳṣad I. Shaikhs prior to Bahâ-aldîn, from the prophet and 'Alî to Naḳshband himself, on fol. 9a.

Maḳṣad II, in three ḳisms. Life, deeds, sayings, and miracles of Bahâ-aldîn Naḳshband (A.H. 718–791 = A.D. 1318–1389), on fol. 35a.

Maḳṣad III. Shaikhs who lived from Bahâ-aldîn's time to that of 'Ubaid-allâh Aḥrâr, on fol. 119b.

Maḳṣad IV. Life, deeds, sayings, and miracles of Khwâjah 'Ubaid-allâh (A.H. 806–895 = A.D. 1404–1490), on fol. 196a, in three marṣads and a khâtimah, the subdivisions quite identical with that in the Rashaḥât.

No date. Tenth century.

No. 1426, ff. 277, ll. 19; good Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

637

Siyar-al'ârifîn (سير العارفين).

Biographies of fourteen renowned Shaikhs and holy men of India, all belonging to the Ċishtî order, compiled by Ḥâmid bin Faḍl-allâh, known as Darwîsh (or Mullâ) Jamâlî, see fol. 2b, ll. 2 and 3. Other copies of the work are described in Rieu i. p. 354, and W. Pertsch, Berlin Cat., p. 556. According to A. Sprenger's Cat. Oudh, p. 446, the poet Jamâlî of Dihlî died A.H. 922 or 925, the author of the Safînah also fixes his death in 925 (A.D. 1519), and refutes the statement of the author of the Ṭabaḳât-i-Shâhjahânî, that he had lived until A.H. 942 (comp. Bodleian Cat., No. 376, 43). According to the same Safînah, Jamâlî was born near Dihlî, went to Khurâsân under Sulṭân Ḥusain Mirzâ, made the acquaintance of the poet Jâmî, undertook extensive journeys, returned afterwards to India and was in high favour with Sulṭân Sikandar Lûdî and also with the emperor Bâbar. This book is dedicated on fol. 4b, last line, to Humâyûn, and since the epithets given to his name seem to imply that he was sovereign ruler already at that time, the book must have been finished after A.H. 937 = A.D. 1530 (the date of Humâyûn's accession to the throne), and the poet cannot have died already, A.H. 925. A.H. 942 (A.D. 1535, 1536) seems therefore, after all, the more correct date of Jamâlî's death; comp. also Bodleian Cat., No. 1274. In the preface the author gives us a short statement about his pilgrimage to Makkah, and his travels in Maghrib, Yaman, Palestine, Rûm, Syria, the two 'Iraḳs, Adharbaijân, Gîlân, Mâzandarân, and Khurâsân, and tells us, that after his return to Dihlî his friends requested him to write a book on the learned Shaikhs of all the countries which he had visited. But he found that too great a task, and resolved, therefore, to write a work exclusively on Indian Saints.

The fourteen biographies deal with the following Shaikhs:

1. Sulṭân-almashâyikh Mu'în-aldîn Ḥasan bin Ghiyâth-aldîn alḥusainî alḥasanî Sijzî (سِجْزِى, as explained in a marginal gloss: بكسر سين مهملة و سكون جيم و كسر زاى معجمة), on fol. 5a. He died, A.H. 633 (A.D. 1236), in Ajmîr, see further down in the Safînat-alauliyâ, No. 110.

2. Ḥaḍrat Shaikh-almashâyikh Badr-almillat wa-aldîn Maḥmûd Mû'înadûz (the furrier) Khujandî, on fol. 18b.

3. Ḥaḍrat Shaikh-alislâm Bahâ-almillat wa-aldîn Zakariyyâ, on fol. 20b (see the Safînat-alauliyâ, No. 152).

4. Ḥaḍrat Sulṭân-al'âshiḳîn Burhân-alwâḥidîn Ḳuṭb-aldîn Bakhtiyâr Ûshî, on fol. 54b (see the Safînat-alauliyâ, No. 112).

5. Ḥaḍrat Shaikh-almashâyikh wa-alauliyâ Farîd-almillah wa-aldîn Mas'ûd (i.e. the well-known Ganj-i-Shakar, see the Safînat-alauliyâ, No. 113), on fol. 74a.

6. Ḥaḍrat Sulṭân-almashâyikh Ṣadr-aldîn 'Ârif, on fol. 111b (see the Safînat-alauliyâ, No. 155).

7. Ḥaḍrat Sulṭân-almashâyikh Niẓâm-aldîn Muḥammad Badâ'ûnî (i.e. Shaikh Auliyâ, see the Safînat-alauliyâ, No. 114), on fol. 128b. He died A.H. 725 (A.D. 1325).

8. Ḥaḍrat Malik-almashâyikh wa-alauliyâ Rukn-aldîn Abû-alḳâsim Abû-alfatḥ, on fol. 168b. He was the son of Ṣadr-aldîn 'Ârif (see the Safînat-alauliyâ, No. 156).

9. Ḥaḍrat Malik-almashâyikh Shaikh Ḥamîd-aldîn Nâgûrî, on fol. 178b (see the Safînat-alauliyâ, No. 111).

10. Ḥaḍrat Malik-almashâyikh Shaikh Najîb Mutawakkil, on fol. 189b.

11. Ḥaḍrat Sulṭân-almashâyikh Shaikh Jalâl-aldîn Abû-alḳâsim Tabrîzî, on fol. 197a.

12. Ḥaḍrat Shaikh-almashâyikh Naṣîr-almillah wa-aldîn Maḥmûd Audhî (i.e. Ċirâgh of Dihlî, see the Safînat-alauliyâ, No. 116), on fol. 207b.

13. Ḥaḍrat Malik-almashâyikh Ma'rifat-shi'ârî Siyâdat-dithârî Sayyid Jalâl-almillah wa-aldîn Makhdûm-i-Jahâniyân Bukhârî, on fol. 214a (see the Safînat-alauliyâ, No. 157). He died A.H. 785 (A.D. 1384).

14. Ḥaḍrat Samâ almillah wa-aldin Sulṭân-almuḥaḳḳiḳîn u Burhân-al'ârifîn Sulṭân-almashâyikh Samâ-almillat wa-aldîn, the author's spiritual guide, on fol. 226b. He received the investiture from Shaikh Kabîr-aldîn Isma'îl, and died A.H. 901, the 17th of Jumâdâ-alawwal = A.D. 1496, February 2 (see fol. 243a, ll. 6–10, where the following ta'rîkh is given by Jamâlî: هشت خلد آمد بنام او اگر پرسد كسى ـ سال تأريخش بگو هشت آمده بر نام او, i.e. هشت = 705, came upon (was added) to his name, viz. سماء الدين = 196, total 901).

Of these fourteen Shaikhs, No. 2 is wanting in Rieu's copy and No. 14 in Pertsch's, so that the present copy is the fullest as yet met with.

Beginning of the preface, on fol. 1b: حمدى كه ابواب سعادت بر ارباب عبادت مفتوح گردانيد و سپاسى الخ.

An index on the fly-leaf. Copied in Shawwâl, A.H. 1043 (A.D. 1634, April), at Lâhûr; this copy belonged formerly to Mr. Richard Johnson.

No. 1313, ff. 244, ll. 13; inelegant Nasta'lîḳ; illuminated frontispiece; size, 9⅞ in. by 5⅝ in.

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Another copy of the same.

This copy contains only thirteen biographies, which completely agree with those in Rieu's copy, viz. 1. on fol. 3b; 2. wanting; 3. on fol. 13a; 4. on fol. 33b; 5. on fol. 43b; 6. on fol. 65a; 7. on fol. 74b; 8. on fol. 98b; 9. on fol. 104a; 10. on fol. 110b; 11. on fol. 115a; 12. on fol. 121b; 13. on fol. 125b; 14. on fol. 132b.

The work ends on fol. 142b; the remaining pages (ff. 142b–164a) are filled with various traditions and tales of Khalifs, saints, etc., in the same handwriting.

No date.

No. 1751, ff. 164, ll. 19; Nasta'lîḳ; waterspots; size, 8⅞ in. by 5½ in.

639

A shorter redaction of the same.

This copy contains apparently the same thirteen biographies as the preceding one, but is much shorter in extent. It is dated the 7th of Shawwâl, A.H. 1123 (fifth year of Bahâdurshâh's reign = A.D. 1711, Nov. 18), by Muḥammad Murâd Sulṭân Shâhî Ḳâdirî.

No. 939, ff. 88, ll. 17; Shikasta, some pages supplied by another hand in careless Nasta'lîḳ; worm-eaten and slightly damaged throughout; size, 8¼ in. by 5 in.

640

Akhbâr-alakhyâr (اخبار الاخيار).

Biographies of the most renowned Shaikhs and holy men of *India*, from the Muḥammadan conquest to the end of the tenth century of the Hijrah, compiled by 'Abd-alḥaḳḳ bin Saif-aldîn alturk aldihlawî albukhârî (see fol. 5b, ll. 10 and 11), the well-known author of the تأريخ حقّى (see Bodleian Cat., Nos. 195–198; Rieu i. p. 223, and No. 290 in this Cat.), the جذب القلوب الى دار المحبوب, a history of Madînah (see further below in the next chapter 'Geography, etc.'), and many other biographical and mystical works. He was not able to finish the original sketch of this work, made many years before, until after his return from Ḥijâz, whither he had gone, A.H. 996 (A.D. 1588), see fol. 269a, in A.H. 999 (A.D. 1591), according to the chronogram on fol. 268b:

نام و تأريخ اين كتاب عزيز ـ گركنى ذكر الاوليا احسن

which gives us at the same time ذكر الاوليا as an additional title of this work, other copies of which are described in Bodleian Cat., No. 363, and Rieu i. p. 355, where as final date of completion, A.H. 1028 (A.D. 1619) is given, in consequence of an incidental remark in Jahângîr's autobiographical memoirs. The above chronogram, which seems to fix definitely the completion of the work, has not been noticed in any previous copy. The work begins with the biography of the great Ṣûfic Shaikh 'Abd-alḳâdir aljîlânî, on fol. 9b, after which follows immediately that of Khwâjah Mu'în-alḥaḳḳ wa-aldîn Sijzî, the founder of the Ch'ishtî order (who died A.H. 633 = A.D. 1236, see No. 637, 1), his contemporaries and disciples, on fol. 22b (طبقهٔ اوّل); it goes then over to Shaikh Farîd-alḥaḳḳ wa-aldîn Ganj-i-Shakar (who died A.H. 664 = A.D. 1265), his followers and pupils, on fol. 49a (طبقهٔ دوم); enumerates all the Shaikhs from the time of Naṣîr-aldîn Maḥmûd Ch'irâgh of Dihlî (died A.H. 757 = A.D. 1356) down to the author's own epoch, on fol. 73b; and deals towards the end in special chapters with a number of ecstatic Shaikhs (ذكر بعضى مجاذب), on fol. 240a; with female saints (ذكر بعضى از نساء صالحات), on fol. 245a; and the author's ancestors, family, and own life (here styled تكملهٔ, in the index on fol. 9a خاتمهٔ), on fol. 248a.

Beginning: شكر مر حضرت واهب العطيّات را كه عطاى اورا پايان نيست الخ.

The margin of ff. 2–87 is covered with fragments of theological and cosmographical treatises, without any title.

No date.

No. 1450, ff. 270, ll. 17; unequal Nasta'lîḳ; the first page supplied later; size, 10 in. by 5⅞ in.

641

Akhbâr-alaṣfiyâ (اخبار الاصفيا).

A much smaller and less known work, of very similar contents, giving likewise biographies of all the famous Saints and Shaikhs who have lived or stayed in *India*, compiled by 'Abd-alṣamad bin Afḍal Muḥammad bin Yûsuf Anṣârî, a nephew of the famous Abû-alfaḍl and editor of his official letters, the مكاتبات علّامى, see above, Nos. 271–286 in this Cat., compare also Rieu iii. p. 1087a, where as title of the present work is given: اخبارات الاصفيا. It was completed A.H. 1014 (A.D. 1605, 1606) and dedicated to the emperor Jahângîr, see fol. 1b, fol. 6b, last line, fol. 7a, ll. 15 and 16, and fol. 7b, ll. 14 and 15. It contains short biographical accounts of 245 male and 4 female persons, beginning, like the preceding work, with Ghauth alṣamadânî Ḳuṭb-i-rabbânî Shaikh Muḥyî-aldîn Abû Muḥammad 'Abd-alḳâdir alḥasanî alḥusainî aljîlânî (born A.H. 471 = A.D. 1079, died A.H. 561 = A.D. 1166), see fol. 8b, and ends with Fâṭimah Sâlimah, on fol. 70a. A complete index on ff. 1b–5a; the work itself begins thus, on fol. 6b: جهان جهان آفرين مر جان و جهان آفرين را كه جهان دانش و جان سخن بصاحب فطرتان الخ, and concludes on fol. 70b. Ff. 71b–74b are filled by another hand with a story of Shaikh Sharaf-aldîn Abû 'Alî Ḳalandar of Pânîpat (who died A.H. 724 = A.D. 1324, see Rieu ii. p. 668, and iii. p. 1090b sq.). Copied by Bâḳir Sâmânî, in the thirty-first year of 'Âlamgîr's reign (A.H. 1098, 1099 = A.D. 1687, 1688).

No. 868, ff. 74, ll. 19–28; very irregularly and unequally written in Shikasta; size, 10⅝ in. by 6¾ in.

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Tarjuma-i-Raudat-alriyâḥîn (ترجمهٔ روضة الرياحين).

Biography of Saints and great Shaikhs, translated

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from the Arabic work (or more correctly روضة) الرياحين فى حكايات الصّالحين, by 'Abdallâh bin As'ad alyâfi'î alyamanî, or with his fuller name: Abû-alsa'âdat or alsa'âdât (in the Cat. Codd. Or. Lugd. Bat. once: Abû-alsiyâdat) 'Afîf-aldîn Abû Muḥammad 'Abdallâh bin As'ad bin 'Alî alyâfi'î alyamanî, who died A. H. 768, the 20th or 21st of Jumâdâ-alâkhar (A. D. 1367, February 21); compare O. Loth, Arabic MSS. of the India Office Library, p. 202; Cat. Codd. Or. Lugd. Bat. ii. p. 299; Ḥ. Khalfa iii. p. 488; the Safînat-alauliyâ, No. 62, etc. He was the author of many other similar works, all dealing more or less with the great Shaikh 'Abd-alḳâdir Jîlânî and the Ḳâdirî Saints, viz. ارشاد و التطريز (Ḥ. Kh. i. p. 254); اسنى المفاخر, in praise of the Shaikh 'Abd-alḳâdir (Ḥ. Kh. i. p. 293); اطراف التواريخ (ib. i. p. 344); خلاصة المفاخر, also a history of that Shaikh (ib. iii. p. 167; comp. Bodleian Cat., No. 332); درر فى مدح سيّد البشر, a poem (ib. iii. p. 221); كفاية المعتقد (ib. v. p. 226); مرآة الجنان و عبرة اليقظان, a history from the Hijrah down to A. H. 750 (ib. v. p. 481; comp. O. Loth, Arabic MSS., p. 201, and G. Flügel ii. p. 43); مرهم العلل المعطّلة (ib. v. p. 501); مناقب الامام مايه, in praise of Imâm Mâyah of the Ash'ariyyah sect (ib. vi. p. 151); منهل المفهوم (ib. vi. p. 225); نشر الريحان (ib. vi. p. 342); نشر المحاسن العاليّة (ib. vi. p. 344); نفحات الازهار (ib. vi. p. 366); نوادر المعانى (ib. vi. p. 387); نهاية المحيا, a poem with commentary in praise of famous Shaikhs (ib. vi. p. 404); المرهم فى الاصول الدينيّة and the epitome of the same, styled الشاش المُعْلَم شاووش (Cat. Codd. Or. Lugd. Bat. ii. p. 315); كتاب المرهم الخ; فوائد جليلة عظيمة النفع جدًّا مجموعة من مواضع متفرّقة من كتاب الدرّ النظيم (ib. iv. p. 341; comp. Ḥ. Khalfa iii. p. 197), etc. etc. The present work is also styled: نزهة العيون النواظر و تحفة القلوب الخواطر فى حكايات الصالحين و الاولياء الاكابر.

This prose-translation in Persian, which is contained in our copy, is not mentioned anywhere. It was made by Faḍl-Allâh bin Asad-allâh alḥusaini ala'râbî alsimnânî, with the takhalluṣ Jahânî (see fol. 3b, last line but two), under Sulṭân Muḥammad Ḳuṭbshâh (who reigned A. H. 1020–1035=A. D. 1612–1626); see fol. 5b, l. 1. It contains 500 ḥikâyât in two faṣls: 1. در شمّهٔ از فضائل اولياء سالكين و فقراى صالحين, on fol. 8a; 2. در اثبات كرامات اولياى عظام و اصفياى كرام و ظهور كرامات, on fol. 24a. The first story begins on fol. 31a with a legend of Abû-alfaiḍ Dhû-alnûn Miṣrî (who died in Sha'bân, A. H. 240=A. D. 855, January). The Persian translator has added to the original work a long appendix of his own, or khâtimah, treating especially of the life and miracles of the great Shaikh 'Abd-alḳâdir Jîlânî, in three faṣls, viz.:

1. در شرح احوال بعضى مشايخ, on fol. 371a; 2. در جواب شبهاتى كه بعضى از فقها مثل ابن جوزى و غيره در حكايات اين طائفهٔ عليّه آورده اند, on fol. 404a; 3. در بيان برخى از عقائد مشايخ و علماى ربّانيين بطريق اختصار, on fol. 410b.

Beginning of the preface: حمد و ثنا مبدعى را كه از بدايت صباح وجود تا نهايت رواح عدم هرچه هست در حدّ پادشاهىٔ اوست الخ.

A lacuna after fol. 7. Fol. 200 and several of the last leaves injured. The title جامع الحكايات, given to this book on fol. 1a, is a mistake, probably caused by the initial words, which are identical with those of Muḥammad 'Aufi's well-known work of the same title; see Nos. 600–604 in this Catalogue.

Dated the 10th of Jumâdâ-alawwal, A. H. 1026 (A. D. 1617, May 16), which cannot be much later than the completion of the work itself.

No. 1523, ff. 412, ll. 19; Nasta'lîḳ; size, 12 in. by 7¾ in.

643

Tarjuma-i-Khulâṣat-almafâkhir (ترجمهٔ خلاصة المفاخر).

A Persian translation of the supplement to the preceding work, usually denoted by the simple name of تكملة; see fol. 2a, l. 4, and fol. 228b, last line; the author of the Arabic original is the same 'Abdallâh bin As'ad alyâfi'î alyamanî; comp. O. Loth, loc. cit., and W. Pertsch, Berlin Cat., p. 66. It adds 200 stories to those in the روض الرياحين, most of which refer to the great Shaikh 'Abd-alḳâdir (see above). The name of the Persian translator is not mentioned, but as the first of two other copies of the same work in the Bodleian Library (Bodleian Cat., Nos. 332 and 333) was made before A. H. 910 (A. D. 1504), and as moreover the anonymous author mentions as his spiritual guide the great Shaikh Sayyid Jalâl-aldîn Makhdûm-i-Jahâniyân, who died A. H. 785 (A. D. 1384), the translation of this تكملة must have been made at least 200 years before that of the روض الرياحين. The Persian poet 'Abdî made a poetical version of the same تكملة in A. H. 1051 (A. D. 1641, 1642), entitled ترجمهٔ تكملة; see A. Sprenger, Catal., p. 307.

Beginning: الحمد لله ربّ العالمين . . . . . ميگويد اضعف العباد أَصْلَح الله شانه كه چون كتاب خلاصة المفاخر فى مناقب غوث الملكوت قطب الصمد الخ.

Dated the 14th of Ṣafar, A. H. 1089 (A. D. 1678, April 7). College of Fort William, 1825.

No. 2271, ff. 228, written in different styles of Naskhî, mixed with Shikasta, by various hands, the oldest part, ll. 15, the more modern ones, ll. 17; very much damaged, but carefully mended; size, 8⅝ in. by 5½ in.

644

Maḳâmât-i-Sayyid Atâ'î (مقامات سيّد اتائى).

The life, miracles, and spiritual teachings of the great Saint of the Yasawî order, Jamâl-aldîn Khwâjah Dîwâna Sayyid Atâ'î of Khwârizm and Khaiwaḳ, who

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was born in the reign of Shâh Ismaʿîl Ṣafawî (the exact date is given on fol. 14b, last line, and fol. 15a, first line: چون حضرت ایشان چهار مایه شدند فتنهٔ شاه اسمعیل واقع گردید, and likewise on fol. 31a, l. 1 sq.: حضرت ایشان در هنگام شیر خوارگی بودند که فترات غریبه نمود و بسبب هجوم قزلباش و فتنهٔ شاه اسمعیل کار اکثر آنحدود بقتل انجامید الخ), and died A.H. 1016=A.D. 1607, 1608 (see fol. 118a, ll. 1 and 2, and fol. 123a, first line; chronogram: تاج سر اولیا شد, on fol. 122a, last line), 100 or even 103 years old (see fol. 122b, l. 9: زهی خواجهٔ خواجگان خواجهٔ ما ــ که صد سال هادیٔ راه هُدا شد; and fol. 122b, l. 9 sq.: خواجهٔ خواجگان جمال الدین آن نمایندهٔ طریق هدا مرشد سالکان خفیه و جهر هادیٔ طالبان راه خدا صد و سی (read سه) سال در جهان میزد الخ), which would fix his birth either in A.H. 916 (A.D. 1510, 1511) or in A.H. 913 (A.D. 1507, 1508). His father was Sayyid Pâdishâh Khwâjah Pardapûsh (پردهپوش), of the Yasawî order, and he traces his descent to Sulṭân Khwâjah Aḥmad Yasawî, called Atâ (father), the founder of the Yasawî order and third Khalifah of Abû Yaʿḳûb Yûsuf bin Ayyûb of Hamadân (see the Safînat-alauliyâ, Nos. 73 and 75). This work was compiled by the Saint's younger son, Muḥammad Ḳâsim bin Khwâjah Dîwâna Sayyid Atâʾî, with the takhalluṣ Riḍwân (see fol. 2b, ll. 8 and 9, and fol. 123a, l. 10), on the basis of some previous works on the same subject, one by Âkhund Maulânâ Darwîsh Tâshkandî, the other by Ḳâḍî Jân Muḥammad bin Ḳaḍî Khân Bukhârî (بجاری, probably a mistake for بخاری), styled مقامات العارفین (see ff. 4a, ll. 7 and 12–13, and 4b, l. 3 sq.), at the suggestion of his brother Khwâjah Abû-alḥasan (see fol. 4b, last line sq.), and completed the first of Muḥarram, A.H. 1036=A.D. 1626, September 22 (see fol. 124b, ll. 8 and 9). It is divided into a muḳaddimah, four maḳâms, and a khâtimah.

Muḳaddimah, on fol. 6b: Explanation of the Ṣûfic terms (در تحقیق معنیٔ ولایت و ولی و طبقات اولیاء الله و اثبات کرامات و اقسام خوارق عادات الخ), etc., ولی, ولایت, کرامت, خوارق عادات.

Maḳâm I, on fol. 14b: Genealogy and pedigree of the great Saint Jamâl-aldîn Dîwâna and the ramification of his family with the Yasawî, Kubrawî, and Nakshbandî orders (در ذکر شجرهٔ نسبی و سلسلهٔ حسبیٔ حضرت ایشان).

Maḳâm II: Life and travels of the Saint, on fol. 30b (در ذکر مبادیٔ احوال و سیاحات حضرت ایشان).

Maḳâm III: Miracles of the Saint, on fol. 47a (در ذکر بعضی از خوارق عادات و برخی از کرامات حضرت ایشان).

Maḳâm IV: Spiritual sayings of the Saint, on fol. 102a (در ذکر بعضی از کلمات قدسیّهٔ حضرت ایشان).

Khâtimah: Last illness and death of the Saint, on fol. 116a (در مرض موت حضرت ایشان و کیفیّت انتقال آنحضرت الخ).

Beginning: سر نامهٔ مقامات اولیاء هستی سپاس قدیری سزد که بقدرت کامله لوای رفعت آدمی بر کافّهٔ مخلوقات افراخته الخ.

The copy is incomplete at the end; one or two leaves of the epilogue are missing. There seems to be also a small lacuna after fol. 11. Worm-eaten throughout.

No. 3100, ff. 126, ll. 15; Nastaʿlîḳ; size, $7\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

645

ʾMajmaʿ-alauliyâ (مجمع الاولیا).

An almost complete copy of a hitherto unknown, extremely large and interesting biographical work, containing the lives of all the most renowned Saints, religious heroes, and great mystic Shaikhs, with its full title: محفل الاصفیا و مجمع الاولیا, usually styled مجمع الاولیا or even مجمع فیض, the latter title being a chronogram, fixing the date of the composition of this work in A.H. 1043 (A.D. 1633, 1634); see fol. 3b, l. 3 sq. Only one leaf is missing in the beginning, the initial words لمعه ایست از لمعات حقیقت . . . . corresponding to fol. 2a, l. 3 in the following copy, and the last few leaves are greatly injured and partly torn away. The work was compiled by ʿAlî Akbar Ḥusainî Ardastânî, see fol. 1a, l. 7 sq., and dedicated to the emperor Shâh-jahân; see fol. 2b, first line sq. It is divided into a muḳaddimah, twelve bâbs (each preceded by a complete index), and a khâtimah, viz.:

مقدّمه محتوی بر بیان اصطلاحات صوفیّه و مقامات عشره و بیان طوائف اقطاب و اوتاد و ابدال و ما یناسب ذلك (On Ṣûfic terminology, the ten maḳâmât or stations, and the classes of Aḳṭâb or 'poles,' of Autâd or 'props,' of Abdâl or 'lieutenants,' etc.), on fol. 3b.

باب اوّل در ذکر خلفاء راشدین و ائمّهٔ اثنا عشر و صحابهٔ مهاجر وانصار و تابعین و تُبّع تابعین و برخی از اولاد حضرت سیّد کائنات (The first four Khalifs, the Imâms, the companions of the Prophet, the Tâbiʿîn or successors of the companions, the Tubbaʿ Tâbiʿîn or successors of the Tâbiʿîn, etc., beginning with Abûbakr and ending with Abû Ṭâhir Muḥammad bin Yaḥyâ bin Żafar, who was born A.H. 466=A.D. 1073, 1074, altogether 304 biographies), on fol. 18a.

باب دوم در ذکر خواجه حسن بصری و من ینتسب الیه من المشایخ (Khwâjah Ḥasan Baṣrî, whose death is fixed here in A.H. 120, or according to others in A.H. 106 (A.D. 738 or 724), and the leading Saints of his order, ending with Muḥammad bin Fâdhah, altogether 143 biographies, of which three, however, are cancelled in the text), on fol. 146b.

باب سیوم در ذکر سلطان ابراهیم ادهم و من ینتسب الیه من المشایخ (Sulṭân Ibrâhîm Adham, whose death

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is fixed here in A. H. 166 or 162=A. D. 782, 783, or 778, 779, and the leading Saints of his order, ending with Abûbakr Yazdâniyâr Urmawî, the originally last Shaikh Abû Isḥâḳ Shâmî having been cancelled, altogether sixty-three biographies), on fol. 240a.

باب چهارم در ذكر شيخ معروف كرخى ومن ينتسب اليه من المشايخ (Shaikh Ma'rûf Karkhî, whose death is fixed here in A. H. 261=A. D. 875, and the leading Saints of his order, ending with Sayyid Ibrâhîm Khûzistânî, altogether seventy-four biographies), on fol. 273b.

باب پنجم در ذكر سلطان بايزيد بسطامى ومن ينتسب اليه من المشايخ (Sulṭân Bâyazîd Biṣṭâmî, who died A. H. 261=A. D. 875, according to a less trustworthy source already A. H. 234, and the leading Saints of his order, ending with Sayyid Ḥaidar bin 'Alî Âmulî, altogether fifty-four biographies), on fol. 305a.

باب ششم در ذكر سيّد الطائفه شيخ جنيد بغدادى ومن ينتسب اليه من المشايخ (Shaikh Junaîd Baghdâdî, who died A. H. 297=A. D. 909, 910, and the leading Saints of his order, ending with Shaikh Abû 'Abdallâh Ṭâḳî, altogether ninety biographies), on fol. 335a.

باب هفتم در ذكر سلسلهٔ حضرات خواجها و مشايخ تركى (Shaikhs of the Naḳshbandî order and Turkish Shaikhs, from Khwâjah Yûsuf Hamadânî, whose death is fixed here in A. H. 555=A. D. 1160, to Shaikh Muḥammad Ma'ṣûm, who was born A. H. 1007=A. D. 1598, 1599, and thirty-five years old at the time when the author wrote this part of his work, altogether 162 biographies), on fol. 374b.

باب هشتم در ذكر مشايخ عصر غوث اعظم شاه محيى الدين شيخ عبد القادر جيلانى (Shaikh Ghauth-i-a'ẓam Muḥyî-aldîn 'Abd-alḳâdir Jîlânî, died A. H. 561=A. D. 1166, his contemporaries and followers down to Shaikh Mûsâ bin Mâhîn, altogether sixty-five biographies), on fol. 453b.

باب نهم در ذكر مشايخ سهروردية و كبروية و چشتية (Shaikhs of the Suhrawardî, Kubrawî, and Ch'ishtî orders, from Shaikh Shihâb-aldîn Suhrawardî, who died A. H. 632=A. D. 1234, 1235, to Khwâjah Muḥammad bin Aḥmad bin Muḥammad bin Yûsuf Ch'ishtî, whose birth is fixed here in A. H. 507, and his death in A. H. 597=A. D. 1113–1201, altogether sixty-four biographies), on fol. 508b.

باب دهم در ذكر مشايخ دهلى و گجرات و غير آن از ممالك هندوستان (Shaikhs of Dihlî, Gujarât, and other parts of India, from Khwâjah Mu'în-aldîn Ḥasan Sijzî, who died A. H. 633, 6th of Rajab or, less correctly, Dhû-alḥijjah, A. D. 1236, March 16 or August 11, to Shaikh Jauhar Sirhindî, who died A. H. 1027=A. D. 1618, altogether 277 biographies), on fol. 592a.

باب يازدهم در ذكر شعرا (Poets, beginning with Amîr Ḳâsim-i-Anwâr, who died A. H. 837=A. D. 1433, 1434, and ending with Bâbâ Kamâl Khujandî; the last date is A. H. 835=A. D. 1431, 1432, that of the death of Shaikh Abû-alwafâ, one of Khujandî's pupils, altogether thirty-six biographies, being a selection only of such as were great mystic Shaikhs at the same time), on fol. 756b.

باب دوازدهم در ذكر نساء عارفات (Female Saints, from Râbi'ah 'adawiyyah of Baṣrah to Bîbî Auliyâ, a contemporary of Sulṭân Muḥammad Tughluḳ, buried in Dihlî, altogether thirty-eight biographies), on fol. 814a.

خاتمه در ذكر فضائل و مناقب اهل بيت طاهرين و خلفاء راشدين و شمّهٔ از احوال خضر و الياس (On the excellent qualities and virtues of the house of 'Alî and the first four Khalifs, together with some discourses on Khiḍr and Ilyâs), on fol. 833a.

The list of authorities, used by the author, is as follows (see fol. 3a, compared with and supplemented by the following copy, fol. 5a):

فتوحات مكّيّه
فصوص الحكم
نصوص اصابه فى معرفة الصحابه
نقش نصوص
عوارف
طبقات سلمى
كشف المحجوب
فصل الخطاب
نفحات الانس
حاشيهٔ مولانا عبد الغفور لارى بر نفحات
رشحات
شرح لمعات
تذكرة الاوليا
تأريخ امام يافعى
ملفوظات خواجه عبد الخالق غُجْدوانى
مقامات حضرت خواجه بهاء الدين نقشبند
ملفوظات مخدوم جهانيان
سلسلة العارفين و تذكرة الصدّيقين
جواهر الاسرار
رسالهٔ اميريّه
رسالهٔ عبهريّه
مناقب مرتضوى
ملفوظات شيخ شرف يحيى مُنْيرى
اسرار المشايخ
اسرار الاوليا
جامع التواريخ
تأريخ آئينهٔ سكندرى
اصطلاحات صوفيّه (left out in the following copy)
مكتوبات حضرت شيخ احمد كابلى سرهندى
اخبار الاخيار (also left out in the following copy)

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تمهيد
عين الحقيقة
غنية الطالبين
قوت القلوب
مخزن الساعات
لوائح
شروح لامية'

This copy, which exhibits at the end as date only the 2nd of Rabí'-alawwal, A. H. 1043 (A. D. 1633, September 6), i. e. the date of the completion of the work itself, is undoubtedly in its principal parts the author's own first sketch or 'brouillon,' as the whole aspect of the MS. unmistakably proves. Almost in every page portions are struck out and either replaced by others on the margin or restored later on, which gives quite a unique value to the MS. There are besides numerous marginal corrections and additions. The actual number of biographies, according to our counting, is 1370; on fol. 3a, first line, the author states that he intends to enumerate 1000 and — biographies (هزار و), carefully avoiding any exact statement. In the following copy this passage has been filled in, and 1511 is given as the proper number, which exceeds that in the present copy by 141, but may very well be correct with regard to a later revised and enlarged edition, of which the following copy is, no doubt, an imperfect specimen. Rather peculiar are the chronological dates given in this work; they often entirely differ from those commonly fixed upon by standard authors.

No. 1647, ff. 939, ll. 19; Nasta'líḳ, by different hands; size, 12⅝ in. by 6¼ in.

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Another, but incomplete copy of the same.

This copy, which seems to represent a later redaction of the work, also with a few erasures and numerous marginal corrections and additions, contains only the first half of the work, viz.:

Muḳaddimah, on fol. 5b; Bâb I, on fol. 27a; II, on fol. 230a; III, on fol. 366a; IV, on fol. 406b; V, on fol. 453b; VI, on fol. 496a; VII (containing the index only), on fol. 553b. There is besides a large lacuna after fol. 382 in the *third bâb*, corresponding to ff. 251b, last line—257a, l. 15 in the preceding copy.

Beginning of the preface, on fol. 1b: سپاس و ستایش مصوّریرا که لوح عدم را به نگارش عکوس صفاتیٔ خود بیاراست و عرصهٔ وجود را بمجال اسمای ذاتیٔ خویش مزیّن ساخت الخ.

The proper order of ff. 112–117 is: 112, 114, 113, 116, 115, 117. No date.

No. 1022, ff. 554, ll. 17; Nasta'líḳ; size, 10 in. by 5½ in.

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Safinat-alauliyâ (سفينة الاوليا).

Biographies of Saints and famous Shaikhs, from the

كلمات الصادقين (again left out in the following copy)
ترجمهٔ عوارف
ترجمهٔ فتوح الغيب
رسالهٔ امام قشيرى
رسالهٔ اعلام الهدى (رسالهٔ امام in the following copy: الهدى)
جامع الاصول (الوصول in the following copy)
كشف ثعلبى
عين المعانى
اربعين خدابادى
شرح گلشن راز
شرح تعرّف
حلية الاوليا
معجمة الكبير
كشّاف
صحيح مسلم
صحيح بخارى
حقائق سلمى
تفسير قاضى بيضاوى
كتاب الانساب
حدائق الحقائق
تاريخ امام بخارى
تأريخ مشايخ صوفيّه
مناقب السادات (left out in the following copy)
شرف النبوّة
مشارق الانوار (left out in the following copy)
سير كبير
جوامع الحكمة
خلاصة السير
حسن الآداب
رسالهٔ خواجه گرگ
عيون المجالس
كتاب الجواهر
آثار نسرين
درجة العلما (left out in the following copy)
روضة العلما
قصص بخارى
غريب السير
مناهج
تهذيب الكامل
كفاية شعبى
دلائل النبوّة
شواهد النبوّة
دستور الحقائق

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beginning of Islâm to the author's time, compiled by prince Dârâ Shukûh (the author of the مجمع البحرين, the حسنات العارفين, and the نادر النكات; comp. Rieu i. p. 356; W. Pertsch, Berlin Cat., pp. 58 and 546; J. Aumer, p. 140, etc.), and finished the 27th of Ramaḍân, A.H. 1049 (A.D. 1640, Jan. 21), in the author's twenty-fifth year; comp. fol. 134b, last line; see also fol. 79a, l. 13, and fol. 86a, l. 4. A complete index of all the persons quoted in this work is found on ff. 1–13a (the right order of which is 1, 7–12, 6, 2–5, 13). The work itself begins, on fol. 13b: الحمد لله ربّ العالمين و الصلوة و السلام على محمّد سيّد المرسلين و على آله و اصحابه اجمعين العلّيين الطاهرين امّا بعد آگرچه احوال و معجزات حضرت سيّد انام الخ.

Lithographed in Lucknow, A.D. 1872. It contains the following short biographies, which are particularly valuable by a comparative strictness in the chronological order and the full dates they give:

I. *Muḥammad, the first four Khalîfs, the twelve Imâms, some Aṣḥâb and Tâbi'în, and the four great legal authorities.*

1. The prophet Muḥammad, died A.H. 11, the 12th of Rabi' I, on fol. 16b.

2. The first Ḳhalîf Abûbakr Ṣiddîḳ, with his real name: 'Abdallâh, son of Abû Ḳuḥâfah (bin) 'Uthmân bin 'Âmîr bin 'Amr bin Ka'b bin Sa'd and Umm-alkhair Salmâ, died A.H. 13, the 22nd or, according to others, the 23rd of Jumâdâ II, 63 or 65 years old, on fol. 18a.

3. The second Khalîf 'Umar Fârûḳ ibn al-Khaṭṭâb, with the Kunyah Abû Ḥafṣ, died A.H. 23, the 28th of Dhû-alḥijjah, 63, or according to others 54, 55, or 58 years old, on fol. 19a.

4. The third Khalîf 'Uthmân bin 'Affân Dhû-alnûrain, with the Kunyah Abû 'Umar, or Abû Lailâ or Abû 'Abdallâh, died A.H. 35 (or according to others 36), the 13th or 18th (15th in the following copy) of Dhû-alḥijjah, 88, or according to others 90 or only 75, 82, or 86 years old, on fol. 19b.

5. The fourth Khalîf and first Imâm 'Alî Murtaḍâ Asad-allâh bin Abî Ṭâlîb, with the Kunyas Abû-alḥasan and Abû-alturâb, died A.H. 40, the 21st of Ramaḍân (according to others the 17th or 23rd), 63 or 65 years old, on fol. 20a.

6. Ḥasan bin 'Alî bin Abî Ṭâlib, the second Imâm, with the Kunyah Abû Muḥammad and the Laḳabs Taḳî and Sayyid, born in Madînah in the middle of Ramaḍân, A.H. 3, died 48 (in the following copy 47) years old, A.H. 50, the 11th of Rabi' I, on fol. 21a.

7. Ḥusain bin 'Alî bin Abî Ṭâlib, the third Imâm, with the Kunyah Abû 'Abdallâh and the Laḳabs Shahîd and Sayyid, born in Madînah, the 4th of Sha'bân, A.H. 4, killed at Karbalâ, 57 years and 5 months old, A.H. 61, on the day 'Âshûrâ, i.e. the 10th of Muḥarram, on fol. 21a.

8. 'Alî bin Ḥusain bin 'Alî almurtaḍâ, the fourth Imâm, with the Kunyas Abû Muḥammad, Abû-alḥasan, and Abûbakr, and the Laḳabs Sajjâd and Zain-al'âbidîn, born in Madînah, A.H. 33 (according to others 36 or 38), died 61 or 62 (according to others 56 or 58) years old, the 18th of Muḥarram, A.H. 94 or 95; his mother was the daughter of the last Persian king Yazdajird III, on fol. 21b.

9. Muḥammad bin 'Alî bin Ḥusain, the fifth Imâm, with the Kunyah Abû Ja'far and the Laḳab Bâḳir, born in Madînah, A.H. 57, the 3rd of Ṣafar, died 57 (according to others 58, 63, or 73) years old, A.H. 114 (according to others 117 or 118); his mother was Fâṭimah, a daughter of Imâm Ḥasan bin 'Alî, on fol. 22a.

10. Ja'far bin Muḥammad bin 'Alî bin Ḥusain, the sixth Imâm, with the Kunyah Abû 'Abdallâh or Abû Isma'îl, and the Laḳab Ṣâdiḳ, born in Madînah, A.H. 80 (or according to others 83), the 17th of Rabi' I, died 68 (or 65) years old, at Madînah, the 15th of Rajab, A.H. 148; his mother was a daughter of Ḳâsim bin Muḥammad bin Abîbakr Ṣiddîḳ, on fol. 22a.

11. Mûsâ bin Ja'far alṣâdiḳ, the seventh Imâm, with the Kunyas Abû-alḥasan and Abû Ibrâhîm, and the Laḳab Kâẓim, born at Abûh (ابوء), between Makkah and Madînah, the 7th of Ṣafar, A.H. 128, died 54 (or according to others 55) years old, the 6th, 7th, or in the middle of Rajab, A.H. 183, in the prison of Hârûn-alrashîd; his mother was a slave-girl, bought by Imâm Muḥammad Bâḳir and given to Imâm Ja'far Ṣâdiḳ, on fol. 22b.

12. 'Alî bin Mûsâ Kâẓim bin Ja'far, the eighth Imâm, with the Kunyah Abû-alḥasan and the Laḳab Riḍâ, born at Madînah the 11th of Rabi' II (or according to others the 6th, 7th, or 8th of Shawwâl), A.H. 153 (or 156), died 49 (or according to others 44, 45, or 50) years old, in Ṭûs, the 21st or 29th of Ramaḍân, A.H. 208, on fol. 23a.

13. Muḥammad bin 'Alî bin Mûsâ bin Ja'far Ṣâdiḳ, the ninth Imâm, with the Kunyah Abû Ja'far (usually called Abû Ja'far the second) and the Laḳabs Taḳî and Jawâd, born in Madînah the 10th of Rajab, A.H. 195, died 25 years old, A.H. 220, the 6th of Dhû-alḥijjah, under the Khalîf Mu'taṣim, on fol. 23b.

14. 'Alî bin Muḥammad bin 'Alî bin Mûsâ bin Ja'far Ṣâdiḳ, the tenth Imâm, with the Kunyah Abû-alḥasan (usually called Abû-alḥasan the third) and the Laḳabs Hâdî, Zakî 'Askarî, and Naḳî, born in Madînah the 13th of Rajab (according to others on the day 'Arafah, i.e. the 9th of Dhû-alḥijjah), A.H. 214, so to be read instead of the date دو صد و چهار هجرى in the text both of this and the following copy (others say A.H. 213), died 40 or 41 years old, near Baghdâd, end of Jumâdâ I (according to others the 13th of Jumâdâ II), A.H. 254; under the Khalîf Muntaṣir-billâh (read Almu'tazz-billâh, since Muntaṣir had died six years before that date), on fol. 24a.

15. Ḥasan bin 'Alî bin Muḥammad bin 'Alî Riḍâ, the eleventh Imâm, with the Kunyah Abû Muḥammad and the Laḳabs Zakî, Khâliṣ, Sirâj, and 'Askarî, born at Madînah, A.H. 231 (according to others 232), died 29 (or 28) years old, the 6th or 8th of Rabi'-alawwal, A.H. 260, on fol. 24b.

16. Muḥammad Mahdî bin Ḥasan bin 'Alî bin Muḥammad bin 'Alî Riḍâ, the twelfth Imâm, with the Kunyah Abû-alḳâsim, born A.H. 258, the 23rd of Ramaḍân; in A.H. 265 or 266 he disappeared, according to Shi'ite belief, to turn up again at the end of time; according to Sunnite doctrine he died in one of these two years, on fol. 25a.

17. Salmân the Persian, with the Kunyah Abû 'Abdallâh, died A.H. 33 at Madâ'in, one of the com-

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panions of the prophet; some say he was 1500 years old, others 350, others again 250, and the last statement, the author of the book says, is the correct one (واین قول اصحّ است) !!, on fol. 25b.

18. Uwais Ḳarnî, of Najd, one of the Tâbi'în, was killed, according to some authorities (see the كشف المحجوب and the تذكرة الاوليا), in the battle of Ṣiffîn (A.H. 37), according to others (see the شواهد النبوّة), he died A.H. 22, the 3rd of Rajab, on fol. 25b.

19. Ḥasan Baṣrî, with the Kunyah Abû Sa'îd, another of the Tâbi'în, born A.H. 21, died 89 years old, the 5th of Rajab, A.H. 110; buried at Baṣrah, on fol. 26a.

20. Ḳâsim bin Muḥammad bin Abîbakr alṣiddîḳ, also one of the Tâbi'în and one of the seven theologians (فقيه) of Madînah, was brought up in the house of his aunt 'Â'ishah; he died A.H. 107, 108, 112, or even 102, on fol. 26a.

21. Imâm-i-a'żam Abû Ḥanîfah of Kûfah, the first great legal Imâm, with his real name Nu'mân bin Thâbit, one of the Tâbi'în and friend of Imâm Ja'far Ṣâdiḳ (No. 10), born A.H. 80, died at Baghdâd, the 15th of Rajab, A.H. 150, 70 years old, on fol. 26b.

22. Mâlik bin Anas bin Mâlik, the second great legal Imâm, with the Kunyah Abû 'Abdallâh, born A.H. 95 (according to others 94 or 97), died the 7th of Rabî'-alâkhar, A.H. 179, on fol. 27a.

23. Muḥammad bin Idrîs Shâfi'î, the third great legal Imâm, with the Kunyah Abû 'Abdallâh, of the Ḳuraish, a pupil of Imâm Mâlik, born A.H. 150, died in Miṣr, 54 years old, the last of Rajab, A.H. 204; his mother was Umm-alḥasan, daughter of Ḥamzah bin al-Ḳâsim bin Zaid bin Ḥasan bin 'Alî bin Abî Ṭâlib; from his father's side he was a descendant of 'Abd-almuṭṭalib bin Hâshim, the prophet's grandfather; after his studies under Mâlik he went to 'Irâḳ and associated with Imâm Muḥammad bin Ḥasan, a pupil of Abû Ḥanîfah (No. 26), on fol. 27a.

24. Aḥmad Ḥanbal, or with his full name: Aḥmad bin Muḥammad bin Ḥanbal, the fourth great legal Imâm, Shâfi'î's pupil, with the Kunyah Abû Muḥammad or Abû 'Abdallâh, born in Baghdâd, A.H. 164, died 77 years old, in his native town, the 12th of Rabî'-alawwal, A.H. 241, on fol. 27b.

25. Imâm Abû Yûsuf (in the following copy wrongly: Muḥammad Yûsuf) Ya'ḳûb bin Ibrâhîm of Kûfah, a pupil of Abû Ḥanîfah, the first who ever got the title of Ḳâḍî-alḳuḍât, born A.H. 112, died 70 years old, the 27th of Rajab, A.H. 182, on fol. 28a.

26. Imâm Muḥammad Shaibânî, whose father Ḥasan came from Syria to the 'Irâḳ; he was brought up in Kûfah and became a pupil of Abû Ḥanîfah, died the 14th of Jumâdâ II, A.H. 189, on fol. 28a.

II. *Shaikhs of the Ḳâdirî order* (which was styled *Junaidî* before the time of Shaikh 'Abd-alḳâdir Jîlânî).

27. Shaikh Ma'rûf Karkhî, son of Fîrûz or Fîrûzân (according to others of 'Alî), with the Kunyah Abû Maḥfûż, originally a Christian, but converted to Muḥammadanism by the Imâm 'Alî Riḍâ bin Mûsâ (No. 12); he became a pupil of Abû Ḥanîfah and was instructed in Ṣûfic lore by Ḥabîb Râ'î, who was himself a pupil of Salmân the Persian (No. 17), he died A.H. 200, the 2nd of Muḥarram, on fol. 28b.

28. Shaikh Sarî alsaḳaṭî, with the Kunyah Abû-alḥasan, a pupil of the preceding Shaikh, died over 98 years old, the 3rd of Ramaḍân, A.H. 253 (in the following copy A.H. 250), on fol. 29a.

29. Shaikh Junaid bin Muḥammad bin al-Junaid of Baghdâd, with the Kunyah Abû-alḳâsim and the Laḳabs Sayyid alṭâ'ifah (because the order was called after him Junaidî), Ṭâ'ûs-al'ulamâ, Ḳawârirî, Zajjâj (the last two on account of the trade of his father, who was a glass-blower in Nahâwand), and Kharrâz; he was born and brought up at Baghdâd and followed the doctrines of Sufyân Thaurî (No. 162); he was also the principal pupil and nephew of Shaikh Sarî Saḳaṭî (No. 28), and died the 27th of Rajab, A.H. 297; others, but incorrectly, fix his death in A.H. 299, on fol. 29b.

30. Shaikh Abûbakr Shiblî, with his real name, Ja'far bin Yûnus, pupil of the preceding Shaikh, born, according to some, in Baghdâd, according to others in Sâmirah, died 87 years old, the 27th (in the following copy the 7th) of Dhû-alḥijjah, A.H. 334; he was a follower of the Mâlikite school, on fol. 31a.

31. Shaikh 'Abd-alwâḥid Tamîmî (in the following copy, Yamanî) bin 'Abd-al'azîz bin Ḥarith bin Asad, with the Kunyah Abû-alfaḍl, a pupil of Shiblî, died in Jumâdâ II, A.H. 425, on fol. 32a.

32. Shaikh Abû-alfaraḥ Ṭarṭûsî, a pupil of the preceding Shaikh, on fol. 32a.

33. Shaikh Abû-alḥasan Hakkârî, with his real name, 'Alî bin Muḥammad bin Yûsuf bin Ja'far alḳuraishî alhakkârî, pupil of the preceding Shaikh, died in Muḥarram, A.H. 486, on fol. 32a.

34. Shaikh Abû Sa'îd Mubârak bin 'Alî bin Ḥusain al-maḥrûmî (المحرومى, in other places makhzûmî مخزومى and maḥzûmî محزومى), a follower of the Ḥanbalite school, pupil of the preceding Shaikh and spiritual Pîr of 'Abd-alḳâdir Jîlânî (the famous غوث الثقلين; see below, No. 36), died in Muḥarram, A.H. 513, on fol. 32b.

35. Shaikh Ḥammâd bin Muslim, with the Kunyah Abû 'Abdallâh and the epithet Dabbâs (the seller of honey made of grapes or fresh dates), the teacher of 'Abd-alḳâdir Jîlânî, died in Ramaḍân, A.H. 520 (A.H. 525 in the following copy), on fol. 33a.

36. Ghauth-althaḳalain or Ghauth-ala'żam Shâh Muḥyî-aldîn Sayyid 'Abd-alḳâdir aljîlî alḥasanî alḥusainî, the real founder of the Ḳâdirî order, and the son of Abû Ṣâliḥ Mûsâ Jangîdûst bin Abî 'Abdallâh bin Yaḥyâ (al-)Zâhid bin Muḥammad bin Dâ'ûd bin Mûsâ-aljûn bin 'Abdallâh Maḥḍ bin Ḥasan Muthannâ bin Imâm Ḥasan bin 'Alî Murtaḍâ, who consequently traced his genealogy back to 'Abdallâh Maḥḍ, whose father Ḥasan was the son of 'Alî's son Ḥasan, and whose mother Fâṭimah was the daughter of 'Alî's son Ḥusain; he was born in Jîl (i.e. Jîlân or Gîlân, but according to others a village distant one day's journey from Baghdâd), the 1st of Ramaḍân, A.H. 470 (or according to others 471), went, 18 years old, A.H. 488, to Baghdâd, to apply himself to the study of the Ḳurân, the traditions, law, and other sciences, and entered upon his preaching and teaching career A.H. 521; he died the 8th or 9th (according to others the 11th, 13th, or 17th) of Rabî'-

alâkhar, A. H. 561, 90 (respectively 89) years, 7 months, and 9 days old; in India the عرس or anniversary of his death is celebrated by some on the 11th, by others on the 17th of that month, in Baghdâd the 17th, but the author of this work himself (Dârâ Shukûh) used to celebrate it on the 9th as the most correct date of the great Shaikh's death. Among 'Abd-alḳâdir Jîlânî's numerous works are mentioned غنية الطالبين (styled غنية لطالبى طريق الحقّ in Cat. Codd. Or. Lugd. Bat. iv. p. 194 sq.; comp. also Ḥ. Khalfa iv. p. 338 and O. Loth, Arabic Catalogue of the India Office Library, p. 168 sq., where, besides, a collection of sermons and another of Ṣûfic essays are described, see below in No. 40, and a genealogy of 'Abd-alḳâdir, similar to the above, is given) and فتوح الغيب (see ib. iv. p. 317; Ḥ. Khalfa iv. p. 386, and O. Loth, Arabic Cat., loc. cit.), on fol. 33a.

37. Shaikh Saif-aldîn 'Abd-alwahhâb, the eldest son of 'Abd-alḳâdir Jîlânî and his successor in the spiritual office, born in Sha'bân, A. H. 512, died at Baghdâd, the 25th of Shawwâl, A. H. 603; he left two sons, Shaikh Abû Manṣûr 'Abd-alsalâm and Shaikh Abû-alfatḥ Salmân (but see No. 63 further down), on fol. 43a.

38. Shaikh Sharaf-aldîn 'Îsâ, with the Kunyah Abû 'Abd-alraḥmân, 'Abd-alḳâdir Jîlânî's second son, for whom his father composed his فتوح الغيب; he is himself the author of a Ṣûfic work: جواهر الاسرار, and died A. H. 573 in Miṣr, on fol. 43b.

39. Shaikh Shams-aldîn 'Abd-al'azîz, with the Kunyah Abûbakr, third son of 'Abd-alḳâdir Jîlânî, on fol. 43b.

40. Shaikh Sirâj-aldîn 'Abd-aljabbâr, with the Kunyas Abû 'Abd-alraḥmân and Abû-alfaraḥ, fourth son of 'Abd-alḳâdir Jîlânî, was muftî of 'Irâḳ; the author of this work (Dârâ Shukûh) possessed 'Abd-alḳâdir's collection of sermons, styled جلاء الخاطر (see O. Loth, Arabic MSS., p. 169, and Ḥ. Khalfa ii. p. 605 sq.), in Sirâj-aldîn's own handwriting, on fol. 43b.

41. Shaikh Tâj-aldîn Abûbakr 'Abd-alrazzâḳ, 'Abd-alḳâdir's fifth son, born A. H. 528, died 6th of Shawwâl, A. H. 623; he left five sons: Shaikh Abû Ṣâliḥ Naṣîr (in the following copy, Naṣr), Shaikh Abû-alḳâsim 'Abd-alraḥîm, Shaikh Abû Muḥammad Isma'îl, Shaikh Abû-almaḥâsin Faḍl-allâh, and Shaikh Jamâl-allâh, on fol. 44a.

42. Shaikh Abû Isḥâḳ Ibrâhîm, sixth son of 'Abd-alḳâdir, died the 25th of Dhû-alḳa'dah, A. H. 600, on fol. 44b.

43. Shaikh Abû-alfaḍl Muḥammad, seventh son of 'Abd-alḳâdir, died at Baghdâd the 5th (in the following copy again the 25th) of Dhû-alḳa'dah, A. H. 603 (so no doubt correctly in the following copy; here is given as date again A. H. 600), on fol. 44b.

44. Shaikh Abû 'Abd-alraḥmân 'Abdallâh, eighth son of 'Abd-alḳâdir, died the 27th of Ṣafar, A. H. 587; he left two sons: Shaikh Abû Muḥammad 'Abd-alraḥmân and Shaikh Abû Muḥammad 'Abd-alḳâdir, on fol. 44b.

45. Shaikh Abû Zakariyyâ (so correct in the index and in the following copy; the text here has Abûbakr Zakariyyâ) Yaḥyâ, ninth son of 'Abd-alḳâdir, born the 6th of Rabî'-alawwal, A. H. 550, died the 14th of Sha'bân (شب برات), A. H. 600, in Baghdâd, on fol. 44b.

46. Shaikh Abûnaṣr Mûsâ, the tenth and last son of 'Abd-alḳâdir, born the last of Rabî'-alawwal, A. H. 539 (sic! perhaps a mistake for 559), settled in Damascus and died there the first of Jumâdâ-alâkhar, A. H. 618, on fol. 45a.

47. Shaikh 'Alî bin Hai'atî, a pupil of Shaikh Tâj-al'ârifîn Abû-al'urafâ (correctly in the following copy: Abû-alwafâ), and both friend and disciple of 'Abd-alḳâdir Jîlânî, died 120 years old, A. H. 564, on fol. 45a.

48. Shaikh Abû 'Umar (or 'Amr) 'Uthmân Yaḳînî (so in the text here; the index and the following copy have instead of يقينى some very indistinct word, which must be read, according to the Nafaḥât-aluns, Ṣarîghînî or Ṣarîfînî), pupil of 'Abd-alḳâdir, without date, on fol. 45b.

49. Shaikh Abû Sa'îd Ḳîlû'î (قيلوئى, so in the index, from قيلويه, as on fol. 46b, l. 9, is distinctly written, the name of a place in 'Irâḳ; in the heading he is called فيلوئى), got his investiture from 'Abd-alḳâdir, died A. H. 557, on fol. 46b.

50. Shaikh Ḳadîb-albân (the following copy has the silly reading: قضيب البيان) of Mauṣil, with the Kunyah Abû 'Abdallâh, a pupil of 'Abd-alḳâdir, died A. H. 570, on fol. 46b.

51. Shaikh Aḥmad bin Mubârak, a pupil of 'Abd-alḳâdir, died A. H. 570, on fol. 47a.

52. Shaikh Ṣadaḳah bin Ḥusain of Baghdâd, with the Kunyah Abû-alfaraḥ, a friend and disciple of 'Abd-alḳâdir, died A. H. 573, on fol. 47a.

53. Shaikh Baḳâi bin Buṭṭû (بطّو, in the following copy بطّور Buṭṭûr, but the former is confirmed by the Nafaḥât-aluns, No. 1412, fol. 248a), a pupil of Shaikh Abû-alwafâ (No. 313), and disciple of 'Abd-alḳâdir, died about A. H. 553 (the following copy has 550), on fol. 47a.

54. Shaikh Muḥammad alawânî (الاوانى), known as Ibn-alḳâ'id (ابن القائد, so in the index, the text on fol. 47b, last line, and in the following copy; in the heading here he is styled Ibn-alfâ'iz, ابن الفائز), a pupil of 'Abd-alḳâdir, on fol. 47b.

55. Shaikh Abû-alsu'ûd bin al-Shiblî, a pupil of 'Abd-alḳâdir, on fol. 48a.

56. Shaikh Abû 'Umar Ḳuraishî, with his real name: 'Uthmân bin Marzûḳ bin Ḥamîd bin Salâḳah (in the following copy: Salâm), one of the great Shaikhs of Egypt, was a Ḥanbalite and pupil of 'Abd-alḳâdir, died more than 70 years old, A. H. 564, and was buried by the side of Imâm Shâfi'î's tomb in Miṣr, on fol. 48a.

57. Shaikh Muwaffiḳ-aldîn almaḳdisî, with his real name: 'Abdallâh bin Muḥammad bin Aḥmad bin Ḳudâmah al-Ḥanbalî, a pupil of 'Abd-alḳâdir and author of many works, maḳâmas, etc., died A. H. 620, on fol. 48a.

58. Shaikh Muḥammad bin Aḥmad aljuwainî (الجونى, read الجوينى), a pupil of Shaikh 'Abdallâh Yaḥyâ (Batâ'iḥ, بطائح, in the following copy), who was himself a pupil of 'Abd-alḳâdir, died A. H. 650 (according to the following copy, A. H. 558 or 658), on fol. 48a.

59. Shaikh Abû-Madîn Maghribî, with his real name: Shu'aib bin Ḥusain (or Ḥasan), a pupil of Shaikh Abû-alghazâlî Maghribî and spiritual guide of the immediately following Shaikh Muḥyî-aldîn Ibn

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'Arabî, one of the great Shaikhs of Maghrib, died A.H. 590, on fol. 48b.

60. Shaikh Muḥyî-aldîn Ibn 'Arabî, with his real name: Muḥammad bin 'Alî bin 'Arabî, got his investiture, according to the best traditions, from Shaikh Abû Muḥammad Yûnus alḳaṣṣâr alhâshimî, 'Abd-alḳâdir's pupil; he was initiated into Ṣûfism, according to his own statement in his work, كتاب الجُلّاس (in the following copy, كتاب الملابس), by Abû-alḥasan 'Alî bin 'Abdallâh bin Jâmi', and was a friend of Shihâb-aldîn Suhrawardî (No. 148); born in Spain (بلاد اندلس), the 17th of Ramaḍân, A.H. 560 (a Monday), died in the night before Friday, the 22nd of Rabî'-alâkhar, A.H. 638, at Damascus, on fol. 48b.

61. Shaikh Ṣadr-aldîn Muḥammad bin Isḥâḳ Ḳûnawî (or Kûniyawî, i.e. of Konia or Iconium), with the Kunyah Abû-alma'âlî, the greatest of Muḥyî-aldîn Ibn 'Arabî's pupils, and the teacher of Maulânâ Ḳuṭb-aldîn 'Allâmah in the science of tradition; he was a special friend of Jalâl-aldîn Rûmî, the great mystic poet, who died before him, on fol. 49a.

62. Imâm 'Abdallâh bin As'ad Yâfi'î, with the Kunyah Abû-alsa'âdât and the Laḳab 'Afîf-aldîn; he was originally of Yaman and dwelt always in the two holy cities, was a Shâfi'ite and a disciple of 'Abd-alḳâdir in the second or third line; his investiture he got first from Shaikh Mas'ûd Ḥâwî (in the following copy: Jâdib, جادب), and later on from Shaikh Abû-alḥasan Nûr-aldîn 'Alî bin 'Abdallâh Yamanî Ṭawâshî (طواشی). In most of his publications, see above, Nos. 642 and 643 in this Cat., viz. the تأريخ يافعی (i.e. the مرآة الجنان), the تكمله, the رواض الرياحين (read روض الرياحين), and the نشر المحاسن, he relates episodes from 'Abd-alḳâdir Jîlânî's life and miracles worked by him. He died the 21st of Jumâdâ-alâkhar, A.H. 768 (in the following copy: 760), on fol. 49a.

63. Makhdûm Shaikh 'Abd-alḳâdir II, a descendant of the great 'Abd-alḳâdir Jîlânî in the eighth generation; his father was Shaikh Muḥammad bin Sayyid Sâmîr (سامير, in the following copy: Shâh Mîr شاه مير) bin Sayyid 'Alî bin Sayyid Mas'ûd bin Sayyid Aḥmad bin Sayyid Saif-aldîn 'Abd-alwahhâb bin Sayyid alsâdât Sayyid 'Abd-alḳâdir Jîlânî (comp. No. 37 above, where, however, no son of Sayyid Saif-aldîn 'Abd-alwahhâb with the name of Aḥmad is mentioned; in the following copy there is inserted between Sayyid Aḥmad and Sayyid Saif-aldîn a Sayyid Ṣafar-aldîn, which might be the honorary epithet of one of Saif-aldîn's sons). He lived at last at Uch or Ûch in Multân and is reckoned among the greatest Shaikhs of India; he died 78 (in the following copy 77) years old, the 18th of Rabî'-alawwal, A.H. 940, and left two sons, Shaikh 'Abd-alrazzâḳ (died the 5th of Jumâdâ-alâkhar, A.H. 942) and Sayyid Zain-al'âbidîn; the latter died before his father and left a son, Sayyid Muḥammad, descendants of whom were still in existence at the time of this book's composition. 'Abd-alrazzâḳ's son, Shaikh Ḥâmid (in the following copy: چاند), was his father's successor in the headship of the order, and Shaikh Ḥâmid's son, Shaikh Jamâl-aldîn Abû-alḥasan, died the 29th of Dhû-alḳa'dah, A.H. 978, on fol. 49b.

64. Shaikh 'Abdallâh بتهتی, or, according to the following copy, بهتهی (from بتهه or بهته a place in the district of Dihlî), a descendant of 'Abd-alḳâdir Jîlânî in the 13th generation; and son of Sayyid 'Umar bin Sayyid Ḥasan (or Ḥusain) Ḥanbalî; he came in his 15th year from Baghdâd to India, and died more than 100 years old, the 10th of Rabî'-alawwal, A.H. 1037, on fol. 49b.

65. Ḥaḍrat Shaikh Mîr Muḥammad, known as Miyân Mîr or Miyânjîw, a descendant of the Khalîf 'Umar, born at Sîwastân (سيوستان), A.H. 957 (not 938, as Rieu states i. p. 358), lived more than 60 years in Lâhûr, and died there, 88 years old, A.H. 1045, the 7th of Rabî'-alawwal. Dârâ Shukûh has given a full account of the life and deeds of this Indian saint and of his chief disciples in a special work of his, the سكينة الاولیا (see Rieu i. pp. 357 and 358). Among his pupils are mentioned: Ḥâjî Ni'mat-allâh Sirhindî, Shaikh Tanhâ, Shaikh Isma'îl, Mullâ Khwâjah Kalân, Miyân Ḥâmid, Mullâ 'Abd-alghafûr Dânishmand, Ḥâjî Ṣâliḥ (all deceased at the time of this book's composition), Mullâ Shâh, Mullâ Khwâjah Bihârî, Shaikh Muḥammad Lâhûrî, Shaikh Aḥmad Sunâmî, Shaikh Aḥmad Dihlawî, etc., on fol. 50a.

III. *Shaikhs of the Naḳshbandî order* (formerly *Ṭaifûrî*, see fol. 52b, l. 3, and fol. 59b, l. 3 ab infra; both in the heading and index simply styled *Salsala-i-sharîfa-i-Khwâjagân*).

66. Shaikh Abû Yazîd (commonly called Bâyazîd) Bisṭâmî with the honorary title of Sulṭân-al'ârifîn, whose real name was Ṭaifûr bin 'Îsâ bin Âdam bin Sarûshân (سروشان). His grandfather was a Parsee, who was converted to Islamism. This founder of the Ṭaifûrî order died the 15th of Sha'bân, A.H. 261 (according to others 264; the date given by Jâmî, viz. 204, or 234 as the following copy has, see the Majma'-alauliyâ, fifth bâb, is a clerical error), on fol. 52a.

67. Shaikh Abû-alḥasan Kharaḳânî (Kharaḳân is a place near Ḳazwîn), with his real name: 'Alî bin Ja'far, a disciple of the preceding Shaikh, but born a considerable time after Bâyazîd's death. He died the 10th of Muḥarram, A.H. 425, on fol. 52b.

68. Shaikh Abû 'Alî Rûdbârî (Rûdbâr is in the province of Ṭûs), whose father was Muḥammad bin Ḳâsim bin Manṣûr, a descendant of the old Sâsânian kings; he was a pupil of Shaikh Junaid Baghdâdî (see No. 29) and died A.H. 322 in Miṣr, on fol. 52b.

69. Shaikh Abû 'Alî Kâtib, lived in Egypt too, and was a disciple of the preceding Shaikh; he died A.H. 346 (according to others 356), on fol. 53a.

70. Shaikh Abû 'Uthmân Maghribî, with his real name: Sa'îd bin Salâm (Islâm in the following copy), pupil of Abû-alḥusain Ṣâni'-i-dunyawî (Ṣâliḥ Dînawarî in the following copy) and disciple of the preceding Shaikh; he died in Nîshâpûr, A.H. 373, on fol. 53a.

71. Shaikh Abû-alḳâsim 'Alî Gurgânî, was connected through one spiritual guide, Abû 'Uthmân Maghribî (No. 70), with the Junaidî order, through another, Abû-alḥasan Kharaḳânî (No. 67), with that of Bâyazîd Bisṭâmî; he was a friend of Abû Sa'îd bin Abû-alkhaîr (No. 294), and of the author of the كشف المحجوب (No. 298) in his younger years; he died A.H. 450, on fol. 53a.

72. Shaikh Abû 'Alî of Fârmad (or Fârmadh near Ṭûs), with his real name: Fuḍail (Faḍl in the following copy) bin Muḥammad, the Shaikh-alshuyûkh of Khurâsân, a disciple of Imâm Abû-alḳâsim Ḳushairî (No. 299) and pupil of the preceding Shaikh; he had some intercourse with Shaikh Abû Sa'îd bin Abû-alkhair and died A.H. 477, on fol. 53a.

73. Khwâjah Yûsuf bin Ayyûb of Hamadân, with the Kunyah Abû Ya'ḳûb, a pupil of the preceding Shaikh as well as of Shaikh Abû Isḥâḳ Shîrâzî; he was acquainted with Shaikh 'Abdallâh Juwainî, Shaikh Ḥasan Simnânî, and also with the great 'Abd-alḳâdir Jîlanî. He was born A.H. 440 and died on the way to Marw, A.H. 535, on fol. 53b.

74. Khwâjah Ḥasan of Andâḳ (near Bukhârâ), with his real name: Ḥasan bin Ḥusain, and the Kunyah Abû Muḥammad, born somewhat after A.H. 460, died A.H. 552, on fol. 53b.

75. Khwâjah Aḥmad Yasawî (Yasî, يسى, being a well-known town in Turkistân), a pupil of Yûsuf Hamadânî (No. 73), died A.H. 562, on fol. 53b.

76. Khwâjah 'Abd-alkhâliḳ of Ghujdawân (six farsangs from Bukhârâ), son of Imâm 'Abd-aljalîl (in the following copy: 'Abd-aljamîl), a descendant of the kings of Rûm and an ancestor of Bahâ-aldîn Naḳshband (see below, No. 82); he got his investiture from Khwâjah Yûsuf of Hamadân, and died A.H. 575, on fol. 54a.

77. Khwâjah 'Ârif of Rîwgar (ریوگر in the district of Bukhârâ), pupil and successor of the preceding Shaikh, died A.H. 715 (?), on fol. 54a.

78. Khwâjah Maḥmûd, born in a village near Bukhârâ (with the name of انجیر فغنو, in the following copy he is called Abû-alkhair Faghnawî ابو الخیر فغنوی), pupil and successor of the preceding Shaikh, died A.H. 715, on fol. 54a.

79. Khwâjah 'Alî Râmtînî (of رامتین in the district of Bukhârâ), pupil and successor of the preceding Shaikh, died A.H. 721, 130 years old, on fol. 54a.

80. Khwâjah Muḥammad Bâbâ-i-Samâsî (سماسی, one of the villages near Râmtîn), the pupil and successor of the preceding Shaikh and the adopted father of the great Bahâ-aldîn Naḳshband (No. 82), on fol. 54b.

81. Sayyid Amîr Kulâl, one of the best pupils and successors of the preceding Shaikh, born in Sûkhâr (سوخار), died the 8th of Jumâdâ-alawwal, A.H. 772, on fol. 54b.

82. Khwâjah Bahâ-aldîn Naḳshband, with his real name: Muḥammad bin Muḥammad albukhârî, pupil of the preceding Shaikh, born in Muḥarram, A.H. 718, died 3rd of Rabî'-alawwal, A.H. 791, 73 years old, on fol. 54b.

83. Khwâjah Pârsâ, with his real name: Muḥammad bin Muḥammad bin Maḥmûd alḥâfiẓî albukhârî, a famous pupil of Bahâ-aldîn Naḳshband, who found a right royal reception in Makkah, when performing his pilgrimage, in Muḥarram, A.H. 822; the 23rd of Dhû-alḥijjah of the same year he entered Madînah, and died there the 24th of the same month, 73 years old, on fol. 55b.

84. Khwâjah Abû-alnaṣr Pârsâ, with the epithets Burhân-aldîn and Ḥâfiẓ-aldîn, son and pupil of the preceding Shaikh; he accompanied his father on his last pilgrimage; died A.H. 865, on fol. 55b.

85. Khwâjah 'Alâ-aldîn 'Aṭṭâr, with his real name: Muḥammad bin Muḥammad albukhârî; he was originally of Khwârizm, pupil of Bahâ-aldîn Naḳshband, died 20th of Rajab, A.H. 802; his eldest son Khwâjah Ḥasan 'Aṭṭâr died A.H. 826, on fol. 56a.

86. Maulânâ Ya'ḳûb Ċarkhî (Ċarkh is a village between Kâbul and Ghazna), another famous pupil of Bahâ-aldîn Naḳshband, on fol. 56a.

87. Khwâjah 'Ubaid-allâh (in the index and in the following copy: 'Abdallâh) Ghujdawânî Aḥrâr, with the epithet Nâṣir-aldîn, son of Khwâjah Maḥmûd bin Shihâb-aldîn Suhrawardî (the last word is added in the following copy), a famous pupil of the preceding Shaikh, friend of Jâmî's, born in Ramaḍân, A.H. 806, in Bâghistân, near Tâshkand, died 90 years and a few months old, 29th of Rabî'-alawwal, A.H. 895, and was buried in Samarḳand, on fol. 56b.

88. Maulânâ Niẓâm-aldîn Khâmûsh, pupil and successor of Khwâjah 'Alâ-aldîn 'Aṭṭâr, died more than 90 years old, in Samarḳand, on fol. 57a.

89. Maulânâ Sa'd-aldîn of Kâshghar, pupil and successor of the preceding Shaikh, died 7th of Jumâdâ-alâkhar, A.H. 860, on fol. 57a.

90. Maulânâ 'Abd-alraḥmân Jâmî, the renowned poet, with the epithets of 'Imâd-aldîn and Nûr-aldîn, son of Aḥmad bin Muḥammad of Dasht (a place near Iṣfahân), pupil of Maulânâ Sa'd-aldîn Kâshghar, and belonging, according to some to the Ḥanafite, according to others to the Shâfi'ite school; he was born in Jâm, the 22nd of Sha'bân, A.H. 817, and died, 3 years after his contemporary, the great Shaikh Khwâjah Aḥrâr, the 18th of Muḥarram, A.H. 898, 81 years old, on fol. 57b.

91. Maulânâ 'Abd-alghafûr Lârî, with the epithet Raḍî-aldîn, a pupil of Jâmî, wrote glosses (حاشیه) on Jâmî's نفحات الانس; he died the 5th of Sha'bân, A.H. 912, and is buried at Harât, on fol. 58b.

92. Khwâjah 'Abd-alshahid (in the following copy: 'Abd-alrashîd), a grandson of Khwâjah 'Ubaid-allâh Aḥrâr, lived 18 years in India, and died in Samarḳand, A.H. 982, on fol. 59a.

93. Khwâjah Bâḳî, died 40 years old, in Dihlî, A.H. 1012, on fol. 59b.

94. *a* and *b*. Hâshim Khwâjah and Ṣâliḥ Khwâjah, two brothers and renowned Shaikhs of Transoxania, the elder of whom, Hâshim, died near Samarḳand, the 5th of Rabî'-alawwal, A.H. 1046, and the younger, Ṣâliḥ, in Muḥarram, A.H. 1048, at Balkh, 78 (in the following copy 77) years old, on fol. 59b.

IV. *Shaikhs of the Ċishtî order.*

95. Khwâjah 'Abd-alwâḥid (bin) Zaid, originally of Baṣrah, and pupil of Ḥasan Baṣrî (No. 19); he got his investiture from the Imâm-i-a'ẓam, i.e. Abû Ḥanîfah (No. 21), whose follower he was, and died the 27th of Ṣafar, A.H. 177, on fol. 59b.

96. Fuḍail bin 'Iyâḍ, with the Kunyah Abû 'Alî, originally of Kûfah (according to others of Marw in Khurâsân, of Samarḳand, or even of Bukhârâ), a pupil of the preceding Shaikh and contemporary with Ibrâhîm Adham (No. 97), Sufyân Thaurî (No. 162), and others; he was a follower of Abû Ḥanîfah, and died in

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Muḥarram, A.H. 187 (in the following copy 188), and was buried in Makkah, on fol. 60a.

97. Sulṭân Ibrâhîm Adham, with the Kunyah Abû Isḥâḳ, son of Sulaimân bin Manṣûr Balkhî, of the old royal family of Balkh, and ruler of Balkh himself for some time, till he renounced worldly splendour, entered upon the mystic path and went to Makkah; he was a follower of Abû Ḥanîfah and got his investiture from Fuḍail bin 'Iyâḍ; he died the 16th of Jumâdâ-alawwal, A.H. 162 (or according to others A.H. 161, in the following copy A.H. 160), on fol. 60b.

98. Khwâjah Ḥudhaifah of Mar'ash, a pupil of the preceding Shaikh, died the 14th of Shawwâl (year omitted), on fol. 61b.

99. Khwâjah Hubairah of Baṣrah, a pupil of the preceding Shaikh, died the 18th of Shawwâl (year omitted), on fol. 61b.

100. Shaikh 'Ulû Dînawarî, pupil of the preceding Shaikh, different from Shaikh Mamshâd Dînawarî (who appears further down, in No. 140), died the 14th of Muḥarram (year omitted), on fol. 61b.

101. Khwâjah Abû Isḥâḳ Shâmî, pupil of the preceding Shaikh, died the 14th of Rabî'-alâkhar (year omitted), on fol. 62a.

102. Khwâjah Abû Aḥmad Abdâl Cishtî, the real founder of the Cishtî order, who, like Ibrâhîm Adham, renounced a princely position and became a follower of Abû Isḥâḳ Shâmî, born A.H. 260, died the 10th of Jumâdâ-alawwal or Jumâdâ-alâkhar, A.H. 355 (350 in the following copy), and was buried in Cisht, on fol. 62a.

103. Khwâjah Muḥammad Cishtî, son and pupil of the preceding Shaikh, said to have greatly contributed by his sanctity and good counsel to the conquest of Sûmanât by Maḥmûd of Ghazna, whom he accompanied, 70 years old, on that expedition; he died the 1st of Rajab, A.H. 411, and was buried in Cisht, on fol. 62b.

104. Khwâjah Yûsuf bin Muḥammad Sim'ân (سمعان, in the heading سمون) the Syrian, with the Laḳab Nâṣir-aldîn, a nephew of the preceding Shaikh by sister's side, born in Cisht, died the 4th of Rabî'-alâkhar, A.H. 459, 84 years old; he appointed as his spiritual successor his eldest son, Khwâjah Ḳuṭb-aldîn Maudûd (see the following Shaikh), on fol. 62b.

105. Khwâjah Ḳuṭb-aldîn Maudûd Cishtî, who knew in his seventh year the whole Ḳurân by heart; his father died when he was 26 years old, and then he assumed the spiritual leadership, but placed himself nevertheless for some time under the tuition of the Shaikh-alislâm Shaikh Aḥmad-i-Jâm (No. 308) in Harât; he died the 1st of Rajab, A.H. 527, on fol. 62b.

106. Khwâjah Aḥmad bin Maudûd bin Yûsuf Cishtî, pupil of his father, made the pilgrimage and lived six months in Madînah as Jâr-allâh; after his return he went to Baghdâd and visited Shaikh Shihâb-aldîn Suhrawardî (No. 148); he was born A.H. 500, and died A.H. 577 (so correctly according to the following copy), on fol. 63a.

107. Shâh-i-Sanjân, with the epithet Rukn-aldîn and his real name Maḥmûd, originally of Sanjân near Khwâf, a pupil of Khwâjah Maudûd Cishtî, died A.H. 597, on fol. 63b.

108. Khwâjah Ḥâjî Sharîf Zandanî, a pupil of the same Maudûd, between whom and the subordinate order or silsilah of Khwâjah Mu'în-aldîn Cishtî he forms the connecting link; died the 6th of Rajab (year omitted), on fol. 63b.

109. Shaikh 'Uthmân of Hârûn (near Nishâpûr), pupil of the preceding Shaikh, died the 16th of Shawwâl (year omitted), on fol. 63b.

110. Khwâjah Mu'în-aldîn Sijzî Cishtî, born in Sijistân, but brought up in Khurâsân, son of Khwâjah Ghiyâth-aldîn Ḥasan (Ḥusain in the following copy), pupil of the preceding Shaikh, and head of the Cishtî order in Hindûstân; when he had renounced worldly aspirations, he travelled to Samarḳand and Bukhârâ, and thence to the 'Irâḳ-i-'Arab; in Hârûn he put himself under Shaikh 'Uthmân's tuition and remained 20 years with him. He afterwards visited for a longer time Shaikh 'Abd-alḳâdir Jîlânî (No. 36), Shaikh Najm-aldîn Kubrâ (No. 124), Khwâjah Yûsuf Hamadânî (No. 73), Shaikh Abû Sa'îd Tabrizî and Shaikh Ḥusain Zanjânî in Lâhûr; from Lâhûr he went to Dihlî and at last to Ajmîr, where he settled for the remainder of his life. He was born A.H. 537 and died in Ajmîr the 6th of Rajab (according to others the 3rd or, as the following copy reads, the 9th of Dhû-alḥijjah), A.H. 633. The statement therefore, made here on fol. 65a, first line, and in the following copy too, that he lived 104 years (یکصد و چهارسال) is wrong; it ought to be 100 years less 4. The author of this work, prince Dârâ Shukûh, remarks incidentally at the end of Mu'în-aldîn's biography, that he himself was born in Ajmîr, the last of Ṣafar, in the middle of the night, A.H. 1024, when his mother was 24 years old, as the first son after three daughters, on fol. 64a.

111. Shaikh Ḥamîd-aldîn alsûfî alsa'îd alnâgûrî, with the Kunyah Abû Aḥmad and the epithet Sulṭân-altârikîn (or, according to the following copy, Sulṭân-alsâlikîn), one of the great spiritual successors of the preceding Shaikh. He exchanged a series of letters (مراسلات) on the Ṣûfic topics of فقر and غنا with Shaikh Bahâ-aldîn Zakariyyâ Multânî (No. 152), and died the 29th of Rabî'-alâkhar, A.H. 673, in Nâgûr, on fol. 65a.

112. Khwâjah Ḳuṭb-aldîn Ûshî Kâkî, with his real name: Bakhtiyâr bin Aḥmad bin Mûsâ, born in Ûsh, near Farghâna; he was a pupil of Khwâjah Mu'în-aldîn Cishtî (No. 110), went later on to Baghdâd, to enjoy Shaikh Shihâb-aldîn Suhrawardî's (No. 148) tuition, and proceeded at last to Multân, where he became attached to Shaikh Bahâ-aldîn Zakariyyâ Multânî. Shaikh Farîd-aldîn Ganj-i-shakar (No. 113) became his pupil there. The last years of his life he spent in Dihlî and in Ajmîr in intimate friendship with Mu'în-aldîn Cishtî, and died in the same year as his spiritual teacher and friend, viz. A.H. 633, the 14th of Rabî'-alawwal; he was buried in Dihlî; on fol. 65a.

113. Shaikh Farîd-aldîn Ganj-i-shakar, the pupil and spiritual successor of the preceding Shaikh, with his real name: Mas'ûd bin 'Azîz-aldîn ('Izz-aldîn in the following copy) Maḥmûd, a descendant of the Khalîf 'Umar on his father's side; his mother was the daughter of Maulânâ Wajîh-aldîn Khujandî; he was born in کهول وال, a village near Multân, and died 95 years old, A.H. 664, the 5th of Muḥarram; he was buried in

Patan (i.e. Pâkpatan or Ajwadhan, see Rieu i. p. 41b, footnote), half-way between Multân and Lâhûr, on fol. 66b.

114. Shaikh Nizâm-aldîn Auliyâ, with his real name: Muḥammad bin Aḥmad bin Dâniyâl Badâ'ûnî and the epithet سلطان المشايخ, pupil and successor of the preceding Shaikh; he was born A.H. 636, and died the 18th of Rabî'-alâkhar, A.H. 725. The most renowned of his disciples are the following four: Amîr Khusrau (No. 115), Shaikh Naṣîr-aldîn Ċirâgh (No. 116), Shaikh Burhân-aldîn Gharîb (No. 117), and Shaikh Ḥasan Dihlawî, on fol. 67a.

115. Amîr Khusrau of Dihlî, of the princely family of Hazârah and of Turkish descent, the greatest Persian poet of India, born in Mu'minâbâd, died A.H. 725, shortly after his spiritual teacher's death, which affected him very deeply, on fol. 67b.

116. Shaikh Naṣîr (in the text Naṣr) -aldîn Ċirâgh of Dihlî, with his real name: Maḥmûd (in the following copy: Muḥammad); he became Nizâm-aldîn Auliyâ's pupil when he was 40 years old, and died the 18th of Ramaḍân, A.H. 757, on fol. 68b.

117. Shaikh Burhân-aldîn Gharîb, the third disciple of Nizâm-aldîn Auliyâ, without date of birth or death, on fol. 69a.

118. Shaikh 'Abd-alḳuddûs (or alḳaddûs, see the Bodleian Cat., No. 1275) of Gangû, near Dihlî, a pupil of Shaikh Muḥammad bin Shaikh 'Ârif bin Shaikh Aḥmad 'Abd-alḥaḳḳ (Shaikh Muḥammad was the pupil of his father 'Ârif, 'Ârif that of his father Aḥmad 'Abd-alḥaḳḳ; the last mentioned was the pupil of Shaikh Jalâl of Pânîpat, the pupil of Shaikh Shams-aldîn Turk of Pânîpat, the pupil of Shaikh 'Alî Ṣâbir, the pupil of Farîd-aldîn Ganj-i-shakar, No. 113, see fol. 69b); he had many sons, among whom Shaikh Rukn-aldîn gained the highest reputation as derwish, and died A.H. 945, in Gangû, on fol. 69a.

119. Shaikh Jalâl Thânîsarî, son of Ḳâḍî Maḥmûd, originally of Balkh, and pupil of the preceding Shaikh, died 96 years old, the 25th of Dhû-alḥijjah, A.H. 989, on fol. 69b.

V. *Shaikhs of the Kubrawî order.*

120. Shaikh Abûbakr bin 'Abdallâh Nassâj (نسّاج), originally of Ṭûs, a pupil of Shaikh Abû-alḳâsim Gurgânî (see No. 71), and a contemporary and friend of Abûbakr Dînawarî, on fol. 70a.

121. Shaikh Aḥmad Ghazâlî, originally of Ṭûs, pupil of the preceding Shaikh and brother of the famous Ḥujjat-alislâm Imâm Muḥammad Ghazâlî, died A.H. 517, and was buried at Ḳazwîn, on fol. 70a.

122. Shaikh Abû-alnajîb Suhrawardî, with his real name 'Abd-alḳâhir (in the following copy: 'Aḍud-alḳâhir) and the honorary title of Ḍiyâ-aldin, a descendant of the Khalîf Abûbakr in the 13th generation, and disciple both of Aḥmad Ghazâlî and of his uncle Shaikh Wajîh-aldîn (No. 147); he died in the night of the 12th of Jumâdâ-alâkhar, A.H. 563, and was buried at Baghdâd, on fol. 70a.

123. Shaikh 'Ammâr-i-Yâsir (یاسر, or Yâsîr یاسیر, as he is styled on fol. 71a, line 7), a pupil of the preceding Shaikh, on fol. 70b.

124. Shaikh Najm-aldîn Kubrâ, with his real name: Aḥmad bin 'Umar alkhîwaḳî, and the Kunyah Abû-aljanâb (in the following copy: جنان), disciple both of 'Ammâr-i-Yâsir, who traced his doctrines back to Abû-alḳâsim Gurgânî, and of Shaikh Isma'îl Ḳaṣrî. The latter got his investiture from Muḥammad bin Mâlkîl (here مانكيل, but مالكيل is confirmed by a marginal gloss in the Nafaḥât-aluns, No. 1412, fol. 198a, line 9), who was connected with the prophet by the following line of Shaikhs: Muḥammad bin Dâ'ûd, Abû-al-'abbâs Idrîs, Abû-alḳâsim bin Ramaḍân, Abû Ya'ḳûb (Ṭabarî, as the Nafaḥât-aluns add), Abû 'Abdallâh bin 'Uthmân, Abû Ya'ḳûb (Ya'ḳûb in the Nafaḥât-aluns) Nahrjûrî, Abû Ya'ḳûb Sûsî, 'Abd-alwâḥid bin Zaid, Kumail bin Ziyâd, 'Alî bin Abû Ṭâlib, the fourth Khalîf. Shaikh Najm-aldîn died the 10th of Jumâdâ-alawwal, A.H. 618, the year when Hûlâgû entered Khwârizm, more than 60 years old; his chief companions and disciples were, besides the five immediately following Shaikhs, Bâbâ Kamâl Khujandî (or according to the Nafaḥât-aluns, Jandî), Shaikh Jamâl-aldîn Kîlî (كيلى), and according to some, also Maulânâ Bahâ-aldîn Walad, the father of Jalâl-aldîn Rûmî (No. 136), on fol. 70b.

125. Shaikh Majd-aldîn (in the following copy: Majîd-aldîn) Baghdâdî, with his real name: Sharaf (in the following copy: Sharîf) bin al-Mu'ayyad bin Abû-alfatḥ, and the Kunyah Abû Sa'îd, pupil of the preceding Najm-aldîn Kubrâ, died A.H. 607 or, according to others, 616, and was buried in Asfarâ'în, on fol. 71b.

126. Shaikh Sa'd-aldîn Ḥummû'î, with his real name: Muḥammad bin Mu'ayyad bin Abîbakr bin alḥasan (Abî-alḥasan according to the Nafaḥât-aluns), another pupil of Najm-aldîn Kubrâ, died 63 years old, A.H. 650, the 10th of Dhû-alḥijjah (عيد الضحى), and was buried in Baḥrâbâd in Khurâsân, on fol. 71b.

127. Shaikh Saif-aldîn Bâkharzî, also pupil of Najm-aldîn Kubrâ, died 73 (in the following copy 70) years old, A.H. 658, and was buried in Bukhârâ, on fol. 71b.

128. Shaikh Najm-aldîn Râzî, known as Dâya, pupil of the same Najm-aldîn Kubrâ, and author of many works, for instance, the تفسير بحر الدقائق, died A.H. 654, and was buried at Baghdâd, on fol. 72a.

129. Shaikh Raḍî-aldîn 'Alî Lâlâ, with his real name: 'Alî bin Sa'îd bin 'Abd-aljalîl Lâlâ of Ghazna, pupil of Najm-aldîn Kubrâ; he made among other journeys one to India, and died the 3rd of Rabî'-alawwal, A.H. 642, and was buried at Ghazna, on fol. 72a.

130. Shaikh Jamâl-aldîn Aḥmad Jûrfânî (جورفانى, so further down and in the following copy as well as in the Nafaḥât-aluns, No. 1412, fol. 207a, l. 6; here Jûrḳânî, جورقانى), a pupil of the preceding Shaikh, died end of Rabî'-alâkhar, A.H. 669, on fol. 72b.

131. Shaikh Nûr-aldîn 'Abd-alraḥmân of Asfarâ'în or rather of Kasirḳ (كَسِرْق), a dependency of that town, a pupil of the preceding Shaikh, born in Shawwâl, A.H. 639, died the 14th of Jumâdâ-alawwal, A.H. 700, buried in Baghdâd, on fol. 72b.

132. Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî, with his real name: Aḥmad bin Muḥammad bin Abânkî

(ابانکی, in the Nafaḥât-aluns more correctly: al-Biyâbânkî, البیابانکی; in the following copy Biyâbânî, بیابانی), and the Kunyah Abû-almakârim, became A.H. 687 (in the following copy 680) the pupil of the preceding Shaikh; he was born A.H. 659 and died the 22nd of Rajab, A.H. 736, 77 years old, on fol. 72b.

133. Shaikh Najm-aldîn Muḥammad bin Muḥammad alaukânî (الاوکانی, read al-âdkânî الآدکانی, according to the Nafaḥât-aluns), a pupil of the preceding Shaikh, died 80 years old, A.H. 778, and was buried in Ḥiṣârî (in the following copy Ḥiṣâr) near Asfarâ'în, on fol. 73a.

134. Shaikh Muḥammad (according to the index and the following copy Maḥmûd) Fardaḳânî (فردقانی), with the epithet Sharaf-aldîn, son of 'Abdallâh and pupil of 'Alâ-aldaulah Simnânî (No. 132), on fol. 73a.

135. Amîr Sayyid 'Alî of Hamadân, son of Shihâb-aldîn bin Muḥammad, a pupil of the preceding Shaikh and in mystic lore of Shaikh Taḳi-aldîn 'Alî Dûsti (who himself was a disciple of 'Alâ-aldaulah Simnânî); at the request of the former he made three times the circuit of the inhabited quarter of the earth (i.e. made extensive travels) and became acquainted with 1400 saintly persons; he introduced Islâm into Kashmîr, where a convent of his exists still; he died the 6th of Dhû-alḥijjah, A.H. 780 (according to the Nafaḥât-aluns, No. 1412, fol. 212a, ll. 16 and 17, A.H. 786), on fol. 73a.

136. Shaikh Bahâ-aldîn Walad, the father of Jalâl-aldîn Rûmî, with his real name: Muḥammad bin Ḥusain bin Aḥmad alkhaṭîbî albakrî, a descendant of the first Khalîf Abûbakr, and according to some a pupil of Najm-aldîn Kubrâ (No. 124); his mother was the daughter of the Shâh of Khurâsân, 'Alâ-aldîn Muḥammad bin Khwârizmshâh; he had meetings with Shaikh Shihâb-aldîn Suhrawardî and died A.H. 628, on fol. 73a (see on this and the three following Shaikhs the Manâḳib-al'ârifîn, No. 630 above).

137. Maulânâ Jalâl-aldîn Rûmî, with his real name: Muḥammad bin Bahâ-aldîn, son of the preceding Shaikh and the greatest mystic poet of Persia, born the 6th of Rabî'-alawwal, A.H. 604, died the 5th of Jumâdâ-alâkhar, A.H. 672, in Kûniyah (Iconium), on fol. 73b.

138. Shaikh Ḥusâm-aldîn Ċalabî, with his real name: Ḥasan bin Muḥammad bin Ḥasan (bin Ḥusain according to some copies of the Nafaḥât-aluns) bin Akhî Turk, the friend and successor of Jalâl-aldîn Rûmî in the spiritual leadership of the Maulawî order, died A.H. 683, on fol. 74a.

139. Sulṭân Walad, son of Jalâl-aldîn Rûmî and pupil of Ḥusâm-aldîn Ċalabî and Shams-aldîn Tabrîzî, born in Lârinda, A.H. 623, died the 10th (in the following copy the 13th) of Rajab, A.H. 712, on fol. 74a.

VI. *Shaikhs of the Suhrawardî order.*

140. Mamshâd Dînawarî, one of the great Shaikhs of 'Irâḳ and pupil of Shaikh Junaid (No. 29), died A.H. 299, on fol. 74b.

141. Shaikh Aḥmad Aswad Dînawarî, son of 'Aṭâ, pupil of the preceding Shaikh, died in Dhû-alḥijjah, A.H. 360 (367 in the following copy), on fol. 74b.

142. Shaikh Muḥammad 'Ammûyah (عمّویه), son of 'Abdallâh and pupil of the preceding Shaikh, on fol. 74b.

143. Ruwaim (رویم) bin Aḥmad bin Yazîd bin Ruwaim, with the Kunyas: Abû Muḥammad, Abûbakr, Abû-alḥasan (Abû-alḥusain according to the Nafaḥât-aluns), and Abû Shaibân, originally of Baghdâd and pupil of Junaid, died A.H. 303, on fol. 74a.

144. Shaikh Abû 'Abdallâh Muḥammad bin Khafîf, originally of Shîrâz and of royal blood, a pupil of the preceding Shaikh and a Shâfi'ite, friend of Abû-alḥasan Mâlikî, Abû-alḥusain (in the following copy Abû-alḥasan) Muzayyin (No. 225), and Abû-alḥasan aldarrâj (No. 219), died 95 or, according to others, even 104 years old, A.H. 371 (in the following copy 375), and was buried in Shîrâz, on fol. 75a.

145. Shaikh Abû-al'abbâs Nahâwandî, with his real name: Aḥmad bin Muḥammad bin al-Faḍl (Afḍal in the following copy), a pupil of the preceding Shaikh and a disciple of Ja'far Khuldî, died A.H. 370, on fol. 75b.

146. Shaikh Akhî Faraj Zanjânî (Farrukh Raiḥânî in the following copy), pupil of the preceding Shaikh, died the first of Rajab, A.H. 157 (read 457, as in the following copy, چهار being omitted before صد), on fol. 75b.

147. Shaikh Wajîh-aldîn, a follower both of the doctrines of Mamshâd Dînawarî (see No. 140) and of Ruwaim (see No. 143) through his two teachers, Shaikh Muḥammad 'Ammûyah and Akhî Faraj (here called Farrukh also) Zanjânî, respectively. He was himself the spiritual teacher of Shaikh Abû-alnajîb Suhrawardî (No. 122), and died in Baghdâd, on fol. 76a.

148. Shaikh Shihâb-aldîn Suhrawardî, the founder of the Suhrawardî order, with his real name: 'Umar bin Muḥammad albakrî, the Kunyah Abû Ḥafṣ and the epithet Shaikh-i-Shuyûkh, a descendant of the Khalîf Abûbakr, a Shâfi'ite and pupil of his uncle Shaikh Abû-alnajîb Suhrawardî (see above); he also enjoyed the company and tuition of the great 'Abd-alḳâdir Jîlânî (No. 36). He was born in Rajab, A.H. 539, and died in Baghdâd the first of Muḥarram, A.H. 632, on fol. 76a.

149. Shaikh Ḥamîd-aldîn Nâgûrî, with his real name: Shaikh Muḥammad bin 'Aṭâ, one of the greatest pupils of the preceding Shaikh, whose teaching he attended in Baghdâd, where he also enjoyed the companionship of Khwâjah Ḳuṭb-aldîn Bakhtiyâr Ûshî Kâkî (No. 112) and Ganj-i-shakar (No. 113); before he renounced the world, he was Ḳâḍî of the town of Nâgûr. He died A.H. 643 and was buried in Dihlî by the side of Ḳuṭb-aldîn Bakhtiyâr, on fol. 76b.

150. Shaikh Najîb-aldîn 'Alî bin Buzghush (بزغش) of Shîrâz (but his family came originally from Syria), likewise a pupil of the great Shihâb-aldîn Suhrawardî; he died A.H. 678 in Shîrâz, on fol. 77a.

151. Shaikh 'Abd-alraḥmân Żahîr-aldîn bin 'Alî bin Buzghush, the pupil and spiritual successor of his father Najîb-aldîn, died A.H. 716 (the Nafaḥât-aluns, No. 1412, fol. 225a, ll. 3 and 4 ab infra, fix his death in A.H. 726, but a note on the margin gives again distinctly ٧١٦), on fol. 77a.

152. Shaikh Bahâ-aldîn Zakariyyâ Multânî, son of Wajîh-aldîn bin Kamâl-aldîn 'Alîshâh Ḳuraishî, with the Kunyas: Abû Muḥammad and Abû-albarakât, one

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of the greatest pupils and spiritual successors of Shihâb-aldîn Suhrawardî, born A. H. 566, died the 7th of Ṣafar, A. H. 666, 100 years old; he is buried in Multân, on fol. 77a (the headings of Nos. 150–152 are in great confusion in the text, but both the index and the following copy enable the correction of the text).

153. Shaikh Fakhr-aldîn 'Irâḳî, pupil of the preceding Shaikh, well known as author of a dîwân and of the لمعات; he was originally of Hamadân and died the 8th of Dhû-alḳa'dah, A. H. 688 (read in the text here, as well as in the following copy, ششصد instead of هشتصد), 82 years old; he was buried in Damascus, on fol. 77b.

154. Amîr Ḥusainî Sâdât, with his real name: Ḥusain bin 'Âlim bin Abî-alḥusain, originally of Ghûr, author of the كنز الرموز, the زاد المسافرين, the نزهة الارواح, and the questions put in Shabistarî's گلشن راز; he was a pupil of Shaikh Bahâ-aldîn Zakariyyâ Multânî (No. 152), and died in Harât the 10th (18th in the following copy) of Shawwâl, A. H. 718, on fol. 78a.

155. Shaikh Ṣadr-aldîn Muḥammad, with the Kunyah Abû-alna'â'im (ابو النعائم?), son, pupil, and spiritual successor of his father Bahâ-aldîn (No. 152), died the 23rd of Dhû-alḥijjah, A. H. 684, and was buried in Multân by the side of his father, on fol. 78a.

156. Shaikh Rukn-aldîn, with the Kunyah Abû-alfatḥ and the epithet Faḍl-allâh, son, pupil, and spiritual successor of the preceding Shaikh Ṣadr-aldîn; he filled his holy office 52 years, and died the 9th of Jumâdâ-alawwal, A. H. 735, 88 years old; he was buried by his father's and grandfather's side, on fol. 78a.

157. Ḥaḍrat Makhdûm-i-Jahâniyân, i. e. Sayyid Jalâl Bukhârî (see the Siyar-al'ârifîn, No. 13), whose grandfather, Sayyid Jalâl Bukhârî Surkh (سرخ), was the first of this order who went from Bukhârâ to India and became a pupil of Shaikh Bahâ-aldîn Zakariyyâ Multânî (No. 152); he had three sons, viz. Sayyid Aḥmad Kabîr, Sayyid Bahâ-aldîn, and Sayyid Muḥammad; the eldest of these had again two sons: Makhdûm-i-Jahâniyân Sayyid Jalâl and Sayyid Râjû Ḳattâl. Makhdûm-i-Jahâniyân received his spiritual tuition both from his father and from Shaikh Rukn-aldîn bin Shaikh Ṣadr-aldîn bin Shaikh Bahâ-aldîn Zakariyyâ Multânî (No. 156); in Makkah he formed a sincere friendship with the Imâm 'Abdallâh Yâfi'î (No. 62), and after his return to India he became in Dihlî closely associated with Shaikh Naṣîr-aldîn Ċirâgh of Dihlî (No. 116) and finally a member of the Ċishtî order. He was born the 14th of Sha'bân (جمعة براءت), A. H. 707, and died the 10th of Dhû-alḥijjah (عيد الضحى), A. H. 785, 78 years, 3 months, and 26 days old, on fol. 78b.

158. Burhân-aldîn Ḳuṭb-i-'âlam, with his real name: 'Abdallâh bin Nâṣir-aldîn Maḥmûd bin Makhdûm-i-Jahâniyân, and the Kunyah Abû Muḥammad, grandson of the preceding Shaikh, born the 14th of Rajab, A. H. 790, died the 8th of Dhû-alḥijjah, A. H. 856, 66 years (so correctly in the following copy; here is written by mistake شصت و هشت instead of شصت و شش), 4 months, and 24 days old, on fol. 79a.

159. Ḥaḍrat Sirâj-aldîn Muḥammad Shâh 'Âlam, with his real name: Muḥammad bin Ḳuṭb-i-'âlam, and the Kunyah Abû-albarakât, son and pupil of the preceding Shaikh, born the 17th of Dhû-alḳa'dah, A. H. 817, died 63 years old, A. H. 880, the 20th of Jumâdâ-alâkhar (so correctly in the following copy), on fol. 79a.

VII. *Shaikhs who had little or no connection with any of the before-mentioned orders* (مشايخ متفرّقه).

160. Mâlik-i-Dînâr, one of the Tubba'-i-Tâbi'în, friend of Ḥasan Baṣrî (No. 19); his surname is explained in the following miraculous way: when once on a voyage, the crew of the ship demanded passenger-money from him, and beat him several times in consequence of his declaration that he had none; at last a number of fishes appeared, each with a dînâr or gold piece in its mouth; Mâlik-i-Dînâr took one and paid therewith his passage; the crew worshipped him as a saint, but he stepped out upon the sea and walked over the waves; he died A. H. 137, on fol. 80a.

161. Shaikh Ḥabîb-i-'ajamî ('Umar, as the following copy adds), with the Kunyah Abû Muḥammad, a native of Fârs and pupil of Ḥasan Baṣrî, died A. H. 156 and was buried in Baṣrah, on fol. 80b.

162. Sufyân Thaurî, son of Sa'îd Kûfî, with the Kunyah Abû 'Abdallâh, died in Baṣrah the 3rd of Sha'bân, A. H. 161 or 162, 63 years old, on fol. 80b.

163. Dâ'ûd bin Naṣr Ṭâ'î, with the Kunyah Abû Sulaimân (in the following copy Abû Salmân), disciple of Abû Ḥanîfah of Kûfah (No. 21), pupil of Ḥabîb Râ'î (comp. No. 27), and friend of Fuḍail bin 'Iyâḍ (No. 96) and Ibrâhîm Adham (No. 97), died A. H. 162 or 165 and was buried in Baghdâd, on fol. 81a.

164. 'Atabah bin al-Ghulâm (in the following copy bin Salâm, in the Haft Iḳlîm, No. 49, fol. 67b ibn-al'allâm, ابن العلّام), son of Âbân bin Jum'ah, one of the Tubba'-i-Ṭâbi'în and pupil of Shaikh Ḥasan Baṣrî, died A. H. 160 (167 in the following copy), on fol. 81b.

165. Imâm 'Abdallâh bin Mubârak, a disciple of the Imâm-i-a'ẓam, i. e. Abû Ḥanîfah, and contemporary with Sufyân Thaurî (No. 162) and Fuḍail bin 'Iyâḍ (No. 96); he was born A. H. 118 and died in Ramaḍân, A. H. 181, on fol. 81b.

166. Muḥammad bin Ṣabîḥ (صبيح, in the following copy Ṣubḥ, صبح), known as Ibn Sammâk (سمّاك according to a marginal gloss in the Nafaḥât-aluns, No. 1412, fol. 34b), with the Kunyah Abû-al'abbâs, friend of Sufyân Thaurî, died A. H. 183, on fol. 82a.

167. Shaikh Shaḳîḳ bin Ibrâhîm Balkhî, with the Kunyah Abû 'Alî, a Ḥanafite, friend of Ibrâhîm Adham and personally acquainted with the seventh Imâm Mûsâ Kâẓim (No. 11), died as martyr, A. H. 194, on fol. 82a.

168. Yûsuf-i-Asbâṭ, who inherited 70,000 dirhems and gave all of them to the poor, died A. H. 196, on fol. 82b.

169. Abû Sulaimân (Abû Salmân in the following copy) Dârânî, with his real name: 'Abd-alraḥmân bin Aḥmad bin 'Aṭiyyah, one of the great Shaikhs of Syria (Dârân is a village near Damascus); he died A. H. 215 and was buried in Dârân, on fol. 82b.

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170. Fatḥ bin 'Alî of Mauṣil, died the 10th of Dhû-alḥijjah (عيد الضحى), A.H. 220, on fol. 82b.

171. Bashar Ḥâfî, son of Ḥârith bin 'Abd-alraḥmân bin 'Aṭâ bin Hâmân bin 'Abdallâh, with the Kunyah Abû Naṣr, friend of Aḥmad Ḥanbal (No. 24) and Fuḍail bin 'Iyâḍ (No. 96), born in Baghdâd A.H. 150, died the 10th of Muḥarram, A.H. 227, and was buried outside the town of Baghdâd, on fol. 83a.

172. Aḥmad bin Abî-alḥawârî (للحوارى, so to be read instead of الجوارى both in the text here and in the following copy, according to fol. 90a, l. 7, and the Nafaḥât-aluns), with the Kunyah Abû-alḥasan, originally of Damascus, pupil of Abû Sulaimân Dârânî (No. 169), died A.H. 230, on fol. 83a.

173. Ḥâtim bin 'Unwân (عنوان, so correctly in the Nafaḥât-aluns; here and in the following copy عفوان) alaṣamm (the deaf one), with the Kunyah Abû 'Abd-alraḥmân, originally of Balkh, pupil of Shaikh Shaḳîḳ Balkhî (No. 167) and a Ḥanafite, died A.H. 237, on fol. 83b.

174. Shaikh Aḥmad bin Khiḍrawaih, with the Kunyah Abû Ḥâmid (in the following copy Abû 'Âbid), originally of Balkh, pupil of the preceding Shaikh; he was personally acquainted with Ibrâhîm Adham, Shaikh Bâyazîd Biṣṭâmî (No. 66), Abû Turâb Bakhshî (who died, according to the Nafaḥât-aluns, A.H. 245, in the same year as Dhû-alnûn Miṣrî), and Abû Ḥafṣ Ḥaddâd (No. 184); he died A.H. 240, 95 years old, and was buried in Balkh, on fol. 83b.

175. Shaikh Abû-al'abbâs Ḥamzah bin Muḥammad of Harât, died A.H. 241, on fol. 84a.

176. Shaikh Ḥârith (in the following copy 'Âris, عارس) bin Asad Muḥâsabî, with the Kunyah Abû 'Abdallâh, of Baṣrah, died in Baghdâd, A.H. 243, on fol. 84a.

177. Ḥaḍrat Shaikh Dhû-alnûn Miṣrî, with his real name: Ṯûbân (here ثوبان) bin Ibrâhîm, and the Kunyah Abû-alfaiḍ, a follower of the Imâm Mâlik (No. 22), and a pupil of Isrâfîl, died the 26th of Sha'bân, A.H. 245 (so correctly in the following copy), on fol. 84a.

178. Abû Turâb Nakhshabî, with his real name: 'Askar bin alḥaṣîn (بن الحصين), or according to others: 'Askar bin Muḥammad bin alḥaṣîn (the following copy reads alḥusain), a great Shaikh of Khurâsân, contemporary and friend of Abû Ḥâtim 'Attâr Baṣrî and Ḥâtim alaṣamm (No. 173), died the 17th of Jumâdâ-alawwal, A.H. 245, on fol. 85a.

179. Ibrâhîm bin 'Îsâ, of Iṣfahân, was in friendly intercourse with Ma'rûf Karkhî (No. 27), died in Iṣfahân, A.H. 247, on fol. 85a.

180. Zakariyyâ bin Yaḥyâ alharawî, praised by the Imâm Ḥanbal (No. 24), died in Harât in the month Rajab, A.H. 255, on fol. 85a.

181. Abû 'Abdallâh alsijzî, one of the great Shaikhs of Khurâsân, friend of Abû Ḥafṣ Ḥaddâd (No. 184), died A.H. 255, on fol. 85b.

182. Muḥammad bin 'Alî Ḥakîm altirmidhî, with the Kunyah Abû 'Abdallâh, founder of the طريقة حكيمية, died A.H. 255; he is called one of the special friends (از خواص یاران) of the Imâm-i-a'ẓam, i.e. Abû Ḥanîfah (No. 21); but this can scarcely be taken in the literal sense of the word, as Abû Ḥanîfah died A.H. 150; a great stress is also laid upon his continual intercourse with the prophet Khiḍr, on fol. 85b.

183. Yaḥyâ bin Ma'âdh Râzî, with the Kunyah Abû Zakariyyâ and the Laḳab Wâ'iẓ, died A.H. 258, and was buried in Nîshâpûr, on fol. 86a.

184. Abû Ḥafṣ Ḥaddâd, with his real name: 'Amr bin Salamah (عمرو بن سلمة), of Nîshâpûr, pupil of Abû 'Abdallâh Bâwardî (باوردى), teacher of Abû 'Uthmân Ḥîrî (No. 205), and contemporary with Junaid (No. 29), died A.H. 264 or 265, on fol. 86b.

185. Shaikh 'Alî bin Muwaffaḳ Baghdâdî, who had met with Dhû-alnûn Miṣrî (No. 177), and performed the pilgrimage seventy times, died A.H. 265, and was buried in Harât, on fol. 86b.

186. Aḥmad bin Wahab, with the Kunyah Abû Ja'far, died A.H. 270, on fol. 87a.

187. Shâh Shujâ' Kirmânî, with the Kunyah Abû-alfawâris, of royal descent, and pupil of Abû-alḥafṣ Ḥaddâd (No. 184); he was a friend of Abû Turâb Nakhshabî (No. 178), Abû Dharrâ' Baṣrî, Abû 'Ubaid Baṣrî, etc., and died after A.H. 270, on fol. 87a.

188. Shaikh Ḥamdûn Ḳaṣṣâr, with the Kunyah Abû Ṣâliḥ, son of 'Umârah (in the following copy 'Imâd); he founded the طريقة قصّارية, was a follower of Sufyân Thaurî (No. 162), and a friend of Abû Turâb Nakhshabî (No. 178), 'Alî Ḳasrâbâdî (read Naṣrâbâdî or Naṣîrâbâdî), and Abû Ḥafṣ (No. 184), and died A.H. 271, on fol. 87a.

189. Fatḥ bin Shakhraf (شخرف), with the Kunyah Abû Naṣr, born in Marw, died the 15th of Sha'bân, A.H. 273, on fol. 87b.

190. Shaikh Abû 'Abdallâh (in the following copy Abû Muḥammad) Mukhtâr, son of Muḥammad bin Aḥmad, born in Harât; he was the Pîr of Shaikh Abû-al'alî bin Mukhtâr al'alawî alḥusainî (alsakhî in the following copy), and died in Harât, A.H. 277, on fol. 87b.

191. Abû 'Abdallâh Maghribî, with his real name: Muḥammad bin Isma'îl; the spiritual guide of Ibrâhîm Khawwâṣ (No. 199) and Ibrâhîm bin Shaibân Kirmânshâhî (No. 232), and the pupil of Abû-alḥasan (Abû-alḥusain in the following copy) 'Alî Zarrîn, who was himself a disciple of Khwâjah 'Abd-alwâḥid Zaid (No. 95), whose teacher Shaikh Ḥasan Baṣrî (No. 19) had been; he died, 122 years old, A.H. 279, on fol. 87b.

192. Shaikh Abû 'Abdallâh Khâḳân alṣûfî, of Baghdâd, died A.H. 279, on fol. 88a.

193. Sahl (in the following copy Suhail) bin 'Abdallâh Tustarî, with the Kunyah Abû Muḥammad, a Ḥanafite, pupil of Dhû-alnûn Miṣrî (No. 177), died in Muḥarram, A.H. 283, 80 years old, on fol. 88a.

194. Abû Sa'îd Kharrâz, with his real name: Aḥmad bin 'Îsâ, born in Baghdâd, and founder of the طريقة خرّازية; he was a pupil of Muḥammad bin Manṣûr Ṭûsî, and friend of Dhû-alnûn Miṣrî (No. 177), Sarî Saḳaṭî (No. 28), Bashar Ḥâfî (No. 171), and others, and died at Makkah, A.H. 286 (according to others 285 or 287), on fol. 88b.

195. 'Abbâs bin Ḥamzah Nîshâpûrî, with the Kunyah Abû-alfaḍl, friend of Dhû-alnûn Miṣrî and Bâyazîd Biṣṭâmî (No. 66), died in Rabî'-alawwal, A.H. 287 (288 in the following copy), on fol. 89a.

196. Abû Ḥamzah Baghdâdî, with his real name:

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Muḥammad bin Ibrâhîm, friend of Bashar Ḥâfî, Sarî Saḳaṭî, and Abû Turâb Nakhshabî (No. 178), pupil of Ḥârith Muḥâsabî (No. 176), and contemporary with Abû-alḥusain (in No. 201 and in the following copy Abû-alḥasan) Nûrî and Khair alnassâj (No. 221), died A. H. 289, on fol. 89a.

197. Abû Ḥamzah Khurâsânî, born in Nîshâpûr, friend of Abû Turâb Nakhshabî and Abû Sa'îd Kharrâz (No. 194), and contemporary with Shaikh Junaid (No. 29), died A. H. 290, on fol. 89a.

198. Shaikh Abûbakr Daḳḳâḳ, with his real name: Muḥammad bin 'Abdallâh, contemporary with Abû-alḥusain Nûrî and Abû Ḥamzah Khurâsânî, died A. H. 290, on fol. 89b.

199. Ibrâhîm alkhawwâṣ, with the Kunyah Abû Isḥâḳ, of Baghdâd, belonging to the same group of friends and contemporaries as the previous Shaikhs; he died A. H. 291, and the statement of a conversation between him and Abû-alḥasan Kharaḳânî who died A. H. 425 (No. 67) must needs be wrong, unless a mere spiritual intercourse is meant, on fol. 89b.

200. Zakariyyâ bin Dulûya (دلويه), with the Kunyah Abû Yaḥyâ, of Nîshâpûr, died A. H. 294, on fol. 90a.

201. Abû-alḥasan (according to Nos. 196, 198, and 222, and the Nafaḥât-aluns: Abû-alḥusain) Nûrî, with his real name: Aḥmad bin Muḥammad or Muḥammad bin Muḥammad, known as Ibn Baghawî, his father having been a native of Baghshûr between Harât and Marw (see on Baghshûr, also called Bagh, with the nisbah Baghawî, Barbier de Meynard's Dictionnaire géographique etc., p. 109); he was born and brought up at Baghdâd, pupil of Sarî Saḳaṭî, friend of Muḥammad bin 'Alî Ḳaṣṣâb and Aḥmad bin (Abî) alḥawârî (No. 172), and contemporary with Shaikh Junaid and Dhû-alnûn Miṣrî; the Shaikhs of his time gave him the honorary epithet of امير القلوب or prince of hearts; he instituted the طريقة نوريّة, and died A. H. 295 (others fix, less correctly, his death in A. H. 286), on fol. 90a.

202. Shaikh 'Amr (in the following copy 'Umar) bin 'Uthmân Makkî Ṣûfî, with the Kunyah Abû 'Abdallâh, pupil of Junaid, and teacher of Ḥusain bin Manṣûr Ḥallâj (No. 211), died in Baghdâd, A. H. 296 (according to others, A. H. 291 or most likely 297, the same year in which Junaid died), on fol. 90b.

203. Abû 'Uthmân Wâ'iẓ, with his real name: Sa'îd bin Isma'îl bin (Sa'îd bin) Manṣûr, born and brought up in Rai, lived afterwards in Nîshâpûr, where he died, A. H. 298, on fol. 91a.

204. Samnûn bin Muḥibb (according to the Nafaḥât-aluns: bin Ḥamzah almuḥibb) Kadhdhâb, with the Kunyah Abû-alḥusain or Abû-alḥasan (according to others Abû-alḳâsim), friend of Sarî Saḳaṭî (No. 28), Muḥammad bin 'Alî Ḳaṣṣâb, and Abû Aḥmad Ḳalânisî, died A. H. 298, on fol. 91a.

205. Abû 'Uthmân Ḥîrî, with his real name: Sa'îd bin Isma'îl Ḥirî Nîshâpûrî (Ḥîrah is a quarter of Nîshâpûr), originally of Rai, pupil of Shâh Shujâ' (No. 187), Abû Ḥafṣ Ḥaddâd (No. 184), and Yaḥyâ bin Ma'âdh Râzî (No. 183, in the following copy the latter two are called his friends, not his teachers), and friend of Shaikh Junaid, Ruwaim (No. 143), Yûsuf bin Ḥusain (No. 208), and Muḥammad bin Faḍl Balkhî (No. 217), died in Rabî'-alawwal, A. H. 298, on fol. 91a.

206. Shaikh Aḥmad bin Muḥammad bin Masrûḳ, with the Kunyah Abû-al'abbâs, originally of Ṭûs, teacher of Shaikh 'Alî Rûdbârî and pupil of Ḥârith Muḥâsabî (No. 176), died A. H. 299 (this Shaikh is entirely wanting in the following copy), on fol. 91b.

207. Ṭalḥah (so to be read instead of طلحى both in text and index, according to the Nafaḥât-aluns) bin Muḥammad Ṣabâḥ Nilî, pupil of Shaikh Abû 'Uthmân Ḥîrî (No. 205), died A. H. 302, on fol. 91b.

208. Yûsuf bin Ḥusain Râzî, with the Kunyah Abû Ya'ḳûb, pupil of Dhû-alnûn Miṣrî, and follower of Imâm Ḥanbal, died A. H. 303 or 304, on fol. 92a.

209. Abû-al'abbâs Bustî, with his real name: 'Abdallâh bin Muḥammad bin Nâfi' (bin Muḥammad, as the following copy adds) Mukarram, died in Ramaḍân or Muḥarram, A. H. 304, on fol. 92a.

210. Abû 'Abdallâh bin Jallâ (so according to No. 224, the following copy and the Nafaḥât-aluns, No. 1412, fol. 58b; the text here has جلد instead of جلّاء), with his real name: Aḥmad bin Yaḥyâ, originally of Baghdâd, lived in Ramlah (near Damascus), pupil of Abû Turâb Nakhshabî (No. 178) and Dhû-alnûn Miṣrî, and friend of Junaid and Nûrî (No. 201), died A. H. 306, on fol. 92a.

211. Ḥusain bin Manṣûr Ḥallâj, with the Kunyah Abû-almughîth, originally of Baiḍâ in Fârs; the views of the greatest Ṣûfic Shaikhs are utterly at variance with regard to his spiritual authority; some, like his own Pîr 'Amr bin 'Uthmân Makkî (No. 202), Abû Ya'ḳûb Nahrajûrî (No. 228), and 'Alî bin Sahl (in the following copy again Suhail, comp. No. 193) Iṣfahânî, reject him altogether; whereas Shaikh Abûbakr Shiblî (No. 30), Abû-al'abbâs bin 'Aṭâ (in the following copy incorrectly 'Aṭṭâr, No. 212), Shaikh 'Abdallâh (correctly Abû 'Abdallâh in the following copy) bin Khafîf (No. 144), Shaikh Abû-alḳâsim Naṣrâbâdî (No. 267), Shaikh Abû Sa'îd bin Abû-alkhair (No. 294), Khwâjah 'Abdallâh Anṣârî (No. 300), Shaikh Abû-alḳâsim Gurgânî and Pîr 'Alî Hujwîrî, the author of the كشف المحجوب (No. 298), fully believe in him. Khwâjah Muḥammad Pârsâ (No. 83) in his فصل الخطاب refutes the common idea that Shaikh Junaid had written a fatwâ for the execution of Ḥallâj, by simply referring to the fact of Junaid having died eleven or twelve years before his alleged victim. Ḥallâj was put to death in Baghdâd on the 25th of Dhû-alḳa'dah, A. H. 309, on fol. 92b.

212. Shaikh Abû-al'abbâs bin 'Aṭâ, with his real name: Muḥammad bin Aḥmad of Baghdâd, friend of Junaid and Shaikh Abû Sa'îd Kharrâz (No. 194), died in Dhû-alḳa'dah, A. H. 309 (according to others, but less correctly, A. H. 311, in the following copy this Shaikh is wanting), on fol. 93a.

213. Abûbakr Râzî, with his real name: Muḥammad bin Zakariyyâ, died A. H. 310, on fol. 93a.

214. Abû-alkhair Ḥimṣî, died A. H. 310, on fol. 93b.

215. Abû Muḥammad Jurairî (جريرى, in the following copy Ḥarîrî, حريرى), with his real name: Aḥmad bin Muḥammad bin Ḥusain (according to others: Ḥusain bin Muḥammad, and even: 'Abdallâh bin Yaḥyâ), one of the most excellent pupils of Shaikh Junaid and friend of Sahl bin 'Abdallâh Tustarî (No. 193), died A. H. 312 (according to others, A. H. 314), on fol. 93b.

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216. Nabân bin Muḥammad alḥammâl, originally of Wâsiṭ, lived in Miṣr, was a friend of Shaikh Junaid, and one of the spiritual teachers of Nûrî (No. 201), died in Ramaḍân, A. H. 316, on fol. 93b.

217. Muḥammad bin Faḍl (Fuḍail in the following copy), with the Kunyah Abû 'Abdallâh, born in Balkh and pupil of Shaikh Aḥmad bin Khiḍrawaih (No. 174), died A. H. 319, and was buried in Samarḳand, on fol. 93b.

218. Abû-alḥusain (in the following copy and the Nafaḥât-aluns: Abû-alḥasan) Warrâḳ, with his real name: Muḥammad bin Sa'd, one of the great Shaikhs of Nîshâpûr, pupil of Abû 'Uthmân Ḥîrî (No. 205), died A. H. 319, on fol. 94a.

219. Shaikh Abû-alḥasan aldarrâj, born in Baghdâd, was a pupil of Ibrâhîm Khawwâṣ (No. 199), and died A. H. 320, on fol. 94a.

220. Shaikh Abû 'Umar (in the following copy Abûbakr) Dimishḳî, friend of Abû 'Abdallâh bin Jallâ (No. 210), and one of the companions of Dhû-alnûn Miṣrî, died A. H. 320, on fol. 94a.

221. Shaikh Khair alnassâj, with the Kunyah Abû-alḥasan, and the real name of Muḥammad bin Isma'îl, originally of Sâmirah, lived in Baghdâd and was a pupil of Sarî Saḳaṭî, as well as a contemporary of Shaikh Junaid, Ibrâhîm Khawwâṣ (No. 199), and Shiblî, died 120 years old, A. H. 322, on fol. 94a.

222. Shaikh Abûbakr alwâsiṭî, with his real name: Muḥammad bin Mûsâ, known as Ibn Farghânî, one of the old companions of Shaikh Junaid and Abû-alḥusain (or Abû-alḥasan, as the following copy has) Nûrî (No. 201), died in Marw, A. H. 320 (according to others, after A. H. 320), on fol. 94b.

223. Shaikh Abûbakr Kitâbî (كتابى, in the following copy and the Nafaḥât-aluns Katânî, كتانى), with his real name: Muḥammad bin 'Alî bin Ja'far, originally of Baghdâd, pupil of Shaikh Junaid, honoured by the epithet چراغ حرم, because he spent 30 years in the حرم or precincts of the temple of Makkah, and died there, A. H. 322, on fol. 94b.

224. Shaikh Ibrâhîm bin Dâ'ûd alḳaṣṣâr alraḳḳî (so according to the Nafaḥât-aluns, No. 1412, fol. 81b marginal gloss; the text here has الزفى or الزقى), with the Kunyah Abû Isḥâḳ, one of the Syrian Shaikhs, contemporary with Junaid, Dhû-alnûn Miṣrî, and Abû 'Abdallâh bin Jallâ (No. 210), died A. H. 326, on fol. 95a.

225. Abû-alḥasan (according to the Nafaḥât-aluns, No. 1412, fol. 80a, Abû-alḥusain) bin Muḥammad almuzayyin (المزيّن), with his real name 'Alî, of Baghdâd, friend of Junaid and Sahl (in the following copy again Suhail) bin 'Abdallâh Tustarî (No. 193); there are said to have been two Shaikhs with the name Muzayyin, viz. Muzayyin-i-Kabîr and Muzayyin-i-Ṣaghîr, the greater and the smaller Muzayyin; the present Shaikh is Muzayyin-i-Ṣaghîr, who died in Makkah, A. H. 327 or 328, on fol. 95a.

226. Abû 'Alî Thaḳafî (ثقفى, confirmed by a marginal gloss in the Nafaḥât-aluns, No. 1412, fol. 97b; in the text of the Nafaḥât and the following copy الشفقى), with his real name: Muḥammad bin 'Abd-alwahhâb, contemporary with Abû Ḥafṣ Ḥaddâd (No. 184) and Ḥamdûn Ḳaṣṣâr (No. 188), died A. H. 328 (so correctly according to the following copy, instead of 308 سيصد وهشت, as is written here), on fol. 95b.

227. Shaikh Abû Muḥammad Murta'ish, with his real name: 'Abdallâh bin Muḥammad Nîshâpûrî, lived in Baghdâd, and was a pupil of Abû Ḥafṣ Ḥaddâd and of Shaikh Junaid (No. 29); he died A. H. 328, on fol. 95b.

228. Shaikh Abû Ya'ḳûb Nahrajûrî, with his real name: Isḥâḳ bin Muḥammad, pupil of Abû Ya'ḳûb Ṣûfî and friend of Junaid and 'Amr (in the following copy again 'Umar) bin 'Uthmân (No. 202), stayed many years in Makkah, and died there A. H. 330, on fol. 95b.

229. Shaikh Abû-alḥasan alṣâ'igh (الصائغ) Dînawarî, with his real name: 'Alî bin Muḥammad bin Suhail (in the Nafaḥât-aluns, No. 1412, fol. 80b, Sahl), lived in Miṣr, pupil of Shaikh Abû Ja'far Ṣaidalânî (in the following copy Ṣailâmî), and spiritual guide of Abû-alḥasan (according to others Abû-alḥusain) Ḳarâfî (قرافى, nisbah of قرافه, a town in Egypt) and Abû 'Uthmân Maghribî; he died the 15th of Rajab, A. H. 331 (or according to others 330), and was buried in Miṣr, on fol. 96a.

230. Shaikh Abûbakr bin Ṭâhir Abharî, with his real name: 'Abdallâh bin Ṭâhir bin Ḥârith Ṭâ'î, contemporary with Shiblî, and friend of Yûsuf bin Ḥusain (No. 208); he was one of the great Shaikhs of 'Irâḳ-i-'ajam (الجبل) and died A. H. 330, on fol. 96a.

231. Shaikh 'Abdallâh Manâzil (according to the Nafaḥât-aluns, No. 1412, fol. 100a, bin Muḥammad bin Manâzil), pupil of Ḥamdûn Ḳaṣṣâr (No. 188), died A. H. 331, on fol. 96a.

232. Shaikh Ibrâhîm bin Shaibân alkirmânshâhî, with the Kunyah Abû Isḥâḳ, a Shaikh of 'Irâḳ-i-'ajam and friend of Abû 'Abdallâh Maghribî (No. 191) and Ibrâhîm Khawwâṣ (No. 199), died A. H. 337, on fol. 96a.

233. Shaikh Abû 'Alî Mashtûlî (in the following copy Mashghûlî, مشغولى, Mashtûl or Mashghûl being a village, 10 farsangs from Miṣr), with his real name: Ḥasan bin 'Alî bin Mûsâ, disciple of Abû 'Alî Kâtib and Abû Ya'ḳûb Mûsâ, died A. H. 340, and was buried in Mashtûl or Mashghûl, on fol. 96a.

234. Shaikh Abûbakr Ṭamistânî, originally of Fârs, lived in Nîshâpûr, and was a disciple of Shaikh Abûbakr Shiblî (No. 30), died in Nîshâpûr, A. H. 340, on fol. 96b.

235. Shaikh Abû Sa'îd A'râbî, with his real name: Aḥmad bin Muḥammad, originally of Baṣrah, dwelt in Makkah; he was a friend of Junaid, and died A. H. 340 or 341, on fol. 96b.

236. Ja'far alḥadhdhâ (الحذّاء, in the following copy الخلدى, alkhuldî), with the Kunyah Abû Muḥammad, friend of Junaid, died A. H. 341 (so correctly, according to the following copy, instead of 301 in the text here, چهل being omitted) in Shîrâz, on fol. 96b.

237. Ibrâhîm bin Aḥmad (bin) almuwallad alṣûfî, with the Kunyah Abû Isḥâḳ, one of the great Shaikhs of Raḳḳah, friend of Abû 'Abdallâh bin Jallâ (No. 210) and Ibrâhîm Ḳaṣṣâr alraḳḳî (No. 224), died A. H. 342, on fol. 96b.

238. Shaikh Abû-alḳâsim alḥakîm alsamarḳandî, with his real name: Isḥâḳ bin Muḥammad Isma'îl, friend of Abûbakr Warrâḳ (No. 264), and author of a تفسير on several verses of the Ḳurân, died the 10th of Muḥarram, A. H. 342, in Samarḳand, on fol. 96b.

239. Shaikh Abû-alkâsim bin 'Îsâ (bin 'Alî in the following copy) albaghdâdî, with his real name Fâris (Fârid, فارض, in the following copy), one of the spiritual successors of Ḥusain bin Manṣûr Ḥallâj (No. 211), died the same 10th of Muḥarram, in the same year, 342, in Samarḳand, on fol. 97a.

240. Shaikh Abû-al'abbâs Sayyârî (سيّارى), grandson of Aḥmad bin Sayyâr, with his real name: Ḳâsim bin Ḳâsim bin Mahdî, pupil of Abûbakr Wâsiṭî (No. 222), born in Marw, died there, A.H. 342, on fol. 97a.

241. Shaikh Abû-alkhair altainâtî (التيناتى, Tainât being a village near Miṣr, or according to others, near Maṣîṣah in Maghrib) alaḳṭa', with his real name Ḥammâd, friend of Junaid and Abû 'Abdallâh bin Jallâ, died A.H. 343, on fol. 97a.

242. Abûbakr Miṣrî, with his real name: Muḥammad bin Ibrâhîm, the teacher of Abûbakr Daḳḳî (No. 253) and Ḳarâfî (comp. No. 229), pupil of Zaḳḳâḳ-i-Kabîr and friend of Junaid and Nûrî, died in Miṣr, A.H. 345, in Ramaḍân, on fol. 97a.

243. Abûbakr 'Aṭûfî (عطوفى), with his real name: Muḥammad bin 'Alî bin Ḥusain bin Wahab 'Aṭûfî, pupil of Junaid, died in Ramlah, A.H. 345, on fol. 97b.

244. Abû Muzâḥim (ابو مُزاحم, in the following copy: Abû Marâhim ابو مراهم) of Shîrâz, contemporary with Junaid and Shiblî (No. 30), died A.H. 345, on fol. 97b.

245. Abû 'Amr ('Umar in the following copy) alzajjâjî, with his real name Ibrâhîm, according to others: Muḥammad bin Ibrâhîm, originally of Nîshâpûr, friend of Junaid, Ruwaim (No. 143), Abû 'Uthmân Ḥirî (No. 205), and Ibrâhîm Khawwâṣ (No. 199), lived forty years in Makkah, died A.H. 348 (in the following copy 347), on fol. 97b.

246. Shaikh Ja'far bin Muḥammad bin Nusair (Naṣr in the following copy) alkhuldî (الخُلدى, Khuld is a quarter of Baghdâd), with the Kunyah Abû Muḥammad, disciple of Junaid and Ibrâhîm Khawwâṣ (therefore Ja'far himself is styled in the Nafaḥât-aluns الخوّاص, alkhawwâṣ) and spiritual guide of Shaikh Abû-al'abbâs Nahâwandî (No. 145), friend of Nûrî, Ruwaim, Samnûn (No. 204), and Jurairî (No. 215), died 95 years old, A.H. 348, and was buried in Baghdâd by the side of Sarî Saḳaṭî and Junaid (Nos. 28 and 29), on fol. 97b.

247. Abû-alḥusain (according to the Nafaḥât-aluns: Abû-alḥasan) alṣûfî alfûshanjî, with his real name: 'Alî bin Aḥmad bin Suhail (Sahl, according to the Nafaḥât-aluns, No. 1412, fol. 107b), born in Fûshanj or Pûshang, near Harât, friend of Abû-al'abbâs bin 'Aṭâ (No. 212) Jurairî (No. 215), Ṭâ'ir (correctly Ṭâhir in the following copy) Maḳdisî, and Abû 'Umar Dimishḳî, died A.H. 348, on fol. 98a.

248. Abûbakr bin Dâ'ûd Dînawarî, lived in Syria, and was in friendly intercourse with 'Abdallâh bin Jallâ (No. 210), died A.H. 350, on fol. 98a.

249. Shaikh 'Abdallâh, with the Kunyah Abû Muḥammad, son of Muḥammad bin 'Abdallâh, born in Nîshâpûr (although his family originally belonged to Rai), was a friend of Junaid, Muḥammad bin alfadl (in the following copy again bin Fudail) Balkhî (No. 217), Ruwaim, Samnûn (No. 204), Abû 'Alî Jurjânî, and Muḥammad Ḥâmid (in the following copy again 'Âbid, comp. No. 174), and died A.H. 353, on fol. 98b.

250. Shaikh Bundâr bin Ḥusain bin Muḥammad bin almuhallab Shîrâzî, with the Kunyah Abû-alḥusain (Abû-alḥasan in the following copy), pupil of Shiblî (No. 30), teacher of Abû 'Abdallâh bin Khafîf, and friend of Abû Ja'far Ḥaddâd, died in Arjân, A.H. 353, on fol. 98b.

251. 'Abd-almalik bin 'Alî bin 'Abdallâh bin 'Umar alkâzarûnî, with the Kunyah Abû 'Umar, died the 26th of Dhû-alḥijjah, A.H. 358, on fol. 98b.

252. 'Alî bin Bundâr bin Ḥusain alṣûfî alṣairafî, with the Kunyah Abû-alḥasan, of Nîshâpûr, friend of Junaid, Ruwaim, Samnûn, Ibn 'Aṭâ (No. 212), Jurairî (No. 215), and Shaikh Abû 'Abdallâh bin Khafîf (No. 144), died A.H. 359, on fol. 98b.

253. Shaikh Abûbakr aldaḳḳî, with his real name: Muḥammad bin Dâ'ûd Dimishḳî (others call him Dînawarî), pupil of Zaḳḳâḳ-i-Kabîr, lived in Syria and died there, 120 years old, A.H. 359; he had enjoyed personal acquaintance with Junaid, on fol. 99a.

254. Abû-alḥasan (Abû Ḥusain in the following copy), bin Sâlim Baṣrî, the last pupil of Sahl (again Suhail in the following copy) bin 'Abdallâh Tustarî (No. 193) and teacher of Abû Ṭâlib Makkî (No. 278), died A.H. 360, on fol. 99a.

255. Abûbakr Mufîd, with his real name: Muḥammad bin Aḥmad bin Ibrâhîm, born in Jarjarâbâd, had personally known Yûsuf bin Ḥusain (No. 208) and Junaid, died A.H. 364, on fol. 99a.

256. Shaikh Isma'îl Nîshâpûrî, died A.H. 365, on fol. 99a.

257. Abû 'Umar (according to the Nafaḥât-aluns, No. 1412, fol. 108a, Abû 'Amr) bin Nujaid, with his real name: Isma'îl bin Nujaid bin Aḥmad alsullamî, the grandfather of Shaikh Abû 'Abd-alraḥmân Sullamî (No. 284), had personally known Shaikh Junaid, died A.H. 365 or 366, on fol. 99a.

258. Abû 'Abdallâh Mukrî, with his real name: Muḥammad bin Aḥmad almukrî (Nafaḥât-aluns, No. 1412, fol. 127a, almaghribî), friend of Abû Yûsuf (in the following copy Yûsuf) bin Ḥusain, 'Abdallâh Kharrâz of Rai, Muẓaffar Kirmânshâhî, Ruwaim, Jurairî, Ibn 'Aṭâ, and others, died A.H. 366, on fol. 99b.

259. Abûbakr Ḳaṭî'î, Ḥâfiẓ and Imâm of Baghdâd; was in the science of tradition (حديث) a pupil of 'Abdallâh bin Aḥmad bin Ḥanbal and had also personally known Shaikh Junaid; he died in Baghdâd, Dhû-alḥijjah, A.H. 360 (a mistake for A.H. 368, see the Nafaḥât-aluns, No. 1412, fol. 96a), on fol. 99b.

260. Shaikh Abû Muḥammad (Abû Aḥmad in the following copy), son of Muḥammad bin 'Îsâ Nîshâpûrî, died A.H. 368 (so to be read according to the following copy, instead of 308 سيصد و هشت, the word شصت being omitted), on fol. 99b.

261. Abû 'Abdallâh Rûdbârî, with his real name: Aḥmad bin 'Aṭâ, one of the Syrian Shaikhs, lived in Ṣûr (Tyrus) and died there, A.H. 369; his grave is now covered by the sea, on fol. 99b.

262. Abû Sahl (in the following copy again Abû Suhail) Ṣa'lûkî (صعلوكى=فقير), with his real name: Muḥammad bin Sulaimân Ṣa'lûkî al-faḳîr, born in Nîshâpûr, A.H. 290, died 79 years old, A.H. 369; he was a friend of Shiblî, Murta'ish (No. 227), and Abû

'Alî Thaḳafî (or Shafaḳî, as the text of the Nafaḥât-aluns spells the name again, No. 1412, fol. 146b; comp. No. 226 above), on fol. 99b.

263. Shaikh Ibrâhîm bin Thâbit, with the Kunyah Abû Isḥaḳ, friend and older contemporary of Shaikh Abû 'Abd-alraḥmân Sullamî (comp. No. 257), died A. H. 369, on fol. 99b.

264. Shaikh Abûbakr Warrâḳ, with his real name: Muḥammad bin 'Umar alḥakîm, originally of Tirmidh, but lived in Balkh; he was the pupil of Muḥammad bin 'Alî Ḥakim Tirmidhî (No. 182), and the author of a dîwân and of several other works; he had studied the Pentateuch, the Gospels, and Psalms, died A. H. 370 and was buried in Tirmidh, on fol. 100a.

265. Abûbakr Farrâ (the following copy has an incorrect فرار), with his real name: Muḥammad bin Aḥmad bin Ḥamdûn Farrâ, of Nîshâpûr, friend of Abû 'Alî Thaḳafî (here the Nafaḥât-aluns, No. 1412, fol. 92b, also read distinctly ثقفي, see No. 226 above), 'Abdallâh Manâzil (No. 231), Abûbakr Shiblî, Abûbakr bin Ṭâhir Abharî (No. 230), and Murta'ish (No. 227), died A. H. 370, on fol. 100a.

266. Abû-alḥusain Ḥuṣrî, with his real name: 'Alî bin Ibrâhîm, originally of Baṣrah, lived in Baghdâd; he was a Ḥanbalite, pupil of Shaikh Shiblî, and died in Dhû-alḥijjah, A. H. 371, on fol. 100a.

267. Abû-alḳâsim Naṣrâbâdî, with his real name: Ibrâhîm bin Muḥammad bin Maḥmûyah (مَحْمُويَه), born in Nîshâpûr, pupil of Shaikh Shiblî and friend of Abû 'Alî Rûdbârî (No. 68), Murta'ish, and Abûbakr bin Ṭâhir Abharî; at the end of his life he settled in the holy precincts of Makkah; he died, according to the Nafaḥât-aluns, A. H. 372, according to Yâfi'î, the محاسن الاخبار, and others in the month Rabî'-alawwal, A. H. 367, which seems to be more correct, on fol. 100a.

268. Abûbakr alṭarsûsî, with his real name: 'Alî bin Aḥmad bin Muḥammad Ṭarsûsî; he was a disciple of Abû-alḥaramain (probably Abû-alḥusain, as the following copy reads) Mâlikî, friend of Ibrâhîm bin Shaibân Kirmânshâhî (No. 232), and received the nickname of طاؤوس الحرمين, 'the peacock of the two holy places (Makkah and Madînah),' in consequence of a lengthened stay in Makkah; he died A. H. 374 and was buried in Makkah, on fol. 100b.

269. 'Abd-alwâḥid bin 'Alî alsayyârî, nephew and pupil of Abû-al'abbâs Sayyârî (No. 240), died A. H. 375 (the following copy has—no doubt incorrectly—370), on fol. 100b.

270. Shaikh Abû 'Abdallâh albarḳî, born in Barḳ, a suburb of Khwârizm, where he also spent his life; he died A. H. 376, on fol. 100b.

271. Abû Naṣr Sarrâj, with his real name: 'Abdallâh bin 'Alî alṭûsî, with the nickname طاؤوس الفقرا, 'the peacock of the dervishes;' among his numerous works is the كتاب لمع on Ṣûfism; he was a pupil of Abû Muḥammad Murta'ish (No. 227) and had personally known Sarî Saḳaṭî (? see No. 28) and Sahl (in the following copy again Suhail) Tustarî (No. 193), died in Ṭûs, A. H. 370 (correctly 378, as the following copy has), on fol. 100b.

272. Abû-alḳâsim Râzî, with his real name: Ja'far bin Aḥmad bin Muḥammad, lived in Nîshâpûr and was a friend of Ibn 'Aṭâ (No. 212), Muḥammad bin Abî-aljawârî (correctly alḥawârî, as in No. 172), and Abû 'Alî Rûdbârî (No. 68), died in Rai, A. H. 378, on fol. 101a.

273. Abû-alḳâsim almuḳrî, with his real name: Ja'far bin Aḥmad bin Muḥammad almuḳrî, brother of Abû 'Abdallâh Muḳrî (No. 258), one of the Shaikhs of Khurâsân and friend of Ibn 'Aṭâ, Juḳairî, Abûbakr bin Abî Sa'dân, Abû 'Alî Rûdbârî, and Abûbakr Mamshâd, died in Nîshâpûr, A. H. 378, on fol. 101a.

274. Abûbakr Kalâbâdî (كلابادي), with his real name: Muḥammad bin Ibrâhîm bin Ya'ḳûb alkalâbâdî albukhârî, author of a كتاب تعرّف, died in Bukhârâ the 19th of Jumâdâ-alawwal, A. H. 380 (according to others A. H. 384 or 385), on fol. 101a.

275. Shaikh Abû-alkhair (ابو الخير, so according to the index on fol. 2a, the following copy, and the Nafaḥât-aluns, No. 1412, fol. 102b, last line; the text here reads Abû-aljunaid, ابو الجنيد) Ḥabashî, with the nickname of طاؤوس الحرمين (like Abûbakr alṭarsûsî, see No. 268; but a marginal note in the Nafaḥât-aluns, No. 1412, fol. 103a, declares this to be a mistake), for sixty years he stayed in the holy places and died in Makkah, A. H. 383, on fol. 101a.

276. Aḥmad bin Ibrâhîm almusawwamî (المسوّمي, in the following copy متوفّى), with the Kunyah Abû 'Alî, one of the Shaikhs of Baghdâd, died 83 years old, A. H. 386, in the month Sha'bân; he is called here a friend of Shaikh Sarî Saḳaṭî, which is an impossibility, since that Shaikh died fifty years before Aḥmad bin Ibrâhîm was born (see No. 28), on fol. 101b.

277. Shaikh Abû-alḥusain bin Sam'ûn, with his real name Muḥammad (in the Nafaḥât-aluns more fully: Muḥammad bin Aḥmad bin Isma'îl bin Sam'ûn) and the Laḳab ناطق بالحكمة, 'wisdom-speaking,' a contemporary of Shaikh Shiblî, born A. H. 300, died 15th of Dhû-alḳa'dah or Dhû-alḥijjah, A. H. 386 or 387, on fol. 101b.

278. Shaikh Abû Ṭâlib Makkî, with his real name: Muḥammad bin 'Alî bin 'Aṭiyyah alḥârithî, pupil of Shaikh Abû-alḥasan (or Abû-alḥusain) Muḥammad bin Abî 'Abdallâh Aḥmad bin alsâlim albaṣrî, died in Jumâdâ-alâkhar, A. H. 386, on fol. 102a.

279. Abûbakr alsûsî, with his real name: Muḥammad bin Ibrâhîm alṣûfî alsûsî, lived in Syria and died in Damascus in Dhû-alḥijjah, A. H. 386, on fol. 102a.

280. Shaikh Abû-alḳâsim Dînawarî Wâ'iẓ, with his real name: 'Abd-alṣamad bin 'Umar bin Muḥammad bin Isḥaḳ, died the 24th of Dhû-alḥijjah, A. H. 397, and was buried by the side of Imâm Ḥanbal, on fol. 102a.

281. Khwâjah Yaḥyâ bin 'Ammâr alshaibânî, originally of Sijistân; he had personally known Shaikh Abû 'Abdallâh bin Khafif (No. 144), and Khwâjah 'Abdallâh Anṣârî (No. 300) had known him when a boy; he died A. H. 402, on fol. 102a.

282. Shaikh 'Uthmân bin Abû 'Amr (Abû 'Umar in the following copy) Bâḳilânî, died in Rajab, A. H. 402, 84 years old, on fol. 102a.

283. Shaikh Abû 'Alî Daḳḳâḳ, with his real name: Ḥasan bin Muḥammad Daḳḳâḳ, pupil of Shaikh Abû-

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alḳâsim Naṣrâbâdî (No. 267); Abû-alḳâsim Ḳushairî (No. 299) was his disciple and son-in-law; Abû 'Alî died in Nîshâpûr in the month Dhû-alḳa'dah, A. H. 405 or 406, on fol. 102b.

284. Shaikh Abû 'Abd-alraḥmân (comp. Nos. 257 and 263; in No. 294 and in the following copy simply 'Abd-alraḥmân) Sullamî, with his real name: Muḥammad bin Ḥusain bin Muḥammad bin Mûsâ Sullamî, pupil of Shaikh Abû-alḳâsim Naṣrâbâdî (No. 267) and Shaikh Shiblî; Shaikh Abû Sa'îd bin Abû-alkhair got his investiture from him, after the death of his Pîr Abû-alfaḍl; Abû 'Abd-alraḥmân is the author of the تفسير حقائق and the طبقات مشايخ, and died in Sha'bân, A. H. 412, on fol. 102b.

285. Shaikh Abû Sa'îd Mâlînî (Barbier de Meynard, Dictionnaire géographique etc. de la Perse, p. 511, calls him Abû Sa'd), with his real name: Aḥmad bin Muḥammad bin Aḥmad bin Isma'îl bin Ḥafṣ (حفص, so distinctly in the following copy; here is written حصيص or حصص), born in Mâlîn near Harât, died in Shawwâl, A. H. 412, in Egypt, on fol. 102b.

286. Abû-alḥasan (according to the following copy and the Nafaḥât-aluns Abû-alḥusain) bin Jahḍam Hamadânî, with his real name 'Alî, disciple of Kaukabî and Ja'far Khuldî (No. 246), author of a work حجّة الاسرار, in which the life and miracles of the Ghauth-ala'ẓam 'Abd-alḳadir Jîlî are alleged to be related (sic! 'Abd-alḳâdir was born A. H. 470, i. e. 56 years after the death of his imaginary biographer Abû-alḥasan, see No. 36); he died A. H. 414, on fol. 102b.

287. Shaikh Abû 'Abdallâh Ṭâḳî (طاقي), with his real name: Muḥammad bin Faḍl bin Muḥammad alṭâḳî alsijistânî alharawî, pupil of Mûsâ bin 'Amrân Jîraftî (or according to a marginal note in the Nafaḥât-aluns, No. 1412, fol. 158a, Jîrufti, Jîraft or Jîruft being a town in Kirmân), died the 1st of Ṣafar, A. H. 416, in Harât, on fol. 103a.

288. Shaikh Abû 'Abdallâh Dâstânî, with his real name: Muḥammad bin 'Alî Dâstânî, and the Laḳab Shaikh-almashâyikh, contemporary with Abû-alḥasan Kharaḳânî (No. 67), died in Rajab, A. H. 417, 59 years old, on fol. 103a.

289. Shaikh Abû Manṣûr Iṣfahânî, died in Ramaḍân, A. H. 418, on fol. 103a.

290. Sâlâr-i-Mas'ûd Ghâzî, according to Shaikh 'Abd-alḥaḳḳ Dihlawî one of the great generals of Sulṭân Maḥmûd of Ghazna, fought many battles in India and was killed there, A. H. 419; his grave is visited every year by many pious people, on fol. 103a.

291. Shaikh Abû 'Alî Siyâh, of Marw, was a contemporary with Abû-al'abbâs Ḳaṣṣâb and a friend of Abû 'Alî Daḳḳâḳ (No. 283), died in Marw in Sha'bân, A. H. 424, on fol. 103b.

292. Shaikh Abû Isḥaḳ bin Shahriyâr Kâzarûnî, with his real name Ibrâhîm, originally of Fârs; Shaikh Abû 'Alî Ḥusain bin Muḥammad alfîrûzâbâdî alakkâr was his instructor in Ṣûfism; he had personally known Abû-alḥusain bin Jahḍam (No. 286), and died in Dhû-alḳa'dah, A. H. 426, on fol. 103b.

293. Shaikh Abû Manṣûr Muḥammad al-Anṣârî, the father of the famous Shaikh-alislâm Khwâjah 'Abdallâh Anṣârî (No. 300) and pupil of Sharîf Ḥamzah 'Aḳîlî as well as of Abû-almuẓaffar Tirmidhî, died in Sha'bân, A. H. 430, and was buried in Balkh by the side of Sharîf Ḥamzah 'Aḳîlî, on fol. 103b.

294. Shaikh Abû Sa'îd bin Abû-alkhair, the great rubâ'î-writer, with his real name Faḍl-allâh, born in Mahna in Khurâsân; he was first a pupil of Shaikh Abû-alfaḍl bin Ḥasan of Sarakhs (who himself had as teacher Abû Naṣr Sarrâj, No. 271, the pupil of Abû Muḥammad Murta'ish, No. 227, whose Pîr had been Shaikh Junaid Baghdâdî, No. 29), and after the death of that Shaikh he got his investiture from Shaikh (Abû) 'Abd-alraḥmân Sullamî (No. 284); he also studied one year with Abû-al'abbâs Ḳaṣṣâb Âmulî; he was born A. H. 357, and died the 4th of Sha'bân, A. H. 440, 1000 months old (=83 years and 4 months), on fol. 104a.

295. Shaikh 'Ammû (عمّو, not عمور, as the following copy has), a nickname (paternal uncle) given to Aḥmad bin Muḥammad bin Ḥamzah Ṣûfî, with the Kunyah Abû Isma'îl, by Shaikh Abû-al'abbâs Nahâwandî (No. 145); he died in Rajab, A. H. 441, 92 years old, on fol. 105a.

296. Shaikh Abû 'Abdallâh (in the following copy 'Abdallâh) Ibn Bâkûyah (ابن باكويه), with his real name: 'Alî bin Muḥammad bin 'Abdallâh; he had, in his youth, personally known Shaikh Abû 'Abdallâh bin Khafîf (No. 144) and had friendly intercourse with Abû-alḳâsim Ḳushairî (No. 299), Shaikh Abû Sa'îd (No. 294), and Shaikh Abû-al'abbâs Nahâwandî; he died A. H. 442 in Shîrâz, on fol. 105a.

297. Shaikh Abû-alḥasan Rûzî, with his real name: 'Alî bin Maḥmûd bin Ibrâhîm (in the following copy: 'Alî bin Muḥammad bin Maḥmûd bin Ibrâhîm), pupil of Shaikh Abû-alḥasan (more correctly Abû-alḥusain) Ḥuṣrî (No. 266), and friend of 'Abd-alraḥmân (or Abû 'Abd-alraḥmân) Sullamî; he died in Ramaḍân, A. H. 451, 85 years old, on fol. 105a.

298. Ḥaḍrat Shaikh Pîr 'Alî Hujwîrî, son of 'Uthmân Ibn 'Alî aljullâbî alghaznawî, with the Kunyah Abû-alḥasan, the famous author of the كشف المحجوب, pupil of Shaikh Abû-alfaḍl bin Ḥasan (or Ḥusain) alkhuttalî (who himself was a pupil of Shaikh Ḥuṣrî, whose teacher had been Shaikh Shiblî); he was personally acquainted with Shaikh Abû-alḳâsim Gurgânî, Shaikh Abû Sa'îd bin Abû-alkhair, and Shaikh Abû-alḳâsim Ḳushairî, and followed the Ḥanafite doctrine; he spent a considerable time in Lâhûr and found there many disciples; he died either A. H. 456 or 464 in Lâhûr (see the objection to both these dates in Rieu i. p. 343), on fol. 105a.

299. Shaikh Abû-alḳâsim Ḳushairî, with his real name: 'Abd-alkarîm bin Hawâzin alḳushairî, one of the Shaikhs of Khurâsân and author of the رسالهٔ قشيريّه and the تفسير لطائف الاشارات; he was the pupil and son-in-law of Shaikh Abû 'Alî Daḳḳâḳ (No. 283), and spiritual guide of Shaikh Abû 'Alî Fârmadî (No. 72), and died in Rabî'-alâkhar, A. H. 465, on fol. 106a.

300. Shaikh-alislâm Khwâjah 'Abdallâh Anṣârî, son of Abû Manṣûr Muḥammad Anṣârî (No. 293), with the Kunyah Abû Isma'îl, of Harât; he was a descendant of Abû Manṣûr Matt (مَتّ) alanṣârî ibn Abû Ayyûb Anṣârî, who, in the reign of the Khalîf 'Uthmân, went

with Aḥnaf bin Ḳais to Khurâsân and settled in Harât, was born in Sha'bân, A. H. 396, and died, 85 years old, A. H. 481, 9th of Rabî'-alâkhar, on fol. 106a.

301. Abû-alḥasan Najjâr, died the 22nd of Dhû-alḥijjah, A. H. 481, 84 years old, on fol. 106b.

302. Abû Naṣr alharawî alkhânjabâdî (الخانجه بادى), with his real name: Muḥammad bin Aḥmad bin Abî Ja'far, originally of Kirmân, died 124 years old, in Khânjabâd, A. H. 500, on fol. 106b.

303. Ḥujjat-alislâm Imâm Muḥammad bin Muḥammad al-Ghazâlî altûsî, with the Kunyah Abû Ḥâmid and the Laḳab Zain-aldîn, who had as teacher in Ṣûfism Shaikh Abû 'Alî Fârmadî (No. 72); he was a Shâfi'ite and author of many important works, for instance, the تفسير ياقوت التاويل in 40 volumes, the احياء العلوم, the جواهر القرآن, the كيمياى سعادت, etc. (in the Nafaḥât-aluns there is added the مشكوة الانوار). He was a brother of Imâm Aḥmad Ghazâlî, was born A. H. 450, and died, 54 years old, the 14th of Jumâdâ-alâkhar, A. H. 505, in Baghdâd, on fol. 107a.

304. Abû-al'abbâs Ḥurrî, with his real name: Aḥmad bin Ja'far, died A. H. 507 (so correctly in the following copy; here is written by mistake يانصد و هفتاد), on fol. 107a.

305. Ḥakîm Sanâ'î Ghaznawî, with his real name: Abû-almajd Majdûd bin Âdam, the famous author of the 'Ḥadîḳah,' a pupil of Khwâjah Yûsuf Hamadânî (No. 73); his death is fixed here in A. H. 525, and this ta'rîkh is stated to be inscribed on Sanâ'î's tomb in Ghazna, which Dârâ Shukûh, the author of this work, states to have visited himself, on fol. 107a.

306. Shaikh Abû 'Abdallâh Juwainî (جوينى, so to be read instead of جونى, which is found both in index and text here, and also in the following copy), with his real name: Muḥammad bin Ḥummûyah (حُمّويه), one of the Shaikhs of Khurâsân and friend of Shaikh Abû-alḥasan Bustî, died, 90 years old, A. H. 530, on fol. 107b.

307. Ḥaḍrat 'Ain-alḳudât of Hamadân, with his real name: Abû-alfaḍâ'il 'Abdallâh bin Muḥammad almiyânjî, a friend of Shaikh Muḥammad bin Ḥummûyah and Imâm Aḥmad Ghazâlî, author of various Arabic and Persian works, died A. H. 533, on fol. 107b.

308. Shaikh-alislâm Ḥaḍrat Shaikh Aḥmad-i-Jâm, son of Abû-alḥusain, with the Kunyah Abû Naṣr, born in Nâmaḳ near Jâm, a descendant of that Jarîr bin 'Abdallâh altajallî to whom the Khalîf 'Umar ibn al-Khaṭṭâb had given the name Yûsuf bin Ummat; he had 39 sons and 3 daughters, and 17 of these children (including the daughters) survived him; the mother of the emperor Akbar, the great-grandfather of the author of this work, was also a descendant of Shaikh Aḥmad-i-Jâm; Shaikh Ẓahîr-aldîn 'Îsâ, one of the Shaikh's sons, reports in his رموز الحقائق, that his father, during his lifetime, had brought 600,000 (in the following copy only 300,000) persons to repentance. According to a legend, told here in detail, Abû Sa'îd bin Abû-alkhair, who died one year before Aḥmad-i-Jâm's birth, had a prophetic vision of this coming great ornament of Ṣûfism, and charged in his last will his son Abû Ṭâhir (to whom he also afterwards appeared in a dream) to hand to Aḥmad-i-Jâm, as soon as he was grown up, his (the father's) own garment (خرقه) as token of investiture, a commission which was duly executed. One of the greatest pupils of Aḥmad-i-Jâm was Khwâjah Maudûd Cishtî (No. 105). The Shaikh was born A. H. 441 and died, 95 years old, A. H. 536, on fol. 107b.

309. Shaikh Abû-al'abbâs bin 'Irrîf, with his real name: Aḥmad bin Muḥammad alṣanhâjî (الصنهاجى, so correctly in the following copy and in the Nafaḥât-aluns, No. 1412, fol. 250b, where the father's name is spelt 'Irîf) alandalusî, died A. H. 536, on fol. 108b.

310. 'Abd-alsalâm bin 'Abd-alraḥmân bin Abî-alrijâl allaḥmî alashbîlî (الاشبيلى, in the following copy الاشتلى), with the Kunyah Abû-alḥikam (or Abû-alḥakîm, as the following copy has), author of the شرح اسماء الحسنى, died A. H. 536, on fol. 108b.

311. Shaikh Abû-albayân bin Maḥfûẓ alḳurashî, called Ibn-aljawârî (alḥawârî?), died A. H. 551, on fol. 108b.

312. Shaikh 'Abd-alawwal bin 'Îsâ bin Shu'aib alsanjarî alharawî, with the Kunyah Abû-alwaḳt, was in the science of tradition a pupil of Jamâl-alislâm Dâ'ûdî and a friend of Khwâjah 'Abdallâh Anṣârî (No. 300); he went from Khurâsân to Baghdâd, was born in Dhû-alḳa'dah, A. H. 458, and died in Dhû-alḳa'dah, A. H. 553, in Baghdâd; 'Abd-alḳâdir Jîlânî (No. 36) read the burial service over his grave, which is close to that of Ruwaim (No. 143), on fol. 108b.

313. Shaikh Tâj-al'ârifîn Abû-alwafâ, with his real name, Kâkîsh (كاكيش), contemporary with 'Abd-alḳâdir Jîlânî, who visited him, when still young, in Baghdâd. Tâj-al'ârifîn, who recognised at once in 'Abd-alḳâdir the future spiritual greatness, demonstrated it to the audience of his majlis in a rather drastic way. He got 'Abd-alḳâdir twice turned out from the majlis, both times the youth humbly went out and humbly returned, and the third time the Shaikh embraced him and showed him to all people present as a really god-like man; Tâj-al'ârifîn died, more than 80 years old, after A. H. 500 (550?), in Baghdâd, on fol. 109a.

314. Shaikh 'Adî (عدى) bin almusâfir alshâmî (in the following copy, alshâfi'î) alhakkârî (الهكّارى), friend of 'Abd-alḳadir Jîlânî, Shaikh Ḥammâd Dabbâs (No. 35), one of the spiritual guides of the former, and 'Uḳail Manijî (or Manîjî, as it is pointed in the Nafaḥât-aluns, No. 1412, fol. 251b marginal gloss), went from Syria to the Hâkkarî hill near Mauṣil, and built there a cell for himself, where he died, A. H. 557, on fol. 109b.

315. Shaikh Mâjid Kurdî, pupil of Tâj-al'ârifîn Abû-alwafâ (No. 313), died A. H. 561 (560 in the following copy), on fol. 110a.

316. Sayyid Aḥmad bin Abû-alḥasan alrafâ'î, a descendant of the seventh Imâm Mûsâ Kâẓim (No. 11) and a direct successor in the spiritual leadership (through five generations) of Shaikh Shiblî (No. 30); he was a Shâfi'ite and died the 12th of Jumâdâ-alawwal, A. H. 578, more than 80 years old, on fol. 110b.

317. Shaikh Ḥayât bin Ḳais alḥarrânî (بفتح حاء و تشديد راء, marginal gloss in Nafaḥât-aluns, No. 1412, fol. 253a), died end of Jumâdâ-alâkhar, A. H. 581, in Ḥarrân, on fol. 111a.

318. Shaikh Shihâb-aldîn Suhrawardî almaḳtûl,

with his real name, Yaḥyâ bin Jaish, put to death in Ḥalab by the orthodox 'Ulamâs, A.H. 587, 36 or 37 years old, on fol. 111b.

319. Shaikh Jâgîr (جاگیر), originally of Kurdistân, lived in Sâmirah and died there A.H. 590, on fol. 111b.

320. Shaikh 'Abd-alraḥîm (in the following copy 'Abd-alraḥmân) Maghribî, with the Kunyah Abû Muḥammad, died A.H. 592, 70 years old, on fol. 111b.

321. Shaikh Abû 'Alî bin Muslim, of 'Irâḳ, died 90 years old, A.H. 594, on fol. 112a.

322. Shaikh Nizâmî of Ganjah, the great epic poet, here called a pupil of Akhî Faraj (in the following copy again Farrukh, see No. 146) Zanjânî (!), died A.H. 596, on fol. 112a.

323. Shaikh Abû 'Abdallâh alḳurashî (alḳuraishî in the following copy) alhâshimî, with his real name, Muḥammad bin Ibrâhîm, died A.H. 599, on fol. 112a.

324. Shaikh Rûzbahân Baḳlî, with the Kunyah Abû Muḥammad bin Abî Naṣr, pupil of Sirâj-aldîn Maḥmûd bin Khalîfah, author of many publications, among others, of the (in the following copy: عرائس) تفسیر عرائس; 50 years he preached in Shîrâz, and died in the middle of Muḥarram, A.H. 606, on fol. 112b.

325. Shaikh Abû-alḥasan Karduwaih (كَرْدُوَيْه), lived in Shîrâz and died the end of Muḥarram, A.H. 606, on fol. 112b.

326. Shaikh Abû Isḥaḳ Aghrab (اغرب), with his real name, Ibrâhîm bin 'Alî, lived in Baṭâ'iḥ (بطائح) and died there, A.H. 609, on fol. 112b.

327. Ibn Ṣabbâgh, with his real name, 'Alî bin Ḥamîd alṣa'îdî, and the Kunyah Abû-alḥasan, died the 15th of Sha'bân, A.H. 612, and was buried in one of the villages of Miṣr, on fol. 112b.

328. Shaikh 'Alî bin Idrîs (so correctly in the index of this copy and the text of the following one; the text here has Uwais) Ya'ḳûbî, with the Kunyah Abû Muḥammad, who had received much instruction from 'Abd-alḳâdir Jîlânî; he was a pupil of Shaikh 'Alî bin Hai'atî (No. 47), whose teacher Tâj-al'ârifîn Abû-alwafâ (No. 313) had been; he died the last of Dhû-alḳa'dah, A.H. 619, in the رباط يعقوب (Jacob's hospice), on fol. 113a.

329. Shaikh Yûnus bin Yûsuf (so in the index and in the following copy; the text here has Saif) Shaibânî, founder of the طائفة يونسيّة, died A.H. 619, on fol. 113a.

330. Shaikh Ḳuraishî, with his real name 'Alî, and the Kunyah Abû-alḥasan, died A.H. 621, on fol. 113a.

331. Shaikh Farîd-aldîn 'Aṭṭâr, the great mystic poet, born near Nîshâpûr in Sha'bân, A.H. 513, spent 85 years in Nîshâpûr and was put to death A.H. 627, 114 years old. He was a pupil of Shaikh Majd-aldîn Baghdâdî. Of his works mentioned here are: تذكرة الأولیا, الهی نامه, بیسر نامه, and منطق الطیر, on fol. 113b.

332. Shaikh Ibn Fâriḍ almiṣrî, with his real name, 'Umar bin Fâriḍ alḥamawî, with the Kunyah Abû-alḥafṣ and the Laḳab Sharaf-aldîn; he was born in Egypt, spent his life there, and belonged to the Banû Sa'd; he wrote the famous mystic ḳaṣîdah التائيّة, and died the 2nd Jumâdâ-alawwal, A.H. 632 (here is written by mistake ششصد ودو, in the following copy ششصد وسی; a combination of both ششصد وسی ودو gives the correct year), on fol. 113b.

333. Shaikh Auḥad-aldîn Ḥâmid alkirmânî, pupil of Shaikh Rukn-aldîn Sanjâsî (سنجاسی), whose teacher had been Shaikh Ḳuṭb-aldîn Abharî, the pupil of Shaikh Abû-alnajîb 'Abd-alḳâhir Suhrawardî (No. 122); he was a friend of Shaikh Muḥyî-aldîn (ibn) 'Arabî (No. 60), and died A.H. 635 (contrary to the common statement, A.H. 697, see Bodleian Cat., No. 1904, 19; A. Sprenger, Catal., p. 48, and Rieu ii. p. 619a, and compare the remark under No. 349 below), on fol. 113b.

334. Maulânâ Shams-aldîn Tabrîzî, with his real name: Muḥammad bin 'Alî bin Malakdâd, Jalâl-aldîn Rûmî's spiritual guide; he was a pupil of Shaikh Abûbakr Sallabâf (the basket-maker) Tabrîzî, or according to others: of Shaikh Rukn-aldîn Sanjâsî (comp. No. 333), or according to others again: of Bâbâ Kamâl Jandî; he died A.H. 645, on fol. 114a.

335. Shaikh Abû-alghaith Jamîl Yamanî, was originally a highwayman, but a heavenly voice converted him; he first became the pupil of Shaikh Ibn al'âḳlî (al'âḳilah in the following copy; alaflaḥ, which is probably the correct form, in the Nafaḥât-aluns, No. 1412, fol. 267a, l. 5) alyamanî, and afterwards of Shaikh-i-Kabîr 'Alî Abdal (or, as the Nafaḥât point, Uhdul); he died A.H. 651, on fol. 114a.

336. Shaikh Abû-alḥasan Shâdhilî, with his real name: 'Alî bin 'Abdallâh, of Maghrib, lived in Iskandariyyah; he died in Makkah, A.H. 654 or 656, on fol. 114b.

337. Shaikh 'Alî al-Khabbâz (the baker), of 'Irâḳ, died A.H. 656, on fol. 114b.

338. Shaikh 'Abdallâh Balyânî (بَلْيَانی), son of Ḍiyâ-aldîn Mas'ûd bin Muḥammad bin 'Alî bin Aḥmad bin 'Umar bin Isma'îl bin Shaikh Abû 'Alî Daḳḳâḳ, and honoured by the epithet Kamâl Auḥad-aldîn; he received the investiture from his father, who traced his own back through four generations to Shaikh Abû-alnajîb Suhrawardî (No. 122); he died the 10th of Muḥarram, A.H. 686 (680 in the following copy), on fol. 114b.

339. Shaikh Yâsîn almaghribî alaswad, the Ḥajjâm, or barber, among whose pupils is particularly conspicuous Imâm Muḥyî-aldîn Nawâwî (or, as the following copy reads probably more correctly, Nawawî); he died in Rabî'-alawwal, A.H. 687 (so correctly in the following copy and in the Nafaḥât-aluns, No. 1412, fol. 269a, lin. penult.; here is written by mistake 677), 80 years old, on fol. 115a.

340. Shaikh 'Afîf-aldîn Tilimsânî, with his real name: Sulaimân bin 'Alî, died A.H. 690, on fol. 115a.

341. Shaikh Sa'dî Shîrâzî, the great didactic and moral poet, with his real name: Muṣliḥ bin 'Abdallâh, and the Laḳab: Musharrif-aldîn (in the following copy Sharaf-aldîn), died in Shawwâl, A.H. 691, in Shîrâz, on fol. 115b.

342. Shaikh Ḥasan Bulghârî (in the following copy Bâzârî), born in Nakhjuwân; he traces his investiture through two generations back to Shaikh Abû-alnajîb Suhrawardî, died A.H. 698, 93 years old, on fol. 115b.

343. Shaikh Abû Muḥammad (in the following copy: Shaikh Muḥammad) Marjânî, with his real name: 'Abdallâh bin Muḥammad, of Marjân in Maghrib, died in Tûnis, A.H. 699, on fol. 115b.

344. Ibn Muṭarraf of Andalus, with the Kunyah Abû 'Abdallâh, lived a long time in the precincts of Makkah, and died, over 90 (in the following copy 97) years old, A. H. 707, on fol. 116a.

345. Shaikh Shams-aldîn, with his real name: Muḥammad bin Aḥmad دنايائى Ṣûfî, a Ḥanbalite, died A. H. 711, on fol. 116a.

346. Shaikh Ḥammâd-aldîn (in the following copy: 'Imâd-aldîn), with his real name: Aḥmad (or according to the following copy: Muḥammad bin Aḥmad) bin Shaikh-alḥarâmiyyah Ibrâhîm bin 'Abd-alraḥmân (or according to the following copy: bin 'Abdallâh Ibrâhîm bin 'Abd-alraḥmân) of Wâsiṭ, died, 54 years old, in A. H. 711, on fol. 116a.

347. Shaikh Sulaimân Turkmân, lived in Damascus, died A. H. 714, on fol. 116a.

348. Shaikh Najm-aldîn, with his real name: 'Abdallâh bin Aḥmad bin Muḥammad alisfahânî, a pupil of Abû-al'abbâs almursâ (المرسى) alshâdhilî, lived for some time in the precincts of Makkah, and died there in Jumâdâ-alâkhar, A. H. 721, 78 years old, on fol. 116a.

349. Shaikh Auḥadî Isfahânî, the author of the جام جم, said to have been a companion of Shaikh Auḥad-aldîn Kirmânî (see No. 333); he died A. H. 738 in Tabrîz, on fol. 116a.

350. Maulânâ Maḥmûd (so in the text here and in the following copy, but the index has Muḥammad) Zâhid Murghâbî, with the Laḳab Jalâl-aldîn, a pupil of Maulânâ Nizâm-aldîn Harawî in the علوم ظاهر or exoteric sciences, died in Dhû-alḥijjah, A. H. 778, and was buried in Murghâb, near Harât, on fol. 116b.

351. Maulânâ Zain-aldîn Abûbakr (ابابكر) Tâbyâdî, son of Shaikh 'Alî bin Shaikh Abûbakr bin Shaikh Aḥmad bin Shaikh Muḥammadshâh bin Shaikh Maḥmûd bin Shaikh Suhail Tâbyâdî (Tâbyâd is a village near Jâm), likewise a pupil of Nizâm-aldîn Harawî, and spiritual guide of Khwâjah Bahâ-aldîn Naḳshband (No. 82); he died the last of Muḥarram, A. H. 791 (so correctly instead of the wrong يانصد و نود ويك here), on fol. 116b.

352. Khwâjah Ḥâfiẓ of Shîrâz, the great lyrical poet, with his real name Muḥammad, the Laḳab Shams-aldîn, and the honorary epithet Lisân-alghaib, the tongue of the invisible world; he is said to have been a pupil of Khwâjah Bahâ-aldîn Naḳshband, and died in Shîrâz, A. H. 792, on fol. 116b.

353. Maulânâ Ẓahîr-aldîn Khalwatî, pupil of Shaikh Saif-aldîn Khalwatî, who died A. H. 793 (in the following copy 783), and contemporary with Zain-aldîn Abûbakr Tâbyâdî (No. 351), he died A. H. 800, on fol. 117a.

354. Shaikh Kamâl (or Kamâl-aldîn) Khujandî, died in Tabrîz, A. H. 803, on fol. 117a.

355. Maulânâ Muḥammad Shîrîn, with the takhallus Maghribî, pupil of Shaikh Isma'îl Sîsî, who was a companion of Shaikh Nûr-aldîn 'Abd-alraḥmân of Asfarâ'în (No. 131) and a contemporary of Shaikh Kamâl Khujandî; he died A. H. 809, 60 years old, on fol. 117b.

356. Shâh Ḳâsim-i-Anwâr, originally of Âdharbaijân, born and brought up in Tabrîz; he was first a pupil of Shaikh Ṣadr-aldîn Ardabîlî, and later on of Shaikh Ṣadr-aldîn 'Alî Yamanî, whose teacher Shaikh Auḥad-aldîn Kirmânî (No. 333) had been, and also of Khwâjah Bahâ-aldîn Naḳshband, died A. H. 837 in Kharjird, near Jâm, on fol. 117b.

357. Shaikh Zain-aldîn Khwâfî, with the Kunyah Abûbakr, pupil of Shaikh Nûr-aldîn 'Abd-alraḥmân Ḳuraishî Miṣrî (who was himself a pupil of Shaikh Yûsuf Kûrânî, whose Pîr had been Shaikh Tâj-aldîn Ḥasan Shamshîrî, the pupil of Shaikh Maḥmûd Iṣfahânî, whose spiritual guide Shaikh 'Abd-alṣamad Naẓarî had been under the tuition of Shaikh 'Alî bin Buzghush of Shîrâz, No. 150, the pupil of the Shaikh-alshuyûkh Shihâb-aldîn Suhrawardî, No. 148); he died the 2nd of Shawwâl, A. H. 838, on fol. 118a.

358. Ḥaḍrat Shaikh (in the following copy Sayyid) Badî'-aldîn, with the Laḳab: Shâh Madâr, a pupil of Shaikh Muḥammad Ṭaifûr Shâmî, died the 17th of Jumâdâ-alawwal, A. H. 840, in Makanpûr near Ḳannûj; his grave is visited every year in that month by an innumerable crowd of male and female devotees, on fol. 118b.

359. Maulânâ Jalâl-aldîn Bûrânî (or Pûrânî), with the Kunyah Abû Yazîd, friend and disciple of Maulânâ Ẓahîr-aldîn Khalwatî (No. 353), died the 10th of Dhû-alḳa'dah, A. H. 862, on fol. 118b.

360. Khwâjah Shams-aldîn Muḥammad alkûsû'î (Kûsû is a village near Harât, where he was born) aljâmî (or bin aljâmî, according to the following copy), a descendant of the Shaikh-alislâm Aḥmad aljâmî alnâmaḳî (No. 308); he was a pupil of Shaikh Zain-aldîn Khwâfî (No. 357), and a friend of Shaikh Bahâ-aldîn 'Umar (Tabrizî is added in the following copy); his majlis was frequented by famous Shaikhs like Maulânâ Sa'd-aldîn Kâshgharî (No. 89), Maulânâ Shams-aldîn Muḥammad Asad, Maulânâ Jalâl-aldîn Bûrânî, and others; he died the 26th of Jumâdâ-alawwal, A. H. 863, in Harât, on fol. 119a.

361. Maulânâ Shams-aldîn Muḥammad Rûjî (Rûj is a village, nine farsangs from Harât), a pupil of Maulânâ Sa'd-aldîn Kâshgharî; he was born in the night of the 14th Sha'bân (شب براءت), A. H. 820, and died the 16th of Ramaḍân, A. H. 904; his grave is close by that of Khwâjah 'Abdallâh Anṣârî, the Shaikh-alislâm, on fol. 119b.

362. Shaikh Ṣûfî 'Alî, of Jâm, pupil of Zain-aldîn Khwâfî, died A. H. 908, on fol. 120a.

363. Amîr Sayyid 'Alî Ḳiwâm, one of the Sayyids of سوارنه or سوانه near Sirhind, and pupil of Shaikh Bahâ-aldîn Jaunpûrî, died in Jaunpûr, A. H. 950, on fol. 120a.

364. Makhdûmî Shaikh Ḥusain Khwârizmî, pupil of Ḥaḍrat Makhdûmî-a'ẓam Shaikh Ḥâjî Muḥammad Khabûshânî of the Kubrawî order (who was himself a pupil of Shaikh Shâh 'Alî Bîdâwarî, whose Pîr, Shaikh Rashîd-aldîn Muḥammad Asfarâ'inî, had been under the tuition of Amîr 'Abdallâh برزمشابادى, the pupil of Shaikh Isḥaḳ خلّانى, who had received his spiritual education from Amîr Sayyid 'Alî Hamadânî); the Makhdûmî a'ẓam died A. H. 937 (in the following copy 930), Shaikh Ḥusain Khwârizmî, A. H. 956, in Syria, on fol. 120b.

365. Shaikh 'Alî Muttaḳî, son of 'Abd-almalik bin Ḳâdikhân almuttaḳî alḳâdirî alshâdhilî almadanî alćishtî, one of the great saints of India; his ancestors

came from Jaunpûr, he himself was born in Burhânpûr and was first a pupil of Shâh Bâjin Ċishtî, who lived in the same town; after having received the Ċishtî investiture from Shâh Bâjin's son, Shaikh 'Abd-alḥakîm, he went to Multân, and later on to Makkah and Madînah, where he obtained from Shaikh Muḥammad bin Muḥammad alsakhâwî the Ḳâdirî and Shâdhilî investiture (the latter order having been founded by Shaikh Nûr-aldîn Abû-alḥasan 'Alî alḥusainî alshâdhilî, No. 336); he died in Madînah the 2nd of Jumâdâ-alawwal, A. H. 975, 90 years old, on fol. 120b.

366. Shaikh Adhan (ادهن) of Jaunpûr, son of Shaikh Bahâ-aldîn, died in Jaunpûr, A. H. 976, more than 100 years old, on fol. 121a.

367. Shaikh Salîm Fatḥpûrî, son of Shaikh Bahâ-aldîn, born in Dihlî, pupil of Khwâjah Ibrâhîm (who was a descendant of Khwâjah Fuḍail bin 'Iyâḍ, see No. 96) of the Ċishtî order; the Shaikh himself was a descendant of Shaikh Farîd-aldîn Ganj-i-shakar, and originally a soldier by profession; the emperor Akbar held him in high esteem, and it was in his house that Jahângîr was born (therefore his name Salîm). The Shaikh was born A. H. 897, and died the 29th of Ramaḍân, A. H. 979; he was buried in the principal mosque in Fatḥpûr, on fol. 121a.

368. Shaikh Niżâm-aldîn of Abnîtah (ابنيته, a village near Lakhnau), pupil of Shaikh Ma'rûf Jaunpûrî, whose Pîr had been Shaikh Ilâhdâd, the commentator of the كافيه and the هدايه; he died A. H. 979, on fol. 121b.

369. Shaikh Dâ'ûd Ċhanîdâl (چهنّی is a village near Lahûr), whose forefathers had come from Arabia to India; he was first a pupil of Maulânâ Isma'îl of Uċh (اُچه), whose Pîr the great poet 'Abd-alraḥmân Jâmî had been; he joined the Ḳâdirî order, and died A. H. 982, on fol. 121b.

370. Shaikh Niżâm of Nârnaul in India, a pupil of Shaikh Khânû (خانو) Ċishtî, who lived in Gwâliyâr and died A. H. 940; Shaikh Niżâm died A. H. 997, on fol. 122a.

371. Shaikh Wajîh-aldîn Gujaratî, lived in Aḥmadâbâd, and was a disciple of Shaikh Muḥammad Ghauth; he died the 1st of Ṣafar, A. H. 998; Muḥammad Ghauth died the 15th of Ramaḍân, A. H. 970, in Akbarâbâd, 80 years old, and was buried in Gwâliyâr, on fol. 122a.

372. Sayyid 'Alâ-aldîn of Audh, put to death, A. H. 998, on fol. 122b.

373. Khwâjah 'Abd-alḥaḳḳ Jâmî, a descendant of the Shaikh-alislâm Aḥmad-i-Jâm; he lived in Zandajân (زندجان) near Harât, and died A. H. 1005; when 'Abdallâhkhân Uzbeg came from Transoxania, in order to subdue Khurâsân, and entered the Khwâja's majlis in Zandajân, the latter entreated him to spare the holy men, and predicted to him the conquest of Harât in nine months, nine days, and nine hours, a prediction which was actually fulfilled; his disciple, Shaikh Faṣîḥ-aldîn, the father of Ḥaḍrat Mîrak Shaikh (see fol. 124b, line 2 of this copy), who was Dârâ Shukûh, the author's own Pîr, died the 22nd of Ramaḍân, A. H. 1019, in Lâhûr, on fol. 122b.

374. Shâh Abû-alma'âlî, of the Ḳâdirî order, pupil of Shaikh Dâ'ûd Ċhanîdâl (No. 369), settled in later years in Lâhûr; he was born the 10th of Dhû-alḥijjah, A. H. 960, and died the 16th of Rabî'-alawwal, A. H. 1024; he is the author of a work on the life and miracles of 'Abd-alḳâdir Jîlânî (غوث اعظم), entitled تحفة القادريّه, on fol. 123a.

375. Shaikh Muḥammad bin Faḍl-allâh bin Shaikh Muḥammad Ṣadr, a descendant of the Khalîf Abûbakr Ṣiddîḳ; his ancestors had settled in Jaunpûr, but he was born at Aḥmadâbâd in Gujarât; he was first a pupil of Makhdûm Ṣafî Gujarâtî, performed then his pilgrimage to Makkah and Madînah, and stayed 12 years in the former town, where he enjoyed the tuition of Shaikh 'Alî Muttaḳî (No. 365); after his return to Aḥmadâbâd, he became for a further 12 years a disciple of Shaikh Wajîh-aldîn Gujarâtî (No. 371); he belonged to the Ċishtî order, and died in Burhânpûr, the 2nd of Ramaḍân, A. H. 1029, on fol. 123b.

376. Shaikh Aḥmad Kâbulî alsirhindî, a descendant of the Khalîf 'Umar, a Ḥanafite and a Naḳshbandî, being in the latter capacity a pupil of Khwâjah Bâḳî, whose Pîr Maulânâ Khwâjagî انكنى (in the following copy, and on fol. 124b, line 9 of this copy, انكنكى) had been under the tuition of his own father, Maulânâ Darwîsh Muḥammad. He also got instruction from Ḳâdirî and Ċishtî Shaikhs, and died in Sirhind, A. H. 1034, 63 years old, on fol. 124a.

377. Shaikh Balâwal, born in a village called شيخو واهن (or شيخود اهن), in the Panjâb, lived in Lâhûr; he was, in the doctrines of the Ḳâdirî order, a pupil of Shaikh Shams-aldîn, whose Pîr had been Shaikh Abû Isḥaḳ, the disciple of Shaikh Dâ'ûd Ċhanîdâl (No. 369). He died the 28th of Sha'bân, A. H. 1046, 70 years old. The author of this book had enjoyed his tuition for some time, on fol. 125a.

VIII. *Female Saints.* (a) *The prophet's wives.*

378. Ḥaḍrat Khadijah Kubrâ, the first wife of the prophet, with the Kunyah Umm Hind, daughter of Khuwailid bin Asad bin 'Abd-al'uzzâ bin Ḳusayy bin Kilâb, and Fâṭimah bint Zâ'idah bin alaṣamm, of the Banî 'Âmir bin Luwayy; she was 40 when she married Muḥammad, who was then in his 25th year; she died, 65 years old, the 10th of Ramaḍân, in the 10th year of Muḥammad's prophetic mission (three years before the Hijrah, A. D. 619), on fol. 125b.

379. Ḥaḍrat 'Â'ishah Ṣadîḳah, with the Kunyah Umm 'Abdallâh, Muḥammad's third and best beloved wife after Khadijah, daughter of Abûbakr, died the 17th of Ramaḍân, A. H. 58, 66 years old, and was buried in the cemetery Albaḳî' in Madînah; Abû Hurairah read the prayer over her body, on fol. 125b.

380. Zainab, daughter of Khuzaimah bin Ḥârith bin 'Abdallâh bin 'Amr bin 'Abd-Manâf bin Hilâl bin 'Âmir bin Ṣa'ṣa'ah (صعصعة), Muḥammad's fifth wife, married to him in Ramaḍân, A. H. 3, died the first of Rabî'-alâkhar, A. H. 4 (in Muir's Life of Mahomet, A. H. 4 and 5 respectively are given), on fol. 126b.

381. Zainab bint Jaḥsh, with the Kunyah Umm-alḥukm, whose mother Umaimah (in the following copy Aminah) bint 'Abd-almuṭṭalib was Muḥammad's aunt, the prophet's seventh wife, married to him in the month Dhû-alḳa'dah, A. H. 5; her original name was Barrah, and her first husband Zaid, Muḥammad's adopted son; she died A. H. 20 or 21, on fol. 126b.

382. Saudah, with the Kunyah Umm-alaswad, daughter

of Rabî'ah bin Ḳais bin 'Abd Shams bin 'Abd . . . . bin Naṣr bin Mâlik bin Ḥanbal bin 'Âmir bin Luwayy bin Ghâlib alḳurashîyyah al'âmiriyyah, and Bint Ḳais bin 'Amr, Muḥammad's second wife, whom he married in the tenth year of his prophetic mission, shortly after Khadîjah's death; she died at the end of the Khalîf 'Umar's reign or (according to a less trustworthy authority) during the reign of Mu'âwiyah, on fol. 127a.

383. Ṣafiyyah, daughter of Ḥayy bin Akhṭab bin Sa'batah (سعبتة) bin Tuḳailah (تقيلة) and Ḥurrah (so in the following copy حرة; here it is spelt خرة) bin Samwân (سموان, in the following copy سموال), a Jewess, Muḥammad's ninth wife; she died A.H. 36, or according to others, A.H. 50 or 52, or even, as some assert, in Khalîf 'Umar's reign, on fol. 127a.

384. Umm Ḥabîbah, daughter of Abû Sufyân, and Ṣafiyyah bint al'âṣ (in the following copy Abî-al'âṣ) bin Umayyah bin 'Abd-alshams, the aunt of the Khalîf 'Uthmân. Umm Ḥabîbah was Muḥammad's tenth wife, whom he married in her 35th year in Madînah, A.H. 7, her dowry was 400 gold dînârs, or according to others, 4000 silver dirhams; she died A.H. 42 or 44, on fol. 127b.

385. Ḥafṣah, daughter of 'Umar the second Khalîf, and Zainab bint Maṭ'ûn bin Ḥabîb bin Wahab, Muḥammad's fourth wife, married to him A.H. 2 or 3; she was born 5 years before Muḥammad's prophetic mission, and died A.H. 45 or 47 (in the following copy a third alternative, viz. A.H. 41, is given), on fol. 127b.

386. Juwairiyyah, daughter of Ḥârith bin Abî Ḍarâr (Ḍarârî in the following copy) bin Ḥabîb bin 'Âbid bin Mâlik, married to Muḥammad as his eighth wife in Sha'bân, A.H. 5 or 6; she died in Madînah, A.H. 55 or 56, 65 years old, on fol. 127b.

387. Maimûnah, daughter of Ḥârith bin Ḥuzn bin Baḥr bin al-Ḥazm, and Hind bint 'Auf bin Zamîr bin al-Ḥarb, married to the prophet as his eleventh wife, A.H. 7; she died, according to the most trustworthy authorities, A.H. 51, according to others, A.H. 61, 63 or 66, on fol. 128a.

388. Umm Salmah, with her real name: Hind bint Abî Umayyah, married to the prophet in Shawwâl, A.H. 4, as his sixth wife; she died the 3rd of Rabî'-alâkhar, A.H. 61 or 59, 84 years old; Abû Hurairah read the prayer over her body, on fol. 128a.

(b) *The prophet's daughters.*

389. Ḥadrat Fâṭimah Zahrâ, with the Kunyah Umm Muḥammad, and the Laḳabs Ṭâhirah, Zâkiyah, Râḍiyah, Marḍiyyah, and Batûl; she was the youngest daughter of the prophet, and married to 'Alî in Ramaḍân, A.H. 2, after his return from the battle of Badr, when she was 15 or (more correctly) 18 years old; she bore him three sons, Ḥasan, Ḥusain, and Muḥsin, and three daughters, Zainab, Umm Kulthûm, and Ruḳayyah; Muḥsin and Ruḳayyah died quite young; Zainab, who was married to 'Abdallâh Ja'far, and Umm Kulthûm, who was married to the (Khalîf) 'Umar, left no children behind; Fâṭimah was born five years before Muḥammad's prophetic mission, and died the 3rd of Ramaḍân, A.H. 11, six months after the prophet's death, 28 years old, on fol. 128a.

390. Ḥadrat Zainab, the eldest daughter of the prophet, married to her cousin Abû-al'abbâs bin al-Rabî'; issue: one son, 'Alî, and one daughter, Imâmah, who became 'Alî's wife after Fâṭimah's death; the son, 'Alî, died when he had just reached manhood; Zainab was born before the prophetic mission, and died A.H. 8, on fol. 128b.

391. Ḥadrat Ruḳayyah, Muḥammad's second daughter, born after Zainab, married to the (Khalîf) 'Uthmân, to whom she bore one son, who died in his second year; she was born before the prophetic mission, and died A.H. 2 (so correctly in the following copy: در سال دوم از هجرت; here is written by mistake: در سال هشتم از هجرت), on fol. 128b.

392. Ḥadrat Umm Kulthûm, Muḥammad's third daughter, born after Ruḳayyah, and before Fâṭimah; her real name was Âminah (آمنة, in the following copy Amînah, امينة); she was married to 'Uthmân after her sister Ruḳayyah's death, A.H. 3, and died A.H. 9, on fol. 129a.

(c) *Other famous women.*

393. Zâ'idah, a slave-girl of (the Khalîf) 'Umar, on fol. 129a.

394. Shu'wânah (شُعْوَانة), a Persian by birth, settled in Ubullah (four farsangs from Baṣrah), where her majlis was frequented by many learned and pious men; she was contemporary with Fuḍail bin 'Iyâḍ (No. 96) and died A.H. 175, on fol. 129b.

395. Ḥadrat 'Uḳairah (عقيرة, in the Nafaḥât-aluns: 'Ufairah) al'âbidah, of Baṣrah, died A.H. 180, on fol. 129b.

396. Ḥadrat Râbi'a-i-'adawiyyah of Baṣrah, contemporary with Sufyân Ṭhaurî (No. 162); she was the fourth daughter of her father, therefore her name Râbi'ah; her pilgrimage to Makkah occupied 14 years, because at every step in the desert she said a full prayer. She died A.H. 185, on fol. 129b.

397. Nafiyyah (نفيّة, perhaps Naḳiyyah?) of Miṣr; Imâm Shâfi'î (No. 23) visited her, and when he died in Miṣr, his corpse was taken into her house; she died in Ramaḍân, A.H. 208. Her husband, Isḥaḳ bin Ja'far, wanted to bury her in Madînah, but the people of Miṣr insisted on her interment in their own city, on fol. 130b.

398. Fâṭimah of Nîshâpûr, dwelt for some time in the holy city of Makkah, and also in Jerusalem; Shaikh Bâyazîd Bisṭâmî (No. 66), her contemporary, admired and praised her very much; she died A.H. 223, on fol. 131a.

399. Tuḥfah, originally a slave-girl, whose romantic rescue through the agency of Shaikh Sarî Saḳaṭî (No. 28) is here related with all details, on fol. 131a.

400. Umm 'Îsâ, daughter of Ibrâhîm Ḥarbî, a great authority in legal matters, died in Rajab (according to others, in Ramaḍân), A.H. 328, on fol. 133a.

401. Umm Muḥammad, the mother of Shaikh 'Abdallâh (or Abû 'Abdallâh) bin Khafîf (No. 144), in whose company she made by sea the pilgrimage to Ḥijâz, on fol. 133a.

402. Ummat-alwâḥid, with her real name ستيبة (in the following copy سنيبة), daughter of Ḥusain bin Isma'îl Ḥâkimî, famous as Ḳurân-reader, traditionist, legal authority, etc.; she died in Ramaḍân, A.H. 377, more than 90 years old, on fol. 133a.

403. Ummat-alsalâm, daughter of Ḳâḍî Abûbakr bin Kâmil bin Khalaf and disciple of Muḥammad bin

Isma'îl بصلانی (in the following copy بصلافي); her pupils were Tanûkhî, Zâhidî, and Abû-al'alî; she was born in Rajab, A. H. 318 (the date is omitted here, in the following copy only هژده appears), and died in Rajab, A. H. 390, on fol. 133a.

404. Maimûna-i-Wâ'izah, daughter of Shâḳûlah (شاقوله, in the following copy شاقولی), and mother of 'Abd-alṣamad, died A. H. 393, on fol. 133b.

405. Khadîjah, with the Kunyah Umm Salmah, daughter of Mûsâ bin 'Abdallâh, died A. H. 407 (or according to the following copy, 437, چهار صد وسي و هفت, which is probably the correct reading), on fol. 133b.

406. Umm Muḥammad, the aunt of Shaikh 'Abd-alḳâdir Jîlânî, on fol. 133b.

407. Khadîja-i-Wâ'izah, daughter of Muḥammad bin 'Alî bin 'Abdallâh and intimate friend of Ibn Sam'ûn (No. 277), was born A. H. 374, died A. H. 460, 86 years old; she was buried by the side of Ibn Sam'ûn, on fol. 133b.

408. Karîmah of Marw, daughter of Aḥmad bin Muḥammad bin Abî Ḥâtim, died A. H. 460 or (according to the following copy) 463, on fol. 134a.

409. Fâṭima-i-Wâ'izah, daughter of Ḥusain bin Ḥasan bin Faḍlawaih (or Faḍlûyah), died A. H. 521, on fol. 134a.

410. Fâṭimah, daughter of Naṣr bin 'Aṭâ, who during her whole life had only three times left her house; she died A. H. 573, on fol. 134a. The author adds here a few remarks (taken from Imâm 'Abdallâh Yâfi'î's تأريخ and روض الرياحين) about a pious Egyptian woman, who stood for thirty years in the same place, unmoved by cold or heat, never sleeping and never taking any food, and about another woman in Khwârizm, who for twenty-five years neither slept nor ate; he also quotes (from Jâmî's Nafaḥât-aluns) a report of Abû Sa'îd bin Abû-alkhair's about a pious old lady in Marw.

411. Bibî Jamâl Khâtûn, daughter of Ḳâḍî Sâ'în-data (سائين دتہ) and sister of Ḥaḍrat Miyân Mîr (No. 65), on fol. 134b; she was over 60 years old, and lived in Siwastân, when this work was composed in A. H. 1049.

No date; but this copy appears to be older than the following (dated) one, and is, with very few exceptions, much more correct in the spelling of names as well as in the dates.

No. 660, ff. 135, ll. 17; Nasta'lîḳ; size, 8¼ in. by 6⅛ in.

648

Another copy of the same.

This copy concludes on fol. 129a, and is dated the 12th of Dhû-alḥijjah, A. H. 1120 (A. D. 1709, February 22), by 'Alâ-aldîn, known as Lâr Muḥammad bin 'Alî Riḍâ. Ff. 130–134 are written by quite a different hand, and filled with some traditions in Arabic, beginning: قال على ابن ابى طالب رضى الله عنه وكرّم وجهه سمعت النبى الخ.

The proper order of the leaves is: ff. 1–89, 97–105, 90–96, 106–134.

No. 1363, ff. 134, ll. 17 (except ff. 130–134, ll. 10); clear Nasta'lîḳ; size, 8½ in. by 5½ in.

649

The same.

A very badly written copy, spoiled and damaged in many places. Dated the 20th of Rabî'-althânî, A. H. 1179 (A. D. 1765, October 6), by Faḍl-allâh, son of Ghulâm Mahdî (sixth year of Shâh 'Âlam's reign).

No. 1878, ff. 108, ll. 15–19; irregularly written, partly in careless Nasta'lîḳ, partly in Shikasta; size, 8¾ in. by 5 in.

650

Fâtiḥ-alḳulûb (فاتح القلوب).

History of the life and wonderful deeds of the great Shaikh Mîr 'Abdallâh ibn Mîr Mużaffar alḥusainî altirmidhî (who died A. H. 1035=A. D. 1626, according to the two chronograms on fol. 19a: زدنیای دنی قطب زمان رفت and روضهٔ جاوید, a date also given in Beale's Oriental Biogr. Dictionary, p. 6b, whereas, according to another chronogram on the same page, viz. شیخ زمانه بود, and the statement on fol. 18b, line 7, see also Rieu i. p. 154a, his death took place ten years sooner, in A. H. 1025 =A. D. 1616), by one of his disciples, divided into twelve bâbs, and beginning: الحمد لله ..... بعد از بیان توحید وثنای باری عزّ اسمه و نعت سیّد المرسلین و خاتم النبیّین امیر المؤمنین و امامان دین علیهم السّلام و مدح اصحاب مستطاب الخ.

Mîr 'Abdallâh Tirmidhî, with the takhalluṣ Waṣfî, was a clever calligrapher, who got from the emperor Akbar the honorary epithet of Mushkîn Ḳalam, and a good poet too, see Rieu, loc. cit., and Bodleian Catal., No. 1894.

The last year that appears in this little work, mentioned as date of the death of one of the Shaikh's great pupils, is A. H. 1054 (A. D. 1644, 1645), on fol. 31a, l. 15.

This copy was finished the 23rd of Dhû-alḳa'dah, in the 20th year (either of Shâhjahân, which would be A. H. 1056=A. D. 1646, December 31, or more likely of 'Âlamgir, A. H. 1087=A. D. 1677, January 27). On fol. 1b the work is simply styled: تأريخ مير عبد الله.

No. 645, ff. 32, ll. 17; Nasta'lîḳ; worm-eaten; size, 8⅝ in. by 4¾ in.

651

Râḥat-alarwâḥ (راحت الارواح).

The life, miracles, and maxims of the great Ṣûfic Shaikh 'Azîz-allâh (born in Lâhûr, the 3rd of Jumâdâ II, A. H. 1047=A. D. 1637, October 23, died 37 years, 4 months and 17 days old, the 20th of Shawwâl, A. H. 1084=A. D. 1674, January 28), by Ḥâfiż Muḥammad Sa'îd bin Ḥâfiż (see fol. 2a, ll. 6 and 7; fol. 3a, line 4; and fol. 5a, line 4), who commenced the compilation of this work in the beginning of Rajab, A. H. 1084 (A. D. 1673, October 12), and finished it after some interval during prince Muḥammad Sulṭân's campaign against Kâbul, A. H. 1085 =A. D. 1674, 1675 (comp. fol. 4a, ll. 3 and 4, and fol. 253b, ll. 4 and 5). It is divided into the following five babs:

1. در تاریخ ولادت و احوال ایّام طفولیّت و اخذ نعمت آنحضرت از اعزّهٔ زمانه, on fol. 5b.

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2. در معاش و لباس آنحضرت, on fol. 15a.
3. در اخلاق و شمائل و صرف اوقات وشمّهٔ از ریاضات آنحضرت, on fol. 20b.
4. در خوارق عادات آنحضرت, on fol. 52a.
5. در ملفوظات و تأریخ وفات آنحضرت, on fol. 133a.

Beginning: الحمد لله الذى ارسل عبده الذى هو عزيز الله الخ.

Dated the 11th of Jumâdâ I, A. H. 1108 (A. D. 1696, December 6).

No. 1165, ff. 255, ll. 11; large Nasta'lîḳ; size, 9¾ in. by 6 in.

652

Manâḳib-alḥaḍarât (مناقب الحضرات).

A more modern history of the great Shaikhs of the Naḳshbandî order, especially of Shaikh Aḥmad Fârûḳî, who died in Sirhind, A. H. 1034 or 1035 = A. D. 1625 or 1626 (referred to as حضرت ايشان), Shaikh Muḥammad Sa'îd Ma'ṣûm 'Umarî, the son of the preceding Shaikh, who died, according to Beale, Oriental Biogr. Dictionary, p. 190b, A. H. 1079 = A. D. 1668 (simply styled مخدومى معصوم الزمانى), and Shaikh Âdam Naḳshbandî (called سيّدى or خليفة الزمانى), the same who wrote in A. H. 1035–1037 (A. D. 1626–1628) the خلاصة المعارف, their contemporaries and disciples. The full title of the book is: مناقب آدميّه و حضرات احمديّه, and it is divided, according to the index on ff. 2b and 3a, into a muḳaddimah, three maṭlabs, eleven bâbs, and a khâtimah. But unfortunately the MS. is in a hopeless confusion; many leaves are misplaced, several lacunas are found besides, and a great number of catchwords being torn away, it is impossible to restore order. There are three distinct beginnings in the book, the *first*, on fol. 1b: الحمد لله ربّ العالمين والصلوة الخ; the *second*, on fol. 40b: الحمد لله ربّ العالمين الرّحمن الرّحيم مالك يوم الدين الخ; the *third*, on fol. 189b: الحمد لله الذى جعل الامكان مرآة للوجوب الخ.

Accordingly we have three large divisions, probably comprising the muḳaddimah, the three maṭlabs, and the khâtimah, respectively.

Muḳaddimah (در ترغيب بر محبّت نيكان و سبب تأليف اين كتاب و مناقب سلسلهٔ نقشبنديّه و تنبيهات و فوائد ضروريّه), on fol. 3a.

Maṭlab I, in four faṣls, on fol. 163a, margin: faṣl 1. در مناقب اجمالىٔ حضرت شيخ احمد فاروقى, on fol. 163b; 2. در مناقب اجمالىٔ حضرت شيخ محمّد سعيد عمرى, on fol. 174b, margin; 3. در مناقب فضائل اجمالىٔ حضرت شيخ محمّد معصوم نقشبندى, on fol. 177a; 4. در فضائل اجمالىٔ بعضى از مشايخ خليفة الزمانى, on fol. 185a, margin.

Maṭlab II. در مناقب حضرت خليفة الزمانى, on fol. 188b, margin, in nine bâbs, only eight of which are found in this copy, viz. the *first*, on fol. 188b, margin; the *third*, on fol. 116a, margin; the *fourth*, on fol. 118a; the *fifth*, on fol. 122a, margin; the *sixth*, on fol. 129a, margin; the *seventh*, on fol. 133a, margin; the *eighth*, on fol. 140b, margin; and the *ninth*, on fol. 152b, margin.

The beginning of the *third Maṭlab* (در بيان احوال بعضى از خلفاى ايشان) and of the *Khâtimah* (در بعضى از مكتوبات و ملفوظات عرفانيّه و سلوك و موعظه) cannot be traced anywhere; but the greater portion of both is undoubtedly contained in this copy. There appears an *eleventh* bâb, on fol. 49a: در بيان احوال بعضى خلفا و يارانِ الخ, probably belonging to the *third Maṭlab*.

On fol. 189b, margin, in the *third beginning*, there seems to be given the author's name, viz. Muḥammad Murâd bin Ḥabîb-allâh bin Sa'dî, who is probably identical with the holy Shaikh of Kashmîr, Muḥammad Murâd Naḳshbandî, who died, according to Rieu i. p. 300a, A. H. 1134 (A. D. 1722); in the *first* beginning, on fol. 2b, margin, is stated, that this work is the third ḳism of the نتائج الحرمين.

It was written, according to the colophons on ff. 39b and 226a, in A. H. 1139 and 1140 (A. D. 1726–1728).

No. 1940, ff. 226, centre-column, ll. 13, and a margin-column, ll. 32–34; Nasta'lîḳ; many little damages throughout; size, 10⅝ in. by 6½ in.

653

Maṭlûb-alṭâlibîn (مطلوب الطالبين).

A detailed biography of the great Shaikh of the Cishtî order, Niẓâm-aldîn Muḥammad Auliyâ, who was born in Badâ'ûn, the 27th of Ṣafar, A. H. 636 (A. D. 1238, October 9), became a pupil of Shaikh Farîd-aldîn Ganj-i-shakar, the 15th of Rajab, A. H. 655 (A. D. 1257, July 29), was nominated by him his Khalîfah or spiritual successor, the 2nd of Rabî'-alawwal, A. H. 656 (A. D. 1258, March 9), died the 18th of Rabî'-alâkhar, A. H. 725 (A. D. 1325, April 3), and was buried in Ghiyâthpûr, near Dihlî (see fol. 113b, line 11 sq., and compare the Safînat-alauliyâ, No. 114), together with a full account of his deeds and doctrines, of the other great Shaikhs of the Cishtî order from Farîd-aldîn upwards, his relations and disciples, as well as of the pedigree of the compiler of this work, Muḥammad Bûlâḳ bin Shaikh Abû Muḥammad Khâlidî Dihlawî bin Shaikh 'Alî Akbar, who was a descendant of the hero of this biography, and completed this history of the life of his great ancestor A. H. 1111 = A. D. 1699, 1700 (see the two chronograms تحفه شد از براى طالبان and سلك نظامى on fol. 2a, line 9, and fol. 2b, line 2). Niẓâm-aldîn Auliyâ was the spiritual teacher of the two great poets of Dihlî, Amîr Khusrau and Amîr Ḥasan.

The work is divided into the following 17 maṭlabs:

1. Pedigree and birth of Niẓâm-aldîn, account of his parents, and genealogy of the author of this work (در بيان حسب و نسب و مولد سلطان المشايخ و اجمال احوال والدين شريفين وى و مجملا ذكر آباء و اجداد اين احقر العباد راقم اوراق محمّد بولاق الخ), on fol. 5b. Niẓâm-aldîn's father is called here Khwâjah Aḥmad bin Khwâjah 'Alî of Bukhârâ (died the 5th of Dhû-al-ḥijjah, A. H. 641 = A. D. 1244, May 15, five years after the birth of his son; his mother was Bibî Zalikhâ).

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2. Nizâm-aldîn's earlier education in the exact sciences (در بیان تعلّم و تفرّس سلطان المشایخ و تفصیل تحصیل علوم ظاهریٔ وی), on fol. 10a.

3. Nizâm-aldîn's journey from Badâ'ûn to Dihlî, and thence to Ajwadhan, in Multân, to become a pupil of Shaikh Farîd-aldîn Ganj-i-shakar in Ṣûfic lore (در بیان پیدا آمدن محبّت شیخ الاسلام شیخ فرید گنجشکر در دل سلطان المشایخ و رسیدن وی بدان اخلاص از شهر بداون بشهر دهلی و از آنجا رو نهادن بطرف اجودهن که مسکن خاصّ شیخ فرید گنجشکر بود و هم مدفن اوست), on fol. 12a. The death of Farîd-aldîn Ganj-i-shakar, the pupil of Khwajâh Ḳuṭb-aldîn Bakhtiyâr Kâkî Ûshî and the spiritual guide of Nizâm-aldîn Auliyâ, is fixed in this work, on fol. 124a, in A.H. 668, the 5th of Muharram (A.D. 1269, September 4), instead of the usual date, given in all other biographies, see the Safînât-alauliyâ, No. 113, cf. A.H. 664=A.D. 1265, October 17 (comp. also No. 640 above in this Catalogue).

4. Nizâm-aldîn's arrival in Ajwadhan, and beginning of his studies under Farîd-aldîn Ganj-i-shakar (در بیان رسیدن سلطان المشایخ در شهر اجودهن وارادت آوردن وی در خدمت شیخ فرید الدین گنجشکر), on fol. 14a.

5. Nizâm-aldîn's steadiness, devotion, confidence, and obedience as Farîd-aldîn's pupil, the Shaikh's tender affection for him, explanation of the rules and rites of the Bai'at or initiation, the duties and relations of Pîr and Murîd, and account of Bibî Fâṭimah Sâm (در بیان رسوخیّت و فدویّت و اعتقاد و انقیاد سلطان المشایخ در خدمت پیر خود فرید الدین گنجشکر و شفقت و مرحمت شیخ در باب او و تشریح آداب بیعت و ارادت و توضیح حقوق پیری و مریدی و اجمال احوال حضرت بی‌بی فاطمه سام), on fol. 15a. Bibî Fâṭimah Sâm, a very spiritual woman, was the adopted sister of Shaikh Farîd-aldîn, and his brother Shaikh Najîb-aldîn Mutawakkil, see fol. 19a.

6. Nizâm-aldîn's nomination as Khalîfah of Farîd-aldîn, and explanation of the various kinds of the Khiláfat, the origin of the Khirḳah or devotee's garment, the Kulâh or cowl, and other matters pertaining thereto (در بیان یافتن خلافت سلطان المشایخ از خدمت پیر خود فرید الدین گنجشکر و وضوح اقسام خلافت و شروح اصل خرقه و کلاه و اسباب خلافت باطنی و غیره فوائد), on fol. 29b.

7. Nizâm-aldîn's setting up a Ṣûfic convent in Ghiyâthpûr, near Dihlî, and account of Shaikh Malikyâr-i-Parrân and Shaikh Abûbakr Ṭûsî Ḥaidarî (در بیان تشریف آوردن سلطان المشایخ در شهر دهلی از خدمت پیر خود شیخ فرید الدین گنجشکر و سکونت اختیار کردن در موضع غیاث‌پور باشارهٔ غیبی و موجب تعمیر خانقاه و اجمال احوال شیخ ملکیار پرّان و شیخ ابا بکر طوسی حیدری), on fol. 37a. The renowned Shaikh Nûr-aldîn Malikyâr-i-Parrân came from Lâr to Dihlî in the reign of Ghiyâth-aldîn Balban (A.H. 664–686=A.D. 1266–1287) and entered there into close friendship with Shaikh Abûbakr Ṭûsî Ḥaidarî, see fol. 40b.

8. Nizâm-aldîn's practice of poverty, resignation, trust in God, worship, ascetism, and spiritual exertions in his earlier years in Ajwadhan and Dihlî (در بیان فقر و قناعت و توکّل و اطاعت و بعضی ریاضات و مجاهدات اوائل حال سلطان المشایخ که در دیار اجودهن و دهلی کشیده و برآن شاکر و صابر مانده), on fol. 41a.

9. Nizâm-aldîn's offerings and donations, and princes coming to beg at his door, together with an account of the seven Sulṭâns of Dihlî, who were his contemporaries and partly hostile, partly friendly to him (در وضوح فتح و فتوح و بذل و ایثار و انعام و اطعام سلطان المشایخ و آمدن پادشاهان بامّید گدائی بر در او و اجمال احوال هفت سلاطین دهلی که معاصر آن حضرت بودند بعضی مخالف و بعضی مخلص), on fol. 46a. The seven Sulṭâns are: 1. Ghiyâth-aldîn Balban, reigned 21 years, and died A.H. 686 (A.D. 1287); 2. Mu'izz-aldîn Kaiḳubâd bin Nâṣir-aldîn, grandson of the former, the same to whom Amîr Khusrau dedicated his قران السعدین, reigned three years, and was killed A.H. 689 (A.D. 1290) by 3. Jalâl-aldîn Khiljî, one of his Amîrs, who became his successor, reigned six or seven years, and was in his turn killed in Ramaḍân, A.H. 695 (A.D. 1296, July), by 4. 'Alâ-aldîn, his nephew and son-in-law, who reigned twenty years, and died the 6th of Shawwâl, A.H. 715 (A.D. 1316, January 3; the usual date is A.H. 716=A.D. 1316, December 22); 5. Ḳuṭb-aldîn, son of the former, commonly known as Mubârakshâh, who killed his three brothers Khiḍrkhân, Shâdikhân (both pupils of Shaikh Nizâm-aldîn), and Shihâb-aldînkhân; he was, contrary to his predecessors, hostile to the Shaikh, and was killed after a reign of four years and four months, A.H. 720=A.D. 1320 (so here distinctly; the usual date of his death is A.H. 721=A.D. 1321), by Khusraukhân, who usurped the throne for four months, after which he was slain in his turn by 6. Ghiyâth-aldîn Tughluḳ, the governor of Multân, who became king, A.H. 720 (again distinctly: در سنهٔ عشرین و سبعمائه یعنی در سال هفصد و بیست نه سپهر); he was crushed by the fall of a pavilion in A.H. 725 (A.D. 1325); 7. Muḥammad bin Ghiyâth-aldîn Tughluḳ (A.H. 725–752=A.D. 1325–1351), in the beginning of whose reign the Shaikh died.

10. Nizâm-aldîn's great forbearance with and kind affection to high and low, his intercourses with Shaikh Rukn-aldîn Abû-alfaṭḥ and their mutual humility and civility (در بیان تحمّل و تأمّل و بردباری و دلداریٔ سلطان المشایخ که با خاصّ و عامّ داشت و ذکر بعضی مجالس که درمیان سلطان المشایخ و شیخ رکن الدین ابو الفتح نبیرهٔ شیخ بهاء الدین زکریّا واقع شده و تواضع و سلوک نمودن این هردو بزرگ با یکدیگر), on fol. 55a. Shaikh Rukn-aldîn Abû-alfaṭḥ was the son of Shaikh Ṣadr-aldîn Ârif, and grandson of Shaikh Bahâ-aldîn Zakariyyâ; he died A.H. 735, the 9th of Jumâdâ-alawwal (A.D. 1335, January 5), comp. the Safînat-alauliyâ, No. 156.

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11. Stories of Nizâm-aldîn's supernatural powers and the miracles worked by him, with an explanation of the various stages of the mystic road, the different kinds of Wilâyat or saintship, the terms Aḳṭâb or 'poles,' Abdâl or 'lieutenants,' the condition of the 'beloved,' and the like (در بیان حکایات تصرّفات و کشف کرامات سلطان المشایخ و تفصیل مراتب سلوك و اقسام ولایت و تفسیر تعداد اسامیهای اقطاب و ابدال و غیره که قیام عالم بوجود شان موقوف است و تشریح مرتبهٔ محبوبی یعنی معشوقی), on fol. 61b.

12. Nizâm-aldîn's Samâ' and some of its ceremonies (در بیان شنیدن سماع سلطان المشایخ و بعضی آداب آن), on fol. 76a.

13. Nizâm-aldîn's humility, asceticism, and devotions in his later years, and account of the prayers, fastings, and breviaries of himself and other C'ishtî Pîrs (در بیان خشوع و خضوع و بعضی ریاضات و عبادات آخر عمر حضرت سلطان المشایخ و ترتیب و توصیف نماز وروزه واوراد که معمول آن حضرت و غیره پیران چشت است), on fol. 88b.

14. Nizâm-aldîn's last illness, death, and burial (در بیان حقائق زحمت کشیدن و خرامیدن سلطان المشایخ از دار دنیا سوی روضهٔ عقبی و کماهیٔ تکفین و تجهیز وی), on fol. 108a.

15. Account of the prominent Shaikhs of the C'ishtî order, its fourteen Khânwâdas or families, and its fourteen branches (در بیان اجمال احوال هر یك از پیران شجرهٔ عالیّهٔ چشتیّه و بعضی وطن و مسکن و مدفن و مدّت حیات و تأریخ وفات ایشان و مجملا مذکور چهار پیر و چهارده خاندان (in the index خانوادهٔ) اصل و آن (in the index فروع) فرع چهارده), on fol. 114b.

The chain of the C'ishtî Pîrs is the usual one, but in an inverted order, comp. Rieu i. pp. 359 and 360b, viz. 1. Farîd-aldîn Ganj-i-shakar (see above in the third maṭlab), who had five sons, viz. (*a*) Shaikh Naṣr-aldîn, the father of Maulânâ Kamâl-aldîn; (*b*) Shaikh Shihâb-aldîn; (*c*) Shaikh Badr-aldîn Sulaimân, who occupied his father's position with the consent of his brothers, and was succeeded by his famous son, Maulânâ 'Alâ-aldîn; (*d*) Shaikh Nizâm-aldîn, the father of Khwâjah Ibrâhîm, and grandfather of another renowned Shaikh, Maulânâ 'Aziz-aldîn; and (*e*) Shaikh Ya'ḳûb, the father of Maulânâ A'azz-aldîn (اعزّ الدین) and Khwâjah Ḳâḍî; and three daughters, viz. (*a*) Bibî Mastûrah; (*b*) Bibî Sharîfah, and (*c*) Bibî Fâṭimah, the wife of Maulânâ Badr-aldîn Isḥâḳ, and mother of Khwâjah Muḥammad and Khwâjah Mûsâ; 2. Khwâjah Ḳuṭb-aldîn Bakhtiyâr Kâkî, son of Khwâjah Kamâl-aldîn Aḥmad bin Mûsâ Ûshî (Ûsh is a village in Transoxania, according to others in Farghâna, see the Safînat-alauliyâ, No. 112); 3. Khwâjah Mu'în-aldîn C'ishtî, see the Safînat-alauliyâ, No. 110. His death is fixed here in A.H. 632, 6th of Rajab (A.D. 1235, March 27), that is, before Ḳuṭb-aldîn's, who died A.H. 633, 14th of Rabî'-alawwal (A.D. 1235, Nov. 27). 4. Khwâjah 'Uthmân Hârûnî (Hârûn is a village in Khurâsân, or according to others in Farghâna), see the Safînat-alauliyâ, No. 109. He died A.H. 607, 6th or 16th of Shawwâl (A.D. 1211, March 23 or April 2). 5. Khwâjah Ḥâjî Sharîf Zandanî, see the Safînat-alauliyâ, No. 108. He died the 3rd or 6th of Rajab (year not known, سنهٔ وفاتش در نظر نیامده). 6. Khwâjah Ḳuṭb-aldîn Maudûd C'ishtî, see the Safînat-alauliyâ, No. 105. He was the son, pupil, and spiritual successor of Khwâjah Nâṣir Yûsuf (in No. 7, and in Rieu, loc. cit.: Abû Yûsuf) C'ishtî, and died the first of Rajab, A.H. 527 (A.D. 1133, May 8). 7. Khwâjah Nâṣir-aldîn Abû Yûsuf C'ishtî (in the Safînat-alauliyâ, No. 104, Yûsuf), son of Muḥammad Sim'ân, nephew, pupil, and spiritual successor of Khwâjah Abû Muḥammad C'ishtî, died A.H. 459, the 4th of Rabî'-alâkhar (A.D. 1067, February 22). 8. Khwâjah Abû Muḥammad (in the Safînat-alauliyâ, No. 103, Muḥammad) C'ishtî, whose death is fixed here in A.H. 414, the first of Rajab (A.D. 1023, September 19). 9. Khwâjah Abû Aḥmad C'ishtî (No. 102 in the Safînat-alauliyâ), father of the preceding and pupil of the following Shaikh, born A.H. 260, the 3rd of Jumâdâ-althânî (A.D. 874, March 26), died the 10th of Jumâdâ-althânî, A.H. 355 (A.D. 966, June 3). 10. Khwâjah Abû Isḥâḳ Shâmî, afterwards C'ishtî, pupil and spiritual successor of the following Shaikh; year of his death unknown (see the Safînat-alauliyâ, No. 101). 11. Khwajâh Mamshâd 'Ulû Dînawarî, pupil of the following Shaikh; year of his death likewise unknown (see the Safînat-alauliyâ, Nos. 100 and 140, where a distinction is made between 'Ulû Dînawarî and Mamshâd Dînawârî, the death of the latter being fixed in A.H. 299=A.D. 911, 912). 12. Khwâjah Hubairah Baṣrî, pupil of the following Shaikh, year of death again unknown (see the Safînat-alauliyâ, No. 99). 13. Khwâjah Ḥudhaifah Mar'ashî, pupil of the following Shaikh, year of death unknown (see the Safînat-alauliyâ, No. 98). 14. Khwâjah Ibrâhîm bin Adham, who got his tuition and investiture from the following Shaikh; his death is fixed here in A.H. 161, the first of Shawwâl=A.D. 778, July 2 (comp. the Safînat-alauliyâ, No. 97, and the Majma'-alauliyâ, third bâb, where he is incorrectly styled Ibrâhîm Adham). 15. Khwâjah Fuḍail bin 'Iyâḍ, pupil of the following Shaikh, he died in Muḥarram, A.H. 187=A.D. 803, January (see the Safînat-alauliyâ, No. 96). 16. Khwâjah 'Abd-alwâḥid bin Zaid, pupil of the following Shaikh; his death is fixed here in A.H. 176, the 27th of Ṣafar=A.D. 792, June 23 (comp. the Safînat-alauliyâ, No. 95). 17. Khwâjah Ḥasan Baṣrî, with the Kunyas Abû Sa'îd and Abû Muḥammad, died the first of Rajab, A.H. 110 (A.D. 728, Oct. 10), 89 years old (comp. the Safînat-alauliyâ, No. 19, and the Majma'-alauliyâ, second bâb). 18. Amîr-almu'minîn 'Alî bin Abî Ṭâlib. 19. Muḥammad the prophet.

The fourteen families of the C'ishtî order are: 1. The Zaidîs, beginning with No. 16 in the preceding list of C'ishtî Shaikhs. 2. The 'Iyâḍîs, beginning with No. 15. 3. The Adhamîs, beginning with No. 14. 4. The Hubairîs, beginning with No. 12. 5. The C'ishtîs, beginning with No. 11 (or 10). 6. 'Ajamîs, beginning with Ḥabîb-i-'ajamî, pupil of Ḥasan Baṣrî (see the Safînat-alauliyâ, No. 161). 7. The Ṭaifûrîs, beginning with Bâyazîd Bisṭâmî (see the Safînat-alauliyâ, No. 66, and the Majma'-alauliyâ, fifth bâb). 8. The Karkhîs, beginning with Ma'rûf Karkhî (see the Safînat-alauliyâ, No. 27, and the Majma'-alauliyâ, fourth bâb). 9. The Saḳaṭîs, beginning with Sarî Saḳaṭî (see the Safînat-alauliyâ, No. 28). 10. The

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Junaidîs, beginning with Junaid Baghdâdî (see the Safînat-alauliyâ, No. 29, and the Majma'-alauliyâ, sixth bâb). 11. The Kâzarûnîs, beginning with Abû Isḥâḳ Kâzarûnî (see the Safînat-alauliyâ, No. 292). 12. The Ṭûsîs, beginning with 'Alâ-aldîn Ṭûsî, the pupil and spiritual successor of Shaikh Wajîh-aldîn Abû Ḥafṣ (see the Safînat-alauliyâ, No. 147). 13. The Suhrawardîs, beginning with Ḍiyâ-aldîn Abû Najîb Suhrawardî, likewise a pupil and successor of Wajîh-aldîn Abû Ḥafṣ (see the Safînat-alauliyâ, No. 122). 14. The Firdausîs, beginning with Nâjm-aldîn Kubrâ Firdausî (see the Safînat-alauliyâ, No. 124).

The fourteen branch-families (خانوادهای or فروع, otherwise styled silsilas, i. e. subordinate orders, see Rieu i. p. 360b) are: 1. The Ḳâdirîs or Ghauthîs (قادريّهٔ غوثيّه), beginning with 'Abd-alḳâdir Jîlânî (see the Safînat-alauliyâ, No. 36, and the Majma'-alauliyâ, eighth bâb). 2. The Yasawîs, beginning with Aḥmad Yasawî, the pupil and successor of Khwâjah Abû Yûsuf Hamadânî (usually called Yûsuf Hamadânî, comp. on both the Safînat-alauliyâ, Nos. 73 and 75, the Majma'-alauliyâ, seventh bâb, and the Maḳâmât-i-Sayyid Atâ'î, No. 644 in this Catalogue). 3. The Naḳshbandîs, beginning with Bahâ-aldîn Naḳshband (see the Safînat-alauliyâ, No. 82). 4. The Nûrîs, beginning with Abû-alḥasan Nûrî (see the Safînat-alauliyâ, No. 201). 5. The Khiḍrawîs, beginning with Aḥmad bin Khiḍrawaih (see the Safînat-alauliyâ, No. 174). 6. The Shaṭṭârîs or 'Ishḳîs (شطّاريّهٔ عشقيّه), beginning with 'Abdallâh Shaṭṭâr, the pupil and spiritual successor of Shaikh Muḥammad 'Ârif. 7. The Ḥusainîs or Bukhârîs (حسينيّهٔ بخاريّه), who trace their line from Sayyid Jalâl Makhdûm-i-Jahâniyân Bukhârî (see the Safînat-alauliyâ, No. 157) back to Imâm Ḥusain and 'Alî bin Abî Ṭâlib. 8. The Zâhidîs, beginning with Khwâjah Badî'-aldîn (in Rieu, loc. cit., Badr-aldîn) Zâhid, the pupil and spiritual successor of Fakhr-aldîn Zâhid. 9. The Anṣârîs, beginning with 'Abdallâh Anṣârî (see the Safînat-alauliyâ, No. 300). 10. The Ṣafawîs, beginning with Ṣafî-aldîn Isḥâḳ Ardabîlî, pupil, son-in-law, and successor of Shaikh Zâhid Ibrâhîm Jîlânî. 11. The 'Aidarûsîs, beginning with Sayyid 'Abdallâh 'Aidarûsî, the pupil and successor of Shaikh Abûbakr. 12. The Ḳalandarîs, beginning with Shaikh Ḥaidar Ḳalandar and Shâh Ḥusain Balkhî Ḳalandar; this order, often called the Ḳalandarî and Ċishtî branch (خانوادهٔ چشتيّهٔ قلندريّه) was spread in India by Shâh Khiḍr-i-Rûmî, a pupil of Khwâjah Ḳuṭb-aldîn Bakhtiyâr Kâkî (No. 2 in the list of Pîrs above; comp. also Bodleian Cat., No. 1997). 13. The Uwaisîs, who trace their line back to Uwais Ḳarnî (see the Safînat-alauliyâ, No. 18); Niẓâmî of Ganja was one of the prominent Shaikhs of this order. 14. The Madârîs, beginning with Badî'-aldîn Shâh Madâr, whose life has been described by his pupil Shaikh Maḥmûd in his ايمان محمودى (see the Safînat-alauliyâ, No. 358, and Rieu i. p. 361).

16. Niẓâm-aldîn's relations, spiritual successors, down to the author of this book, and pupils (در بيان اجمال احوال اقربای صالحين و خلفای راشدين و بعضی مريدان سلطان المشايخ و تفصيل شجرهٔ اين راقم اوراق كه بحضرت سلطان المشايخ منتهی ميشود), on fol. 144b.

Principal relations: 1. Khwâjah Muḥammad, pupil and nephew of Niẓâm-aldîn, son of his sister Bibî Jannat. 2. Khwâjah Rafî-aldîn Hârûn, son of Khwâjah Muḥammad. 3. Khwâjah Naf'-aldîn Nûḥ, son of a younger brother of Rafî'-aldîn Hârûn, who bore likewise the name of Khwâjah Muḥammad. 4. Khwâjah Abûbakr, a son, or son-in-law, as it seems, of Bibî Jannat, and father of Khwâjah 'Azîz-aldîn.

The first ten Khalîfas or spiritual successors: 1. Naṣîr-aldîn Muḥammad Ċirâgh of Dihlî, son of Shaikh Yaḥyâ Audhî (see the Safînat-alauliyâ, No. 116, and the Siyar-al'ârifîn, No. 12). 2. Shaikh Shams-aldîn Muḥammad bin Yaḥyâ. 3. Shaikh Ḳuṭb-aldîn Munawwar bin Shaikh Burhân-aldîn bin Shaikh Jamâl-aldîn Hânsawî; his son was Shaikh Nûr-aldîn. 4. Shaikh Ḥusâm (so correct instead of جسام in the text) -aldîn Multânî. 5. Shaikh Fakhr-aldîn Zarâwî. 6. Shaikh 'Alâ-aldîn 'Alî. 7. Shaikh Burhân-aldîn Gharîb (see the Safînat-alauliyâ, No. 117), died the 12th of Ṣafar, A.H. 732 (A.D. 1331, Nov. 14), at Daulatâbâd. 8. Shaikh Wajîh-aldîn Yûsuf II. 9. Shaikh Shihâb-aldîn Imâm, died in Dihlî. 10. Shaikh Sirâj-aldîn 'Uthmân, known as Akhî Sirâj. All these ten Khalîfas survived Niẓâm-aldîn by a few years only.

The chain of Khalîfas which connects Shaikh Sirâj-aldîn with the author of this work, Muḥammad Bûlâḳ, is as follows: 11. Shaikh 'Alâ-alḥaḳḳ wa-aldîn Bangâlî, pupil and successor of Akhî Sirâj, and son of 'Umar bin As'ad Lâhûrî. 12. Shaikh Nûr Ḳuṭb-i-'âlam, son and successor of the preceding Shaikh. 13. Makhdûm Shaikh Ḥusâm (here again spelt جسام)-aldîn of Mânikpûr (a place in Audh, see W. Pertsch, Berlin Cat., p. 998). 14. Sayyid Râjû Ḥâmidshâh. 15. Shaikh Ḥasan Ṭâhir, originally of Jaunpûr, came under Sulṭân Sikandar (i. e. Sikandar Shâh Lûdî, A.H. 894–923=A.D. 1489–1517) to Dihlî. 16. Ḳâḍîkhân Yûsuf Nâṣiḥî (in one place here ماصحی Mâṣiḥî). 17. Shâh 'Abd-al'azîz Kashkî (كشكى), with the honorary epithet of Jamâl-alḥaḳḳ, the younger son of Shaikh Ḥasan Ṭâhir, and brother of Shâh Ḍiyâ, came from Jaunpûr to Dihlî, and lived there seventy years. 18. Shâh Najm-alḥaḳḳ wa-aldîn Ċâ'în lodhâ (چائين لدها). 19. Shaikh Bahâ-aldîn Shâhâbâdî (Shâhâbâd is a place near Karnâl). 20. Ḥadrat Shâh Aḥmad Asad-allâh. 21. Makhdûm Shâh Khûb-allâh (خوب الله), son and successor of the preceding Shaikh, and Pîr and predecessor of Muḥammad Bûlâḳ, who was honoured by him with the epithet of Kamâl-alḥaḳḳ wa-aldîn, and appointed his Khalîfah, in the 84th year of Makhdûm Shâh, and the 50th of his own life.

Principal pupils of Niẓâm-aldîn: 1. Khwâjah Abûbakr of Mândû. 2. Ḳâḍî Muḥyî-aldîn Kâshânî. 3. Amîr Khusrau of Dihlî, the great poet who only survived his master's death by six months, and died the 18th of Shawwâl, A.H. 725 (A.D. 1325, September 27). 4. Amîr Ḥasan, the poet. 5. Maulânâ Wajîh-aldîn Pâ'ilî (پائلى). 6. Maulânâ Fakhr-aldîn Rûzî (or perhaps Rûzanî). 7. Maulânâ Faṣîḥ-aldîn. 8. Maulânâ Jamâl-aldîn. 9. Maulânâ Jalâl-aldîn (the last three died during their master's lifetime). 10. Khwâjah Muḥammad Imâm ibn Maulânâ Badr-aldîn Isḥâḳ (the husband of Bibî Fâṭimah, daughter of Shaikh Farîd-aldîn

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Ganj-i-shakar), author of the انوار المجالس in which he collected the sayings of Niẓâm-aldîn. 11. Khwâjah Mûsâ, brother of the preceding Khwâjah. 12. Maulânâ ʿAzîz-aldîn Ṣûfî, son of Bibî Mastûrah, one of Shaikh Farîd-aldîn Ganj-i-shakar's daughters (see about the last three above, in maṭlab 15), and author of the تحفة الابرار, in which sayings of Niẓâm-aldîn are collected also. 13. Khwâjah Karîm-aldîn bin Khwâjah Kamâl-aldîn Samarḳandî, who married the daughter of Khwâjah Muḥammad (No. 10), the grandson of Farîd-aldîn Ganj-i-shakar. 14. Ḳâḍî Sharaf-aldîn Fîrûzgahî (فیروزگهی). 15. Maulânâ Bahâ-aldîn Audhî, originally of Multân; he lived and died in Dihlî. 16. Shaikh Mubârak Gûyâ, called Amîrdâd, because he was Amîrdâd or Mîrdâd (i.e. chief-justice) under Sulṭân ʿAlâ-aldîn Khiljî (see above, in maṭlab 9). 17. Khwâjah Mu'ayyid-aldîn Kurrî, who was originally prefect of کرّه under Sulṭân Jalâl-aldîn (i.e. Jalâl-aldîn Khiljî, see above, maṭlab 9). 18. Khwâjah Tâj-aldîn Dâwarî. 19. Khwâjah Ḍiyâ-aldîn Baranî, intimate friend of Amîr Khusrau and Amîr Ḥasan, rose to a high position under Sulṭân Muḥammad Tughluḳshâh (see above, maṭlab 9), and composed a number of renowned works, for instance, the ثنای محمّدی, the صلوات کبیر, the عنایت نامهٔ الهی, the مآثر سادات, and particularly the تأریخ فیروزشاهی (see above, No. 211, in this Cat., and also No. 569, where the same author's اخبار برمکیان are noticed). 20. Khwâjah Mu'ayyid-aldîn Anṣârî. 21. Khwâjah Shams-aldîn, a nephew of the poet Amîr Ḥasan (by others, but wrongly, called a nephew of Amîr Khusrau). 22. Ḥâjî Niẓâm-aldîn Shîrâzî. 23. Khwâjah Sâlâr. 24. Maulânâ Fakhr-aldîn of Mîrath (Meerut). 25. Maulânâ Maḥmûd. 26. Maulânâ ʿAlâ-aldîn of Andhipat. 27. Maulânâ Shihâb-aldîn کشتواری. 28. Maulânâ Ḥajîb-aldîn Multânî. 29. Maulânâ Badr-aldîn نوله. 30. Maulânâ Rukn-aldîn چغمه. 31. Khwâjah Aḥmad Badâ'ûnî. 32. Khwâjah Ḳuṭb-aldîn Kuhansâlî. 33. Maulânâ Najm-aldîn Maḥbûb, with the epithet Shakarkhân-i-Thânîsarî (شکرخان تهانیسری). 34. Khwâjah Shams-aldîn Dhârî (دهاری), also called Janbî (جنبی), he wrote a book, containing sayings of his master (ملفوظات آنحضرت). 35. Maulânâ Yûsuf Badâ'ûnî. 36. Maulânâ Ḳaḍî بشه پانلی. 37. Maulânâ Ḳiwâm-aldîn Yakdâna Audhî. 38. Maulânâ Burhân-aldîn Sâwî. 39. Khwâjah ʿAbd-al'azîz Bângarmû'î. 40. Maulânâ Jamâl-aldîn Audhî. 41. Shaikh Niẓâm-aldîn Mû'î (موئی), friend of Shaikh Sharaf-aldîn Munyarî (died A.H. 782 = A.D. 1380, 1381), who went for his sake to Bihâr, and settled there. 42. Ḳâḍî ʿAbd-alkarîm فدوای, lived and died in Audh. 43. Ḳâḍî Ḳiwâm-aldîn فدوای. 44. Makhdûm Shaikh Ḥaidar. 45. Sayyid Muḥammad (bin Mubârak) Kirmânî, the author of the سیر الاولیا (see Rieu iii. p. 976[a]).

17. Pithy sayings and stories of Niẓâm-aldîn, as collected by Amîr Ḥasan, Amîr Khusrau, and other pupils of his (در بیان بعضی کلمات و حکایات نوادر که بر زبان دُربار گهر نثار سلطان المشایخ گذشته و آنهارا امیر حسن و امیر خسرو و غیره مریدان در تصانیف خود جمع کرده بنوك قلم در آورده اند), on fol. 169[b].

Beginning of the whole work, on fol. 1[b]: و لله الحمد المنّة که دین متین خاتم النّبیّین را بر آئین انبیای پیشین سلام الله علیهم اجمعین کرامت و شرافت بخشید الخ.

A full index of the seventeen maṭlabs is found on ff. 2[b], 3[a], 3[b], and 5[a]. The proper order of the leaves, which are curiously misplaced, is: ff. 1–3, 5, 4, 6–106, 115–121, 107–114, 122–175. Among the numerous authorities, constantly referred to in this work, the most prominent and most frequently occurring ones are: راحت المحبّین and فوائد الفؤاد, both containing sayings and discourses of Niẓâm-aldîn, taken down by his pupils (the latter by Amîr Ḥasan, see above, and comp. Rieu iii. p. 973[b]); راحت القلوب by Farîd-aldîn Ganj-i-shakar (ib. p. 974[a]); اوراد چشتیّه; سیر العارفین (see Nos. 637–639 in this Cat.); سیر الاولیا by Sayyid Muḥammad Kirmânî (see above), etc.

This copy was transcribed A.H. 1137 (A.D. 1724, 1725), in Muḥammadshâh's reign, by Sayyid Mîr Muḥammad Ganjâhî (گنجاهی), known as (!) گجراتی شاه دولا.

No. 886, ff. 175, ll. 15; Nasta'lîḳ; size, 9¾ in. by 5¾ in.

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Sawâṭi'-alanwâr (سواطع الانوار).

The most elaborate and detailed work on the great Shaikhs of the C'ishtî order that has yet come to light, by one of the more modern Khalîfas or spiritual successors of Mu'în-aldîn C'ishtî, Farîd-aldîn Ganj-i-shakar, and other renowned Pîrs, Muḥammad Akram bin Shaikh Muḥammad ʿAlî bin Shaikh Ilâhbakhsh alḥanafî albarâsawî (البراسوی), see ff. 1[b], l. 5; 5[b], ll. 15 and 16, etc.; who commenced this work, chiefly for the spiritual guidance of his pupil, Sharaf-aldîn ʿAlîkhân bin Shaikh Bahâ-aldîn bin Iḥtishâmkhân Badâ'ûnî, A.H. 1135 (A.D. 1723), at Dihlî, and completed it, after seven years' labour, the 13th of Muḥarram, A.H. 1142 (A.D. 1729, August 8), see fol. 6[b], line 6 ab infra, sq. The chronogram for the beginning of the work is کتاب معتبر (= 1135), in a ta'rîkh, by the above-mentioned Sharaf-aldîn ʿAlîkhân, see fol. 6[b], last line, sq.; that for the completion بحر الخارق (= 1142), see fol. 7[a], l. 2 sq. The author's chief authorities were (see fol. 7[a], lin. penult. sq.):

سیر الاولیا
بحر المعانی
روضة الاحباب
شواهد النبوّة
روضة الشهدا
روضة الصفا
حبیب السیر
لطائف اشرفی (by Sayyid Ashraf Jahângîr)
مکتوبات سیّد اشرف جهانگیر
نفحات الانس
مرآة الاسرار (by Shaikh ʿAbd-alraḥmân C'ishtî)
سیر الاقطاب (by Allah Diyah, see Rieu i. p. 358[b])

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تحفة القادريّة
تكملهٔ غوث الصمدانی
كتاب چهل مجلس شيخ علاء الدوله سمنانی (by Jamâl-aldîn Amîr-i-Iḳbâl bin Sâbik of Sijistân, who noted down all the admonitions and precepts of his Pîr 'Alâ-aldaulah Simnânî, who died A.H. 736=A.D. 1335, 1336, comp. Bodleian Cat., No. 1446).

سبع مسائل
سير العارفين
اخبار الاخيار
رونق المجالس
ترجمهٔ حكايات الصالحين
اسرار السالكين
طبقات حساميّه (by Abû 'Âṣim Baṣrî, see fol. 56b, first line).

جامع السلاسل
ملفوظ حوض شمشی (؟شمسی)
جوامع الكلم ملفوظ مير سيّد محمّد گيسودراز (spiritual teachings of Sayyid Muḥammad Gîsû-darâz, who died A.H. 825=A.D. 1422, collected by Muḥammad bin Muḥammad Akbar Ḥusainî, see Rieu i. p. 347b).

فتوحات مكّی
تذكرة الاوليا
انوار العيون (by Shaikh 'Abd-alḳuddûs of Gangû)
مكتوبات حضرت قطب العالم شيخ عبد القدّوس حنفی ('Abd-alḳuddûs of Gangû died A.H. 944 or 945=A.D. 1537, 1538, comp. the Safînat-alauliyâ, No. 118).
لطائف قدسی (by Shaikh Rukn-aldîn bin 'Abd-alḳuddûs of Gangû).

كتاب چشتيّهٔ بهشتيّه
نوادر الانوار
گلزار الابرار
and others (a work often quoted in this book, but not mentioned in the list of authorities, is the جواهر فريدی, see further below).

The Sawâṭi'-alanwâr are divided into four اقتباس (found here respectively on ff. 7b, 45a, 91a, and 358b), each subdivided into three نور, with many smaller divisions, called شعاع, لامع, and ساطع.

The first Iḳtibâs treats of the lives and deeds of Muḥammad, the first four Khalîfs, and the twelve Imâms.

The second, third, and fourth Iḳtibâs give detailed biographies of the whole chain of C'ishtî Pîrs, from Ḥasan Baṣrî to the author's own father Muḥammad 'Alî, covering a space of more than 1000 years.

List of the great C'ishtî Shaikhs in the order of their spiritual succession (the first seventeen are identical with those given in the fifteenth maṭlab of the preceding work, of course in an inverted order):

1. Khwâjah Ḥasan Baṣrî, son of Abû-alḥasan Yasâr, with the Kunyas Abû Sa'îd and Abû Muḥammad, born A.H. 21 (A.D. 642), died, 89 years old, the 1st or 5th of Rajab, A.H. 110 (A.D. 728, October 10 or 14), on fol. 45a (No. 17 in the Maṭlûb-alṭâlibîn).

2. Khwâjah 'Abd-alwâḥid bin Zaîd, died the 27th of Ṣafar, A.H. 177 (A.D. 793, June 13); the تأريخ المصر fixes his death as early as A.H. 128 (!), on fol. 52b (No. 16 in the Maṭlûb-alṭâlibîn).

3. Khwâjah Fuḍail bin 'Iyâḍ, with the Kunyas Abû 'Alî and Abû-alfaiḍ, on fol. 56b (No. 15 in the Maṭlûb-alṭâlibîn; as birth-places are given here: Marw, Bukhârâ, Kûfah, or Samarḳand).

4. Khwâjah Ibrâhim bin Adham, died the 16th of Jumâdâ-alawwal, A.H. 161, 162, or 166 (A.D. 778, February 19, 779, February 8, or 782, December 26), on fol. 62a (No. 14 in the Maṭlûb-alṭâlibîn; his father's name is given here as Adham bin Sulaimân bin Manṣûr Tamîmî).

5. Sayyid Badr-aldîn Ḥudhaifah almar'ashî, contemporary with Shaḳîḳ Balkhî and Abû Sulaimân Dârânî, exchanged many letters with Yûsuf-i-Asbâṭ, on fol. 70b (No. 13 in the Maṭlûb-alṭâlibîn; date of death, as in all other biographies, only the 4th of Shawwâl).

6. Shaikh Amîn-aldîn Hubairah albaṣrî, died the 8th of Shawwâl (no year mentioned), 120 or even 130 years old, on fol. 71b (No. 12 in the Maṭlûb-alṭâlibîn).

7. Khwâjah 'Ulû Dînawarî (Dînawar is a place in Ḳûhistân, between Hamadân and Baghdâd, near Ḳarmisîn or Ḳirmisîn, قرمسين, the Arabicised Kirmânshâh), died the 24th of Muḥarram (no year), on fol. 73a (No. 11 in the Maṭlûb-alṭâlibîn).

8. Sharîf-aldîn Abû Isḥâḳ C'ishtî (C'isht is a place in Khurâsân, in the district of Harât; another C'isht is in India, near Multân), on fol. 73b (No. 10 in the Maṭlûb-alṭâlibîn).

9. Abû Aḥmad Abdâl C'ishtî, died, 95 years old, A.H. 355 (A.D. 966), on fol. 75a (No. 9 in the Maṭlûb-alṭâlibîn).

10. Khwâjah Abû Muḥammad C'ishtî, son of the preceding Shaikh, on fol. 76b. His death is fixed here on the 4th of Rabî'-althânî, A.H. 421=A.D. 1030, April 11 (No. 8 in the Maṭlûb-alṭâlibîn).

11. Khwâjah Nâṣir-aldîn Abû Yûsuf C'ishtî, son of Khwâjah Muḥammad Sim'ân (سمعان) ibn Sayyid Ibrâhîm ibn Sayyid Muḥammad ibn Sayyid Ḥusain ibn Sayyid 'Abdallâh, known as 'Alî Akbar, ibn Imâm 'Alî Naḳî ibn Imâm Muḥammad Taḳî aljawâd, etc., on fol. 79b. He left two sons: Khwâjah Ḳuṭb-aldîn Maudûd, his Khalîfah, and Tâj-aldîn Abû-alfatḥ, and died the 3rd of Rajab, A.H. 459=A.D. 1067, May 20 (No. 7 in the Maṭlûb-alṭâlibîn).

12. Khwâjah Ḳuṭb-aldîn Maudûd C'ishtî, died A.H. 527=A.D. 1133, on fol. 81a (No. 6 in the Maṭlûb-alṭâlibîn). His three most prominent Khalîfas were: (*a*) Ḥâjî Sharîf Zandanî; (*b*) Khwâjah Aḥmad, born A.H. 507, died A.H. 577=A.D. 1113, 1114–1181, 1182 (Safînat-alauliyâ, No. 106), Maudûd's son, and brother of Khwâjah 'Abd-al'alî; (*c*) Shâh Sanjân, i.e. Rukn-aldîn Maḥmûd, died A.H. 597=A.D. 1200, 1201 (Safînat-alauliyâ, No. 107).

13. Khwâjah Ḥâjî Sharîf Zandanî, died the 3rd of Rajab (year unknown), on fol. 87b (No. 5 in the Maṭlûb-alṭâlibîn).

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14. Khwâjah 'Uthmân Hârûnî (Hârûn is a place in the district of Nîshâpûr or in that of Farghâna), on fol. 88b (No. 4 in the Maṭlûb-alṭâlibîn).

15. Khwâjah Mu'în-aldîn Ċishtî Sijzî, son of Khwâjah Ghiyâth-aldîn Ḥasan ibn Sayyid Aḥmad Ḥasan ibn Sayyid Ṭâhir ibn Sayyid 'Abd-al'aziz ibn Sayyid Ibrâhîm ibn Imâm 'Alî Riḍâ ibn Imâm Mûsâ Kâẓim ibn Imâm Ja'far Ṣâdiḳ ibn Imâm Muḥammad Bâḳir ibn Imâm Zain-al'âbidîn ibn Imâm Ḥusain, on fol. 91b (No. 3 in the Maṭlûb-alṭâlibîn). He was born, A.H. 537 (A.D. 1142, 1143), in Sijistân, went to India and enjoyed the tuition and companionship of 'Abd-alḳâdir Jîlânî and Najm-aldîn Kubrâ, and died the 6th of Rajab, or according to others, the 20th of Dhû-alḥijjah, A.H. 632 =A.D. 1235, March 27 or September 5, quite as in the preceding work. He had two wives, viz. Bîbî 'Iṣmat, the daughter of Shaikh Wajih-aldîn Mashhadî, and Immat or Ummat-allâh (امة الله), a Râjah's daughter; one daughter, Bîbî Ḥâfiẓ Jamâl, and three sons, viz. (*a*) Shaikh Abû Sa'îd, (*b*) Shaikh Fatḥ-aldîn, (*c*) Shaikh Ḥusâm-aldîn. His two most renowned disciples and Khalifas were: (*a*) Ḳuṭb-aldîn Bakhtiyâr, and (*b*) Ḥamîd-aldîn Ṣûfî alsa'îdî alnâgûrî alsiwâlî (السيوالي, Siwâl being one of the townships of Nâgûr), with the Kunyah Abû Aḥmad and the epithet of Sulṭân-altârikîn, died the 11th of Ramaḍân, A.H. 641 (A.D. 1244, February 22), or, more correctly, the 29th of Rabî'-alâkhar, A.H. 673=A.D. 1274, Nov. 1 (see the Safinat-alauliyâ, No. 111).

16. Khwâjah Ḳuṭb-aldîn Bakhtiyâr Kâkî Ûshî, son of Khwâjah Kamâl-aldîn *bin* Aḥmad bin Mûsa Ûshî, on fol. 107b (No. 2 in the Maṭlûb-alṭâlibîn). His chief disciples were: (*a*) Shaikh Farîd-aldîn Ganj-i-shakar; (*b*) Shaikh Badr-aldîn Ghaznawî, who came from Ghazna to Lâhûr, and later on to Dihlî, whose Khalîfah was Shaikh Imâm-aldîn Abdâl, succeeded by Shaikh Shihâb-aldîn 'Âshiḳ, whose Khalifah again was Shaikh 'Imâd-aldîn Dihlawî, likewise a pupil of Imâm-aldîn Abdâl, succeeded in his turn by Shaikh Tâj-aldîn Imâm; (*c*) Shâh Khiḍr Rûmî (see the list of subordinate orders of the Ċishtîs, No. 12 in the Maṭlûb-alṭâlibîn), whose pupil was Shaikh Najm-aldîn Ḳalandar; (*d*) Ḳâḍî Ḥamîd-aldîn Nâgûrî (see the Safinat-alauliyâ, No. 149), with his real name: Muḥammad bin 'Aṭâ, who belonged at the same time to the Suhrawardî order, being a disciple of Shaikh Shihâb-aldîn Suhrawardî, and died the 5th of Ramaḍân, A.H. 643 (A.D. 1246, January 24), at Dihlî; his son was Maulânâ Nâṣiḥ-aldîn.

17. Shaikh Farîd-aldîn Mas'ûd Ajwadhanî Ganj-i-shakar, on fol. 118b (No. 1 in the Maṭlûb-alṭâlibîn). His father's name appears here as Shaikh (or Ḳâḍî) Jamâl-aldîn Sulaimân bin Shaikh Shu'aib bin Shaikh Aḥmad II bin Shaikh Yûsuf bin Shaikh Muḥammad bin Shaikh Shihâb-aldîn bin Shaikh Aḥmad I (known as Farrukh-shâh of Kâbul) bin Shaikh Naṣîr-aldîn bin Sulṭân Maḥmûd bin Shaikh Sâmân bin Shaikh Mas'ûd bin Shaikh 'Abdallâh Khwurd bin Wâ'iẓ alasghar bin Wâ'iẓ alakbar bin Shaikh Abû-alfatḥ bin Shaikh Isḥâḳ bin Shaikh Ibrâhîm bin Shaikh Nâṣir-aldîn bin Shaikh 'Abdallâh Kalân ibn Amîr-almu'minîn 'Umar ibn Alkhaṭṭâb. His elder brother was Shaikh A'azz-aldîn Muḥammad, his younger brother Shaikh Najîb-aldîn Mutawakkil. His death is fixed here, as usual, on the 5th of Muḥarram, A.H. 664 (A.D. 1265, Oct. 17), when he was 95 years old; but the immediately following remark, that he survived by 35 years Ḳuṭb-aldîn Bakhtiyâr Kâkî (who died the 14th of Rabî'-alawwal, A.H. 633), would rather point to A.H. 668, the date given in the preceding work. As ta'rîkh, however, appears فريد الله شد (=664). Both order and names of the five sons and three daughters of Ganj-i-shakar are the same as in the Maṭlûb-alṭâlibîn, except that the first is called here (probably more correctly) Shaikh Naṣîr-aldîn, known as Naṣr-allâh; but according to the جواهر فريدى—a statement which the author of this work has apparently adopted—the five sons were: (*a*) Shihâb-aldîn Ganj-i-'ilm, (*b*) Niẓâm-aldîn Shahîd, (*c*) Badr-aldîn Sulaimân, (*d*) Shaikh Ya'ḳûb, (*e*) 'Abdallâh, who died very young; Shaikh Naṣr-allâh was, according to this authority, only a step-son (ربيب). The proper order of Ganj-i-shakar's three daughters, according to the same authority, is: Bîbî Fâṭimah, Bîbî Sharîfah, and Bîbî Mastûrah, who became the wife of Shaikh 'Umar Ṣûfî Fârûḳî and the mother of Shaikh 'Izz-aldîn (so on fol. 186a, last line, whereas on fol. 165b, line 7, he is called 'Aḍud-aldîn, and in the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 12 in the list of pupils: 'Aziz-aldîn). Ganj-i-shakar's wife was a daughter of Sulṭân Ghiyâth-aldîn Balban (see the Maṭlûb-alṭâlibîn, 9th maṭlab).

Ganj-i-shakar's grandchildren: I. Sons of Shaikh Shihâb-aldîn Ganj-i-'ilm: (*a*) Shaikh Ḥusâm-aldîn, (*b*) Shaikh 'Abd-alḥamîd, (*c*) Shaikh Mas'ûd, (*d*) Shaikh Muḥammad, (*e*) Shaikh 'Alishîr, (*f*) Shaikh Jamshîd. II. Sons of Shaikh Niẓâm-aldîn: (*a*) 'Aḍud-aldîn, known as Shaikh Ibrâhîm, father of Shaikh Nûr-aldîn (called in the Maṭlûb-alṭâlibîn: 'Aziz-aldîn), the father of Khwâjah 'Aḍud-aldîn, who had again three sons: Khwâjah Badr-aldîn, Khwâjah Rukn-aldîn, and Shaikh Khwâjah; (*b*) Khwâjah 'Alî, the father of Shaikh Sâlâr, Shaikh Nûr-aldîn, Shaikh Yaḥyâ, and Shaikh Khusrau. III. Sons and daughters of Shaikh Badr-aldîn Sulaimân: A. Issue of his wife, Bîbî Malkû (ملكو), the daughter of Ḳâḍî Abû Muslim: (*a*) Shaikh Muḥammad 'Alâ-aldîn Mauj-i-daryâ, who was for 50, or even 54 years, his father's Khalîfah, and had two sons: Shaikh Mu'izz-aldîn and Shaikh 'Alam-aldîn; the list of lineal descendants of Mauj-i-daryâ goes down to Shaikh Tâj-aldîn Maḥmûd, who died the 17th of Ṣafar, A.H. 1019 (A.D. 1610, May 11), 85 years old, a short time after the death of his son Shaikh Faiḍ-allâh (died, 55 years old, the 25th of Dhû-alḥijjah, A.H. 1018=A.D. 1610, March 21), in whose place he had appointed his grandson, Shaikh Ibrâhîm, Faiḍ-allâh's son. Shaikh Ibrâhîm had four sons: Shaikh Muḥammad (died A.H. 1024, the 18th of Muḥarram=A.D. 1615, Feb. 17), Shaikh Ilâh-bakhsh, Shaikh Ghulâm Muḥammad, and Shaikh Jân Muḥammad; (*b*) Shaikh Muḥammad Shahîd; (*c*) Shaikh Maḥmûd; (*d*) Shaikh Tâj-aldîn; (*e*) Bîbî 'Iffat; (*f*) Bîbî Ṣafiyyah; (*g*) Bîbî Zainab; (*h*) Bîbî Raḳiyyah. B. Issue of his wife, Bîbî Ḥâjirân: (*a*) Shaikh Maudûd, (*b*) Shaikh Aḥmad, (*c*) a daughter, whose name is not mentioned. IV. Sons and daughter of Shaikh Ya'ḳûb: (*a*) Khwâjah 'Aḍud-aldîn (called in the Maṭlûb-alṭâlibîn: A'azz-aldîn), (*b*) Khwâjah Ḳâḍî, (*c*) Bîbî 'Izzat. V.

Sons of Shaikh Naṣîr-aldîn or Naṣr-allâh: (*a*) Khwâjah Bâyazîd, (*b*) Khwâjah Ni'mat-allâh, (*c*) Khwâjah 'Abd-allâh, (*d*) Khwâjah Karîm-aldîn, (*e*) Khwâjah Ibrâhim, (*f*) Khwâjah 'Abd-alrashîd (a Maulânâ Kamâl-aldîn, who appears as Shaikh Naṣîr-aldîn's son in the Maṭlûb-alṭalibîn, is not mentioned here at all).

18. Shaikh Najîb-aldîn Mutawakkil (see above in the Siyar-al'ârifîn, No. 10, and the Maṭlûb-alṭâlibîn, 5th maṭlab), the brother and Khalîfah of the preceding Shaikh, on fol. 189[a]. He died the 9th of Ramaḍân, A.H. 669 (A.D. 1271, April 21), at Dihlî, in the reign of Ghiyâth-aldîn Balban.

19. Shaikh Jamâl-aldîn Hânsawî, with his real name Aḥmad, died during Farîd-aldîn Ganj-i-shakar's lifetime, on fol. 191[a]. Shaikh Abûbakr Ṭûsî Ḥaidarî Ḳalandar and Shaikh Ḥusâm-aldîn of Andipat (اندیت) were among his companions and disciples; his son was Shaikh Burhân-aldîn, the father of Shaikh Ḳuṭb-aldîn Munawwar (one of Niẓâm-aldîn Auliyâ's Khalîfas, see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 3 in the list of Khalîfas).

20. Shaikh Badr-aldîn Isḥâḳ bin 'Alî bin Isḥâḳ, of Dihlî, pupil, Khalîfah, and son-in-law of Farîd-aldîn Ganj-i-shakar (see the Maṭlûb-alṭâlibîn, 15th maṭlab, No. 1), on fol. 194[a].

21. Shaikh Niẓâm-alḥaḳḳ wa-aldîn Muḥammad bin Aḥmad bin 'Alî albukhârî (see a different statement in the Safînat-alauliyâ, No. 114, and the Maṭlûb-alṭâlibîn), with the honorary epithets of Sulṭân-almashâyikh and Niẓâm-alauliyâ, on fol. 196[a]. His paternal as well as his maternal grandfather, Khwâjah 'Alî and Khwâjah 'Arab, came from Bukhârâ, stayed some time in Lâhûr, and settled then in Badâ'ûn; both were descendants of the Khalîf 'Alî bin Abî Ṭâlib, their respective genealogies being: (*a*) Khwâjah 'Alî bin Sayyid 'Abdallâh bin Sayyid Ḥusain bin Sayyid 'Alî bin Sayyid Aḥmad bin Sayyid Abî 'Abdallâh bin Sayyid 'Alî Aṣghar bin Sayyid Ja'far bin Imâm 'Alî Hâdî bin Imâm Muḥammad Jawâd bin Imâm 'Alî Riḍâ bin Imâm Mûsâ Kâẓim, etc.; (*b*) Khwâjah 'Arab bin Sayyid Abû-almafâkhir bin Sayyid Muḥammad Aṭhar, one of the Khalîfas of 'Abd-alḳâdir Jîlânî, and son of the same Sayyid Ḥusain bin Sayyid 'Alî, who appears as grandfather of Khwâjah 'Alî, above.

22. Shaikh Naṣîr-aldîn Maḥmûd Ċirâgh of Dihlî, son of Shaikh Yaḥyâ Audhî (see the Safînat-alauliyâ, No. 116, and the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 1 in the list of Khalîfas), on fol. 246[a]. His prominent disciples and Khalîfas were: (*a*) Sayyid Muḥammad Gisûdarâz bin Sayyid Yûsuf alḥasanî aldihlawî, born in Dihlî, the 4th of Rajab, A.H. 720=A.D. 1320, August 10 (the usual date is 721, see Rieu i. p. 347), died at Gulbarga, 105 years old, A.H. 825 (A.D. 1422), in the reign, as is stated here, of Sulṭân Fîrûzshâh Ghiyâth-aldîn bin Muḥammadshâh (more correctly: Aḥmad-khân, see above, No. 449 in this Cat.) bin Shâh 'Alâ-aldîn Bahmanî (who died in Shawwâl, A.H. 825; Rieu, loc. cit., fixes Gisûdarâz' death on the 16th of Dhû-alḳa'dah of that year, soon after the accession of Sulṭân Aḥmadshâh I); his spiritual successor was his grandson, Mîr Sayyid Yad-allâh, and among the latter's successors was the poet Shaikh Rizḳ-allâh, with the takhalluṣ Mushtâḳî in his Persian and that of Râjan in his Hindûstânî poems, born A.H. 897 (A.D. 1492), died the 20th of Rabî'-alawwal, A.H. 989 (A.D. 1581, April 24), according to the ta'rîkh مشتاق حقم, 92 years old. Other pupils and Khalîfas of Gîsûdarâz were Shaikh Abûalfatḥ 'Alâ-aldîn Ḳuraishî, the author of a تکمیل on syntax and a مشاهده on Ṣûfism, and Gîsûdarâz' own son, Shaikh 'Alâ-aldîn, the father of the renowned Shaikh Ṣadr-aldîn Ḥakîm. (*b*) Sayyid Muḥammad ibn Sayyid Ja'far Makkî, author of the بحر المعانی on Ṣûfism, of a رساله در بیان روح, of another risâlah, styled پنج نکات, and of the بحر الانساب (on the Ahl-i-Bait); he lived from the time of Sulṭân Muḥammad Tughluḳ (reigned A.H. 725–752 = A.D. 1325–1351) to that of Sulṭân Bahlûl (reigned A.H. 854–894 = A.D. 1450–1489), and reached an age of more than 100 years; (*c*) Maulânâ Khwâjagî, the spiritual teacher of Ḳâḍî Shihâb-aldîn; (*d*) Shaikh Ṣadr-aldîn Ḥakîm (different from the Shaikh of the same name, mentioned above as one of Gîsûdarâz' Khalîfas); (*e*) Ḳâḍî 'Abd-almuḳtadir ibn Ḳâḍî Rukn-aldîn alsharîḥî alkandî, author of Arabic ḳaṣîdas and ghazals, and of a counterpart to the لامیة العجم; (*f*) Ḳâḍî Maḥmûd سیاوی, the spiritual teacher of Khwâjah Ikhtiyâr-aldîn 'Umar Îrîċî, died A.H. 809, the 14th of Muḥarram (A.D. 1406, July 1); (*g*) Ḳaḍî Fakhr-aldîn بجلوری, also pupil and Khalîfah of Niẓâm-aldîn Auliyâ; (*h*) Khwâjah Khânûn of Gwâliyâr (here spelt گوالیری), one of the later Khalîfas of Naṣîr-aldîn Maḥmûd, pupil of Khwâjah Ḥusain Nâgûrî, and Pîr of Shaikh Niẓâm-aldîn Nârnaulî, whose tuition the great Sulṭân Akbar enjoyed; (*i*) Sayyid Jalâl-aldîn Bukhârî, son of Sayyid Aḥmad Kabîr, and brother of Sayyid Ṣadr-aldîn Râjû Kattâl of Bukhârâ (died A.H. 827=A.D. 1424), with the epithet of Makhdûm-i-Jahâniyân (Safînat-alauliyâ, No. 157; Siyar-al'ârifîn, No. 13), pupil of Shaikh Rukn-aldîn Abû-alfatḥ Ḳuraishî ibn Shaikh Ṣadr-aldîn ibn Shaikh Bahâ-aldîn Zakariyyâ Multânî, and friend of Imâm Abû 'Abdallâh Yâfi'î; his sayings are collected in the خزانهٔ جلالی; among his disciples and Khalîfas are mentioned: (*a*) Shaikh Yûsuf Budh of Îrîċ, who was also a pupil of Ikhtiyâr-aldîn (see above) and of Ṣadr-aldîn Râjû Ḳattâl, and translated Muḥammad Ghazâlî's منهاج العابدین into Persian (died A.H. 834 =A.D. 1430, 1431); another of Jalâl-aldîn Bukhârî's pupils, whose name is not given, translated into Persian the تکملهٔ روض الریاحین by 'Abdallâh Yâfi'î (the same which is described above in No. 643 of this Cat.); (*β*) Shaikh Ḳiwâm-aldîn, the spiritual guide of Shaikh Sârang, who was originally one of the Amîrs of Sulṭân Fîrûzshâh, and founded the city of Sârangpûr, but afterwards renounced the world, performed the pilgrimage, and was for some time a pupil of Shaikh Yûsuf Îrîċî; (*γ*) Shaikh Sirâj-aldîn Sûkhta; (*δ*) Sayyid Burhân-aldîn Ḳuṭb-i-'âlam, grandson of Jalâl-aldîn Bukhârî and father of Shâh-i-manjhan, with the epithet of Shâh 'Âlam; he died in Aḥmadâbâd, the 8th of Dhû-alḥijjah, A.H. 857 (A.D. 1453, Dec. 10); Shâh 'Âlam died A.H. 880 (A.D. 1475, 1476). (*j*) Shaikh Fatḥ-allâh Audhî, Khalîfah of Shaikh Ṣadr-aldîn Ḥakîm (mentioned under *d*), and spiritual guide of Shaikh Darwîsh Ḳâsim Audhî Dihlawî, the author of a risâlah, styled آداب السّالکین; (*k*) Shaikh Abû-alfatḥ Jaunpûrî, pupil of

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his grandfather Ḳâḍî 'Abd-almuḳtadir (mentioned under *e*), and author of excellent Arabic ḳaṣîdas as well as of Persian poetry, born the 14th of Muḥarram, A. H. 772 (A. D. 1370, August 8), died the 23rd of Rabî'-alawwal, A. H. 858 (A. D. 1454, March 23).

23. Shaikh Sirâj-aldîn 'Uthmân, known as Akhî Sirâj, one of the most renowned successors of Niẓâm-aldîn Auliyâ, on fol. 291[b] (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 10 in the list of Khalifas), whose spiritual successor was Shaikh 'Alâ-aldîn bin As'ad Lâhûrî Bangâlî; the son, pupil, and Khalîfah of the latter was Shâh Nûr-aldîn Ḳuṭb-i-'âlam, author of مكتوبات, full of deep thoughts, and father of Shaikh Rif'at-aldîn and Shaikh Anwar. One of the prominent disciples of Shaikh 'Alâ-aldîn Bangâlî was Sayyid Ashraf Jahângîr (Simnânî, as we learn from fol. 360[a], l. 3, and Rieu i. p. 361[a]; died A. H. 840=A. D. 1436, 1437), who travelled in company with Sayyid 'Alî Hamadânî, and took 'Alâ-aldîn as Pîr when he came to India; he was also contemporary with Ḳâḍî Shihâb-aldîn Daulatâbâdî, and a friend of Shâh Madâr (who also died A. H. 840, see Rieu, *loc. cit.*); his discourses were collected in a volume, which bore the title of لطائف اشرفی, see the list of authorities above. A renowned pupil and Khalîfah of Shaikh Nûr-aldîn Ḳuṭb-i-'âlam was Shaikh Ḥusâm-aldîn of Mânikpûr (see the Maṭlûb-alṭâlibîn, 16th maṭlab, Nos. 11–13 in the list of Khalifas), whose sayings and discourses were collected in the رفیق العارفین. Ḥusâm-aldîn's chief disciple and Khalîfah was Râjî Ḥâmidshâh, the father of Râjî Sayyid Nûr, and the spiritual guide of Shaikh Ḥasan Ṭâhir of Jaunpûr, who wrote the Ṣûfic work مفتاح الفیض, and died in Dihlî, the 24th of Rabî'-alawwal, A. H. 909 (A. D. 1503, September 16). Ḥasan Ṭâhir was the friend of Maulânâ Ilâhdâd (or as the name is pointed here distinctly: Allâhdâd, اَلّٰهداد) of Jaunpûr, the commentator of the كافیه and the هدایه, and the Pîr of Shaikh Ma'rûf of Jaunpûr, whose pupil was Shaikh Niẓâm-aldîn of Amptha (or Ompta in Bangâlah, here spelt both امپتهه and امپتهه, see fol. 303[a], last line, and fol. 303[b], l. 13), who died A. H. 981 (A. D. 1573, 1574).

Other renowned Khalifas and disciples of Niẓâm-aldîn Auliyâ (added here to the chapter on Sirâj-aldîn 'Uthmân) were: (*a*) Shaikh Ḳuṭb-aldîn Munawwar bin Shaikh Burhân-aldîn bin Shaikh Jamâl-aldîn Hânsawî, see No. 19, above. His son was Shaikh Nûr-aldîn, and his chief Khalîfah Sayyid Tâj-aldîn Shîrsuwâr; (*b*) Shaikh Shihâb-aldîn Imâm (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 9 in the list of Khalifas), whose son was Shaikh Rukn-aldîn. A pupil of the latter was the poet Mas'ûd-i-Bakk (died A. H. 800=A. D. 1397, 1398, comp. Bodleian Catal., No. 856, and A. Sprenger, Catal., p. 486), with his original name Shîrkhân, a relative of Sulṭân Fîrûz of Dihlî, author of a dîwân and various Ṣûfic works, for instance, the تمهیدات, similar to 'Ain-alḳuḍât Hamadânî's (died A. H. 525=A. D. 1130, 1131, or 533=A. D. 1138, 1139) تمهیدات, the مرآة العارفین, which is divided into fourteen كشف (the fourteenth of which, on the soul, فی بیان حقیقة الروح, is quoted here in full), and others; (*c*) Shaikh Ḥusâm-aldîn Multânî (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 4 in the list of Khalifas), who entered into Niẓâm-aldîn's tuition together with Maulânâ Jamâl-aldîn Nuṣratkhânî and Maulânâ Sharaf-aldîn, and died in Patan (i.e. Pâkpatan) in the same year in which Sulṭân Muḥammad Tughluḳ ordered the inhabitants of Dihlî to remove to Dîwgir (Deogiri, as it is called in Elphinstone, History of India, 5th ed., p. 408); (*d*) Shaikh Fakhr-aldîn Zarâwî (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 5 in the list of Khalifas) or Zarâdî, as it appears to be spelt here, who visited Shaikh Mu'in-aldîn in Ajmîr, and Shaikh Farîd-aldîn Ganj-i-shakar in Ajwadhan; at the time of the removal of the inhabitants of Dihlî to Dîwgîr he went on a pilgrimage to Makkah, thence to Baghdâd, and, finally, longing for his old home, Dihlî, he started on his return voyage to India; but his ship was lost, and he perished with it; (*e*) Maulânâ Fakhr-aldîn Marwazî (perhaps identical with No. 6 in the list of Niẓâm-aldîn's pupils, in the 16th maṭlab of the Maṭlûb-alṭâlibîn, called there Fakhr-aldîn Rûzî or Rûzanî); (*f*) Maulânâ 'Alâ-aldîn Nailî (so distinctly pointed), who is called 'Alâ-aldîn 'Alî, see No. 6 in the above list of Khalifas; (*g*) Shaikh Burhân-aldîn Gharîb, usually called Burhân-i-Auliyâ (see above, No. 7 in the list of Khalifas), died a few years after Niẓâm-aldîn; (*h*) Maulânâ 'Alî Shâh Jândâr, author of the خلاصة اللطائف; (*i*) Sayyid Muḥammad bin Mubârak bin Muḥammad al-Kirmânî, author of the سیَر الاولیا; (*j*) Maulânâ Shams-aldîn Yaḥyâ (called Shams-aldîn Muḥammad bin Yaḥyâ in the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 2 in the list of Khalifas); (*k*) Ḳâḍî Muḥyî-aldîn Kâshânî (see the above maṭlab, No. 2 in the list of pupils), died before Niẓâm-aldîn; (*l*) Maulânâ Wajîh-aldîn Yûsuf (see the above maṭlab, No. 8 in the list of Khalifas, where he is called Yûsuf II); (*m*) Amîr Khusrau, the poet, died the 18th of Shawwâl, A. H. 725 (A. D. 1325, September 27); (*n*) Amîr Ḥasan bin 'Alâ-i-Sanjarî Dihlawî, the poet and collector of the فوائد الفؤاد, or sayings and discourses of Shaikh Niẓâm-aldîn; (*o*) Khwâjah Shams-aldîn, here called a nephew of Amîr Khusrau (but see the Maṭlûb-alṭâlibîn, loc. cit., No. 21 in the list of pupils); (*p*) Khwâjah Ḍiyâ-aldîn Barani (ib., No. 19); one of his works, mentioned here, is the حسرت نامه, or book of regret, an extract of which is given.

24. Ḳuṭb-i-abdâl Shaikh 'Alâ-aldîn 'Alî bin Aḥmad Ṣâbir, pupil of Farîd-aldîn Ganj-i-shakar, on fol. 320[b]. The Akhbâr-alakhyâr (see No. 640 in this Cat.) represent him as nephew and son-in-law of Farîd-aldîn, but that statement is not corroborated by any of the detailed accounts of that Shaikh's family, both in the present work and in the Maṭlûb-alṭâlibîn. He died before Niẓâm-aldîn, the 13th of Rabî'-alawwal, A. H. 690 (A. D. 1291, March 16).

25. Shaikh Shams-aldîn Turk Pânîpatî, the Khalîfah of the preceding Shaikh, on fol. 325[a]. He was the son of Khwâjah Aḥmad Buzurg ibn Khwâjah 'Abd-almu'-min, a descendant of Khwâjah Aḥmad Yasawî (see the Safînat-alauliyâ, No. 75), who traced his genealogy back to Muḥammad Ḥanîfah bin 'Alî Murtaḍâ, and dwelt for a long time in Turkistân and Transoxania, in pursuit of Ṣûfic lore, before he came to India and chose 'Alâ-aldîn 'Alî Ṣâbir as his spiritual guide. He died in Pânîpat, the 19th of Sha'bân, but the year of his death is not known; he was contemporary with Shaikh Naṣîr-aldîn Maḥmûd Audhî, who died A. H. 757 (A. D. 1356), i. e.

the great Maḥmûd C'irâgh of Dihlî, who died A.H. 757, 18th of Ramaḍân (A.D. 1356, Sept. 14), see No. 22, above.

26. Shaikh Jalâl-alḥaḳḳ-wa-aldîn Pânîpatî, with his real name, Muḥammad bin Mu'izz-aldîn Khwâjah Maḥmûd, the Khalîfah of the preceding Shaikh, on fol. 328b. His father Maḥmûd traces his origin back to the Khalîf 'Uthmân bin 'Affân, by the following chain of ancestors: Karîm-aldîn Khwâjah Ya'ḳûb (Maḥmûd's father) bin Jamîl-aldîn Khwâjah 'Îsâ bin Majd-aldîn Khwâjah Isma'îl bin Sharaf-aldîn Khwâjah Muḥammad bin Badr-aldîn Khwâjah Abûbakr bin Ṣadr-aldîn Khwâjah 'Alî bin Shams-aldîn Khwâjah 'Uthmân bin Najm-aldîn Khwâjah 'Abdallâh bin Shihâb-aldîn Khwâjah 'Abd-alraḥmân II bin Zain-aldîn Khwâjah 'Abd-al'azîz alsarakhsî bin Fakhr-aldîn Khwâjah Khâlid bin Ḍiyâ-aldîn Khwâjah Walîd bin Ḳuṭb-aldîn Khwâjah 'Abd-al'azîz alkabîr bin Rukn-aldîn Khwâjah 'Abd-alraḥmân alkabîr bin 'Alâ-aldîn Khwâjah 'Abdallâh II bin 'Alam-aldîn Khwâjah 'Abd-al'aziz bin Ḥusâm-aldîn Khwâjah 'Abdallâh Kabîr bin Imâm-aldîn Ḥaḍrat Khwâjah 'Umar bin Amîr-almu'minîn Imâm-almuttaḳîn Ḥabîb-alraḥmân Ḥaḍrat 'Uthmân bin 'Affân. The year of Jalâl-aldîn's death is not known; he was contemporary with Sulṭân Maḥmûd bin Muḥammad bin Firûzshâh, who died, after a reign of twenty years and two months, the 5th of Dhû-alḳa'dah, A.H. 815 (A.D. 1413, February 6). His five sons were: (*a*) Khwâjah 'Abd-alḳâdir, (*b*) Khwâjah Ibrâhîm, (*c*) Khwâjah Shiblî, (*d*) Khwâjah Karîm-aldîn, (*e*) Khwâjah 'Abd-alwâḥid. Shaikh 'Abd-alṣamad Sunâmî (سُنامی), one of his principal Khalîfas, collected his ملفوظات, or sayings.

27. Makhdûm Shaikh (or Shâh) Aḥmad 'Abd-alḥaḳḳ of Radaulî, the principal Khalîfah of the preceding Shaikh, on fol. 333a. His grandfather, Shaikh Dâ'ûd, who traced his origin back to the Khalîf 'Umar, had left his native town Balkh during the devastation under Hûlâgûkhân, and came to India, where he settled, in Sulṭân 'Alâ-aldîn Khiljî's reign (A.H. 695–715=A.D. 1296–1316), in Radaulî, near Audh, and became a pupil of Shaikh Naṣîr-aldîn Maḥmûd C'irâgh (see No. 22, above). His son was Shaikh 'Umar, who again had two sons: Shaikh Taḳî-aldîn and Shaikh Aḥmad 'Abd-alḥaḳḳ. The latter chose Jalâl-aldîn Pânîpatî as his spiritual guide. He afterwards spent some time in Sunâm, where he lived in the house of an excellent female devotee, Fâṭimah; then went back to Pânîpat, and, not finding his master there, to Badâ'ûn, in the very year when Timûr invaded India and fought the battle of Dihlî with Sulṭân Maḥmûd, the grandson of Firûzshâh, who took refuge in Gujarât (Rabî'-althânî, A.H. 801 = A.D. 1398, December, to 1399, January); from Badâ'ûn Aḥmad 'Abd-alḥaḳḳ betook himself to Bhakhar, later on again to Pânîpat, to enjoy once more Jalâl-aldîn's tuition, and after his Pîr's death to Bangâlah, where he met with Shaikh Nûr Ḳuṭb-i-'âlam (see No. 23, above). He finally returned to his native place Radaulî, and died the 15th of Jumâdâ-althânî, A.H. 837 (A.D. 1434, January 27), 120 years old (ta'rîkh: عارف حق احمد عبد الحق بحق). Among his disciples the most prominent were: (*a*) Shaikh Bakhtiyâr; (*b*) Shaikh Mukhliṣ with his two sons, Bahrâm and Shams-aldîn; (*c*) Shaikh Naṣîr-aldîn and his younger brother, Shaikh Ḳidwat-aldîn, sons of Shaikh Badr-aldîn C'ishtî.

28. Makhdûm Shaikh 'Ârif, son and Khalîfah of the preceding Shaikh, on fol. 350a. He married Umm Kulthûm, the daughter of Shaikh Nûr-aldîn (the Khalîfah of Sayyid Mûsâ), and begat two daughters, the second of whom was married to Shaikh 'Abd-alḳuddûs, and one son (the immediately following Shaikh). He was 50 years head of the order, after the death of his father, but the exact date of his demise is not given anywhere.

29. Shaikh Muḥammad bin Ârif bin Aḥmad 'Abd-alḥaḳḳ, son and Khalîfah of the preceding Shaikh, on fol. 353a. His son was Shaikh-i-Auliyâ, known as Shaikh Budh, the father of Shaikh Pîr and Shaikh Manṣûr. Manṣûr's son was Shaikh 'Âlam, Shaikh Pîr's son was Shaikh Ḳuṭb-aldîn, who healed one of Sulṭân Akbar's Amîrs, Raḥmatkhân, who was also his disciple, from a dangerous illness, by offering twenty years of his own life for that of the Amîr, an offer which God accepted. Ḳuṭb-aldîn's son and successor was Shaikh Ḥamîd, who died the 2nd of Jumâdâ-alawwal, A.H. 1032 (A.D. 1623, March 4), in Jahângîr's reign; his Khalîfah was Shaikh 'Abd-alraḥmân C'ishtî, the author of the مرآة الاسرار (completed A.H. 1065 = A.D. 1655, see on this work and some of the before-mentioned Shaikhs, Rieu i. p. 359 sq.), the اوراد چشتیّه and other works.

30. Ḳuṭb-al'âlam Shaikh 'Abd-alḳuddûs (or alḳaddûs) bin Shaikh Isma'îl Gangû'î alḥanafî (see the Safînat-alauliyâ, No. 118), on fol. 359a. He was the pupil, brother-in-law, and Khalîfah of the preceding Shaikh, but got besides an investiture from almost all the Khânwâdas or Ṣûfic branches; his grandfather was Shaikh Ṣafî-aldîn Ḥanafî, one of the Khalîfas of Sayyid Ashraf Jahângîr Simnânî (see No. 23, above). Shaikh 'Abd-alḳuddûs spent thirty-five years in Radaulî, left that place in A.H. 896 (A.D. 1491), in the beginning of the reign of Sulṭân Sikandar bin Bahlûl Lûdî (A.H. 894–923=A.D. 1489–1517), at the suggestion of 'Umarkhân Kâsî, one of the Sulṭân's Amîrs and a pupil of himself, and went to Shâhâbâd, near Dihlî, where he stayed another thirty-five years. When in A.H. 932 (A.D. 1525, 1526) Bâbar defeated and killed Sulṭân Ibrâhîm bin Sikandar bin Bahlûl Lûdî (A.H. 923–932=A.D. 1517–1526), and sacked Shâhâbâd, 'Abd-alḳuddûs betook himself to Gangû, where he spent fourteen years more, and died the 23rd of Jumâdâ-alâkhar, A.H. 944 (A.D. 1537, November 27), or according to less trustworthy authorities, A.H. 945, 84 years old; he must consequently have been born A.H. 860 (A.D. 1456). Among his numerous sons particularly prominent were Shaikh Ḥamîd-aldîn, born A.H. 886 (A.D. 1481, 1482), and Rukn-aldîn, the author of the لطائف قدسی, born A.H. 897, the 5th of Jumâdâ-alawwal (A.D. 1492, March 5), and father of Shaikh 'Azîz-allâh. His eight principal Khalîfas were: (*a*) Shaikh Jalâl-aldîn Thânîsarî, see below; (*b*) Shaikh 'Abd-alghafûr A'ẓampûrî, father of Shaikh Abû Isḥâḳ and Shaikh Aḥmad Sirâj-al'ârifîn; (*c*) Khiḍrkhân, known as Shaikh Khân, of Jaunpûr; (*d*) Shaikh 'Abd-al'azîz of Kairâna; (*e*) Shaikh 'Abd-alsattâr Sahâranpûrî (who died A.H. 905 =A.D. 1499, 1500, see Rieu iii. p. 890b); (*f*) Shaikh 'Abd-alaḥad, father of Shaikh Aḥmad Sirhindî; (*g*) Mîr Sayyid Rafî'-aldîn Akbarâbâdî; (*h*) Shaikh 'Abd-alraḥmân.

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31. Shaikh Jalâl-almillah wa-aldîn bin Maḥmûd alfârûḳî althânîsarî, the principal pupil and Khalîfah of the preceding Shaikh (see the Safînat-alauliyâ, No. 119), on fol. 384b. He was originally of Balkh, and traced, both on father's and mother's side, his pedigree back to the second Khalîf 'Umar Fârûḳ. He died the 14th or 24th of Dhû-alḥijjah, A.H. 989 (A.D. 1582, January 9 or 19), in the same year in which he had been honoured in Thânîsar by the visit of the emperor Akbar (who was on the march to the Panjâb, to quell the rebellion of his brother Mirzâ Muḥammad Ḥakîm, the viceroy of Kâbul), the prime-minister Abû-alfaḍl, and his brother, the poet Faiḍî. The chronogram of his death, however, given here as سر دفتر اولیا, would fix the Shaikh's death in A.H. 992; but, says the author of this work, two or three years more or less in a ta'rîkh is an admissible licence (زیادتی و کمیُ دو سه عدد در تأریخ جائز داشته اند!!). As he was ninety-five years old at the time of his death, he must have been born A.H. 894 (A.D. 1489). His six principal Khalîfas were: (*a*) Shaikh Nizâm-aldîn Thânîsarî, see below; (*b*) Shaikh 'Abd-alshakûr, his elder brother and father of Shaikh Nizâm-aldîn; (*c*) Ḳâḍî Sâlim of Kairâna; (*d*) Shaikh Mûsâ; (*e*) Shaikh 'Îsâ; (*f*) Mîr Sayyid Fâḍil, native of Tûhâna, commonly called Ḥaḍrat Mîr.

32. Shaikh Nizâm-aldîn bin 'Abd-alshakûr alfârûḳî althânîsarî albalkhî, nephew, son-in-law, and Khalîfah of the preceding Shaikh, on fol. 393a. When towards the end of A.H. 1014 (A.D. 1606), the first year of Jahângîr's reign, this emperor's rebellious son, Sulṭân Khusrau, fled from Akbarâbâd and passed through Thânîsar, he called upon Shaikh Nizâm-aldîn, who incurred thereby the emperor's displeasure, and had to leave India. Before going to Balkh, where he finally settled and died, the 8th of Rajab, A.H. 1035 or 1036 (A.D. 1626, April 5, or 1627, March 25), he performed the pilgrimage, and composed during his stay in the holy cities two commentaries on 'Irâḳî's Lama'ât (comp. Bodleian Cat., No. 1254), the شرح لمعات مکّی and the شرح لمعات مدنی, the former written in Makkah, the latter in Madînah. Other works of his are the رسالهٔ حقّیّه در بیان هفت بطن وجود and the ریاض القدس, a commentary on the last two جزو of the Ḳurân. Among the contemporaries of Nizâm-aldîn, Shaikh Nizâm Nârnauli is mentioned, with whom the former had frequent intercourse. Nizâm-aldîn's two most prominent sons were Shaikh Muḥammad Sa'îd, who returned to Thânîsar, the original home of his family, and 'Abd-alḥaḳḳ, who settled in Karnâl. Nizâm-aldîn's fourteen principal Khalîfas were: (*a*) Shaikh Abû Sa'îd Gangû'î, see below; (*b*) Shaikh Ḥusain Bhûharî (بهوهری), whose spiritual successor was Shaikh Walî Muḥammad of Nârnaul; (*c*) Shaikh Pâyanda of بنور, a place not far from سهرند (i.e. سرهند Sirhind); (*d*) Mîr Sayyid Ilâhbakhsh Lâhûrî, whose principal pupil and successor was Shaikh Muḥammad Mirzâ; (*e*) Shaikh 'Abd-alkarîm Lâhûrî, the author of a Persian commentary on the فصوص الحکم; (*f*) Shaikh Ilâhdâd Lâhûri; (*g*) Shaikh Dûst Muḥammad Ṣûfî Lâhûrî; (*h*) Shaikh Muṣṭafâ; (*i*) Shaikh 'Abd-alfattâḥ; (*j*) Shaikh 'Abd-alraḥmân Kashmîrî, who lived in Lâhûr; (*k*) Sayyid Ḳâsim Burhânpûrî; (*l*) Ḳâḍî 'Abd-alḥayy, son of Ḳâḍî Sâlim of Kairâna; (*m*) Shaikh Ṣâdiḳ Burhânpûrî; (*n*) Shaikh Fatḥî, whose successor was Shaikh Isma'îl Akbarâbâdî.

33. Shaikh Abû Sa'îd Gangû'î alḥanafî, the Khalîfah of the preceding Shaikh, on fol. 408a. He was a grandson both of 'Abd-alkuddûs Gangû'î (No. 30) and of Jalâl-aldîn Thânîsarî (No. 31), his mother being a daughter of the latter Shaikh. He went after his Pîr Nizâm-aldîn (No. 32) to Balkh, and afterwards returned to Gangû. The date of his death is unknown. His five principal Khalîfas were: (*a*) Shaikh Muḥammad Ṣâdiḳ Gangû'î, see below; (*b*) Shaikh Ibrâhîm Râmpûrî, one of whose Khalîfas was Pîr Muḥammad Junaidî; (*c*) Shaikh Muḥibb-allâh Ṣadrpûrî, died in Ilâhâbâd the 9th of Rajab, A.H. 1058 (A.D. 1648, July 30); in his اجوبه و اسؤله, which are quoted here at length, he gives his discussions on Ṣûfic topics with a great dervish, or according to other authorities, with prince Dârâ Shukûh; his son was Shaikh Tâj-aldîn; (*d*) Shaikh Ibrâhîm Sahâranpûrî; (*e*) Shaikh Khwâjah Pânîpatî.

34. Shaikh Muḥammad Ṣâdiḳ bin Shaikh Fatḥ-allâh Gangû'î, nephew and Khalîfah of the preceding Shaikh, on fol. 422a. He died the 18th of Muḥarram, but the year of his death is unknown. His eight principal Khalîfas were: (*a*) His eldest son, Shaikh Dâ'ûd, see below; (*b*) His younger son, Shaikh Muḥammad Gangû'î; (*c*) Shaikh Ibrâhîm Murâdâbâdî, the father of Shaikh Abû Sa'îd; (*d*) Shaikh 'Abd-alsubḥân Sahâranpûrî; (*e*) Shaikh 'Abd-aljalîl Ilâhâbâdî, author of a risâlah در بیان اذکار واشغال and of an Arabic ḳaṣîdah; his son and Khalîfah was Shaikh Ghulâm Muḥyî-aldîn; (*f*) Shaikh Jamâl; (*g*) Shaikh Mubârak; (*h*) Shaikh Yûsuf, died in Sâmânah.

35. Shaikh Dâ'ûd, eldest son, pupil and Khalîfah of the preceding Shaikh, on fol. 435a. In A.H. 1068 (A.D. 1658), when 'Âlamgîr ascended the throne in Shâhjahânâbâd Dihlî, the Shaikh was calumniated before him, and consequently summoned to Dihlî; but he was fully acquitted. He died the 6th of Ramaḍân (year not known), but his anniversary is celebrated the 19th of Sha'bân. His five principal Khalîfas were: (*a*) Shaikh Saundhâ, see below; (*b*) Shaikh Bulâḳî (بلاقی) Kaithalî; (*c*) Shaikh Gharîb-allâh bin Sayyid 'Abd-alrasûl of Kairâna, a foster-brother of the author of the سیر الاقطاب (see Rieu i. p. 358b); (*d*) Shaikh Abû-alma'âlî, who lived at انبهته, in the district of Sahâranpûr; (*e*) 'Abd-alḳâdir of سنور.

36. Shaikh Saundhâ (سوندها) bin Shaikh 'Abd-almu'min Safîdûnî (Safîdûn is not far from Pânîpat), the principal Khalîfah of the preceding Shaikh, on fol. 445b. He lived 96 years, the first part of which he spent in his Pîr, Shaikh Dâ'ûd's company, the second in Bhûhar, the last in Safîdûn, the original home of his family. In A.H. 1111 (A.D. 1699, 1700), he invested the author of this work, Shaikh Muḥammad Akram, with the garment of the Khalîfah, and appointed him his spiritual successor. His four chief companions and disciples were: (*a*) Shaikh Muḥammad 'Alî, the father of the author, see below; (*b*) Shaikh Pîr Muḥammad of تهانه;

(*c*) Shaikh 'Uthmân of كرنال (كرنال Karnâl ?); (*d*) Shaikh Muḥammad Ṣâdiḳ of Kaithal.

37. Shaikh Ilâhbakhsh alḥanafî albarâsawî, the grandfather of the author, on fol. 475a. He was the son of Shaikh Isma'îl bin Shaikh Bahâ-aldîn bin Shaikh Fatḥallâh bin Shaikh Ṣadr-aldîn, who traced his pedigree back to Abû Ḥanîfah Kûfî (Safînat-alauliyâ, No. 21), and the Khalîfah of Shâh Mîr Lâhûrî. His wife was Bîbî Râbi'ah, who bore him three sons: (*a*) Shaikh 'Abd-alraḥîm, who died young; (*b*) Shaikh Sharaf-allâh, the father of Shaikh 'Abd-almâjid, and Shaikh 'Abd-alkarîm; (*c*) Shaikh Muḥammad 'Alî, the father of the author.

38. Shaikh Muḥammad 'Alî bin Shaikh Ilâhbakhsh, on fol. 478a. He was the friend and disciple of Shaikh Saundhâ (see above), and married Jân Bibî, the daughter of Shaikh Muḥammad Isḥâḳ Anṣârî, a descendant of that Abû Ayyûb Anṣârî in whose house in Madînah the prophet stayed after his flight from Makkah. He died A. H. 1127, the 7th of Jumâdâ-alâkhar (A. D. 1715, June 10), and left two sons: Muḥammad Akram, the author of this book, and Muḥammad 'Abdallâh.

Beginning: الحمد لله كاشف الاحوال على ارباب المجاهدات و جاعلهم والهين فى مقام القرب الخ.

The copy is not dated, and is probably the author's autograph. A small portion of fol. 1b, and the larger part of fol. 2, torn away. The proper order of ff. 288–294 is: 288, 293, 290–292, 289, 294. Bibliotheca Leydeniana.

No. 2705, ff. 481, ll. 17; Nasta'lîḳ; illuminated frontispiece; size, 10⅝ in. by 6½ in.

655

Rauḍat-alauliyâ (روضة الاولیا).

A short compendium or Unmûzaj on the great Saints of India, especially of the Dakhan, compiled by Ghulâm 'Alî Âzâd alḥusainî alwâsiṭî albalgrâmî, the author of the famous tadhkiras مآثر الكرام, سرو آزاد, خزانهٔ عامره, etc. (see further below, No. 682 sq.), in A. H. 1161 (A. D. 1748), see fol. 22a, last line but two. It gives biographical accounts of ten great Shaikhs, the last of whom is the author himself, and is apparently the basis on which he wrote in A. H. 1166 (A. D. 1753) his larger works on the Shaikhs, learned men, and poets of Balgrâm and India in general. The first biography is that of Shaikh Burhân-aldîn Muḥammad bin Maḥmûd bin Nâṣir, commonly called Algharîb alhânsawî (الغريب الهانسوى).

Beginning: نحمدك يا من تقدّست ذاته عن شوائب الامكان و تجلّت صفاته فى مراتب الاكوان و نصلّى و نسلّم على حبيبك الخ.

At the end of the short sketch of the author's life (relating his various travels and his pilgrimage to Makkah and Madînah in A. H. 1150–52 = A. D. 1737–1740) a ḳaṣîdah by the same is added: قصيده در بيان شجرهٔ بزرگان روضهٔ منوّره قدّس الله اسرارهم.

Beginning:

زبان خامهٔ مشكين كند بنام خدا
بيان سلسلهٔ اولياء روضه ادا

No. 1814, ff. 1–23a, ll. 21; clear Nasta'lîḳ; size, 9½ in. by 5½ in.

d. *Persian Poets.*

656

Tadhkirat-alshu'arâ (تذكرة الشعرا).

The well-known biography of Persian poets by Daulatshâh bin 'Alâ-aldaulah Bakhtîshâh (according to W. Pertsch: *ibn* Bakhtîshâh) of Samarḳand, who completed this work A. H. 892 (A. D. 1487), and dedicated it to Mîr 'Alî Shîr. Hammer's 'Schöne Redekünste Persiens' are principally based on it. It is divided into a muḳaddimah, seven ṭabaḳât, and a khâtimah, comp. Notices et Extr. iv. p. 220 sq., where the full list of biographies is given; Bodleian Cat., Nos. 348–359; Rieu i. p. 364; W. Pertsch, Berlin Catal., p. 597 sq.; A. Sprenger, Catal., p. 7 sq.; Cat. des MSS. et Xyl., p. 308 sq.; G. Flügel ii. p. 366 sq.; J. Aumer, p. 1; H. Khalfa ii. p. 262, No. 2819; Dorn, Das asiatische Museum, p. 349, No. 19; Rehatsek, Mulla Firuz Library, p. 130 sq.; Rosen, Persian MSS., p. 160, etc. On the various articles of this work, translated into European languages, see W. Pertsch, loc. cit. A Turkish translation of it, entitled سفينة الشعرا, appeared in Constantinople, A. H. 1259. Daulatshâh died A. H. 900 (A. D. 1494, 1495).

This copy, excellently written and comparatively old, begins, on fol. 1b: تحميدى كه شاهباز بلند پرواز انديشه (read بسياجت و) بساحت فضاى (كبريای added in the other copies) آن طيران الخ. Muḳaddimah, on fol. 11a. Ṭabaḳah I (beginning with Rûdagî), on fol. 17b; II (beginning with Azraḳî), on fol. 38b; III (beginning with Niżâmî), on fol. 64a; IV (beginning with Farîd-aldîn 'Aṭṭâr), on fol. 88a; V (beginning with 'Imâd Faḳîh), on fol. 118a; VI (beginning with Sayyid Ni'mat-allâh of Kûhistân), on fol. 155a; VII (beginning with Amîr Shâhî), on fol. 197a. Khâtimah (beginning with Jâmî), on fol. 223a. In the text itself only the third ṭabaḳah is marked by a special heading; all the others have been determined both by the index on ff. 10a–11a and a comparison with the following copies.

Dated the 9th of Rajab, A. H. 960 (A. D. 1553, June 21). Bibliotheca Leydeniana.

No. 2753, ff. 246, ll. 17; Naskhî; size, 8¾ in. by 6¾ in.

657

Another copy of the same.

Another excellent copy of Daulatshâh's tadhkirah, dated the 15th of Muḥarram, A. H. 1095 (A. D. 1684, Jan. 3). Muḳaddimah, on fol. 10b. Ṭabaḳah I, on fol. 16b; II, on fol. 42a; III, on fol. 71a; IV, on fol. 102a; V, on fol. 136a; VI, on fol. 175b; VII, on fol. 216b. Khâtimah, on fol. 243b. Worm-eaten. The proper order of the leaves is: ff. 1–151, 154–209, 152, 153, 210–266.

No. 2730, ff. 266, ll. 17; clear and distinct Nasta'lîḳ; size, 9¾ in. by 5¾ in.

658

The same.

This copy, considerably older than the preceding one, is somewhat damaged on the first pages.

Dated the 8th of Dhû-alḥijjah, A. H. 1028 (A. D. 1619, Nov. 16).

No. 2337, ff. 420, ll. 15; Nasta'lîḳ; size, 6⅛ in. by 3⅝ in.

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659

The same.

This copy is likewise injured in many places, especially in the corners, and worm-eaten. It is dated the 5th of Rabî'-alawwal, in the 49th year (of 'Âlamgîr? that would be A. H. 1117 = A. D. 1705, June 27).

No. 809, ff. 290, ll. 17; careless and rude Nasta'lîḳ; only the first twenty-six leaves supplied by another, careful hand, on more modern paper; size, $8\frac{3}{4}$ in. by $4\frac{7}{8}$ in.

660

The same.

An excellent copy, not dated.

No. 2539, ff. 65–420, ll. 15; very clear and distinct Nasta'lîḳ; size, $10\frac{1}{2}$ in. by $7\frac{3}{8}$ in.

661

The same.

No date. The *sixth* ṭabaḳah begins here, on fol. 201a (طبقهٔ سادس), with Kamâl Khujandî; the usual beginning (viz. with Ni'mat-allâh Kûhistânî) is found here on fol. 206a.

No. 401, ff. 304, ll. 16; legible, but very incorrect Nasta'lîḳ; ff. 1 and 2 supplied later; size, $9\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

662

A defective copy of the same.

This excellent copy, written in the tenth or eleventh century of the Hijrah, breaks off towards the end of the *sixth* ṭabaḳah, in the biography of Bâbâ Saudâ'î of Abîward, who flourished under Shâhrukh, on fol. 242b. The last words: ... قربان جانی تمنت ترا, agree with the preceding copy, fol. 259b, line 4 ab infra. Muḳaddimah, on fol. 12a. Ṭabaḳah I, on fol. 18b; II, on fol. 45b; III, on fol. 76a (heading omitted); IV, on fol. 108b; V, on fol. 145b; VI, on fol. 191b (only headed طبقه, and beginning with کهبتانی (!), i. e. correctly: Ni'mat-allâh Kûhistânî). The last four pages (ff. 243 and 244), written by another hand, contain (*a*) the end of Jâmî's شرح فصوص الحکم, i. e. the نقد النصوص, a commentary on Muḥyî-aldîn Muḥammad bin 'Alî al 'Arabî's (died A. H. 638 = A. D. 1240, 1241) نقش الفصوص, an extract from the same Arabic author's larger mystical work, the فصوص الحکم (comp. Bodleian Cat., Nos. 894, 9, and 976, and W. Pertsch, Berlin Cat., p. 274), and (*b*) another small prose-tract on mystical matters, beginning: الها ملکا پادشاها قبلهٔ دل مارا بتشریف ربّ اشرح لی صدری در اشعهٔ آفتاب الخ.

No. 3206, ff. 244, ll. 15 (ll. 19 on the last four pages); excellent Nasta'lîḳ; illuminated frontispiece; size, $8\frac{3}{8}$ in. by $4\frac{3}{4}$ in.

663

A still more defective copy of the same.

This copy is incomplete both at the beginning and end.

It opens abruptly in the introduction, thus: ...خندق جهت رسول گفته بود بدو بخشید الخ, corresponding to the preceding copy (No. 3206), fol. 6a, l. 8, and breaks off in the beginning of the *sixth* ṭabaḳah with these words: ... تصرّف و تخت حکم او در آمد گویند که در یورش, corresponding to fol. 194a, l. 3 ab infra, in the same copy.

No. 400, ff. 181, ll. 15; Nasta'lîḳ; size, $8\frac{5}{8}$ in. by $4\frac{7}{8}$ in.

664

Majâlis-alnafâ'is (مجالس النفائس).

The Čaghatâi original of Mîr 'Alî Shîr Nawâ'î's biography of Persian poets, composed A. H. 896 (A. D. 1491), comp. Rieu, Turkish Cat., p. 273; W. Pertsch, Berlin Turkish Cat., p. 313; G. Flügel, ii. p. 373; Paris Cat., pp. 297, 331, and 333; J. Aumer, Türkische Handschriften, No. 148; Cat. des MSS. et Xyl., No. 553, etc.; Hammer, Handschriften, pp. 326–330; Wiener Jahrbücher, vol. 74, Anzeigeblatt, p. 11 sq., etc.; Biography of Nawâ'î, and French translation of the seventh majlis by Belin, Journal Asiatique, 5e série, tom. xvii. p. 175 sq.; extracts from the third majlis in Berezin's Chrestomathie Turque, p. 146 sq. A Persian translation of this work by Fakhrî of Harât, the author of the جواهر العجائب (see Bodleian Cat., No. 362), entitled لطائف نامه and composed about A. H. 927 (A. D. 1521), is described in Rieu i. p. 366; a later Persian version by Shâh 'Alî is mentioned in Rieu, Turkish Cat., p. 274a. Mîr 'Alî Shîr died in Jumâdâ II, A. H. 906 (A. D. 1501, beginning of January).

Beginning: یوز حمد آنکا کیم یساب جهان بستانی ایلاب الخ.

The title appears on fol. 3b, last line. The work is divided into eight Majlis, viz.:

1. Poets who died in the author's lifetime, but were never personally known to him, beginning with Ḳâsim-i-Anwâr, on fol. 5b. The heading is omitted.
2. Contemporary poets, who were personally known to him, but died before the composition of this work, i. e. A. H. 896, on fol. 18b, beginning with Sharaf-aldîn 'Alî Yazdî.
3. Contemporary Shaikhs and poets, personally known to him, and still alive at the time of the composition of this work, on fol. 46a, last line, beginning with Jâmî.
4. Fuḍalâ, or men of letters, who composed occasionally verses, on fol. 66b, first line, beginning with Pahlawân Muḥammad.
5. Noblemen of Khurâsân, who excelled in poetical composition, on fol. 84b, beginning with Daulatshâh.
6. Poets and ingenious men of other countries, on fol. 89b, beginning with Aḥmad Ḥâjîbeg.
7. Poetry and witticisms of Sulṭâns and princes, on fol. 97a, beginning with Amîr Tîmûr Gûrgân.
8. Sayings in prose and verse of Nawâ'î's patron, Sulṭân Ḥusain (reigned A. H. 873–911 = A. D. 1469–1506), on fol. 101b.

No. 2507, ff. 1–110, ll. 13; Nasta'lîḳ; size, $8\frac{1}{2}$ in. by $5\frac{1}{4}$ in.

665

Tuḥfa-i-Sâmî (تحفهٔ سامی).

Biographies of Persian poets from the end of the

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ninth century of the Hijrah to the middle of the tenth, a kind of continuation to Daulatshâh's and Nawâ'î's tadhkiras, by the prince Sâm Mirzâ, son of Shâh Isma'îl, who was born A. H. 923 (A. D. 1517), and put to death A. H. 984 (A. D. 1576), see Rieu i. p. 367 sq.; W. Pertsch, Berlin Catal., p. 600 sq.; G. Flügel ii. p. 367; A. Sprenger, Catal., p. 12; J. Aumer, p. 1; Krafft, p. 126; and especially De Sacy in Notices et Extraits, iv. pp. 273–308, where a full list of the biographies has been given, and O. Frank, Morgenländische Handschriften der kgl. Hofbibliothek in München, p. 34 and Anhang. It was composed A. H. 957 (A. D. 1550), and divided into seven ṣaḥîfas, see Rieu and Pertsch, loc. cit. This copy contains (as far as it is possible to count the single items, several names being omitted) 579 biographies.

Beginning: لله الحمد قبل كلّ كلام ـ بصفات الجلال و الاكرام حمد او تاج تارك سخن است ـ صدر هر نامهٔ نو و كهن است الخ

No date.

No. 2570, ff. 153, ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 9⅜ in. by 5 in.

666

Another copy of the same.

This copy, transcribed by Bâḳî Muḥammad Ḥâfiẓ Nûr of Andakhud, but likewise not dated, is much shorter than the preceding one, and more like an abridgment of the original work, containing only 474 biographies.

Beginning the same as in the preceding copy.

No. 601, ff. 73, ll. 19; clear Nasta'lîḳ; size, 9¼ in. by 6⅞ in.

667

Khulâṣat-alash'âr wa Zubdat-alafkâr (خلاصة الاشعار و زبدة الافكار).

The famous tadhkirah of Persian poets by Taḳî-aldîn Kâshî, who was born about A. H. 946 (A. D. 1539, 1540), and completed the four volumes which form the main portion of this work in A. H. 985 (A. D. 1577, 1578). An appendix on contemporary poets he added in A. H. 993 (A. D. 1585). A revised and amplified edition he published in A. H. 1016 (A. D. 1607, 1608). An abridgment of this second edition, in which the poetical specimens are omitted, is contained in this copy, and it agrees upon the whole so well with that in Sprenger's Catal., p. 15 sq., that it will be only necessary to point out the slight differences which exist between both. That the author was engaged in the compilation of this second edition already in A. H. 997 (A. D. 1589), we learn from fol. 1100b, l. 12, where this date appears, preceded by the usual words حالا كه 'now, that.' Comp. on this important work, Bland, in Journal of the Royal Asiatic Society, ix. p. 126; A. Sprenger, Catal., pp. 13–46; W. Pertsch, Berlin Cat., p. 610 sq.

Beginning: جواهر حمد و ثنائی كه مفرّح قلوب اصحاب دين مبين و مفتاح ابواب صدور ارباب متين الخ.

The work is divided into a muḳaddimah, four faṣls, four rukns, the *fourth* of which is wanting in this copy, and a khâtimah, subdivided into twelve faṣls. It is dedicated to Shâh Ṭahmâsp (who died A. H. 984 = A. D. 1576), see fol. 4a, l. 3; title, on fol. 8b; index, on ff. 9a–12b; Munâjât, on fol. 12b.

Muḳaddimah on the utility of such a tadhkirah, on fol. 13b.

Four faṣls on mystical lore: *first* (در بيان ايجاد عشق و معرفت آنكه عشق ازليست و اين محبّت از جانب الهيست), on fol. 17a; *second* (در تعريف فضيلت عشق و مذمّت كسانی كه مذاق را عشق نام نهاده اند الخ), on fol. 27b; *third* (در تقسيم عشق بمجاز و حقيقت و شرائط محبّت از جانب محبّ الخ), on fol. 31b; *fourth* (در شرائط محبّت از طرف محبوب مجازی الخ), on fol. 56b.

Extracts from 'Alî's Arabic dîwân (اختيارات اشعار حضرت شاه اوليا الخ), on fol. 73b.

Rukn I (comprising the *first* and *second* mujallad of the whole work), on fol. 110a. Fifty-four ancient ḳaṣîdah-writers from the time of Sabuktagîn to the eighth century (the numbers quoted in the following instances are those in A. Sprenger, Catal., p. 15 sq.).

10. The poet's name appears here distinctly as Abû Manṣûr Kaṭarân Ajalî *alurmawî* (on fol. 192a).

17. The name is spelt here thus: 'Abd-alwâsi' bin 'Abd-*aljâmi'* (الجامع) bin 'Umar bin al-Rabî' aljabalî alsulṭânî (on fol. 229a).

35. Here is distinctly written *Shufurwah* (on fol. 339b).

42. Najib-aldîn *Jarbâdḳânî* (on fol. 382b).

This rukn is dated the 21st of Ramaḍân, A. H. 1038 (A. D. 1629, May 14).

Rukn II (comprising the *third* mujallad), on fol. 454a. Forty-two ghazal-writers and later ḳaṣîdah-writers from the eighth century to the beginning of the ninth; the first is Sa'dî of Shîrâz.

80. 'Izz-aldîn *Karkhî* (on fol. 586a).

88. Najm-aldîn bin *Muḥammad* bin Zangî (on fol. 627a).

89. Muẓaffar Harawî, died A. H. 782 (both dates of Sprenger's copy are confounded here; there is first 82 and then 20, written before 700, on fol. 636b).

This rukn is dated the 5th of Dhû-alḳa'dah, A. H. 1038 (A. D. 1629, June 26).

Rukn III (comprising the *fourth* mujallad), on fol. 691b. Forty-nine modern poets of the ninth and a few of the tenth century.

114. Badr-aldîn Shâshî, died A. H. 854 (here again appear both dates سبعمائه و ثمانمائه, on fol. 791a).

130. Amîr *Yâdgârbeg* Saifî (on fol. 862a).

132. Shaikh *Walî* Kalandar (on fol. 866b).

139. Sayyid Ashraf, died A. H. 854 (on fol. 875b).

141. Here spelt فصای سمرقندی (on fol. 879b).

145. Looks, both in index and text, as *Fanâ'î* (on fol. 889a).

This rukn is dated Muḥarram, A. H. 1039 (A. D. 1629, August–September).

Rukn IV (comprising the *fifth* mujallad) is missing.

Besides the poets quoted above, some others have a different spelling in the text, but in the index those agree with Sprenger.

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Khâtimah: Contemporary poets, in twelve *aṣls*, beginning, on fol. 890b: حمد و سپاس بی عدد آفریدگار را سزد که نفس ناطقه را معدن الخ

Aṣl I, in two faṣls: Poets of Kâshân. *First* faṣl, on fol. 899a; *second* faṣl, on fol. 969b.

252. Here spelt *Ḳiyâm*-aldîn Muḥammad (on fol. 907a).

266. *Shujâ'*-aldîn Ghaḍanfar (on fol. 936a).

272. Maulânâ *Faḍl* instead of Afḍal (on fol. 945b).

300–301. Between these two *one* poet more is found in our copy, viz. *Maulânâ 'Abdî* (so to be read instead of عبدل) *Sâkinî*, died A.H. 965=A.D. 1557, 1558 (on fol. 980b).

Aṣl II, in two faṣls: Poets of Iṣfahân. *First* faṣl, on fol. 981a; *second*, on fol. 1015a.

303. Ḥairatî is called here *Ḥuznî* (حزنی, on fol. 987b).

312. Here called Shâhakî *Zamânî* (of Zamân, in the district of Iṣfahân, on fol. 1007a).

313. Âḳâ Malik *Ma'rûf* (on fol. 1008a).

322. *Abû Ṭâlib* (on fol. 1016a).

339–340. Between both *one* poet more is found, viz. *Maulânâ Ḥarîmî* (حریمی), died A.H. 968=A.D. 1560, 1561 (on fol. 1023a).

340. Maulânâ Ḳâsim *Zârî* (on fol. 1023a).

Aṣl III: Poets of Ḳumm and neighbourhood, on fol. 1029a.

356–357. Between both *Maulânâ Mashrabî* (on fol. 1037b).

Aṣl IV: Poets of Sâwa and environs, on fol. 1048b.

367. Called here *Sûzanî* (on fol. 1050b).

Aṣl V: Poets of Ḳazwin, on fol. 1055a.

379. Precedes here 378 (on fol. 1060b).

381. Mirzâ *Sulaimân* (on fol. 1062b).

386–394 are found here in the following order: 391, 392, 386, 388, 389, 393, 390, 387, 394 (on ff. 1066b–1069b); between 387 and 394 appears another poet, not found in Sprenger, viz. *Imâm Ḳulîbeg Fusûnî* (still alive in the author's time, on fol. 1068b).

Aṣl VI: Poets of Gîlân, on fol. 1071b.

406. Precedes here 405 (on fol. 1076a).

411 is wanting here.

Aṣl VII: Poets of Tabrîz and Adharbaijân, on fol. 1081a.

429. Called here Ḥasanbeg *Ajrî* (on fol. 1089a).

434. Ḥakîm *Abû Ṭâlib* (on fol. 1093a).

436. *Ṣabîbeg* (صبی بیك, on fol. 1094b).

437. Mîr Ḥusain *Sahwî* (on fol. 1099b).

Aṣl VIII: Poets of Yazd and Kirmân, in two faṣls, *first*, on fol. 1107b; *second*, on fol. 1121b.

461. Maulânâ Ḥusain *Kâmî* (on fol. 1115a).

474. Here: Maulânâ *Ghubârî* (غباری, on fol. 1123b).

480 is wanting here.

482. *Dâkhilî* instead of Dakhlî (on fol. 1136b).

485. Faidî is called here by a strange mistake *Fahmî* (on fol. 1137b).

487. Heading is omitted here.

After 489 (Mażharî, on fol. 1157b) a lacuna; the next poet on fol. 1159a is *Maulânâ Nâṭiḳ*, corresponding to Sprenger's Nuṭḳî (No. 498). Consequently the end of the *eighth Aṣl* and the beginning of *Aṣl IX*, Poets of Shîrâz, are missing here.

508–511, 515–517, 520 and 521. All the headings are omitted here.

Aṣl X: Poets of Hamadân and environs (heading omitted), on fol. 1167b.

523–526. Headings omitted.

527. Âḳâ Bâbâ *Darkî* (المتخلّص بدرکی, on fol. 1171b).

528–534. Headings omitted. After 534 another poet, not found in Sprenger, viz. *Mîr 'Aḳîl* (on fol. 1181a).

First appendix (لاحقه): Poets of Baghdâd (heading omitted, on fol. 1183a).

538–544. Headings omitted.

Second appendix: Poets of Jarbâdḳân, on fol. 1189b.

547, 548, and 553. Headings omitted.

Third appendix: Poets of Khwânsâr, on fol. 1201b.

557. Here called Maulânâ *Ṭâghî* (طاغی, on fol. 1202a).

558 is wanting here.

560. Heading omitted.

561 is wanting here (see fol. 1205a).

566. Zulâlî appears here in the queer form of زکامی (on fol. 1209a).

Aṣl XI: Poets of Rai and Astarâbâd, in two faṣls, *first*, on fol. 1212a; *second*, on fol. 1224b.

569 and 576. Headings omitted. In the place of 577 appears here *Maulânâ Fahmî* (on fol. 1218a).

578. Here called *Musabbibkhân* (مسبّب خان, on fol. 1218b).

579 and 580. Headings omitted.

587. Heading omitted.

Aṣl XII: Poets of Khurâsân, on fol. 1233b.

610. The takhalluṣ is here *Dhawâḳî* (ذواقی, on fol. 1245a).

612 and 613. Headings omitted.

618 appears here as *Maulânâ Kamâl* (on fol. 1251a).

620 and 624–626. Headings omitted.

627. The takhalluṣ is here *Mudâmî* (مدامی, on fol. 1255b).

630 is wanting here.

634–636. Headings omitted.

637. Here correctly: *Mîr Muḥammad Kaskanî*.

638. *Mîr 'Alî Kaskanî*, brother of the preceding poet (on fol. 1257b).

641–642. Between both appears another poet, viz. *Maulânâ Fâ'iḍî* (فائضی, on fol. 1258a).

643–648. Headings omitted.

650. The takhalluṣ here seems to be *Dardî* (on fol. 1261a).

651. Heading omitted.

651–652. Between both *Khwâjah Kamâl-aldîn*, son of Ḥâfiẓ Ḥusain Ṭabîb (on fol. 1261b).

653–654. Headings omitted.

The tadhkirah ends on fol. 1264b. Ff. 1265b–1347 contain a list of those contemporary poets who sent their poetical specimens to the author after the completion of his work, in *alphabetical order*. It is undoubtedly the same list which Sprenger mentions as forming an appendix to the second edition (see Catal., p. 14), and which W. Pertsch, Berlin Catal., p. 612, wrongly represents as not having been mentioned by Sprenger. Pertsch, loc. cit., enumerates the poets in

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full. It begins, as in Pertsch, with *Maulânâ Abû-alḥasan of Abîward.* Bibliotheca Leydeniana.

No. 2561, ff. 1–453, No. 2562, ff. 454–901, No. 2563, ff. 902–1347, ll. 15; very incorrectly written in Nasta'lîḳ; size, 10⅛ in. by 7¼ in.

668

Khâtima-i-Khulâṣat-alash'âr (خاتمهٔ خلاصة الاشعار).

This is undoubtedly the same copy of the Khâtimah or appendix to Taḳî Kâshî's tadhkirah which, according to A. Sprenger, Catal., p. 15, formerly belonged to Mr. Hall, of Banâras, and which was copied in the very year of its completion, viz. A.H. 993, in the month Jumâdâ-althânî (A.D. 1585, June), by 'Abd-alfattâḥ bin Shams-aldîn Muḥammad alkâshânî. It represents the first and fuller edition of Taḳî Kâshî's work, with all the poetical extracts, which are not to be found in the more common abridgment of the second edition. The first leaf is missing; a full index on the fly-leaves, and a second index on the last two pages.

The twelve aṣls are found here:

1. Poets of Kâshân (beginning with Muḥtasham), on fol. 3a.
2. Poets of Iṣfahân, on fol. 92a.
3. Poets of Ḳumm and neighbourhood, on fol. 144a.
4. Poets of Sâwa and environs, on fol. 162a.
5. Poets of Ḳazwîn, on fol. 173b.
6. Poets of Gîlân, on fol. 180b.
7. Poets of Tabrîz and adjacent districts, on fol. 186b.
8. Poets of Yazd and Kirmân, on fol. 198b.
9. Poets of Shîrâz, on fol. 230a.
10. Poets of Hamadân and environs, on fol. 238a.
11. Poets of Rai and neighbouring cities, on fol. 253a.
12. Poets of Khurâsân, on fol. 259a.

A short conclusion (ذيل), on fol. 309a.

No. 3112, ff. 310, 4 coll., each ll. 24; clear Nasta'lîḳ; very much worm-eaten throughout; size, 12¼ in. by 7⅝ in.

669

Tadhkira-i-Naṣrâbâdî (تذكرهٔ نصرابادى).

Biographies of contemporary poets by Muḥammad Ṭâhir Naṣrâbâdî (or Naṣîrâbâdî), who began to compile this work A.H. 1083 (A.D. 1672, 1673), and divided it into a muḳaddimah, five sections (صفّ), and a khâtimah. Various copies contain additions up to A.H. 1089 (A.D. 1678), and even to A.H. 1092 (A.D. 1681), comp. Bodleian Catal., No. 373; Rieu i. p. 368; W. Pertsch, Berlin Catal., p. 616; A. Sprenger, Catal., pp. 88–108, and Bland, in Journal of the Royal Asiatic Society, ix. pp. 137–140.

Muḳaddimah: Poetry of kings and princes, on fol. 5a.

Section I: Poetry of the Amîrs, Khâns, and wazîrs of Îrân and Hindûstân, on fol. 9a, in three firḳas or classes.

Section II: Poetry of the Sayyids, Najîbs, etc., on fol. 64a.

Section III: Poetry of wise and learned men, calligraphers, faḳîrs, etc., on fol. 100b, in three firḳas.

Section IV: Poetry of professional poets in 'Irâḳ, Khurâsân, Transoxania, and Hindûstân, on fol. 142b (the heading is forgotten here), in three firḳas.

Section V: Poetry of relations of the author himself. The beginning of this section is not marked. The author's own biography begins on fol. 320a, last line.

Khâtimah, containing chronograms, logogriphs, riddles, etc., on fol. 328a.

Beginning: سرسبزیٔ نهال خامه از طراوت الخ.

No. 2565, ff. 376, ll. 17; careless Nasta'lîḳ; size, 10⅛ in. by 5⅞ in.

670

Kalimât-alshu'arâ (كلمات الشعرا).

The words of the poets, a tadhkirah of the Persian poets of India, flourishing in the reigns of Jahângîr, Shâhjahân, and 'Âlamgîr, by Mirzâ Muḥammad Afḍal with the takhalluṣ Sarkhwush, who died at Dihlî, A.H. 1127 (A.D. 1715), according to the Khazâna-i-'âmirah (Bodleian Cat., No. 381, 60), or A.H. 1126 (A.D. 1714), according to the Khulâṣat-alafkâr (Bodleian Cat., No. 391, 135); even A.H. 1125 (A.D. 1713) is given as date of his death, comp. Rieu i. p. 369; W. Pertsch, Berlin Cat., p. 617; Bland, in Journal of the Royal Asiatic Society, ix. p. 168; A. Sprenger, Catal., p. 108 sq., where a detailed account of this tadhkirah is given. The title of the book (see fol. 3b, l. 6) is a chronogram, giving the date of composition as A.H. 1093 (A.D. 1682). It is arranged alphabetically, and begins (on fol. 3b) with *Mîr Ilâhî* (who died, according to the Khulâṣat-alafkâr, Bodleian Cat., No. 391, 36, A.H. 1060=A.D. 1650; others give the date of his death as A.H. 1057, 1063, or 1064=A.D. 1647, 1653, or 1654, see Rieu ii. p. 687, iii. p. 1091b, and A. Sprenger, Catal., p. 436); the last poet is *Mîr Yaḥyâ Kâshî* (who died A.H. 1074 =A.D. 1663, 1664), on fol. 103b.

Beginning: سخن جانست و دیگر گفتگو جانان زمن بشنو ـ اگر هر لحظه جانی تازه خواهی این سخن بشنو الخ.

Dated Dhû-alḳa'dah, A.H. 1154 (24th year of Muḥammadshâh's reign)=A.D. 1742, January.

No. 2003, ff. 108, ll. 12–13; written for the greater part in Shikasta; size, 6½ in. by 4⅛ in.

671

Another copy of the same.

Beginning as in the preceding copy; title on fol. 3b, l. 5.

The first biography, Ilâhî of Hamadân, begins on fol. 3b; the last, Yaḥyâ Kâshî, on fol. 126b, last line.

No date. 12th–13th century of the Hijrah.

No. 3169, ff. 132, ll. 12; Nasta'lîḳ; size, 7⅜ in. by 4¾ in.

672

A fragment of the same.

This fragment of the Kalimât-alshu'arâ breaks off on fol. 36b in the specimens of a poet with the takhalluṣ Sayyid, i.e. Mîr Sayyid 'Alî (beginning on fol. 36a=fol. 51b in the preceding copy). The last words, گیسو ... مسلسل را, correspond to fol. 52b, l. 4 in the same copy. Ff. 37b and 38a contain (in a different handwriting) a few Rekhta ghazals. Bibliotheca Leydeniana.

No. 2773, ff. 1–38, ll. 16; Nasta'lîḳ; size, 8¼ in. by 5⅝ in.

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673

Mirât-alkhayâl (مرآة الخيال).

Biographies of renowned Persian poets and poetesses, by Shîrkhân ibn 'Alî Amjadkhân Lûdî, who completed this work in A.H. 1102 (A.D. 1690, 1691), comp. Bodleian Cat., Nos. 374 and 375, where a complete list of the biographies is given; Rieu i. p. 369b sq.; W. Pertsch, Berlin Cat., p. 618; Bland, in Journal of the Royal Asiatic Society, ix. pp. 140 and 142; A. Sprenger, Cat., p. 115, and J. Aumer, p. 3. Printed Calcutta, 1831, and Bareilly, 1848.

Beginning: ای زتو بند بر زبان نطق سخن سرای را الخ.

The first of the ancient poets is *Rûdagî*, on fol. 10b; the first of the modern poets *Jâmî*, on fol. 48a; the tadhkirah of the poetesses begins on fol. 217a.

Dated the 1st of Ṣafar, A.H. 1147 (the sixteenth year of Muḥammadshâh's reign)=A.D. 1734, July 3.

An index of the whole work is found on the fly-leaves.

No. 2011, ff. 220, ll. 17; unequal Nasta'lîḳ; size, 9 in. by 6¼ in.

674

Another copy of the same.

Beginning as in the preceding copy. The tadhkirah of poetesses is entirely missing here. No date.

No. 226, ff. 225, ll. 15; Shikasta; many damaged leaves have been carefully mended; size, 8⅝ in. by 4⅞ in.

675

Hamîsha Bahâr (همیشه بهار).

Eternal Spring, a tadhkirah of Persian poets who flourished in India from the time of Jahângîr to the accession of Muḥammadshâh (A.H. 1131=A.D. 1719), by a Khatrî Kishanćand Ikhlâṣ, who completed this work in A.H. 1136 (A.D. 1723, 1724), see fol. 7b, ll. penult. and ultim. Compare the complete list of poets in this tadhkirah in A. Sprenger, Catal., p. 117 sq.; see also Rieu iii. p. 1086b.

Beginning, on fol. 5b: ای ذکر تو گلفروش بازار سخن الخ.

The first poet mentioned in this copy is Mîr Ilâhî (see above in No. 670), on fol. 8a, not, as in Sprenger's list, Amîrkhân Anjâm, who follows here as second, on fol. 9b; the last is Aḥmad Yârkhân Yaktâ, as in Sprenger. This copy is dated A.H. 1139 (ninth year of Muḥammadshâh's reign), the 9th of Dhû-alḳa'dah (A.D. 1727, June 28), by Muḥammad Majîd, at Shâhjahânâbâd. The remark on the fly-leaf, that it was copied A.H. 1231 (A.D. 1816), is consequently wrong; there are besides seals of former owners, for instance, of Mîr Ghulâm, bearing the date A.H. 1222 (A.D. 1807, 1808). The Hamîsha Bahâr fills ff. 5–173; the first leaves, ff. 1–4, and the last, ff. 174–191, contain various specimens of Persian poetry, mostly in oblique or diagonal lines. On the margin of ff. 5–29 there are additional verses also.

A former owner of this copy was Mr. Hall (Benares, 1851); see, besides, the remark of A. Sprenger, Catal., p. 117, note.

No. 3163, ff. 191, ll. 11 (in the main portion); Shikasta; size, 9¾ in. by 5¼ in.

676

Tadhkira-i-Nadrat (تذکرهٔ ندرت).

A large fragment of a tadhkirah of ancient and modern Persian poets, compiled by 'Âlî Fiṭrat 'Aṭâ-allâh, with the takhallus Nadrat, in the nineteenth year of Muḥammadshâh's reign, A.H. 1149, 1150 (A.D. 1737), see fol. 32b, margin, ll. 11–12. It is divided into two چمن, seven گلشن, and one حدیقه or خاتمه; the former nine comprising the nine centuries of Persian poetry, from A.H. 200 to 1100 (A.D. 815–1689), the latter dealing with contemporary poets of the twelfth century. Of these ten subdivisions, only five are found in this copy, viz. *Çaman I:* Poets of the third century, from Rûdagî to 'Umârah, on fol. 33a; *Çaman II:* Poets of the fourth century, from Amîr Aḳâjî (or Aghâjî) to Abû-alfaraj Sijzî, on fol. 33b; *Gulshan I and II* (not separated here): Poets of the fifth and sixth centuries, from 'Unṣurî to Jamâl-aldîn 'Abd-alrazzâḳ of Iṣfahân, on fol. 34a, margin; *Gulshan III:* Poets of the seventh century, on fol. 61a, beginning with Kamâl-aldîn Isma'îl خلّاق المعاني, and breaking off abruptly in the account of Jalâl-aldîn Rûmî.

Beginning: ثنای فصاحت پیرا صانعی را سزاست که دندان سین سخن الخ.

Bibliotheca Leydeniana.

No. 2678, ff. 32–71, ll. 17 in the centre, ll. 34 on the margin; Nasta'lîḳ; size, 11¾ in. by 7¼ in.

677

Tadhkirat-alaḥwâl (تذکرة الاحوال).

The autobiography of Shaikh Muḥammad 'Alî Ḥazîn, who was born in Iṣfahân, in Rabî'-althânî, A.H. 1103 (A.D. 1691, December, to 1692, January), and died in Banâras, A.H. 1180 (A.D. 1766). He wrote this account of his life in A.H. 1154 (A.D. 1741), see fol. 159a, l. 7.

Beginning: نحمده و نسأله التقي و نعتصم بعروة الوثقى و نصلّي على سيّدنا المصطفى و آله الخ.

The above title is found in Rieu i. p. 372. Other titles, given to this book, are تذکرهٔ شیخ محمّد علی حزین, in Bodleian Cat., No. 383; تأریخ احوال شیخ حزین, in A. Sprenger, Catal., p. 141; and حالات شیخ علی حزین, on the fly-leaf of this copy. An English translation of it was published by F. C. Belfour, London, 1830; the Persian text by the same, London, 1831.

Dated the 8th of Rabî'-alawwal, A.H. 1227 (A.D. 1812, March 23), at Lucknow, by پیدرو شویر بوتیس عیسوی بن فراسیکو شویر بوتیس مشتر(!) بیلونهری. College of Fort William, 1825.

No. 2141, ff. 1–160, ll. 11; large Nasta'lîḳ; size, 9¼ in. by 6⅛ in.

678

Tadhkirat-almu'âṣirîn (تذکرة المعاصرین).

Biographies of one hundred contemporary poets of

Persia, by the same Shaikh 'Alî Ḥazîn, compiled in India, A.H. 1165 (A.D. 1752); comp. Rieu i. p. 372; W. Pertsch, Berlin Cat., p. 621; Bland, in Journal of the Royal Asiatic Society, ix. p. 147; Garcin de Tassy, Mémoire sur la religion musulmane, p. 112, and A. Sprenger, Catal., pp. 135–141, where the full list of biographies is given.

Beginning: تعالى الله حمد بيچونيكه اوراق پريشان مجموعهٔ كون و مكانرا برشتهٔ ايجاد شيرازه الخ.

Dated by Muḥammad Anîs (or as he is spelt here آنيس) the 29th of the month Sâwan (ساون), in the year 1213 of the Bangâlî (Faṣlî) era (A.D. 1806, August 13).

Bibliotheca Leydeniana.

No. 2786, ff. 1–72b, ll. 15; Nasta'lîḳ; size, 8⅝ in. by 6⅛ in.

679

Another copy of the same.

Beginning as in the preceding copy. It was transcribed by the same who copied 'Alî Ḥazîn's autobiography (No. 677), and probably in the same year, viz. A.H. 1227 (A.D. 1812).

No. 2141, ff. 161–270, ll. 11; large Nasta'lîḳ; size, 9¼ in. by 6⅛ in.

680

Majma'-alnafâ'is (مجمع النفائس).

The second half (جلد دوم) of the famous tadhkirah of Persian poets, completed A.H. 1164 (A.D. 1750, 1751), by Sirâj-aldîn 'Alî Khân Ârzû, who was born A.H. 1101 (A.D. 1690), and died A.H. 1169 (A.D. 1756); comp. A. Sprenger, Catal., p. 132; Bodleian Catal., No. 380. This copy, which is no doubt Mr. Hall's (see A. Sprenger, Catal., p. 134, note), begins with the letter ض, and ends with ى; the first poet mentioned is Ḍiyâ-aldîn Fârsî. Among the numerous works of Ârzû the most prominent are: سراج اللغة, a glossary of ancient poets; چراغ هدايت, a glossary of modern poets; تنبيه الغافلين, a criticism on Shaikh 'Alî Ḥazîn; غرائب اللغات, a glossary of Hindî words (comp. Rieu ii. p. 501, and iii. pp. 997, 1030, and 1070b), and خيابان گلستان, a commentary on the Gulistân (Bodleian Cat., No. 725; A. Sprenger, Catal., p. 551).

This copy is one of the oldest we have of Ârzû's work, transcribed from the author's autograph, A.H. 1166 (19th of Jumâdâ-alawwal, sixth year of Aḥmad-shâh's reign)=A.D. 1753, March 24, by Ârzû's pupil Mîr 'Ârif-allâh, known as Imâm-aldîn; it came into Kaikubâdjang's library, A.H. 1204, 2nd of Rabî'-alawwal (A.D. 1789, December 20).

No. 3116, ff. 344, ll. 17; Nasta'lîḳ, mixed with Shikasta; size, 12½ in. by 6⅞ in.

681

Muntakhab-i-Majma'-alnafâ'is (منتخب مجمع النفائس).

An abridgment of 'Alî Khân Ârzû's tadhkirah (منتخب تذكرهٔ خان آرزو), written in the shape of an album, and likewise identical with the one mentioned by A. Sprenger, Catal., p. 134, at the end of the note.

Ff. 2a–14b contain a complete alphabetical index of all the poets quoted in this work. On fol. 15a the real tadhkirah, or rather the anthology (for the biographical notices are either extremely short or left out altogether), begins with a rubâ'i by Bâyazîd Bisṭâmî. On fol. 1b, a واسوخت in Rekhta is added.

This copy is dated the 1st of Ṣafar, A.H. 1243 (=A.D. 1827, August 24, the twenty-second year of Akbarshâh II, the son of Shâh 'Âlam and nominal emperor of Dihlî, from A.H. 1221 to 1253=A.D. 1806–1837).

No. 3117, ff. 137, 2 coll., in diagonal lines, with an additional long line between the columns; Nasta'lîḳ, mixed with Shikasta; size, 12 in. by 5½ in.

682

Maâthir alkirâm-i-ta'rîkh-i-Balgrâm (مآثر الكرام تأريخ بلكرام).

The *first volume* of the great biographical work on the famous men of Balgrâm in Audh and neighbourhood, and those other eminent Indians who were in some way or other connected with that district, by Mîr Ghulâm 'Alîkhân Ḥusainî Wâsiṭî Balgrâmî, with the takhalluṣ Âzâd, who was born in Balgrâm, A.H. 1116 (A.D. 1704, 1705), and died towards the end of A.H. 1200 (A.D. 1786, September); comp. on the author, who has been mentioned above as the first editor of the Maâthir-alumarâ, in No. 622 sq., and again in No. 655, Rieu i. p. 373; A. Sprenger, Catal., p. 142, and Bland, in Journal of the Royal Asiatic Society, ix. p. 150; and on the مآثر الكرام, Rieu iii. p. 971, and W. Pertsch, Berlin Cat., pp. 566–569, where a full list of the biographies in the *second* faṣl of the work (sixty-seven in the Berlin copy) is given.

The date of composition is A.H. 1166 (A.D. 1753), according to the chronogram ختامه مسك. The Maâthir-alkirâm is divided into two faṣls, the first dealing with the Fuḳarâ or Shaikhs and pious men, the second (beginning on fol. 71b) with the Fuḍalâ or learned men; there are seventy-seven biographies in the former, and seventy-two (five more than in the Berlin copy) in the latter. The author mentions himself in both, see ff. 65b and 121a.

Beginning: نسائم المحامد سارية الى الجمى السرمدى و ازهار التصلية و التسليم الخ.

This copy was sent (according to a note in this MS.) by the author from Aurangâbâd, to Mr. Richard Johnson, at Ḥaidarâbâd, through 'Lutchmen-narain' (that is no doubt Laćhmî Narâyan, the author of the گل رعنا, a tadhkirah of Persian poets in India, composed A.H. 1181=A.D. 1767, 1768, and a faithful Ghulâm or servant of Âzâd, see Rieu iii. p. 977), the 1st of March, 1785; 100 rupees were sent in return.

No. 1320, ff. 123, ll. 21; Nasta'lîḳ; size, 9⅜ in. by 5⅝ in.

683

Sarw-i-Âzâd (سرو آزاد).

The *second volume* of Mîr Ghulâm 'Alî Âzâd's great

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biographical work on the famous men of Balgrâm and other parts of India, with the special title of Sarw-i-Âzâd, likewise composed A.H. 1166, according to the following three chronograms: نشاند ,ختم او احسن تحریر عالی کرد آزاد, and آزاد سرو سبز تازه, see the last page in this copy, and ff. 3a, ll. 6 and 7, and 158b, last two lines, in the following copy; compare on this work, A. Sprenger, Catal., p. 143, and Bland, in Journal of the Royal Asiatic Society, ix. p. 151. It is divided, like the first volume, into two fasls: the first comprising 143 biographies of Persian poets; the second (on fol. 155b), eight biographies of Rekhta poets. At the end of the work, on fol. 165 sq., an extract is given from Mîr Ghulâm Nabî's (see A. Sprenger, Catal., p. 230, first line sq.) Hindûstânî treatise, انك دربن, on the forms of poetry and music, composed A.H. 1154 (A.D. 1741, 1742). A complete index of all biographies on ff. 1b–4a.

Beginning, on fol. 5b: سرمایهٔ حمد نیاز مبدعی که ارواح معانی را با قوالب الفاظ آمیخت و سبعهٔ متعلّقهٔ افلاك را از در قدرت آویخت الخ.

In the preface of this (*second*) volume the author gives a detailed statement about the composition of the whole work; he says, that after having completed A.H. 1148 (A.D. 1735, 1736) his general tadhkirah of Persian poets, styled بیاض ید (see A. Sprenger, Catal., p. 142), he resolved upon writing a work on the literary men of his native town, which he divided into two volumes, the first to be styled مآثر الکرام الخ, and the second سرو آزاد (see fol. 6b, line 14 sq.).

No date.

No. 1852, ff. 172, ll. 21; Nasta'lîḳ; size, 9½ in. by 5½ in.

684

Another, incomplete, copy of the same.

Beginning as in the preceding copy. *First fasl*, on Persian poets, on fol. 3a; the *second fasl*, on Hindûstânî poets, is entirely missing here.

Copied A.H. 1265 (A.D. 1849).

No. 3176, ff. 1–158, ll. 17; very distinct Nasta'lîḳ; size, 10⅜ in. by 8 in.

685

Khazâna-i-'âmirah (خزانهٔ عامره).

The best known of all the tadhkiras of Mîr Ghulâm 'Alî Âzâd, styled the 'Royal Treasury,' and composed in A.H. 1176 and 1177 (A.D. 1762, 1763). It contains in alphabetical order 135 of the most renowned ancient and modern poets, comp. Bodleian Catal., No. 381, where a full list of all the biographies is given; Rieu i. p. 373, where the twenty-one authorities are enumerated, on which this work is founded; A. Sprenger, Catal., p. 143; Bland, in Journal of the Royal Asiatic Society, ix. pp. 40–43; Elliot, History of India, viii. p. 188; see also No. 490 in this Cat., where extracts from the account of the Marattahs (inserted in this tadhkirah after the tenth biography) are found. A full index on the fly-leaves.

Beginning: سرکلام را جیغهٔ حمد صانعی که انسان الخ.

This copy was transcribed from the author's autograph, by Muḥammad Ma'rûf bin Muḥammad Bûlâḳî, an inhabitant of Aurangâbâd, and dated the 16th of Rajab, A.H. 1182 (A.D. 1768, Nov. 26).

No. 2979, ff. 351, ll. 17; distinct Nasta'lîḳ; size, 9⅜ in. by 5¾ in.

686

Another copy of the same.

Beginning as in the preceding copy; an index on the fly-leaves. The first and the last three pages rather effaced.

Dated Rabî'-alawwal, A.H. 1193 (A.D. 1779, March, April).

No. 2736, ff. 185, ll. 27; Nasta'lîḳ; size, 9⅛ in. by 6⅝ in.

687

The same.

Another excellent copy, without a date. Complete index on ff. 1a–6a. Beginning of the tadhkirah in the middle of fol. 6a.

No. 2954, ff. 376, ll. 15; large and distinct Nasta'lîḳ; size, 11⅜ in. by 7 in.

688

The same.

No date. Complete index, on ff. 1b–6b. Beginning of the tadhkirah on fol. 7b.

No. 2953, ff. 404, ll. 15; Nasta'lîḳ, by different hands; size, 11¼ in. by 7 in.

689

The same.

No date. Complete index on the fly-leaves.

No. 1824, ff. 1–267, ll. 21; clear Nasta'lîḳ; size, 9½ in. by 5¾ in.

690

The same.

No date. An index on the fly-leaves.

No. 1140, ff. 317, ll. 16–21; unequal Shikasta; size, 9⅜ in. by 6⅛ in.

691

Majmû'a-i-shu'arâ (مجموعهٔ شعرا).

Selections from the poems of about 686 Persian poets, by Sirâj-aldîn Ḥusainî of Aurangâbâd, with the takhallus Sirâj, also called دیوان منتخب or rather منتخب دیوانها, which gives as date of completion A.H. 1169 = A.D. 1756 (see fol. 3a, l. 7). A biography of the author and a list of those poets whose dates of death are mentioned are found in A. Sprenger, Catal., p. 148 sq.

Beginning of the preface, on fol. 1b: دیباچهٔ کتاب شرح و بیان حمد سخن آفرینی است که فهرست جمیع اسماء صفاتی الخ.

A complete index of the poets on ff. 4b–11a.

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Beginning of the selections (in alphabetical order) on fol. 11b, with Shafî'â Athar (who died A. H. 1124 = A. D. 1712). Dated the 12th of Muḥarram, A. H. 1191 (A. D. 1777, February 20), and written for Mîr Ḍiyâ-aldîn Muḥammadkhân. This copy is obviously the same which was formerly in the possession of Mr. Hall, see A. Sprenger, Catal., p. 149, note.

No. 3166, ff. 234, 2 coll., each ll. 13; Nasta'lîḳ, mixed with Shikasta; size, $8\frac{3}{4}$ in. by $5\frac{3}{8}$ in.

692

A very large universal biography of Persian poets, with copious extracts, comprising, according to the index on ff. 1a–17a, 2200 names, by an anonymous author, without preface and colophon. This big volume, which is (to judge from the blank leaves left between chapters and single names) the first sketch of a tadhkirah only, must have been compiled between A. H. 1170 and 1180 (A. D. 1757–1766), for on fol. 95a the death of Sirâj-aldîn 'Alîkhân Ârzû (see Nos. 680 and 681 above) is fixed in A. H. 1170 (contrary to the usual statement), and on fol. 663b Mîr Shams-aldîn Faḳîr, who died, according to A. Sprenger, Catal., p. 394, A. H. 1180 or 1181 (A. D. 1766, 1767), is spoken of as still alive. Perhaps we have got in this copy the very rare —and as yet never met with— تذكرهٔ بينظير, which was compiled A. H. 1172 or 1178 (A. D. 1758, 1759, or 1764, 1765), by Mîr 'Abd-alwahhâb Daulatâbâdî (see A. Sprenger, Catal., p. 144, No. 11). The arrangement is alphabetical; each letter forms a حديقه, and each حديقه is subdivided into three گلشن (ancient, middle, and modern poets), the last of which comprises again two چمن (viz. poets of Îrân and Tûrân, and poets of India). The first name on fol. 19b is Shaikh Abû-alḥasan Kharaḳânî. As for the old poets in particular, the biographical dates are very incorrect; Kharaḳânî's death, for example, being fixed in A. H. 352 (instead of A. H. 425), and Nâṣir bin Khusrau's even in A. H. 119 (!!).

No. 2415, ff. 936, 3 coll., ll. 15 in each; written by different hands in Nasta'lîḳ and Shikasta; size, $12\frac{1}{2}$ in. by 8 in.

693

Âtashkada (آتشكده).

The comparatively oldest copy of Ḥâjî Luṭf 'Alîbeg Iṣfahânî's famous collection of biographies of Persian poets, styled Âtashkada or the Fire-temple, and compiled during the years A. H. 1174–1193 (A. D. 1760–1779), comp. Bodleian Cat., Nos. 384–386, where a complete list of all the biographies is given; Bland, in Journal of the Royal Asiatic Society, vii. p. 345 sq.; Rieu i. p. 375; W. Pertsch, Berlin Cat., p. 624; A. Sprenger, Catal., p. 161, etc. The chapter on the 'royal and princely poets' has been edited by N. Bland, London, 1844; the whole work has been lithographed at Calcutta, A. H. 1249, and at Bombay, A. H. 1277. This copy, by far older than those in the Bodleian Library, the British Museum, and in Berlin, was made by Muḥammad Ḥasan almûsawî, at Shîrâz, for Mirzâ Muḥammad, and finished in the month Jumâdâ-alawwal, A. H. 1196 (A. D. 1782, April–May), only three years after the completion of the original work itself.

Beginning: فروغ آتشكدهٔ دل و زبانهٔ اخگر زبان سپاس بيقياس قديمى است الخ.

Complete index of poets on ff. 3b–5b.

First Censer (مجمرهٔ اولى), the older poets, subdivided into—

A flame (شعله), containing royal and princely poets, on fol. 5b.

A first firebrand (اخگر): the poets of Îrân, in five sparks (شرارهٔ): (*a*) Poets of Âdharbaijân and its dependencies, on fol. 14b; (*b*) Poets of Khurâsân, on fol. 29a; (*c*) Poets of Ṭabaristân, Jurjân, Lâhijân, Rasht, and Mâzandarân, on fol. 80a; (*d*) Poets of 'Irâḳ-i-'Arab and 'Irâḳ-i-'Ajam, on fol. 88b; (*e*) Poets of Fârs, on fol. 137a.

A second firebrand: the poets of Tûrân, in three sparks: (*a*) Poets of Balkh and its dependencies, on fol. 156b; (*b*) Poets of Khwârizm, on fol. 162b; (*c*) Poets of Transoxania, on fol. 166a.

A third firebrand: poets of India, in three sparks: (*a*) Poets of the Dakhan, on fol. 181b; (*b*) Poets of Dihlî, ib.; (*c*) Poets of Kashmîr, on fol. 184a, and a lustre (فروغ), containing poetesses, on fol. 184a.

Second Censer (مجمرهٔ ثانيه), modern and contemporary poets, subdivided into two rays (پرتو), viz.: (*a*) The modern poets, on fol. 185b; (*b*) Khâtimah and autobiography of the author himself, with extracts from his own works, on fol. 221b.

This copy was brought from Persia, 1801.

No. 2929, ff. 244, 4 coll., ll. 25; excellent, but small Nasta'lîḳ, the first two pages splendidly embellished; illuminated frontispiece; magnificent eastern binding; size, $11\frac{3}{4}$ in. by $7\frac{3}{8}$ in.

694

Another copy of the same.

This copy of the Âtashkada was written by the author's own son, 'Alî Muḥammad alshîrâzî alburûjirdi (ابن المرحوم لطفعلى على محمّد الشيرازى مسكنًا البروجردى موطنًا), in the reign of Fatḥ 'Alî Shâh of Persia, and finished in the month Ṣafar, A. H. 1215 (A. D. 1800, June, July). Index on ff. 3b–5b.

First Censer (مجمره), older poets, on fol. 5b.

The flame (شعله), on fol. 5b; *first firebrand* (اخگر), poets of Îrân, in five sparks (شرارهٔ), on ff. 14a (heading omitted), 28a, 77a, 85a, and 133a; *second firebrand*, poets of Tûrân, in three sparks, on ff. 152a, 157b (margin), and 161a (here must be read شرارهٔ ثالثه instead of ثانيه); *third firebrand*, poets of India, in three sparks, on ff. 175b (first and second شرارهٔ) and 177b margin (here again شرارهٔ ثالثه to be read instead of ثانيه).

The lustre (فروغ), poetesses, on fol. 178a.

Second Censer: modern and contemporary poets, on fol. 179a; *Khâtimah* (author's autobiography, etc.), on fol. 211b margin.

A geographical index on the fly-leaves at the end of the MS.

No. 3445, ff. 235, 4 coll., each ll. 17, and a fifth on the margin, ll. 34; neat, but very small Nasta'lîḳ; large illuminated frontispiece, the first two pages gorgeously embellished; size, $8\frac{1}{8}$ in. by $5\frac{3}{8}$ in.

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695

Lubb-i-Lubâb (لبّ لباب).

An epitome from the large and well-known tadhkirah رياض الشعرا, by 'Alî Ḳulîkhân, with the takhalluṣ Wâlih (which was completed A. H. 1161 = A. D. 1748, comp. Bodleian Cat., Nos. 377 and 378; Rieu i. p. 371; W. Pertsch, Berlin Cat., p. 622 sq.; Bland, in Journal of the Royal Asiatic Society, ix. p. 143; A. Sprenger, Catal., p. 132, No. 18, etc.), made by Ḳamar-aldîn 'Alî bin Sanâ-allâh alḥusainî alnâṣirî for Mr. Richard Johnson.

This copy is the compiler's autograph, and finished by him the 12th of Rajab, A. H. 1194 (A. D. 1780, July 14), at Lucknow.

Beginning: حمدی منزّه از وصمت انقطاع سزای بارگاه کلیمی است که انّه تذکرة للمتّقین نعت کلام الخ.

It contains nearly all the same poets, who are quoted in the رياض, but much shorter, with a few biographical notices and a few specimens of their poetry; but in spite of its being only an abridgment, it is of some value as the author has made sometimes interesting additions, which are not found in the larger work. It is alphabetically arranged, and begins with Shaikh Abû Sa'îd bin Abû-alkhair.

No. 1013, ff. 236, ll. 15; Shikasta; size, 10¼ in. by 6⅜ in.

696

Khulâṣat-alafkâr (خلاصة الافكار).

Perhaps the fullest and most valuable copy extant of Abû Ṭâlib ibn Marḥûm (in the Bodleian MS. Maghfûr) Ḥâjî Muḥammad Begkhân Tabrîzî alisfahânî's (born A. H. 1166 = A. D. 1753, died A. H. 1221 = A. D. 1806) important and rare tadhkirah of Persian poets, compiled in A. H. 1206 and 1207 (A. D. 1791–1793), comp. Bodleian Cat., No. 391, where the complete list of 494 poets is given; Rieu i. p. 378; Bland, in Journal of the Royal Asiatic Society, ix. pp. 153–158; A. Sprenger, Catal., p. 163; Elliot, History of India, viii. p. 298, etc.; see also Bodleian Cat., No. 1855, where the author's travels in Europe during A. H. 1213–1218 (A. D. 1799–1803) are described under the title of مسير طالبى فى بلاد افرنجى, and No. 1994, where his diwân is noticed. This copy was made, as an English letter inserted in this MS. informs us, by Mr. George Swinton, from the original work, and revised by the author in his own hand, when in Calcutta, 1804, after his return from England. Mr. Swinton gives, besides, the following particulars as to the fate of his copy: 'Having lent it afterwards to the late Dr. Leyden, it passed, with his own books, into the hands of his executors, who sold the Oriental portion of his collection to the Honourable Court of Directors (i. e. of the East India Company), in Leadenhall Street. I had quite lost sight of it until last year, when I accidentally learnt where it was. The Honourable Court were graciously pleased, on my application, to restore it to me, and I thus became once more possessor of a work to which I had attached a peculiar value for the sake of its author, under whom I had studied Persian in London, previously to my appointment to the Bengal Civil Service. Having now gratified my desire of having it again, I conceive that I cannot more appointedly manifest my regard for the memory of its author, as one of the most enlightened and noble-minded of the natives of India, nor better evince my grateful sense of the Honourable Court's liberality in placing the work at my disposal, than by replacing it on the shelves of their Library for the general benefit of Oriental scholars who, like myself, are admirers of the Persian Muse.'

This letter is dated '29th August, 1851, 4 Athol Crescent, Edinburgh.' The MS. was numbered 53 in the Bibliotheca Leydeniana, and is the same which Mr. Bland has described in No. xi of his valuable paper; the pages containing the description are annexed to this copy.

Beginning, on fol. 1b: لآلی منشور سپاس وستایش باستحقاق نثار دامن کبریای ناظمی تواند بود الخ.

The twenty-eight Ḥadîḳas, containing biographies and poetical specimens of 310 poets, begin, on fol. 8b, with Abû Sa'îd bin Abû-alkhair.

The ذَيْل or appendix, giving specimens of 159 (in Elliot 181: 160) other poets, begins on fol. 328a; the Khâtimah, with twenty-four more poets, including the author himself, on fol. 344b.

The five treatises begin on fol. 366a: 1. رساله در علم مصطلحات موسيقى اخلاق (on ethics), on fol. 366a. 2. (on music), on fol. 368b. 3. در علم عروض وقافيه (on prosody and rhyme), on fol. 370b. 4. مختصر در فنون خمسهٔ طبّ (on medicine), on fol. 376a. 5. لُبّ السِيَر وجهانئما (universal history, biography, and geography), on fol. 396a.

The fifth and last treatise, the longest of all, is subdivided into four bâbs, viz.: (*a*) در تبيين احوال انبيا (the ancient prophets); (*b*) وقائع خلفاء (the Khalîfs), in seven faṣls; (*c*) in seven faṣls, on the wise men of Greece and Rome, the companions, etc., of the prophet (صحابه و تابعين), Shaikhs, 'Ulamâs, and poets of Islâm; (*d*) the other dynasties of the East, contemporary with and posterior to the 'Abbâside Khalifs; although the historical notices are very short and concise, they abound in many and very correct chronological dates; on fol. 418b, l. 4 ab infra, for instance, Rûdagî's death is fixed (and no doubt correctly) in A.H. 343 (A.D. 954, 955). This abridgment of universal history, which sometimes appears as a separate work (see Rieu iii. p. 895, and Bland, loc. cit., p. 47), was compiled A. H. 1208 (A. D. 1793, 1794). Beginning of the Lubb-alsiyar wa jahânnumâ: الحمد لله ربّ العالمين ..... امّا بعد ابجد خوان دبستان نادانى ابو طالب ابن محمّد تبريزى الخ.

The chronogram for the commencement of the whole work, viz. 1206, is جمع يكجا خلاصة الافكار.

Bibliotheca Leydeniana.

A few leaves (ff. 107–110) are unfortunately quite parched, and consequently almost crumbling to pieces.

No. 2692, ff. 473, ll. 23; small, neat, and very distinct Nasta'lîḳ; size, 12½ in. by 8¾ in.

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697

Another copy of the same.

The list of poets begins on fol. 8b, and concludes on fol. 320b. The ذيل or appendix contains only sixteen names in this copy as compared with the 159 or 160 of other copies. The four treatises on ethics, music, prosody, and medical science are entirely missing here; but the fifth, viz. the abridgment of general history, لبّ السير و جهاننما, in four bâbs, is found here on ff. 322b–390.

Beginning as in the preceding copy. No date.

No. 3115, ff. 390, ll. 21; clear and distinct Nasta'lîḳ; size, 10⅜ in. by 7⅞ in.

e. *Rekhta Poets.*

698

Tadhkira-i-'Alî Ḥusainî Gardîzî (تذكرهٔ علی حسینی گردیزی).

A tadhkirah of Rekhta poets, by 'Alî alḥusainî algardîzî (see fol. 1b, l. 3 ab infra), compiled in Persian, A.H. 1165 (A.D. 1752), at Dihlî, comp. A. Sprenger, Catal., p. 178; Rieu iii. p. 1071; Garcin de Tassy, Littérature Hindouie, etc., 2nd ed. i. p. 523; Journal Asiatique, 5e série, ii. p. 369. It is arranged alphabetically, and contains, according to the index on ff. 70b and 71a, ninety-seven biographies. It begins with Sirâj-aldîn 'Alîkhân Ârzû (see above, Nos. 680 and 681), on fol. 3b, and ends with 'Abd-alwahhâb Yakrû, a pupil of Âbrû, on fol. 70b, l. 2.

Beginning: ابتدای سخن بحمد سخن آفرینی سزاست که سر لوح نسخهٔ کائنات را الخ.

This is the oldest of the India Office copies, dated A.H. 1180 (A.D. 1766, 1767), and belonged formerly to Mr. J. Edward Hall (Benares, 1851), who lent it to Dr. A. Sprenger, as we learn from the latter's Catal., p. 178, note. On ff. 71b and 72 there is added by another hand the index of some Hindûstânî medical work. A few Rekhta baits, on fol. 1a.

No. 3168, ff. 1–72, ll. 15; Nasta'lîḳ, written by two different hands (the first on ff. 1–31, the second in the handwriting of the colophon and date on ff. 32–71a); size, 8⅛ in. by 4½ in.

699

Another copy of the same.

This copy, dated by Mu'în-aldîn Bhagalpûrî the first of Dhû-alḥijjah, A.H. 1216 (A.D. 1802, April 4), belonged originally to Tîpû's library. Later owners of it were: Ḥâfiẓ Aḥmad Kabîr, Maulawî Riḍâ Ḥasan-khân Bahâdur, and Mr. J. Edward Hall, who got it from the latter, the 22nd of October, 1848, at Calcutta.

This is the second of the two copies lent by Mr. Hall to Dr. A. Sprenger, see the latter's note in his Catal., loc. cit. The first biography, that of 'Alîkhân Ârzû, begins here on fol. 3b, last line; the last, that of 'Abd-alwahhâb Yakrû, on fol. 79b. There is no index in this copy.

Beginning as in the preceding copy.

No. 3170, ff. 79, ll. 13; Nasta'lîḳ; size, 8¾ in. by 5⅜ in.

700

The same.

This copy, which contains, according to the index on ff. 32b and 33a, 108 poets, was transcribed in Calcutta by علی پندوای امجد (? امجد), in the year 1213 of the Bangâlî era (=A.D. 1805, 1806), and begins in the usual way, on fol. 33b. The author's name appears on fol. 34a, first line; the first biography ('Alîkhân Ârzû), on fol. 36a, l. 1; the last (Yakrû), on fol. 118b.

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No. 2452, ff. 32–119, ll. 13; distinct Nasta'lîḳ; size, 8⅜ in. by 6¼ in.

701

Makhzan-i-Nikât (مخزن نكات).

The most valuable biography and anthology of the earlier Rekhta poets, written in Persian by Muḥammad Ḳiyâm-aldîn bin 'Alî, with the takhalluṣ Ḳâ'im of Čandpûr (see title and author's name here on fol. 2a, ll. 6 and 8), comp. A. Sprenger, Catal., p. 179 (it is one of the authorities used by Sprenger in his most valuable alphabetical list of Rekhta poets). The title is a chronogram, giving as date of composition A.H. 1168 (A.D. 1754, 1755), comp. also fol. 75a, ll. 3 and 4. The author died A.H. 1210 or 1207 (A.D. 1795, 1796, or 1792, 1793), comp. A. Sprenger, loc. cit.

Beginning: رنگینیٔ کلمات و دلنشین فقرات بحمد سخن پناهی است که بنای الخ.

It is divided into three ṭabaḳas (see fol. 2b, ll. 2 and 3), viz.:

First ṭabaḳah (the older poets, در بیان اشعار شعرای متقدّمین), on fol. 2b, beginning with Sa'dî, on fol. 3a, and ending with Mîr Ja'far, with the takhalluṣ Ja'far, the contemporary of Bidil (see A. Sprenger, Catal., p. 242, l. 21 sq.), on fol. 13b.

Second ṭabaḳah (the poets of the middle period, در ذكر كلام سخنوران متوسّطين), on fol. 14a, beginning with Shâh Mubârak, with the takhalluṣ Âbrû (A. Sprenger, Catal., p. 196, l. 5 sq.), on fol. 14b, and ending with the Afghân Kamtarîn (A. Sprenger, Catal., p. 247, l. 18 sq.), on fol. 35a.

Third ṭabaḳah (the modern poets, در بیان اشعار و احوال شعرای متأخّرین), on fol. 35a, beginning with Mîr Shams-aldîn Faḳîr (A. Sprenger, Catal., p. 223, l. 21 sq.), on fol. 36a, and ending with Ḳiyâm-aldîn 'Alî (bin 'Alî ?) Ḳâ'im, the author of this work.

No date.

No. 3522, ff. 86, ll. 11; clear and distinct Nasta'lîḳ; size, 8¼–8¾ in. by 6⅛–6⅜ in.

702

'Iyâr-alshu'arâ (عيار الشعرا).

The touchstone of poets, a very extensive, but utterly uncritical tadhkirah of Rekhta poets, by Khûb Čand bin Bhawânî Čand bin Râi Salâmatrâi bin 'Ajâ'ib Râi Kâyath, with the takhalluṣ Dhakâ (acumen), or, as Sprenger reads, Dhukâ (sun), see fol. 2a, ll. 3 and 4, and fol. 137a, l. 9, a native of Dihlî, who lived in Sikandarâbâd, and compiled, or at least began to compile, this tadhkirah in A.H. 1208=A.D. 1793, 1794, or 1213=

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A.D. 1798, 1799 (according to a rather ambiguous chronogram on fol. 2b, l. 8), at the request of his teacher Mîr Naṣîr-aldîn Naṣîr, see fol. 138a, l. 7. The title appears on fol. 2b, l. 3. According to A. Sprenger, Catal., pp. 184 and 185, he must have been engaged in this work more than thirty years, since a date as late as A.H. 1247 is found in it. He died A.H. 1262 (A.D. 1846). In the preface, on fol. 2a, l. 3 ab infra, he mentions his previous work, the دیوان ذکا.

Beginning: حمد بیحدّ داوری را سزد که به کلك قدرت نقش وجود انسان را بر کرسی الخ.

The tadhkirah is arranged alphabetically, beginning with *Áftâb*, that is, the emperor Shâh ʿÂlam, on fol. 2b.

The author's own biography, with copious extracts from his Rekhta poems, begins on fol. 137a.

No date.

No. 3131, ff. 474, ll. 15; careless Nastaʿlîḳ, mixed with Shikasta; size, 9¾ in. by 6 in.

703

Gulshan-i-Hind (گلشن هند).

A tadhkirah of the most famous Rekhta poets, written in Hindûstânî by Mirzâ Luṭf, A.H. 1215 (A.D. 1800, 1801), at the request of Mr. Gilchrist (see fol. 2a, l. 4 ab infra, and fol. 2b, l. 12).

Beginning: رعنائی اور زیبائی دلبران سخن‌لو اس زینت آفرین کی حمد سی حاصل هی الخ.

The first poet of this alphabetical tadhkirah is *Áftâb*, on fol. 4a; the last, Yakrang, on fol. 195a.

No date. On the inner side of the binding is an entry from A.H. 1265 (A.D. 1849). Comp. A. Sprenger, Catal., p. 184.

No. 3126, ff. 196, ll. 17; the larger portion is written in Shikasta; ff. 42–79 and 81–104 in large and stiff Nastaʿlîḳ; fol. 76b and parts of fol. 133 left blank; a few pages in diagonal lines; size, 11⅓ in. by 6¼ in.

f. *Miscellaneous.*

704

Majâlis-almu'minîn (مجالس المؤمنین).

Biographies of famous Shîʿites, from the beginning of Islâm to the rise of the Ṣafawî dynasty, and the triumph of the Shîʿah faith as the acknowledged state religion in Persia, A.H. 905 (A.D. 1499), composed between A.H. 993–1010 (A.D. 1585–1602), by Nûr-allâh bin Sharif alḥusainî almarʿashî alshûshtarî, and entitled Majâlis-almu'minîn (see fol. 2b, ll. 6 and last but one); comp. Bodleian Cat., Nos. 367–370; Rieu i. p. 337; W. Pertsch, Berlin Cat., p. 564 sq.; Goldziher, Beiträge zur Literaturgeschichte der Shîʿa und der sunnitischen Polemik, Wien, 1874; O. Loth, Zeitschrift der D. M. G., vol. 29, p. 676. Printed in Ṭaharân, A.H. 1268.

The work is divided into an introduction (فاتحه) and twelve sections (مجلس), viz.:

فاتحه در تحقیق تعریف مطلق شیعه و شیعهٔ امامیّهٔ اثنا عشریه (on the Shîʿah in general and the Imâmiyyah or Ithnâ-ʿashariyyah sect in special), on fol. 2b, last line.

مجلس اوّل در ذکر بعضی از اماکن لطیفه و مواطن شریفه که آنرا با ائمّهٔ طاهرین و شیعهٔ با اخلاص ایشان اختصاص خاصّ حاصل است (on places connected with the Shîʿah and the Imâms), on fol. 10a.

مجلس دوم در بیان طائفهٔ چند که بتشیّع مشهور و در سلك اهل ایمان مذکورند (on some Shîʿah tribes), on fol. 51b.

مجلس سیوم در ذکر اکابر شیعه از اصحاب حضرت سیّد الانام (on the great Shîʿites among the Aṣḥâb or companions of the prophet), on fol. 66a.

مجلس چهارم در ذکر اکابر دین و افاضل مؤمنین از زمرهٔ تابعین (on the Tâbiʿîn or followers of the Aṣḥâb), on fol. 129a.

مجلس پنجم در ذکر بعضی از اکابر متکلمین و افاضل مفسّرین و محدّثین و اعاظم فقهاء مجتهدین و اعیان . . . . . از تبع تابعین (on the great theologians, commentators, traditionists, leading legists, etc., among the Tubbaʿ Tâbiʿîn, or the second generation after the Aṣḥâb), on fol. 154a.

مجلس ششم در ذکر جمعی از صوفیان صافی طویّت که نزد سالکان مسالك طریقت الخ (on the Ṣûfîs; the heading is incomplete), on fol. 280b.

مجلس هفتم در ذکر مشاهیر حکماء اسلام و متکلّمین اعلام که اکثر ایشان عالم بفروع و اصول شریعت حضرت رسول بوده اند (on the Ḥakîms or philosophers), on fol. 364a.

مجلس هشتم در ذکر ملوك نامدار و سلاطین کامگار از فرقهٔ تاجیّه (on the famous Shîʿah kings), on fol. 391a.

مجلس نهم در ذکر امرای نامدار و سپهسالاران عالی تبار که کریمان روزگار و شاهسواران کارزار بوده اند (on the famous Shîʿah Amîrs, generals, etc.), on fol. 464a.

مجلس دهم در ذکر وزرای عظام و کاتبان کرام (on the great Shîʿah Wazîrs and secretaries), on fol. 478b.

مجلس یازدهم در ذکر شعرای عرب که مسند ارباب ادب اند (on the Arab poets), on fol. 507a.

مجلس دوازدهم در ذکر شعرای عجم (on the Persian poets), on fol. 545b.

This last Majlis begins with Firdausî (on ff. 545b–557a), Asadî (on ff. 557a–558a), etc., and ends with Lisânî (on ff. 597a–598a).

Beginning, on fol. 1b: نفحات دلگشای حمد و رشحات جانفزای ثنا که از جهت شمال اعتقاد الخ.

The author, Sayyid Nûr-allâh, suffered for his Shîʿah tendencies under the emperor Jahângîr (A.H. 1014–1037 = A.D. 1605–1627), see H. T. Colebrooke, Asiatic Researches, vol. vii. p. 338.

No date.

No. 1400, ff. 598, ll. 23; written in unequal Nastaʿlîḳ, by different hands; size, 11¼ in. by 7 in.

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705

Ṭabaḳât-i-Shâhjahânî (طبقات شاهجهانی).

A large collection of succinct biographies of all the great Sayyids, Shaikhs, Saints, Ḥakîms, 'Ulamâs, and poets, who flourished from the beginning of Tîmûr's reign down to the reign of the emperor Shâhjahân, compiled about A. H. 1046 (A. D. 1636, 1637) by Muḥammad Ṣâdiḳ, and dedicated to Shâhjahân (A. H. 1037–1068 = A. D. 1627–1658), comp. Rieu iii. p. 1009; Elliot, History of India, vii. p. 133. It is divided into ten ṭabaḳât (every one containing three bâbs), viz.:

Ṭabaḳah I: Famous men in Tîmûr's reign (A. H. 770–807 = A. D. 1369–1405), on fol. 6a (bâb II, on fol. 23b; bâb III, on fol. 30a).

Ṭabaḳah II: Famous men, who lived under Mirzâ Mîrânshâh and died under Sulṭân Shâhrukh (A. H. 807–850 = A. D. 1405–1447), on fol. 40a (bâb II, on fol. 63a; bâb III, on fol. 75b).

Ṭabaḳah III: Famous men under Sulṭân Muḥammad bin Mirzâ Mîrânshâh and Mirzâ Ulughbeg bin Mirzâ Shâhrukh (A. H. 850–853 = A. D. 1447–1449), on fol. 85b (bâb II, on fol. 95a; bâb III, on fol. 102b).

Ṭabaḳah IV: Famous men, who lived and died under Sulṭân Abû Sa'îd Gûrgân (A. H. 854–873 = A. D. 1450–1469), on fol. 109a (bâb II, on fol. 118a; bâb III, on fol. 124a).

Ṭabaḳah V: Famous men, who lived and died under Mirzâ 'Umar Shaikh Bahâdur, son of Sulṭân Abû Sa'îd Gûrgân (A. H. 873–899 = A. D. 1469–1494), on fol. 133b (bâb II, on fol. 147a; bâb III, on fol. 156b).

Ṭabaḳah VI: Famous men under Sulṭân Bâbar (A. H. 900–937 = A. D. 1495–1530), on fol. 161b (bâb II, on fol. 179b; bâb III, on fol. 187a).

Ṭabaḳah VII: Famous men under Sulṭân Humâyûn (A. H. 938–963 = A. D. 1531–1556), on fol. 192a (bâb II, on fol. 205b; bâb III, on fol. 215b).

Ṭabaḳah VIII: Famous men under Sulṭân Akbar (A. H. 963–1014 = A. D. 1556–1605), on fol. 223b (bâb II, on fol. 261b; bâb III, on fol. 284b).

Ṭabaḳah IX: Famous men under Sulṭân Jahângîr (A. H. 1014–1037 = A. D. 1605–1627), on fol. 348a (bâb II, on fol. 369a; bâb III, on fol. 380a).

Ṭabaḳah X: Famous men, contemporary with Sulṭân Shâhjahân, from A. H. 1037–1046 = A. D. 1627–1636, 1637, on fol. 395a (bâb II, on fol. 415b; III, on fol. 424a).

After fol. 434 two leaves are missing. Worm-eaten and slightly injured throughout.

No date.

Beginning: آغاز سخن بسپاس و ستایش خداوند بی نیاز الخ.

No. 259, ff. 435, ll. 15; Nasta'lîḳ; illuminated heading on fol. 1b; size, 7¾ in. by 4¼ in.

706

The autobiography of a modern Persian, who occupied various positions, in the reign of Fatḥ 'Alî Shâh (A. H. 1212–1250 = A. D. 1797–1834), but conceals his name with the greatest care. He was born the 16th of Jumâdâ II, A. H. 1197, at Iṣfahân (A. D. 1783, May 19), see fol. 5a, ll. 4 and 3 ab infra, and began to note down the events of his life, at the request of some true friends and companions, in the month Dhû-alḥijjah, A. H. 1239 (A. D. 1824, August), see fol. 2b, l. 4 sq. He mentions incidentally his grand-uncle 'Abd-alraḥîmkhân (fol. 41b, l. 6), and three brothers of his, viz. Mirzâ 'Alî Akbar, Mirzâ 'Alî Riḍâ, and Fatḥ-allâhkhân (fol. 42b). If the last-mentioned brother should be identical with Fatḥ-allâhkhân, son of Luṭf 'Alîkhân, the last reigning prince of the Zand dynasty (who was defeated, captured, and murdered in A. H. 1209 = A. D. 1795), the anonymous author would of course be a son, and probably the youngest son, of that unfortunate ruler also, but الله اعلم!

The biography itself is divided into four bâbs, with the following headings:

1. در کیفیّت نسب, on fol. 3b (the author traces his genealogy back to Ḥâjî Ḳiwâm-aldîn Shîrâzî, a contemporary of Shâh Shujâ'-i-Muẓaffarî, A. H. 760–786 = A. D. 1359–1384).

2. از زمان ولادت الی اوان مغضوب شدن از سلطان جهانیان و قبلهٔ عالم و عالمیان, on fol. 5a.

3. در انحراف مزاج مبارک سلطانی و اثبات حقّیّت احکام قضا نظام بادلّه و براهین عقلیّه بتقدیر قادر سبحانی, on fol. 25a.

4. تفصیل احوال بعد از سیاست و یاسا و اعطاف زیاده از حدّ و احصی و الطاف شاهنشاه معدلت گستر ذرّه پرور, on fol. 38a.

On fol. 53a there is inserted a poetical description of the earthquake of Shîrâz, some years before the composition of this autobiography, by Mirzâ Kûćak, of Shîrâz, a famous penman and calligrapher (see Rieu ii. p. 786b), entitled: مرزا کوچک در باب زلزلهٔ شیراز.

On ff. 61a–139 a historical treatise by the author himself is added, a concise account of old Persian kings, entitled: گفتار در ذکر مختصری از وقائع اوضاع و احوال ملوک پسندیده شیم عجم کبار چهار طبقه, divided into the customary four ṭabaḳât, viz.: 1. Pishdâdians, on fol. 61b; 2. Kayânians, on fol. 80b; 3. Ashkânians, on fol. 93b; and 4. Sâsânians, on fol. 101a.

Beginning of the autobiography, on fol. 1b: بس بگردید و بگردد روزگار دل بدنیا در نبندد هوشیار الخ

Dated the 29th of Ramaḍân, A. H. 1253 (A. D. 1837, Dec. 27), by Abû-alḳâsim bin 'Abd-alriḍâ, of Ḳazwin.

No. 3399, olim 16. J. 13, ff. 139, ll. 9; clear Nasta'lîḳ; size, 6 in. by 4⅛ in.

IX. Geography, Cosmography, and Topography.

707

Tarjuma-i-almasâlik wa-almamâlik (ترجمهٔ المسالک و الممالک).

The same Persian adaptation of the famous geogra-

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phical work by Abû Isḥâḳ Ibrâhîm bin Muḥammad al-Fârisî, better known as al-Iṣṭakhrî, called مسالك الممالك, and probably completed A.H. 340 (A.D. 951, 952), as a revised and enlarged edition of Abû Zaid Aḥmad bin Sahl al-Balkhî's (died A.H. 322 = A.D. 934) صور الاقاليم or اشكال البلاد, which is described in G. Flügel ii. 424 and 425, and begins: الحمد لله مبدئ (مبتدئ) النعم و ولى الحمد و صلّى الله على سيّد المرسلين وآله اجمعين امّا بعد چنين گويد خداوند سخن كه مراد ما از تصنيف اين كتاب الخ.

It is besides identical with the one noticed in H. Khalfa, v. p. 509, No. 11869. On the very intricate question of the relationship between Abû Zaid Balkhî's and Iṣṭakhrî's respective works and the frequent mixture of both, as well as on the different Persian paraphrases extant, comp. especially De Goeje's splendid article on the 'Istakhrî-Balkhî Frage' in the Zeitschrift der D. M. G. vol. xxv, pp. 42–58, and Rieu i. p. 416; other versions are noticed in Ḥ. Khalfa iv. p. 112; W. Pertsch, p. 61; B. Dorn, Das Asiatische Museum, p. 666; Rieu, loc. cit., etc. An abridged Persian translation is contained in Sir W. Ouseley's 'Oriental Geography of Ebn Haukal,' London, 1800; a fuller version in the صور البلدان by Muḥammad bin As'ad bin 'Abdallâh, see Bodleian Cat., No. 396. The title given to the work on fol. 1b, l. 11 in the present copy, is, just as in Flügel's: مسالك و ممالك. Unfortunately our MS. is very defective; there is a large lacuna of, at least, fourteen leaves after fol. 1b, comprising the greater part of the preface and the beginning of the geography itself, and at the end the copy is incomplete also. On ff. 2a–3a a part of the ذكر دريای پارس is found; on fol. 3b the ذكر ديار مغرب begins. The copy breaks off on fol. 95b, in the middle of a chapter, styled: مسافات شهرهای سغد و سمرقند.

No. 1026, ff. 95, ll. 17; good old Naskhî; many maps; some leaves injured; size, 10⅛ in. by 6¾ in.

708

Ṣuwar-alaḳâlîm (صور الاقاليم).

A geographical compendium, styled both in the colophon and on fol. 1a صور الاقاليم, and identical with that described by Rieu i. p. 420 sq. The compiler, whose name is not mentioned, was a servant of Amîr Mubâriz-alḥakk wa-aldunyah wa-aldîn Muḥammad (see fol. 2b, l. 6), the founder of the Muẓaffarî dynasty (blinded by his son Shâh Shujâ', A.H. 760 = A.D. 1359). According to a passage in one of the British Museum copies this little book was composed A.H. 748 (A.D. 1347, 1348); comp. also Mélanges Asiatiques, vols. iv. p. 54, vi. p. 574, and vii. p. 43.

Beginning: الحمد لله ربّ العالمين ..... قال الله تبارك تعالى سنريهم آياتنا فى الآفاق و فى انفسهم حتّى يتبيّن لهم انّه الحقّ امّا بعد در تواريخ آمده كه چون سكندر بن فيلقوس الخ.

It is divided into two bâbs:

The *first*, subdivided into two faṣls, viz.:

فصل اوّل در ذكر كرهٔ زمين و مقدار و مساحت آن و معرفت طول و عرض بلدان و خواصّ مواضع (the terrestrial globe, its dimensions, etc.), on fol. 3b.

فصل دوم در ذكر آفاق جنوبى و خطّ استوا و ما يتعلّق و ينسب اليه (the southern hemisphere, the equator, etc.), on fol. 12b.

The *second* is subdivided into seven faṣls, each dealing with one of the seven climates, on ff. 22b, 41a, 51a, 84a, 107a, 113a, and 117a.

Dated the 12th of Ṣafar, A.H. 1220 (A.D. 1805, May 12).

Bibliotheca Leydeniana.

No. 2725, ff. 1–130, ll. 12; Nasta'lîḳ; Arabic quotations in Naskhî; size, 8¾ in. by 6⅛ in.

709

Mirât (مرآت).

The first two bâbs of the earliest Persian adaptation, as it appears, of the first part of the Arabic cosmography of Zakariyyâ bin Muḥammad bin Maḥmûd al-Ḳazwînî (died A.H. 682 = A.D. 1283), the well-known عجائب المخلوقات و غرائب الموجودات (Arabic text edited by Fr. Wüstenfeld, Göttingen, 1848, German translation by Dr. H. Ethé, first volume, Leipzig, 1868), in the form of a mathnawî, by Shaikh Jalâl-aldîn Ḥamzah Âdhurî (or Âdharî) of Asfarâ'in (the author's name is left out in this copy, but appears in the following one), who flourished in the reign of Shâhrukh, and died A.H. 866 (A.D. 1461, 1462, comp. A. Sprenger, Catal., p. 315 sq., and Rieu i. p. 43). Its proper title is مرآت, the mirror, or according to a colophon, on fol. 38a, عجائب و غرائب, wonderful and curious things (in Daulatshâh, A. Sprenger, Catal., p. 316, and in the colophon of the present copy, عجائب الغرائب; in Sir Gore Ouseley's Catal., p. 2, and W. Pertsch, Berlin Cat., p. 161, عجائب المخلوقات, in the latter also عجائب الدنيا), and it consists of four distinct bâbs, viz.: 1. طامّت الكبرى; 2. غرائب الدنيا; 3. عجائب الاعلى; 4. كتاب سعى وصفا. Besides Ḳazwînî's cosmography, which is usually styled here عجائب الدنيا, sometimes also عجائب المخلوق, other works have furnished materials for this poem, for instance, a كتاب جواهر بركات, a كتاب حيات, and others; comp. fol. 5a, ll. 1–11:

چون خط وخال وغمزهٔ معشوق ــ هست يكسر عجائب المخلوق
از تواريخ وز كتاب حيات ــ وز كتاب جواهر بركات
از جميع حديث وز تفسير ــ وانچه از تحفه بود عقل پذير
وز كتاب عجائب الدنيا ــ نتوان كرد جمله را احصا
صورت جمله آفرينش دوست ــ شد درينجا عيان چو مغز از پوست
هست صورت نماى موجودات ــ زان سبب نام كردمش مرآت
مشتمل شد چو بر چهار ابواب ــ چار نام آمدش ز چار كتاب

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اوّلین نسخه طامّت الکبراست ـ دومینش[1] عجائب الدنیاست
سیومینش عجائب الاعلی ـ نام چارم کتاب سعی وصفا
لیك فحوای این خجسته کتاب ـ بعد حمد مفتّح الابواب
هست تفصیل علم موجودات ـ معرفت در کمال مخلوقات

That the author intended his work for instruction and not for amusement, he clearly states in several passages, for instance, on fol. 4b, last line:

اصل این نسخه بر حکایت نیست
غیر تأویل علم و حکمت نیست

on fol. 5a, l. 12:

معرفت دان بنای اصل کتاب ـ کان بود فرض بر اولوا الباب

and on fol. 42b, last line:

حرفهای حقائق عالم ـ اندرین لوح برده ام بقلم

Our copy contains only the first *two bâbs*, viz.:

1. طامّت الکبری, on ff. 1b–38a, beginning:

خالق الخلق و هو مولانا ـ ذکره بالتقدّم اولی

This *first bâb* is a kind of introduction or preliminary discourse on the creation in general, and contains, after the usual praises of God, Muḥammad, etc., and an account of the reasons the author had for writing this poem, the following sections:

تفصیل مراتب عالم عُلْوی و سُفْلی, on fol. 6b.
تبیین اسرار مخلوقات, on fol. 7a.
بیان حکما در اصل خلقت عالم کون, on fol. 8b.
سخن بعضی از علما در تحقیق ایجاد عالم and سخن بعضی از اهل توحید, on fol. 9a.
اقوال مختلفه از هر طائفه در مادّهٔ ایجاد عالم, on fol. 10a.
تحقیق حال بر سخن ارباب وحدت and تمثیل در باب اختلافات اشیا, on fol. 10b.
رجوع بکمالات قدرت الهی که نامتناهی است, on fol. 12b.
کیفیّت صفات در مراتب موجودات, on fol. 13b.
در حکمت وجود آدم که خلاصهٔ عالم است, on fol. 14b.
حکایت پسر روستائی و سرگذشت او, on fol. 20b.
ذکر خاصّیّت ترتیب در اشیا از حکمت حق تعالی, on fol. 27b.
مناسبت آفاق با انفس و کیفیّت حال آدمی, on fol. 30a.
تمثیل در حقیقت حال انسان و کیفیّت اطوار, on fol. 32b.
حکایت آن دوست که آئینه از برای حضرت یوسف برده, on fol. 34a.
آغاز غرائب عالم و عجائب بنی آدم, on fol. 35a.

2. غرائب الدنیا, on ff. 39b–233a, beginning:

ابتدا میکنم به بسم الله ـ کوست بر کلّ کائنات گواه

The *second bâb*, two other copies of which are preserved in the Bodleian Library, see the full description of them in the Bodleian Cat., Nos. 402 and 403 (where by a confusion of this second bâb with the third, which has not yet been found anywhere, as title in the colophon is given غرائب الاعلی), corresponds upon the whole to the *muḳaddimah* and the *second maḳâlah* of Ḳazwînî's cosmography (فی السُفلیّات), whereas the *first maḳâlah* of that work (فی العُلویّات) is the subject of the third bâb, the عجائب الاعلی. After a praise of God and Muḥammad there follows here an explanation of the terms غریب and عجیب, after which the poetical description of all the sublunar things begins, in about the same order, as in Ḳazwînî's work; the first section, on fol. 55a, deals with the غرائب جمادات, or the wonders of the inanimate things, general geography, longitude and latitude, mountains, wells, lakes, seas, islands, minerals, etc.; the following sections treat of plants, birds, huge beasts, Ghûls, monkeys, different sorts of men, and finally of man himself.

Last verse:

چون غرائب نداشت او انجام ـ ختم کردیم و الصلوة و السلام

Dated the first of Rabî'-alâkhar, A.H. 1135 (A.D. 1723, January 9).

No. 78, ff. 233, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ; size, 9 in. by 4¾ in.

710

Another copy of the *second bâb* of the Mirât.

The *second bâb* of the Mirât, with its proper title, غرائب الدنیا (which appears correctly here, on fol. 1a, whilst it is in other places incorrectly styled غرائب الدنیا و عجائب الاعلی, as if the copy included the third bâb also), quite agreeing with ff. 39b–233a in the preceding copy. Copied by Sayyid 'Abd-alkarîm Rajâ'î; the year is omitted, only the 9th of Dhû-alḥijjah is given. Ff. 6–23 are misplaced; their right order is: 6, 15–22, 7–14, and 23.

No. 191, ff. 129, 2 coll., each ll. 21; clear Nasta'lîḳ; size, 9 in. by 5¼ in.

711

A defective copy of the same.

The same *second bâb* of the Mirât in a shorter redaction (with omission of various passages and verses) and incomplete besides in consequence of a lacuna between ff. 21 and 27, comprising ff. 19a, l. 8—21a, l. 5 of the preceding copy. The proper order of the leaves is: ff. 1, 2, 26, 16–21, 27–94. Beginning on fol. 26b, the same as in the preceding copies. An index on ff. 1a–2b.

On the fly-leaf and the back of the binding the copy is incorrectly styled عجائب الدنیا.

Dated the 20th of Rajab, A.H. 1074 (A.D. 1664, February 17), at Shâhjahânâbâd.

No. 611, ff. 1a–2b, 16–21, and 26b–94a, 3–4 coll., each ll. 12–21, partly in diagonal lines; careless Nasta'lîḳ; size, 8⅞ in. by 4⅞ in.

712

'Ajâ'ib-almakhlûḳât wa gharâ'ib almaujûdât (عجائب المخلوقات وغرائب الموجودات).

The same literal Persian prose-translation of the

[1] That is a mere mistake for غرائب الدنیا, comp. fol. 38a, l. 11: شد بانجام طامّت الکبرا ـ بعد ازین در غرائب الدنیا and likewise ff. 41a, l. 10, and 41b, l. 1.

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first part of Ḳazwînî's cosmography which is described in G. Flügel ii. pp. 506–508 (styled there تحفة الغرائب); the Bodleian Cat., Nos. 397 and 398; Rieu ii. p. 462 sq., and W. Pertsch, Berlin Cat., p. 367 sq.; comp. also Ḥ. Khalfa iv. p. 188; Cat. des MSS. et Xylographes, p. 258; De Sacy, Chrestomathie Arabe, 1st ed., iii. p. 414 sq. Beginning the same as in the Arabic original, and in the copies of Vienna, the British Museum, and the Bodleian Library, viz.: العظمة لك و الكبرياء لجلالك اللّهمّ الخ. According to the colophon of the second Vienna copy this translation was completed in the month Jumâdâ I, A. H. 890 (A. D. 1485, May, June). Ḳazwînî's name runs here as in most of the above-mentioned copies: زكريّا بن محمّد بن محمود الكمونى القزوينى. The dedication to 'Izz-aldîn Shâhpûr bin 'Uthmân, mentioned by Rieu, loc. cit., is found neither in this nor in the following copy. This Persian version has been printed in Ṭaharân, A. H. 1264 (A. D. 1848).

No date.

No. 1919, ff. 259, ll. 25; Nasta'lîḳ, profusely illustrated throughout; illuminated frontispiece; size, 11 in. by 6¼ in.

713

A defective copy of the same.

No date. A lacuna of six leaves after fol. 273, corresponding to the preceding copy, fol. 237a, l. 6 to fol. 243a, l. 7 (which agrees with the middle of line 2, on fol. 274a). Parts of ff. 17 and 24 torn away. The last leaf supplied later. The whole copy is, like the preceding one, profusely illustrated; in some places blanks are left which have not been filled in.

Beginning: ربّ يسّر بسم الله الرّحمٰن الرّحيم العظمة (و) لك و الكبرياء لجلالك الخ.

Bibliotheca Leydeniana.

No. 2543, ff. 291, ll. 19; Nasta'lîḳ, pictures throughout; size, 10⅝ in. by 6¼ in.

714

'Ajâ'ib-almakhlûḳât wa gharâ'ib-almaujûdât (عجائب المخلوقات و غرائب الموجودات).

One of the finest specimens of modern Indian calligraphy and illuminating art, written at the request of Mr. Charles Raikes, Commissioner and Superintendent of Lâhûr, under the supervision of Muftî 'Alî-aldîn of Lâhûr, by Faḍl-aldîn bin Muḥammad Bakhsh Ṣaḥḥâf of Lâhûr, and completed the 21st of September, A. D. 1854 (see the title-page, fol. 1a). According to a note by Mr. Raikes himself, fastened to the first fly-leaf, this MS. was sent to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore. The India Office Library received it from Dr. Royle, July, 1856.

The Persian translation of the first part of Ḳazwînî's cosmography, contained in this copy, is the more modernized one, which was made under Abû-almuẓaffar Ibrâhîm 'Âdilshâh I (see fol. 5a, l. 6), who reigned from A. H. 941 to 965 (A. D. 1534–1558), and completed in the beginning of Sha'bân, A. H. 954 (see ff. 8b, last line, and 9a, l. 1) = A. D. 1547, second half of September; it is described in Rieu ii. p. 464b. This version has been lithographed at Lucknow, A. H. 1283 (A. D. 1866).

Beginning like the Arabic original, on fol. 3b: العظمة لك و الكبرياء لجلالك اللهمّ يا قائم الذات و مفيض الخيرات واجب الوجود الخ.

Beginning of the translator's preface, on fol. 4b: امّا بعد در عهد خلافت و ايّام سلطنت پادشاه عالميجاه عالم پناه گردون سلطنت و خلافت دستگاه الخ.

The name of the author of the Arabic original appears on fol. 5b, ll. 2 and 3, in this form: عماد الدين زكريّا بن محمّد بن محمود الكمونى القرونى (؟القزوينى).

The four muḳaddimas appear here on ff. 9a (در عجب), 19b (در تقسيم مخلوقات), 21b (در معنىٔ و معنىٔ آن غريب), and 26a (فى تقسيم الموجودات). A complete index on ff. 27a–30a.

Beginning of the main portion of the work on fol. 30b, corresponding to the Arabic original, p. 10, of Wüstenfeld's edition: الحمد لله خالق الاشياء مدبّر الكلّ الخ. First maḳâlah, on fol. 31a; second maḳâlah, on fol. 145a.

It is profusely illustrated throughout with first-class drawings. The greater part of the margin is covered partly with short explanatory glosses or tracts closely related to the text of Ḳazwînî's work,—as for instance a زكى نامه on lucky and unlucky days, on fol. 33b; اختيارات قمرى, on fol. 35b; تسخير كواكب, on ff. 36a and 36b; a روزنامچهٔ ستارها, on fol. 42b; دعاء بر كشتى نشستن, on fol. 70a; روز نامه, on fol. 109b; اختيارات ساعات, on fol. 112a, etc.; كيفيّت تقسيم زمين, on fol. 229b sq.; تركيب برس, on fol. 293a; عمل زعفران, on fol. 296a sq.; عمل تنكار (borax), on fol. 302a; خواصّ گل ارمنى, on fol. 304a; صاف مروارید and خواصّ مروارید, on fol. 313a; and a great number of other explanations of mineral and botanical matters; a botanical glossary, on fol. 378a sq.; خواصّ جغرات, on fol. 481a; خواصّ شيرهاء, on fol. 481b, etc.; نرم گردن دندان فيل جانوران, and تسخير فيل مست, on fol. 510a, etc. etc. (talismans in great variety being scattered throughout the margin),—partly with independent treatises of various kinds, in a smaller, but equally neat hand. The larger sections of these marginal additions are as follows:

1. Ff. 4b–17a: A treatise on simple drugs (رساله در كلّيّات تحقيقات ادويهاى مفرده) in nine faṣls (not eight as is stated in the beginning, since there appears on fol. 10b a فصل نهم در حاجتمندئ طبيبان بساختن ادويهٔ مركّب). Fol. 10b of this tract must be immediately followed by fol. 12a, since ff. 11a and 11b are mere repetitions of ff. 10a and 10b. Beginning: امّا بعد حمد خدا ونعت محمّد مصطفى صلّى الله عليه و سلّم اين رساله ايست در كلّيّات ..... فصل اوّل بدانكه ادويهاى مفرده سه جاى مبدى ميشود معدنى و نباتى و حيوانى الخ. This treatise is followed on ff. 13a–15a

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by an appendix on the names of all the diseases of the various parts of the human body, and on ff. 15a–17a by a series of mystic mathnawî-baits, taken for the greater part from the گلشن راز.

2. Ff. 18b–19a: Two فالنامه, the first styled فالنامهٔ حضرت شاه شرف الدين احمد بن يحيى منيرى (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 41 in the list of pupils); the second فالنامهٔ حضرت امير المؤمنين على.

3. Ff. 19b–20b: A story of Nîmrûd, and some metaphysical maxims, styled معتقدات حكما.

4. Ff. 21b–22a: ديباچهٔ مجمل لحكمة, beginning: سپاس و منّت موجوديرا كه واجب الوجود است و هر چه جزويست ممكن الوجود است الخ.

5. Ff. 48a–51b: Two treatises on music, the first (در علم موسيقى) being an abstract of a work مفتاح السرور (probably مفتاح السرود, a work on Indian music by Ḳâḍî Ḥusain, composed A. H. 1084 = A. D. 1673, 1674, see W. Pertsch, Berlin Cat., p. 84); the second (on fol. 49a) simply styled در موسيقى, and beginning: بدانكه موسيقى تأليف است و وضع حكماست و نهاد آن روحست الخ.

6. Ff. 73b–75b: Mathnawî-baits (simply styled منظوم), by Shâh Faḍl Ni'matî, beginning:
هرچه درآفاق بود ايجوان ــ هست ورا نقش چو بينى عيان
followed, on fol. 75a, by short extracts from Dârâ Shukûh's مجمع البحرين (the confluence of the two seas, composed A. H. 1065 = A. D. 1655, see Bodleian Cat., No. 1241, 13).

7. Ff. 87a–93b: رساله در حقيقت عالم, a cosmographical tract, beginning: بايد دانست كه جملهٔ عالم كه موجود است يازده گروهست و آفتاب در ميانست الخ. The metaphysical part of it begins on fol. 90a, with a مقدّمهٔ روح, followed by a مقدّمهٔ نفس, etc., and concluding with an علامت قيامت (on fol. 92a); appended to it are a short chapter: خواصّ دابّة الأرض (with reference, as it seems, to a verse of the Ḳurân, Sûrah 34, 13), a series of mathnawî-baits, headed در بيان حقيقت روح, and some further lines in prose on the same subject.

8. Ff. 96b–100b: Short tracts on mystical and religious matters in general, viz. رسالهٔ فقر, مقدّمهٔ معراج, در مفاصلهٔ سنين, احوال دوزخ (twice), مقدّمهٔ بهشت ودوزخ, در بيان, در حقيقت خلفاى راشدين, در ميان پيغمبران, مقدّمهٔ كراماً كاتبين (Sûrah 82, 11), در بيان مذاهب, ايمان, مقدّمهٔ صراط ميزان و سؤال, and در بيان تونه.

9. Ff. 101a–102a and 103a–109a: Prayers, invocations, and Ḳurân-verses.

10. Ff. 123b–126a and 128b: Two other فالنامه.

11. Ff. 137a–140b: A treatise on the peculiarities of special months and days.

12. Ff. 143a–148b, 141a–142b, and 149a–154a: Three night-discourses (سمر, so to be read instead of شمر; the only correct spelling is found on fol. 145a, l. 3), properly beginning on fol. 144a, since fol. 143a is merely a repetition of this; a treatise on the foreboding palpitation of the limbs, on fol. 145a; a tract on physiognomy (رسالهٔ قيافه), on fol. 146a; a longer treatise on health, abridged from a work of Sayyid Ismâ'îl Ḥusainî Jurjânî (the author of the ذخيرهٔ خوارزمشاهى, see Bodleian Cat., Nos. 1576–1578, died A. H. 531 = A. D. 1136, 1137), styled حفظ الصحّة (on hygiene), in sixteen bâbs, viz. 1. در تدبير هوا, on fol. 147b; 2. در تدبير فصلهاى سال, on fol. 148a; 3. در تدبير شهر و خانه و مسكن, on fol. 148b; 4. در تدبير پارچهٔ جامه پوشيدن, ib.; 5. در تدبير غذا, ib.; 6. در تدبير آب, on fol. 141a (the order of the margins is wrong here, although that of the centre-column is quite correct); 7. در تدبير شراب, on fol. 141b; 8. در خواب و بيدارى, on fol. 142a; 9. در تدبير استفراغ طبعيّت, حركت و سكون, ib.; 10. يعنى دواى مسهل خوردن, on fol. 142b; 11. Here styled by mistake باب پنجم, to conceal the confusion of the margins: در تدبير قى كردن, on fol. 149a; 12. در تدبير فصد, on fol. 149b; 13. در تدبير استفراغها, on fol. 150a; 14. در انقراض نفسانى, on fol. 151a; 15. در تدبير پيران, on fol. 152a; 16. اندر ترتيب و تدبير مسافران, on fol. 152b; and some mathnawî baits on hygienic matters, on ff. 152b–154a, divided into the following sections: در علامات, در مقدّمهٔ قارورە, در مقدّمهٔ نبض شناختن, در تدبير صحّت and, در تدبير احكام پيران, خير و شر.

13. Ff. 163a–187b: A series of longer and shorter tracts on various interesting points of Ṣûfism, as عشق, طريق, etc., mostly without any heading; the few sections which bear a distinct title, are:

رساله در شرح بيت مولوىٔ روم, commentary on a verse of Jalâl-aldîn Rûmî, on fol. 164b, beginning:
بيزارم از آنكنه خدائى كه تو دارى
هر لحظه مرا تازه خدائى دگرست

من رموزات شيخ عبد الجامل لكنوى, on fol. 172b, beginning: بعد حمد خدا ودرود مصطفى و آله و اصحابه بدانكه نزديك صوفيهٔ محقّقين در راه خدا چهار منزلست شريعت و طريقت و حقيقت و معرفت الخ.

رسالهٔ طريقهٔ نقشبنديّه, on fol. 180a, beginning:
سررشتهٔ دولت اى برادر بكف آر
وين عمر كرامى بخسارت مگذار

چند سؤال و جواب, on fol. 181b, and

رسالهٔ حضرت خواجه عبد الله انصارى (invocations to God, by the famous Shaikh 'Abdallâh Anṣârî of Harât, who died A. H. 481 = A. D. 1088, comp. the Safînat-alauliyâ, No. 300), on fol. 185a, beginning: اى كريمى كه بخشندهٔ عطائى ــ واى حكيمى كه پوشندهٔ خطائى.

14. Ff. 193a–196a: Extracts from Niẓâmî's خسرو وشيرين, beginning with چند خسرو سؤال و جواب پرويز با بزرگ اميد'.

15. Ff. 196a–199a: رساله در ورد ماهيّت هر چيز, a kind of metaphysical tract in form of a vocabulary, beginning: بدانكه اين رساله ايست در تحقيقات معنىٔ

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چیزها که حکماء غور نموده بر آوردند شروع از عقل نموده شد بدانکه عقل اسمیست مشترك الخ.

16. Fol. 208a: تواریخ حضرتان, a few chronological dates about great Shaikhs, beginning with Bâyazîd Bisṭâmî (died A.H. 261 = A.D. 875) and ending with Aḥmad-i-Jâm (died A.H. 536 = A.D. 1141, 1142), see the Safinat-alauliyâ, Nos. 66 and 308.

17. Ff. 227b–229b: Extracts from Niẓâmî's اسکندر نامهٔ بحری, beginning with سؤال سکندر ذو القرنین از حکما در مقدّمهٔ پیدایش خلقت اوّل آسمان و زمین و بیان نمودن هریك موافق علم خود'.

18. Ff. 239a–246a: A treatise on the peculiarities of women (رساله در خاصّیّت زنان), beginning: بباید دانست که زنان بر چهار نوع اند الخ, with a special chapter, *entitled*: در معرفت کیفیّت رحم و شناختن اوقات, on fol. 240b sq.; after this treatise there follow, on fol. 243a sq., several traditions and a great number of charms.

19. Ff. 246b–248a: An arithmetical tract, styled قاعدهٔ بدانکه, beginning: بعضی قواعد علم تکسیر مربّع دو قسم است الخ.

20. Ff. 248a–255a: A short medical tract, ascribed to Avicenna (رسالهٔ بو علی سینا در امراض بعضی دوا), and a number of arithmetical pieces, one of which is headed (on fol. 249b): مقدّمات حساب هندسه, or introduction to astronomical calculations. The rest are without special headings.

21. Ff. 255b–266b: Arts and games, consisting of—

(*a*) A kind of game, in which any possible combination of two letters of the Persian alphabet is explained by a Persian fard, for instance, ش ا: در کف دست خویش زر داری, on fol. 255b.

(*b*) Two treatises on archery, the first (on fol. 256a), styled: خواصّ چند مقدّمهٔ تیر اندازی, and beginning: اوّل بدانکه ابتدای نزول تیر و کمان آنست که چون آدم الخ; the second (on fol. 258b): رقعه بر (تیر) اندازی.

(*c*) An introduction into geomancy (در مقدّمهٔ رمل), on fol. 259b.

(*d*) Introduction to card-playing and chess (مقدّمهٔ گنجفه and مقدّمهٔ شطرنج), on fol. 263b.

(*e*) Various forms of chirography (در بیان انواع خطّها), on fol. 264a.

(*f*) A tract styled ترکیب سیاهی و روشنائی, on fol. 265a.

22. Ff. 267a–275b: خلاصهٔ تواریخ, an abridgment of a general history in various ṭâ'ifas, from the creation down to the emperor Bahâdurshâh, beginning: 'منتخب در تواریخ و مشاهیر سیر از احوال ابو البشر آدم صفی الله صلوات الله علیه تا خیر البشر محمّد رسول الله الخ. The comparatively more detailed portion ends, on fol. 273b, with the seventh ṭâ'ifah, on the descendants of Cingizkhân; the remainder consists of mere lists of the Indian Râjahs, taken from the راجاولی (so to be read instead of the wrong spelling راجاونی, see Nos. 205 and 206 in this Cat.), and of the emperors of Dihlî. As a sort of appendix a list of all the battles is added (on fol. 275a) which Muḥammad fought against the unbelievers; they are sixty-five altogether; twenty-seven he conducted personally; in thirty-eight only his army was engaged.

23. Ff. 403a–404a: Luḳmân's advice to his son (پندنامهٔ لقمان حکیم بفرزند خود), beginning: بعد از حمد ملك ملك علّام و درود بر محمّد علیه السّلام و متابعت اهل اسلام چند پند سودمند است که لقمان حکیم بفرزند خود فرمود' ای فرزند خدا شناس و هر چه از پند و نصیحت گوئی الخ. Comp. on this little tract the Bodleian Cat., No. 1241, 44.

24. Ff. 404a–410b: Short stories and traditions, beginning with a حکایت اعرابی, which opens thus: در خبر است که روزی حضرت محمّد رسول الله صلعم با صحابهٔ کرام نشسته بودند الخ. On fol. 408a, a نظم در تقوی و خوف حسب اخلاص, beginning: اخلاق حمیده زهد و علم الخ. On fol. 409a, a short tract: نکات بزرگان.

25. Ff. 410b–417a: A series of نصائح or good advices, and other tracts of practical philosophy, beginning with رسالهٔ نصائح حکما, which opens thus: الحمد لله .... امّا بعد این رساله ایست مشتمل بر آنکه حکما از کتب قدیم اختیار کرده اند و فوائد بسیار الخ. On fol. 412a, a مقولهٔ میان محمّد و عمر; on fol. 413a, بعضی قول حکما; on fol. 415b, نصائح درویشی.

26. Ff. 417b–418b: کنیز الرموز, a collection of philosophic maxims, in ten faṣls, beginning: این رساله ایست مشتمل بر ده فصل قول حکما که کنیز الرموز نام دارد الخ.

27. Ff. 423b–438a, 441a–450a, 451b–453a, and 457a–461b: Medical prescriptions against all kinds of diseases, and tracts of a similar kind.

28. Ff. 462a–464b: Mystical tracts, on the Ḳiblah, on fol. 462a; on the terminology of Ṣûfîs (در اصطلاحات اهل تصوّف), on fol. 462b; طریقهاء اذکار فقرا, on fol. 463a; من رشحات طریق, on fol. 464a; طریقهٔ اهل هند, on fol. 464b.

29. Ff. 473a–479a: Another series of medical prescriptions.

30. Ff. 526a–530a, 534b–535a, and 538a. Prescription for making the elixir of life (ترکیب کیمیا) and a series of small tracts on sexual intercourse, usually headed باه قوّت.

31. Ff. 549b–550a, 552a–554a, 555b–559a, 564a–566a, 570a and 570b, and 572b–574a: A third series of medical prescriptions.

No. 3243, ff. 588, ll. 15; very large and distinct Nasta'lîḳ; four grandly embellished stars on ff. 1b, 2a, 587b, and 588a; four full-sized pictures on ff. 2b, 3a, 586b, and 587a; three splendidly illuminated frontispieces on ff. 3b, 4a (the pages themselves adorned in magnificent colours), and 30b, a smaller one besides, on fol. 27b; the lines of the title-page (fol. 1a) surrounded by broad stripes of gold; size, 15⅝ in. by 9¼ in.

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Sair-albilâd (سَيْر البلاد).

A literal Persian translation of the second part of Ḳazwînî's great cosmographical work, the آثار البلاد واخبار العباد or geographical section, by Muḥammad Murâd bin ʿAbd-alraḥmân, who dedicated it to Nawwâb Mûsawîkhân (with his original name Mîr ʿAlî Aṣghar, who died A.H. 1054 = A.D. 1644, 1645, see Rieu iii. p. 991b, where extracts from this work are noticed), see fol. 10b, ll. 1, 3; and 14. It must have been composed between A.H. 1037, the year of Shâhjahân's accession, who is mentioned as reigning sovereign, and A.H. 1054 (A.D. 1628–1645, see Rieu, loc. cit.).

Beginning, on fol. 9b: حمد عالی اساس و سپاس بیرون از حدّ و قیاس مالك الملکی را درخور و سزاست الخ.

The translation begins with the *first* muḳaddimah, on fol. 10b, corresponding to the Arabic text, ed. Wüstenfeld, p. ٤. *First* Iḳlîm, on fol. 14b; *second*, on fol. 52b; *third*, on fol. 98b; *fourth*, on fol. 188a; *fifth*, on fol. 314a; *sixth*, on fol. 368a; *seventh*, on fol. 387a. On ff. 1b–8b an index of the whole work, divided into two sections, the first of which gives all the geographical names, the second, beginning on fol. 6a, lin. penult., and incomplete at the end, the names of Imâms, Shaikhs, etc., mentioned in the book. Another complete copy of this translation is in the Bodleian Library, see Bodleian Cat., No. 400.

No date. The original part of the MS. comprises ff. 53–372, all the leaves before and after that have been supplied by the same later hand.

No. 2547, ff. 394, ll. 21; large Nasta'lîḳ, by two different hands; size, 11 in. by 6¾ in.

716

Tuḥfat-al'ajâ'ib (تحفة العجائب).

An older but greatly abridged Persian translation or rather adaptation of the same second volume of Ḳazwînî's cosmography, the آثار البلاد, called here سبعة الاقاليم, and composed by ʿAlî Ṭâhirî (Ṭâ'irî in Rieu iii. p. 1059a), A.H. 928 (A.D. 1522), see fol. 2b, ll. 9–11; fol. 3a, l. 9; and fol. 196b, l. 1 (in Rieu, loc. cit., A.H. 948).

Beginning: حمد بیحدّ صانعی را که عجائب و غرائب عالم آثار ارقام قدرت اوست و منتهای بی منتها الخ.

The *first* Iḳlîm begins on fol. 4a; the *second*, on fol. 32b; the *third*, on fol. 53a; the *fourth*, on fol. 94a; the *fifth*, on fol. 144b; the *sixth*, on fol. 172a; the *seventh*, on fol. 187a, last line. A khâtimah or epilogue of the translator is found on fol. 194a, last line sq.

Copied in the month Ramaḍân, A.H. 1056 (A.D. 1646, October, November), at Multân.

No. 3138, ff. 196, ll. 15; very large and distinct Nasta'lîḳ; splendid binding in gold and green; size, 12⅛ in. by 7¼ in.

717

ʿAjâ'ib-alaḳâlîm (عجائب الاقاليم).

A compendium of cosmography by an anonymous author, written, as Rieu i. p. 417 proves, about A.H. 908 or 909 (A.D. 1502, 1503), and dedicated to the wazîr Ghiyâth-almillah wa aldunyâ wa-aldîn Ḥabîb-allâh (see here, fol. 114a, ll. 12 and 13). It is divided into a *muḳaddimah*, on geometry (در بیان آشنائی که مقاصد برآن موقوفست), on fol. 114a, last line; *two maḳâlas*, 1. Measurement and division of the globe and detailed account of the seven climates (در مساحت سطح ارض و تعیین اقالیم و آنچه بدان متعلّق است), on fol. 116a; 2. Measurement of the spheres and stars, etc. (در معرفت مساحت افلاك و کواکب و آنچه بدان متعلّقست), on fol. 155a; and a *khâtimah* on the times of prayers and the Ḳiblah (در ملحقات), on fol. 160b.

Beginning: الحمد لله الذی زیّن السماء بزینة الکواکب و نوّر وجه الغبراء الخ.

Dated by Malik Muḥammad ibn Ḥâjî, end of Rajab, A.H. 1024 (A.D. 1615, August 25).

No. 3033, ff. 113–165, ll. 20; Nasta'lîḳ; size, 10 in. by 5⅝ in.

718

A compendium of cosmography without title and author's name. It begins forthwith with the *muḳaddimah*, which is subdivided into the following ten faṣls (compare fol. 145a, ll. 4 and 5):

1. در بیان اجمالیٔ پدید شدن عقل کلّ و نفس, on fol. 132b.
2. در بیان پدید آمدن افلاك و ترتیب ایشان, on fol. 133a.
3. در گردش افلاك و مدّت دور هر یك, on fol. 134a.
4. در بیان پیدا شدن عناصر و مکان هر یك, on fol. 135a.
5. در بیان تقسیم عناصر, on fol. 135b.
6. در بیان کیفیّاتی که لازم عناصر اند, on fol. 136b.
7. در بیان طبقات عناصر, on fol. 137b.
8. در بیان شکل افلاك و عناصر و چگونگیٔ ایستادن زمین, on fol. 139a.
9. در بیان معنی و حقیقت جسم, on fol. 140b.
10. از تقسیم جسم بسیط و مرکّب, on fol. 142b.

After this muḳaddimah there follow, on fol. 145a, twenty aṣls, viz.:

1. در بیان استحالت عناصر, on fol. 145a.
2. در سبب پیدا شدن بخار ودخان و بیان حقیقهٔ ایشان, on fol. 149b.
3. در سبب پیدا شدن باد, on fol. 152a.
4. در بیان سبب پیدا شدن آبر, on fol. 154a.
5. در بیان سبب تولّد باران, on fol. 155b.
6. در بیان پدید شدن برف, on fol. 157a.
7. در بیان پدید آمدن تگرگ (یخچه), on fol. 158a.

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8. در بیان سبب حدوث نژم (سرمازدگی, شبنم or ژاله) on fol. 158b.

9. در بیان سبب پیدا شدن رعد, on fol. 159b.

10. در بیان سبب پیدا شدن برق, on fol. 160b.

11. در بیان سبب پیدا شدن صاعقه, on fol. 161b.

12. در بیان حدوث کواکب منقضّه و شهب و شهاب و ناقب و کواکب ذوات الاذناب و کواکب ذوات الذوائب, on fol. 163a.

13. در بیان علامات حمرة یعنی سرخیها که در آسمان پیدا میشود الخ, on fol. 163b.

14. در پیدا شدن شُمَیْسَك یعنی آفتابکها, on fol. 164b.

15. در بیان حدوث نیازك (نیزك) (plural of), on fol. 166a.

16. در بیان سبب پیدا شدن قوس قزح, on fol. 166b.

17. در بیان سبب پدید آمدن هالة یعنی خرمن ماه, on fol. 172a.

18. در بیان پیدا شدن زلزله, on fol. 176b.

19. در بیان سبب آمدن آواز از زمین و بیرون آمدن باد و آتش از درون زمین, on fol. 177b.

20. در بیان پیدا شدن آب چشمه و آب کاریز و آب چاه, on fol. 178b.

No date.

No. 2995, ff. 132–180, ll. 12; Nasta'lîḳ; size, 9¾ in. by 6¼ in.

719

Akhbâr-i-ḥasînah dar akhbâr-i-Madînah (اخبار حسینه در اخبار مدینه).

History and topography of Madînah, a Persian translation of Samhûdî's famous Arabic work خلاصة الوفا باخبار دار المصطفی, which extract from his larger work وفاء الوفی باخبار دار المصطفی was made by Samhûdî (died A.H. 911 = A.D. 1505, 1506) himself, A.H. 893 (A.D. 1488), comp. Wûstenfeld, Geschichte der Stadt Medina im Auszuge aus dem Arab. des Samhûdî in 'Abhandlungen der Königl. Gesellschaft der Wissenschaften zu Göttingen,' vol. ix. histor.-philol. Classe, pp. 1–156; J. Aumer, Arab. Cat., p. 144; Ḥ. Khalfa ii. p. 144, No. 2302, and vi. p. 450, No. 14294, etc. Two other (more or less defective) copies of this rare work (Elliott 362 and Walker 30) are described in Bodleian Cat., Nos. 138 and 139. The Persian translator's name is not mentioned anywhere. The work is divided, like the Arabic original, into eight bâbs, comp. Wiener Jahrbücher 1835, vol. 70, Anzeigeblatt, p. 88. An index on ff. 4b–6b.

باب اوّل در اسماء و فضل مدینهٔ مشرّفه و بعضی فوائد دیگر که بآن بلدهٔ شریفه متعلّق است, on fol. 6b, in ten fasls.

باب دویم در فضیلت زیارت و فضل مسجد نبوی صلّی الله علیه و سلّم و آنچه متعلق بآن است (Elliott 362 adds:), on fol. 46b, in three fasls.

باب سیوم در اخبار سکّان مدینه از قدیم تا زمان حلول قدوم شریف رسول صلّی الله علیه و سلّم, on fol. 76b, in three fasls.

باب چهارم در عمارت مسجد نبوی و آنچه متعلّق است بآن (و بیان احوال حجرات ازواج طاهرات) (Elliott 362 adds:), on fol. 102b, in four fasls.

باب پنجم در مصلّای عید و مساجد نبویّه که در مدینه است و بیان مقابر مدینه و فضل احد و شهدای او, on fol. 165b, in six fasls.

باب ششم در آبار مبارکات مدینه و عین غراس (و عیون و غراس : Elliott 362) و صدقات که منسوبست برسول صلّی الله علیه و سلّم, on fol. 196b, in two fasls.

باب هفتم در مساجدها که منسوبست به پیغمبر صلّی الله علیه و سلّم که در سفرها و غزوات مبارکه در آن مسجد (ها) نماز کرده اند, on fol. 206b, in three fasls.

باب هشتم در ادویه (واحمّا Elliott 362 adds:) و آطام و بعضی اعمال و جبال مدینهٔ مشرّفه علی ساکنها افضل الصّلوات, on fol. 213b, in two fasls.

Beginning: سپاس بسیار و ستایش بیشمار پروردگاری را که مشرّف ساخت مدینهٔ پر سکینه را باقامت الخ.

Copied in the month Jumâdâ-althânî, A.H. 1004 (A.D. 1596, February).

No. 176, ff. 265, ll. 15; large Nasta'lîḳ; worm-eaten throughout; small illuminated frontispiece; size, 11⅝ in. by 6⅝ in.

720

Jadhb-alḳulûb ilâ dâr-almaḥbûb (جذب القلوب الی دار المحبوب).

Another Persian history and topography of Madînah, likewise based on Samhûdî's researches, but chiefly on the larger work of the Arabic historian, viz. the وفاء الوفی باخبار دار المصطفی, which, as is stated here, is itself already an extract from a still larger, but unfinished work of Samhûdî, entitled امضاء الوفا (correctly اقتناء الوفا or اقتناء الوفا, see W. Pertsch, Berlin Cat., p. 512, where another complete copy of the Jadhb-alḳulûb is described, and Ḥ. Khalfa vi. p. 450, No. 14294), and composed A.H. 886 (A.D. 1481), by 'Abd-alḥaḳḳ bin Saif-aldîn alturk aldihlawî albukhârî (the well-known author of the تأريخ حقّی, see above, No. 290; Bodleian Cat., Nos. 195–198; Rieu i. p. 223, etc.; the اخبار الاخیار, see above, No. 640, and many other works, died A.H. 1052 = A.D. 1642, 1643), who also made use of Samhûdî's smaller publications, the خلاصة الوفا باخبار دار المصطفی (see the previous copy), and a رساله on the burning and rebuilding of the mosque in Madînah. 'Abd-alḥaḳḳ began his Persian adaptation A.H. 998 (A.D. 1590) in Madînah, and completed it A.H. 1001 (A.D. 1593) in Dihlî, compare also Elliot, History of India, vi. p. 176, and Rieu iii. p. 1055a. It is divided into the following seventeen bâbs:

1. در عدد اسماء این بلدهٔ عظیم الشان, on fol. 6b.

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2. ذکر در بیان فضائل و محامد این بلدهٔ عظیمهٔ شریفه الخ, on fol. 11b.

3. در بیان اخبار سُکّان این بقعهٔ کرمت نشان در قدیم الزمان تا وقت قدوم کرامت لزوم حضرت سیّد انام, on fol. 33a, last line.

4. در انبعاث باعثهٔ قدوم سیّد کائنات بدین بلدهٔ جامع البرکات, on fol. 39a.

5. در هجرت نمودن حضرت سیّد المرسلین از مکّهٔ مکرّمه و رسیدن بأرض مدینهٔ مطیّبه, on fol. 42b.

6. در بیان عمارت مسجد معظّم حضرت ختم الانبیا و منبر عالی رتبت الخ, on fol. 66a.

7. در بیان تغیّرات و زیادات که بعد از رحلت آنحضرت شریف از ائمّه وامرا و سلاطین وقوع یافت و ذکر این اوضاع و احوال علی سبیل الاختصار و الاجمال که بعد زمان آنحضرت واقع شده, on fol. 79a, last line.

8. ذکر بعضی از فضائل مسجد شریف و خصائص روضهٔ منیف الخ, on fol. 88b.

9. در ذکر تأسیس مسجد قبا و سائر مساجد مأثورهٔ نبوی که مشاهدهٔ انوار مصطفی اند الخ, on fol. 93b.

10. ذکر بعضی آبار مبارکه که بحضور فائض النور آنحضرت مشهور اند و مأثور, on fol. 107a.

11. در بعضی اماکن منقبه و مشاهد شریفه که در طریق مکّهٔ معظّمه و مدینهٔ منوّره مأثور و مشهوراند, on fol. 113a.

12. ذکر مقبرهٔ شریفهٔ بقیع و بیان فضائل و ذکر مقابر متبرّکه (که) در وی مشهور ومعلوم اند, on fol. 116b.

13. در بیان فضل جبل احد که محبّ و محبوب سیّد الانبیاست الخ, on fol. 134b.

14. در فضائل زیارت حضرت سیّد المرسلین ..... و اثبات حیات انبیا الخ, on fol. 139a.

15. در بیان زیارت قبر مکرّم سیّد المرسلین از وجوب (و) استحباب ..... و توسّل و استمداد بدین حضرت منقبت ذیاب (read ثیاب) الخ, on fol. 152a.

16. در آداب زیارت فیض بشارت حضرت خیر الانام و اقامت مدینهٔ (? بمدینهٔ) مطیّبه ..... و رجوع بوطن بالخیر والسّلام, on fol. 164a.

17. در ذکر فضائل و آداب صلوات بر سیّد کائنات الخ, on fol. 178b.

Beginning: صد شکر که از تشنگیٔ غم رَسْتم ـ چون قطره بدریای کرم پیوستم الخ

In W. Pertsch, loc. cit., the title of the work is: جذب القلوب الی دیار المحبوب. It has been printed in Lucknow A. H. 1282 (A. D. 1865, 1866) and A. D. 1869.

Dated A. H. 1061 (A. D. 1651).

No. 785, ff. 1–196, ll. 17; careless Nasta'lîḳ; worm-eaten throughout; size, 9⅛ in. by 5 in.

721

Another copy of the same.

Dated the 19th of Jumâdâ-althânî, A. H. 1149 (A. D. 1736, October 25). Beginning the same as in the preceding copy. Bâb I, on fol. 4b; II, on fol. 8a, last line; III, on fol. 22b; IV, on fol. 25b; V, on fol. 27b; VI, on fol. 38b; VII, on fol. 49b; VIII, on fol. 49b; IX, on fol. 51b; X, on fol. 58a; XI, on fol. 61a; XII, on fol. 62a; XIII, on fol. 71a; XIV, on fol. 73a; XV, on fol. 80b; XVI, on fol. 87a; XVII, on fol. 95a.

No. 797, ff. 105, ll. 22–24; very careless Nasta'lîḳ; worm-eaten; size, 9¾ in. by 6¼ in.

722

The same.

No date. Bâb I, on fol. 8b; II, on fol. 15b; III, on fol. 49a; IV, on fol. 56b; V, on fol. 61a; VI, on fol. 87b; VII, on fol. 102a, last line; VIII, on fol. 113b; IX, on fol. 120a; X, on fol. 136a; XI, on fol. 143b; XII, on fol. 147b; XIII, on fol. 171a; XIV, on fol. 176b; XV, on fol. 192b; XVI, on fol. 207b, first line; XVII, on fol. 226b.

No. 100, ff. 251, ll. 13; very negligent Nasta'lîḳ; size, 8⅛ in. by 4⅝ in.

723

Two short treatises on Makkah, its topography, peculiarities and spiritual influences, based chiefly on Kurân verses and traditions; they are attached to the first copy of 'Abd-alḥaḳḳ bin Saif-aldîn alturk aldihlawi's جذب القلوب الی دار المحبوب (No. 720 above).

The first is in Persian, and begins on fol. 201a: الحمد لله ربّ العالمین و العاقبة للمتّقین و الصلوة و السّلام علی رسوله افضل الحقّ سیّدنا محمّد و آله و اصحابه اجمعین بدان ایّدك الله تعالی الخ.

The second is in Arabic, and begins on fol. 210b: بسم الله الرّحمٰن الرّحیم ..... و صحبه اجمعین کتاب الحسن بن الحسن البقری الخ.

No. 785, ff. 201–215, ll. 16; careless Nasta'lîḳ; worm-eaten; size, 9⅛ in. by 4¾ in.

724

Haft Iḳlîm (هفت اقلیم).

A good and complete copy of Amîn Aḥmad Râzî's famous geographical and biographical encyclopædia, entitled Haft Iḳlîm or the seven climates, and completed A. H. 1002 (A. D. 1594), according to the chronogram: تصنیف امین احمد رازی, on fol. 20b, line 6, comp. Bodleian Cat., Nos. 416–420; Rieu i. p. 335 sq.; Sitzungsberichte der bayr. Academie, philosoph.-philol. Classe, 1873, p. 626.

Beginning, on fol. 19b:

خرد هر جا گنجی آرد پدید ـ بنام خدا سازد آنرا کلید الخ

Iḳlîm I, on fol. 21a; II, on fol. 30b; III, on fol. 54a; IV, on fol. 203b; V, on fol. 466a; VI, on fol. 503b; VII, on fol. 548b. A double index of this work is found on ff. 1b–18b; the *first* short one, comprising only the names of the countries and cities, is incomplete, and begins in the middle of the 3rd Iḳlîm, on fol. 1a; the *second* larger one, containing the names of all the

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renowned men, is complete, and begins on fol. 2a. The last twelve leaves are seriously damaged. This copy was finished the 10th of Jumâdâ-alawwal, A. H. 1086 (A. D. 1675, Aug. 2), at Aḥmadâbâd.

List of the countries and towns, and of the Amîrs, Shaikhs, 'Ulamâs, and poets mentioned in each of them.

First Iḳlîm: *Yaman*, on fol. 21a:

1. Suhail-i-Yamanî Khwâjah Uwais Ḳarnî, a saint of the prophet's time (Safînat-alauliyâ, No. 18), on fol. 26b.

2. Abû 'Abdallâh Wahab, a companion of 'Abdallâh 'Abbâs, quoted in the تأريخ يافعى, on fol. 27b.

3. Shaikh Muḥammad, quoted in the نفحات الانس, contemporary with Najîb-aldîn 'Alî bin Buzghush, whose Pîr was Shaikh Shihâb-aldîn Suhrawardî (Safînat-alauliyâ, Nos. 148 and 150), in the time of Abûbakr, ruler of Shîrâz (i. e. Abûbakr bin Sa'd, Atâbeg of Fârs, reigned A. H. 623–658 = A. D. 1226–1260), on fol. 27b.

4. Shaikh 'Îsâ Bîniyâz (بى نياز), quoted in the نفحات الانس, on fol. 28a.

5. Shaikh Abû-alghaith Jamîl, originally a highwayman, on fol. 28b.

6. Shaikh Sa'îd Ḥaddâd (the blacksmith), on fol. 28b.

7. Shaikh Aḥmad bin al-Ja'd (الجعد), contemporary with Shaikh Sa'îd, on fol. 28b.

Bilâd-alzanj, on fol. 28b, last line; *Nubia*, on fol. 29a; *China*, on fol. 29b; *Sarândîb*, on fol. 30a; *Jâbulsâ*, on fol. 30b.

Second Iḳlîm: *Makkah*, on fol. 30b:

8. Abû Khâdim, one of the Tâbi'în, on fol. 32a.

9. Abû-alwalîd 'Abd-almalik bin 'Abd-al'azîz, died A. H. 105 (probably A. H. 150, as the following copy has, = A. D. 767), on fol. 32a.

10. 'Umar bin 'Uthmân alṣûfî (Safînat-alauliyâ, No. 202), the spiritual guide of Manṣûr (more correctly: Ḥusain bin Manṣûr) Ḥallâj, author of a گنج نامه (or rather ترجمهٔ گنج نامه according to the following copy), on fol. 32a.

11. Abû Ṭâlib Muḥammad bin 'Alî, author of the قوت القلوب, a work on Ṣûfism (در دقائق طريقت), on fol. 32a.

12. Amîr al'amîd Fakhr-aldîn Tâj-alafâḍil Khâlid bin Rafî' (رفيع; in the index on fol. 2a, and in the following copy, Rabî' ربيع), a friend of Anwarî's and protégé of 'Alâ-aldîn, the ruler of the province of Jibâl, quoted by 'Aufî, on fol. 32a, last line.

13. Abû-almuẓaffar Ibrâhîm, under the Âl-i-Nâṣir, i. e. the Ghaznawide dynasty (see A. Sprenger, Catal., p. 3, No. 20), on fol. 33a.

Madînah, on fol. 33a:

14. Sa'd bin-al'Ibâd, a companion of the prophet, was killed in the battle against the Aḥzâb (the confederates against Muḥammad), on fol. 34a.

15. Abû Ayyûb Anṣârî, in whose house the prophet stayed, in the first year of the Hijrah, seven months (comp. the Safînat-alauliyâ, No. 300), on fol. 34a.

16. Ḳais bin Sa'd bin 'Ubâdah, one of the four سادات طلس (طلس is explained here كسى كه در روى وى عرب اصلًا موى نباشد) and a faithful companion of the prophet; the other three سادات طلس are 'Abdallâh bin Zubair, Aḥnaf bin Ḳais, and Sharîḥ (شريح) Ḳâḍî, on fol. 34b.

17. Jâbir bin 'Abdallâh al-Sullamî, one of 'Alî's companions, on fol. 34b.

18. Ḥassân bin Thâbit, one of the Anṣâr, and panegyrist of the prophet, on fol. 34b.

19. Abû Muḥammad Sa'îd bin Muḥammad المسيّب almaḥrûmî (others: almaḥzûmî), one of the seven lawyers (فقهاى سبعه) of Madînah, a friend of 'Abdallâh 'Abbâs, 'Abdallâh 'Umar, Zaid bin Thâbit, and Sa'd Waḳḳâṣ; he performed the pilgrimage forty times during his life, on fol. 34b.

20. Abû 'Abdallâh bin Muḥammad bin 'Umar bin Wâḳid alaslamî, author of a كتاب الردّة (در ذكر ارتداد و قتل عرب), on fol. 35a.

21. Muḥammad bin Isḥaḳ, the first who wrote a كتاب سير, died A. H. 151 (A. D. 768), on fol. 35a.

22. Rabî'ah bin 'Abd-alraḥmân (Abû 'Abd-alraḥmân in the following copy), on fol. 35a.

Yamâmah, on fol. 35a:

23. Musailamah Kadhdhâb (the liar, Muḥammad's rival in the prophetic mission, slain in the battle of Yamâmah, A. H. 11 = A. D. 633), on fol. 35a.

24 and 25. Ḥajjâj bin Yûsuf Thaḳafî, the great champion of the Umayyade Khalifs, especially of 'Abd-almalik bin Marwân and his son Walîd (not وعيد, as the name is spelt here, on fol. 37a, first line), who besieged Makkah A. H. 73 (A. D. 692, 693), and killed the pretender 'Abdallâh bin Zubair; and 'Abd-alraḥmân bin Muḥammad Ash'ath, on fol. 35b. Ḥajjâj's death is fixed here in Shawwâl, A. H. 109, in the 54th year of his age, under Walîd bin 'Abd-almalik (the correct date is A. H. 95 = A. D. 714, June, as Walîd died A. H. 96).

26 and 27. The two renowned Arabian poets, Jurair (here wrongly spelt جزير) bin 'Aṭiyyah and Farazdaḳ, on fol. 37a. The death of both is fixed here in A. H. 112 (در سال صد و دوازده هجرى), contrary to the usual date, viz. A. H. 110 = A. D. 728, 729 (comp. De Sacy, Chrestomathie Arabe, first ed., tome iii. p. 516 sq.).

Hurmûz, on fol. 38a:

28. Ra'îs Nûr-aldîn, with the takhalluṣ Nûrî, on fol. 38b.

29. Fahmî, on fol. 38b.

The *Dakhan*, on fol. 39a, and its rulers, from Sulṭân 'Alâ-aldîn Khiljî, A. H. 695–716 (A. D. 1296–1316), to A. H. 999 (A. D. 1591); *Aḥmadnagar*, on fol. 47b; *Patan*, on fol. 48a; *Daulatâbâd*, on fol. 48a; *Jûnîr*, on fol. 48a; *Jubbûl*, on fol. 48a; *Tilingâna*, with its capital *Gulkunda* and its rulers, from Sulṭân Ḳulî Ḳuṭb-almulk (died A. H. 950 = A. D. 1543, 1544) to Muḥammad Ḳulî Ḳuṭb-shâh (A. H. 988–1020 = A. D. 1580–1612), on fol. 48b.

Aḥmadâbad (capital of Gujarât), on fol. 49b:

30. Miyân Wajîh-aldîn, a pupil of Shaikh Muḥammad Ghauth, on fol. 50a.

31. Maulânâ Ghauthî, on fol. 50a.

32. Malik Maḥmûd, on fol. 50a.

33. Saudâ'î, on fol. 50a.

Kanbâyat (كنبايت) and *Sûrat*, on fol. 50b; *Sûmanat*, on fol. 50b.

Nâgûr, on fol. 51b:

34. Shaikh Ḥamîd-aldîn, a pupil of Khwâjah Khiḍr and friend of Shaikh Shihâb-aldîn Suhrawardî (Safînat-alauliyâ, Nos. 148 and 149), quoted in the سير الاوليا;

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he received his investiture from Khwâjah Mu'în-aldîn Sijzî (who died A. H. 633=A. D. 1236, Safînat-alauliyâ, No. 110), on fol. 51b.

35. *Mauzûn*, a descendant of the preceding Shaikh, on fol. 51b.

Bangâlah, on fol. 51b, with its twenty-two tûmâns or districts, for instance, Sharîfâbâd, Salîmâbâd, Jannat-âbâd, etc.; also Nârangâbâd, on fol. 52b:

36. Maulânâ Sirâj-aldîn 'Uthmân, who received his investiture from Shaikh Nizâm-i-auliyâ (who died A. H. 725=A. D. 1325), see the Sawâṭi'-alanwâr, No. 23, also quoted in the سير الاوليا, on fol. 53a.

Orissa (اوريسه), on fol. 53a; *Kûch*, on fol. 53b.

THIRD IKLÎM: *Îrân*, on fol. 54a; *'Irâḳ-i-'Arab*, on fol. 54b.

Baghdâd, on fol. 55a:

37. Abû 'Abdallâh Aḥmad bin Muḥammad alshaibânî (so in the following copy, where it is corrected by another hand into *Ḥanbal*, which is no doubt the right name, see Safînat-alauliyâ, No. 24), one of the four Imâms of the Sunnah, on fol. 55b.

38. Ma'rûf Karkhî, born of Christian parents, and converted to Islâm by Imâm 'Alî bin Mûsâ alriḍâ, quoted in the تذكرة الاوليا (Safînat-alauliyâ, No. 27); he died A. H. 200 (A. D. 815), on fol. 55b.

39. Sarî Saḳaṭî (so correct in the index; the text has wrongly ثقطي), a pupil of Ma'rûf, and uncle of the following Shaikh Junaid, the first who preached Ṣûfism in Baghdâd; he died A. H. 253=A. D. 867 (Safînat-alauliyâ, No. 28), on fol. 55b.

40. Shaikh Junaid (Safînat-alauliyâ, No. 29), quoted in the تذكرة الاوليا, on fol. 56a.

41. Abû-alḥasan Nûrî (Safînat-alauliyâ, No. 201), on fol. 56a.

42. Abû Sa'îd Kharrâz, a pupil of Junaid (Safînat-alauliyâ, No. 194), quoted in the نفحات الانس, on fol. 56b.

43. Shaikh Abû Muḥammad bin Aḥmad Ruwaim (Safînat-alauliyâ, No. 143), on fol. 56b.

44. Samnûn bin Muḥibb (Safînat-alauliyâ, No. 204), on fol. 56b.

45. Abû 'Abdallâh Ḳalânî (قلانى), on fol. 56b.

46. Abû Aḥmad Ḳalânisî (قلانسى, comp. Safînat-alauliyâ, No. 204), contemporary with Junaid, on fol. 57a.

47. Abû 'Abdallâh bin al-Jallâ, with his real name Aḥmad bin Yaḥyâ Jallâ (Safînat-alauliyâ, No. 210), quoted in the تذكرة الاوليا, on fol. 57a.

48. Muḥammad bin Ḥasan aljauharî, one of Dhû-al-Nûn Miṣrî's pupils, on fol. 57b.

49. Shaikh Abûbakr Kitâbî (Safînat-alauliyâ, No. 223), quoted in the نفحات الانس, spent thirty years in Makkah, on fol. 57b.

50. Abû-al 'Abbâs bin 'Atâ (Safînat-alauliyâ, No. 212), a pupil of Junaid, on fol. 57b.

51. Ibrâhîm Fâtik, a companion of Junaid and pupil of Ḥallâj, on fol. 58a.

52. 'Abbâs bin Yûsuf Alshaklî (الشكلى بفتح شين وسكون كاف), on fol. 58a.

53. Ibrâhîm bin Thâbit, said to be a contemporary of Sarî Saḳaṭî (No. 39), which is impossible, comp. Safînat-alauliyâ, No. 263, on fol. 58a.

54. Ja'far bin Muḥammad alkhuldî (Safînat-alauliyâ, No. 246), on fol. 58a.

55. Abû Zakariyyâ bin Yaḥyâ bin Mu'în, a great traditionist, contemporary with Aḥmad Ḥanbal (No. 37), on fol. 58a.

56. Muḥammad bin 'Alî alwazîr, on fol. 58b.

57. Abûbakr Muḥammad bin 'Abdallâh, known under the name of Ṣairafî, the greatest legal authority after Shâfi'î, on fol. 58b.

58. Abû 'Abd-alḳâdir bin Ṭâhir (in the following copy: 'Abd-alḳâhir bin Ẓâhir), a great Shâfi'ite lawyer, on fol. 58b.

59. Abû-alḥasan Muḥammad bin Abû-albaḳâ, known as Ibn-alkhill (ابن الخلّ), on fol. 58b.

60. Abû-alḥasan Muḥammad bin Aḥmad, known as ابن شنبور (so in the following copy and in Elliott 159, fol. 5a, of the Bodleian Library; in the present copy, as in most others, the name is greatly corrupted), one of the prominent Ḳurân-readers, on fol. 58b.

61. Abû-al 'Abbâs Muḥammad bin Zaid (others Yazîd, see G. Flügel, Die grammatischen Schulen der Araber, p. 92) almubarrad or almubarrid, on fol. 58b.

62. Abû-alḥasan Muḥammad bin Ṭâhir, began in his tenth year to study under Ibn Sirâbî (سيرابى), on fol. 58b.

63. Abû-alḥasan Muḥammad bin 'Abdallâh Maḥrûmî Salâmî, in the service of 'Aḍud-aldaulah (the Bûyide ruler, who died A. H. 372, A. D. 983), on fol. 59a.

64. Abûbakr Muḥammad (according to the text: bin Muḥammad) bin Bihrûz altabîb, on fol. 59a.

65. Abû-alḥasan 'Alî bin Hilâl, known as Ibn Bawwâb (بوّاب), died A. H. 413 (A. D. 1022, 1023), on fol. 59a.

66. Jamâl-aldîn, known as Yâḳût, on fol. 59a.

67. Malik-alkalâm Bahâ-aldîn Muḥammad bin Mu'ayyad, was a long time munshî of Sulṭân Muḥammad Khwârizmshâh (who reigned A. H. 495–521 = A. D. 1102–1127); his brothers Abû Naṣr and Abû-almuẓaffar were likewise renowned scholars, and so was his father; his writings are compared here with بحور مملو معادن مشحون بجواهر الفاظ and از درر معانى; he died in prison, into which the wazir Shams-aldîn Mas'ûd had thrown him, A. H. 545 (A. D. 1150, 1151); during his imprisonment he wrote a number of fine ḳaṣîdas, on fol. 59a.

68. Shams-aldîn Muḥammad bin Mu'ayyad, known as Khâla (خاله), a relative of Khwâjah Nizâm-almulk of Ṭûs, lived to the end of Sulṭân Sanjar's reign (A. H. 511–552=A. D. 1117–1157), in whose praise he wrote ḳaṣîdas, on fol. 60a.

69. Fuḍûlî, a writer both of Persian and Turkish poetry, on fol. 60b.

Kûfah, on fol. 60b:

70. Aswad bin Yazîd alnaḫwî (النّحوى, in the following copy النّجعى), on fol. 61a.

71. Sharîḥ, one of the Tâbi'în, lived from the time of the second Khalîf to that of the 'Abbâsides, and was seventy-five years Ḳâḍî of Kûfah, on fol. 61a.

72. Abû Hâshim al-Ṣûfî, the first who was called a Ṣûfî, and built a convent for Ṣûfîs; he is also the first who is mentioned in the نفحات الانس, on fol. 61a.

73. Abû 'Umar Sha'bî (شَعْبى), was sent by 'Abd-almalik bin Marwân (reigned A. H. 65–86 = A. D. 685–705) as ambassador to the ruler of Rûm, on fol. 61b.

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74. Abû Yûsuf Ya'ḳûb bin Ibrâhim, the first who was honoured by the title of a Ḳâḍî-alḳuḍât and was ḳâḍî of Baghdâd under the Khalifs Mahdî, Hâdî, and Rashîd (A. H. 158–193=A. D. 775–809); he was a pupil of Abû Ḥanîfah, on fol. 61b.

75. Abû Muḥammad Salmân bin Mihrân ala'mâ (الاعمى) or ala'mash (الاعمش), as the following copy reads, on fol. 61b.

76. Abû 'Alî Ḥasan, known as Ibn Ziyâd, was originally a dealer in pearls, on fol. 62a.

77. 'Abd-alraḥmân bin Ḥasan, known as Abû-alfaraj ibn Jauzî; died A. H. 597 (A. D. 1201), on fol. 62a.

78. Muslim-i-Ma'âd, a Shi'ite, on fol. 62a.

79. Abû-alḥasan 'Alî bin Ḥamzah Kisâ'î, one of the seven readers of the Ḳurân, a pupil of the preceding Shaikh, on fol. 62b.

80. Abû Zakariyyâ Yaḥyâ bin Ziyâd, known as Al-Farrâ (الفرّا), author of the كتاب المعانى, which he wrote at the request of the 'Abbâside Khalif Ma'mûn; he died A. H. 207 (A. D. 822, 823), on fol. 62b.

81. Abû 'Umârah Ḥamzah bin Ḥabîb altamîmî, one of the seven readers of the Ḳurân, on fol. 62b.

82. Abû 'Abdallâh Sharîk, was ḳâḍî of Kûfah in the time of Manṣûr (probably the second 'Abbâside Khalif, who reigned A. H. 136–158=A. D. 754–775), on fol. 62b.

83. Abû al-Mundhir Hishâm bin 'Urwah (عروة), a great traditionist and author of the كتاب الجمرة on the معرفت انسان, on fol. 62b.

84. Mutanabbî, the great poet, was killed A. H. 354 (A. D. 965), on fol. 62b. A short extract from Ibn Rashîḳ (Abû 'Alî-alḥasan) alḳairawânî's (died A. H. 456 =A. D. 1063, 1064) كتاب عمدة (i. e. كتاب العمدة فى صناعة الشعر) is inserted here, giving the account of Mutanabbî's death.

85. Burhân-almillah wa aldîn Muḥammad bin 'Abd-al'azîz, son of the Shaikh-alislâm of Nîshâpûr, and contemporary with Malik Ṭughânshâh bin Mu'ayyad (who reigned A. H. 568–581=A. D. 1172–1185, 1186), on fol. 63a.

Najaf-i-Ashraf (two farsangs from Kûfah), on fol. 63b:

86. Mîr Sayyid Muḥammad 'Itâbî, a friend of Mîr Ḥudûrî of Ḳumm, went to the Dakhan and entered the service of 'Alî 'Âdilshâh I (who reigned A. H. 965–988= A. D. 1558–1580); he afterwards attached himself to Akbar, but forfeited his favour and was imprisoned for seven years in the fortress of Gwâliyâr; at the present time (the time of the composition of the Haft Iḳlim), he lives with Burhân-almulk at Aḥmadnagar, on fol. 63b.

Sarmanrâi, known as Sâmirah, built by Mu'taṣim, the eighth 'Abbâside Khalif (A. H. 218–227=A. D. 833–842), on fol. 65a:

87. Khair-alnassâj (خير النسّاج), with his real name Shaikh Muḥammad bin Isma'îl, died 120 years old, A. H. 266 (the usual date is A. H. 322=A. D. 934, see Safînat-alauliyâ, No. 221), in Ḳazwîn, on fol. 65b.

Madâ'in, on fol. 65b.

Bâbal, on fol. 66a.

Baṣrah, on fol. 66b:

88. Khwâjah Ḥasan Baṣrî (Safînat-alauliyâ, No. 19), quoted in the تذكرة الاوليا, on fol. 67a.

89. Ḥabîb-i-'Ajamî (Safînat-alauliyâ, No. 161), a friend of the preceding Khwâjah, on fol. 67b.

90. Mâlik-i-Dînâr (Safînat-alauliya, No. 160), contemporary with the two preceding Shaikhs, on fol. 67b.

91. 'Atabah ibn al-'allâm (ابن العلّام, in the following copy ibn-alghulâm, ابن الغلام, see Safînat-alauliyâ, No. 164), got his investiture from Ḥasan Baṣrî, on fol. 67b.

92. Râbi'ah al'adawiyyah (Safînat-alauliyâ, No. 396), contemporary with Ibrâhîm Adham and Khwâjah Ḥasan, on fol. 68a.

93. Ḥârith (in the following copy 'Âris) bin Asad almuḥâsabî (Safînat-alauliyâ, No. 176), on fol. 68b.

94. Abû-alḥasan Khiḍrî, the only pupil of Shibli, on fol. 68b.

95. Abû Sa'îd Muhallab bin Abî Ṣufrah (so correct, see Flügel's Grammatische Schulen, p. 89; in the following copy the word is spelt صفر), was under the Khalif 'Abd-almalik bin Marwân (see No. 73) on behalf of Ḥajjâj, governor of the two 'Irâḳs, and later on of Khurâsân; died A. H. 88 (A. D. 707), near Marw, on fol. 68b.

96. Abû Bakr Muḥammad bin Sîrîn, the great interpreter of dreams (امام معبّرين), on fol. 70a.

97. Yaḥyâ bin Ya'mur (يعمر) ala'dawânî alnaḥwi (النحوى, in the text النجوى), one of the Ḳurân-readers of Baṣrah, a friend of 'Abdallâh 'Abbâs and 'Abdallâh 'Umar, and contemporary of Ḥajjâj bin Yûsuf, on fol. 70b.

98. Abû 'Abdallâh Mâlik bin Anas, born A. H. 95 (A. D. 713, 714), died 80 years old, A. H. 175 (A. D. 791, according to others A. H. 179=A. D. 795, see Safînat-alauliyâ, No. 22), on fol. 71a.

99. Khalîl bin Aḥmad, died A. H. 170 (A. D. 786, 787), on fol. 71b.

100. Abû Faid (instead of فيل, as most copies have, comp. Flügel's Grammatische Schulen, p. 52) Mu'arrij (مؤرّج) bin 'Amr Sadûsî, a pupil of Naṣr (read Naḍr) bin Shumail and of Sîbawaihi, author of the كتاب الانوار (الانواء in Flügel), the كتاب غريب القرآن, the كتاب جواهر (جماهير in Flügel) القبائل, and the كتاب المعانى; he died A. H. 195 (A. D. 810, 811), on fol. 71b.

101. Iyâs bin Mu'âwiyah, ḳâḍî of Baṣrah, a great psychologist and physiologist, died A. H. 121 (A. D. 739), on fol. 71b.

102. Abû Muḥammad Yaḥyâ bin Mubârak, known as Yazîdî, a great traditionist and philologist, pupil of Abû 'Umar ('Amr in the following copy) 'Alâi the Ḳurân-reader of Baṣrah; he got his name Yazîdi, because he had taught Yazîd bin Manṣûr, the uncle of the 'Abbâside Khalîf Mahdi; later on the Khalîf Hârûn-alrashîd appointed him tutor of prince Ma'mûn (while Kisâ'î was the tutor of Hârûn-alrashîd's other son Amîn). He is the author of the كتاب النوادر, the كتاب المقصور والممدود, and the كتاب النطق (in Flügel, p. 61, كتاب النقط و الشكل); he was on friendly terms with Khalîl bin Aḥmad (No. 99), and died A. H. 202 (A. D. 817, 818), on fol. 72a.

103. Abû 'Alî Muḥammad bin Yaḥyâ Naḥwî, known as Ḳuṭrub (قطرب), pupil of Sîbawaihi and author of the كتاب المعانى (read معانى القرآن), the كتاب القوافى, the كتاب الصفات, the كتاب الاصوات, the كتاب الاشتقاق, the كتاب العلل (in Flügel, p. 66) كتاب العمل, the كتاب خلق الانسان, and the كتاب خلق الفرس; he died A. H. 206 (A. D. 821, 822), on fol. 72a.

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104. Abû-alḥasan Naṣîr (correctly Naḍr, see No. 100), bin Shumail almâzinî (المازنى), a great traditionist, lawyer, and grammarian, mentioned in the تأريخ يافعى; he died at Marw in the same year as the Imâm 'Alî bin Mûsâ alridâ (Safînat-alauliyâ, No. 12; but Flügel fixes his death in A.H. 204=A.D. 820), on fol. 72a.

105. Abûbakr Muḥammad bin Ḥasan bin Duraid, called by many the second Khalîl bin Aḥmad on account of his proficiency in grammar and poetry; he was first the pupil of Abû Ḥâtim Sijistânî in Baṣrah, then travelled for nearly twelve years for the sake of study in 'Irâḳ, Khurâsân, Egypt, Syria, and Fârs, and became at last wazîr of Fârs; he wrote a قصيدة مقصورة in honour of 'Abdallâh bin Mîkâl for which he received a present of 1000 dînârs, and which has frequently been commentated upon, and the كتاب الجمير (correctly الجمهرة); he died at Baghdâd A.H. 321 (A.D. 933), the same day as Abû Hâshim 'Abd-alsalâm Mu'tazilî, on fol. 72b.

106. Abû 'Ubaidah Naḥwî, contemporary with Mûsâ bin 'Abd-alraḥmân Hilâl, on fol. 72b.

107. Abû-al'ainâ Muḥammad bin al-Ḳâsim, contemporary with the Khalîf Al-Mutawakkil (A.H. 232–247=A.D. 847–861), lost his sight in early youth and lived forty years in blindness, on fol. 73a.

108. Abû Muḥammad Ḳâsim bin 'Alî Ḥarîrî, the great author of the مقامات, the درّة الغواص في اوهام الخواص, and the ملحة الاعراب, together with a commentary, died A.H. 516 (A.D. 1122), on fol. 73a.

109–118. 'Abbâs bin 'Abd-al'aẓim, and his contemporaries: Mu'ammir bin Râshid alazdî (الازدى), the traditionist and author of the كتاب جامع; Abû 'Umar bin 'Alâ, one of the seven Ḳurân-readers; Abû Naẓar Sa'îd bin Abû 'Urwaih al'adawî (بن ابو عروبه العدوى); Abû Sa'îd al-Ḳaṭṭân (القطّان); Abû-aladyân (ابو الاديان); Abû-alḥasan alṣabîḥî (in the following copy alṣubḥî), who lived thirty years in close retirement; Aḥmad bin Wahab; Abû 'Abdallâh Sâlimî; and Abû Naṣr Muḥammad bin Ḥasan, who wrote *Persian* poetry, on ff. 73b and 74a.

Ubullah (ابلّه بضمّ همزه وبای موحّده ولام مشدّده), four farsangs from Baṣrah, on fol. 74a:

119. Abû Dulaf (دلف بضمّ دال وفتح لام) Ḳâsim bin 'Îsâ al'ajalî, one of the partisans of the Khalîf Ma'mûn and his brother Mu'taṣim, and author of the كتاب البرأة و الصيد, the كتاب الصلاح (in the following copy السّلاح) و النزهة, and the كتاب سياسة الملوك; Abû Tammâm Ṭâ'î wrote eulogiums on him; he died A.H. 126 (ستّ و عشرين و مايه? probably a mistake for 226=A.D. 841), on fol. 74a.

120. Abû Ya'ḳûb alsûsî (السوسى), on fol. 74b.

'Irâḳ-i-'ajam: Yazd, on fol. 75a:

121. Khaṭîr-almulk Abû Manṣûr, wazîr under Sulṭân Maḥmûd bin Malikshâh (A.H. 485–487=A.D. 1092–1094), on fol. 75b.

122 and 123. Amîr Shams-aldîn and his son Amîr Rukn-aldîn, under the Moghul Sulṭâns, founders of the Shamsiyyah and Rukniyyah madrasas and many other public buildings, on fol. 75b.

124. Sayyid Ghiyâth-aldîn 'Alî, wazîr of Amîrshâh Abû Isḥâḳ Injû, killed by Amîr Muḥammad Muẓaffar, A.H. 752 (A.D. 1351); Abû Isḥâḳ was the son of Amîr Maḥmûdshâh, who had been governor of Shîrâz under Sulṭân Abû Sa'îdkhân and had been killed A.H. 736=A.D. 1336, in Arpâkhân's reign, and the younger brother of Amîr Mas'ûdshâh. Amîr Maḥmûdshâh's pedigree is: Maḥmûdshâh bin Muḥammad bin Faḍl-allâh bin 'Abdallâh bin As'ad bin Naṣr-allâh bin Muḥammad bin 'Abdallâh Anṣârî bin Abû Manṣûr bin Muḥammad bin Abî Ma'âd bin 'Alî bin (Abî in the following copy) Muḥammad bin Aḥmad bin 'Alî (left out in the following copy) bin Ja'far bin Manṣûr bin Matt; the last-named Matt was a son of Abû Ayyûb Anṣârî, one of Muḥammad's companions (comp. on this Matt Safînat-alauliyâ, No. 300), on fol. 75b.

125. Ṣafî-aldîn, a favourite of Ṭughânshâh (see about Ṭughânshâh, No. 85), on fol. 76a.

126. Sirâj-aldîn, a poet, on fol. 76a.

127. Sayyid Jalâl-aldîn 'Aḍud, son of one of the wazîrs of the Muẓaffarides, a poet, on fol. 76b.

128. Maulânâ Sharaf-aldîn 'Alî, the author of the ظفر نامه (completed A.H. 828=A.D. 1425, see Nos. 173–189 in this Cat.); he also wrote mathnawîs, ghazals, and rubâ'îs, on fol. 76b.

129. Ḳâḍî Kamâl-aldîn Mîr Ḥusain, wrote a commentary on the dîwân of 'Alî bin Abî Ṭâlib, on fol. 77a.

130. Amîr Niẓâm-aldîn 'Abd-albâḳî ibn Shâh Ṣafî-aldîn bin Amîr Ghiyâth-aldîn bin Shâh Ni'mat-allâh Walî, was prime-minister under Shâh Isma'îl (A.H. 909–930=A.D. 1503–1524), on fol. 77a.

131. Sayyid Na'îm-aldîn (called Ni'mat-allâh II), the son of Amîr Niẓâm-aldîn 'Abd-albâḳî, a favourite of Shâh Ṭahmâsp (A.H. 930–984=A.D. 1524–1576), on fol. 77b.

132. Amîr Ghiyâth-aldîn Muḥammad Mîr Mîrân, the son of Sayyid Na'îm aldîn, alive at the time of the composition of the Haft Iḳlîm, on fol. 77b.

133. Shâh Ghiyâth-aldîn 'Abd-al'alî, an offspring of Amîr Ṭâhir-aldîn Muḥammad Shahîd; he composed for Shâh Ṭahmâsp's death (A.H. 984) the ingenious chronogram دوازده امام (twelve Imâms); امام representing the number 82, and twelve times 82 giving the required date, on fol. 78a.

134. Maulânâ Sharaf-aldîn 'Alî Bâfiḳî, wrote ḳaṣidas in praise of Shâh Ṭahmâsp, on fol. 78a.

135. Maulânâ 'Abdallâh, wrote glosses (حاشيه) on the مختصر معانى and the حاشيهٔ خطائى, on fol. 78a.

136. Maulânâ Muḥammad Sharḳî, a relative of Maulânâ Sharaf-aldîn 'Alî Makhdûm, on fol. 78b.

137. Maulânâ Muḥammad, went A.H. 980 (A.D. 1572, 1573) to India, and died there A.H. 988 (A.D. 1580), on fol. 78b.

138. Kiswatî, a poet like most of the following ones, on fol. 78b.

139. Shauḳî, on fol. 78b.

140. Maulânâ Muḥammad Ḥusain (in the following copy Mu'min Ḥasan), on fol. 79a.

141. Maulânâ Waḥshî, the author of a فرهاد وشيرين, on fol. 79a.

142. Khwâjah Ghiyâth-aldîn Naḳshband, on fol. 79b.

143. Maulânâ Shams, on fol. 80a.

144. Maulânâ Âgahî, on fol. 80a.

145. Maulânâ (or Mîr) Muḥammad Bâḳir, on fol. 80a.

146. 'Ishratî, on fol. 80a.

147. Ulfatî, a great mathematician, on fol. 80a.

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148. Najdî, on fol. 80a.

149. Maulânâ Amînî, on fol. 80b.

150. Maulânâ Zamânî, in whose praise Shaikh Muḥammad Zargar (the goldsmith) wrote a famous rubâ'î, on fol. 80b.

151. Maulânâ Ḥasan 'Alî, on fol. 80b.

152. Muḥammad Bâḳir, on fol. 80b.

Ṭabas-i-Kîlak (طبس كيلك), an appendage of Khurâsân, on fol. 81a:

153. Shams-aldîn Muḥammad bin 'Abd-alkarîm, author of a dîwân, on fol. 81a.

154. Amîr Kamâl-aldîn Ḥusain, went, in the reign of Sulṭân Ya'ḳûb (of the Âḳ-ḳoyunlû, reigned A.H. 883–896=A.D. 1478–1491), from Ṭabas to Âdharbaijân and later on to Harât, where he became prime-minister of Sulṭân Ḥusain Mirzâ (A.H. 873–911=A.D. 1469–1506); he is the author of commentaries on the منازل السائرين and the مجالس العشّاق, on fol. 81b.

Abarḳûh, on fol. 81b:

155. Maulânâ Abadî (ابدى, so here, but 'Abdî, عبدى, in the following copy), a poet, on fol. 82a.

Fârs: Dâr-aljird (دارالجرد, correctly داراب جرد *Dârâbjird*), on fol. 82a:

156. Maulânâ 'Âlamî, a poet, on fol. 82b.

Îj (ايج), on fol. 82b:

157. Ḳâḍî 'Aḍud-aldîn 'Abd-alraḥmân bin Rukn-aldîn, contemporary and friend of Khwâjah Rashîd and of his son Khwâjah Ghiyâth-aldîn Muḥammad Ṭarîḳ, author of the شرح مختصر ابن حاجب در اصول فقه, the مواقف در كلام, and the فوائد غياثيّه در معانى و بيان; according to Mustaufî, in his Ta'rîkh-i-Guzîda, every century of the Hijrah has produced *one* great authority on the Islamitic creed: the *first*, 'Umar 'Abd-al'azîz; the *second*, Shâfi'î; the *third*, Abû-al'abbâs Aḥmad bin Sharîḥ; the *fourth*, Abûbakr Ṭabîb bâḳilâ'î; the *fifth*, Muḥammad Ghazâlî the Ḥujjat-alislâm; the *sixth*, Imâm Fakhr-aldîn Muḥammad bin 'Umar; and the *seventh*, Maulânâ 'Aḍud-aldîn, on fol. 82b.

158. 'Ârif, a poet, on fol. 83a.

Nairîz, on fol. 83a:

159. Maulânâ Mâ'ilî, a great scholar in arithmetic and a good poet, under Shâh Ṭahmâsp Ṣafawî's reign and Mirzâ Aḥmad Kufrânî's governorship of Fârs, on fol. 83b.

Iṣṭakhr, on fol. 84a:

160. 'Abd-alraḥîm, a Ṣûfî, on fol. 84b.

Baiḍâ, on fol. 84b:

161. Ḥusain bin Manṣûr-al-Ḥallâj (Safînat-alauliyâ, No. 211), the pupil of 'Umar (or 'Amr, see Safînat-alauliyâ, No. 202) bin 'Uthmân Makkî; the great Shaikhs are divided in their opinions about him; the majority reject him, but Ibn 'Aṭâ, Abû 'Abdallâh bin Khafîf, Shiblî, Abû-alḳâsim Naṣrâbâdî, Abû-al'abbâs Sharîḥ, and others consider his execution unjustifiable; others again maintain, that Ḥusain bin Manṣûr Ḥallâj and Manṣûr Ḥallâj are two different persons, on fol. 84b.

162. Shaikh Abû Isḥâḳ Ibrâhîm bin Shahriyâr, who converted 24,000 Parsees and Jews to Muḥammadanism, on fol. 85b.

163. Ḳâḍî Nâṣir-aldîn, son of Ḳâḍî Imâm Badr-aldîn 'Umar bin Fakhr-aldîn 'Alî, the author of the well-known commentary on the Ḳurân انوار التنزيل و اسرار التأويل), the غاية القصوى, the شرح المصابيح, the شرح المنهاج فى الاصول (i.e. المنهاج, see Cat. Codd. Lugd. Bat. iv. p. 32, ll. 7 and 8), the طوالع و مطالع (i.e. طوالع الانوار من مطالع الانظار), the مصباح در كلام (i.e. مصباح الارواح فى الكلام), the مرصاد در اصول فقه (perhaps a mistake for the منهاج فى اصول الفقه, see Cat. Codd. Lugd. Bat. iv. p. 31, l. 10), the شرح التنبيه, in four volumes, the شرح المنتخب (a commentary on the منتخب فى الاصول, by Imâm Fakhr-aldîn Râzî, see Cat. Codd. Lugd. Bat. iv. p. 32, ll. 9 and 10), and the شرح محصول; he died A.H. 680 (read 685=A.D. 1286) or 692 (A.D. 1293), on fol. 85b.

Kâzarûn, on fol. 85b:

164. Khwâjah Amîn-aldîn, one of the wazîrs of the Atâbeg Muẓaffar-aldîn Taklah bin Zangî (A.H. 571–591 =A.D. 1175–1195), on fol. 85b.

165. Shaikh Amîn-aldîn, who was Shaikh-alislâm of Fârs under Shâh Shaikh Abû Isḥâḳ (who reigned over Fârs A.H. 742–754=A.D. 1341–1353), and is praised in one of Ḥâfiz' ghazals; he himself wrote occasionally poetry, on fol. 85b.

166. Shaikh Sa'îd-aldîn Muḥammad, contemporary with Amîr Muẓaffar (who was deposed by his son Shâh Shujâ' A.H. 760, A.D. 1359) and author of the شرح مشارق الانوار and the سيّر سيّد ابرار, commonly known as سيّر كازرونى, on fol. 86a.

167. Maulânâ Jalâl-aldîn Muḥammad Dawânî, son of Maulânâ Sa'd-aldîn As'ad, a famous legal authority in Dawân, a place near Kâzarûn; he got his first instruction from his father, later on he enjoyed the tuition of Maulânâ Majd- (in the following copy Muḥyî-) aldîn Kûshknârî, Khwâjah Ḥasan Shâh Baḳḳâl and Maulânâ Humâm-aldîn Gulnârî (the author of a commentary on the طوالع, see No. 163). He wrote glosses (حاشيه) to Maulânâ 'Alî Ḳûshji's (died A.H. 879 =A.D. 1474, 1475) شرح تجريد or commentary on Naṣîr-aldîn Ṭûsî's Tajrîd; Mir Ṣadr-aldîn Muḥammad wrote glosses on the same work and found fault with Jalâl-aldîn's explanations; thereupon the latter wrote a second collection of glosses, better still than the first, and refuted his opponent's criticisms; Ṣadr-aldîn answered by new glosses, and finally three sets of glosses were produced in this way, called respectively: قديم, جديد, and اجدّ, the old, the new, and the newer ones. Other works of Jalâl-aldîn are رسالهٔ زوّار, شرح هياكل در حكمت اشراق (the original work by Shaikh Shihâb-aldîn Maḳtûl), اثبات واجب, اخلاق جلالى, حاشيهٔ, حاشيهٔ انوار شافعيّه, حاشيهٔ مطالع شمسيّه, etc. (he died A.H. 908=A.D. 1502, 1503), on fol. 86a.

Shîrâz, on fol. 86b:

168. Shaikh Abû-alḥasan Karduwaih, who did not leave his house for sixty years, except on Fridays and high festivals (Safînat-alauliyâ, No. 325), on fol. 87a.

169. Abû-al'abbâs Aḥmad bin Yaḥyâ, the teacher of Abû 'Abdallâh bin Khafîf, on fol. 87a.

170. Bundâr bin Ḥusain, pupil of Shiblî and likewise teacher of Abû 'Abdallâh bin Khafîf (Safînat-alauliyâ, No. 250), on fol. 87a.

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171. Shaikh 'Abdallâh (so here in all copies, contrary to the previous Abû 'Abdallâh) bin Khafîf, one of the great Ṣûfic Shaikhs of Fârs (Safînat-alauliyâ, No. 144), on fol. 87b.

172. Shaikh Mu'min, about whom Khwâjah 'Abdallâh Anṣârî relates a tradition of Isma'îl Dabbâs, who had met the Shaikh in Shîrâz, on fol. 87b.

173. Abû Muḥammad bin Abî Naṣr albaḳlî, known as Shaikh Rûzbahân (Safînat-alauliyâ, No. 324), author of the تفسير عرائس, the شرح شطحيّات عربى و فارسى, and the كتاب الانوار فى كشف الاسرار, on fol. 87b.

174. Shaikh Abûbakr Ṭamistânî (Safînat-alauliyâ, No. 234), pupil of Shiblî and Ibrâhîm Dabbâgh of Shîrâz, on fol. 88a.

175. Shaikh Najîb-aldîn 'Alî bin Buzghush (Safînat-alauliyâ, No. 150), a pupil of Shaikh Shihâb-aldîn Suhrawardî, on fol. 88a.

176. Ẓahîr-aldîn 'Abd-alraḥmân, son of the preceding Shaikh and likewise pupil of Shihâb-aldîn Suhrawardî; he is the author of a ترجمهٔ عوارف (Safînat-alauliyâ, No. 151), on fol. 88b.

177. Shaikh 'Abdallâh Bâkûr (باكور, here in the text باكو), a great traveller; Khwâjah 'Abdallâh Anṣârî had culled from him 30,000 stories and 30,000 traditions, on fol. 88b.

178. Ibn Muḳlah, the wazîr of the Khalîf Alḳâhir (A. H. 320–322 = A. D. 932–934), whom he helped to dethrone (first with the assistance of Mu'nis and Baliḳ, who were however put to death by Alḳâhir) and to replace by Muḥammad bin Muḳtadir, who assumed as Khalîf the name of Al-Râḍî (A. H. 322–329 = A. D. 934–941); he was later on mutilated by Ibn Râtiḳ (usually called Ibn Râ'iḳ) and died A. H. 327 = A. D. 939 (compare on this interesting and adventurous character, Weil, Geschichte der islamitischen Völker, Stuttgart, 1866, pp. 200–214). He was the first to develope the style of writing, called ثُلث, out of the old Kûfic, on fol. 88b.

179. Abû-alfatḥ Manṣûr bin Dârâ (or Dârâsp داراسپ as other copies have), originally attached to Abû Kâlinjâr Dailamî, afterwards wazîr of the Khalîf Alḳâ'im-billâh (A. H. 422–467 = A. D. 1031–1075), who gave him the honorary title of Amîn-aldaulah Majd-alwuzarâ; he was deposed through the jealousy of 'Amîd-aldaulah, the wazîr of Ṭughrulbeg Saljûḳî, on fol. 89a.

180. Aḥmad bin 'Abd-alṣamad, was first a high official of Altûntâsh, and became, after Aḥmad bin Ḥasan Maimandî's death, wazîr of Sulṭân Mas'ûd I of Ghazna, who summoned him from Khwârizm; he is stated here to have been twenty years wazîr of Mas'ûd (which is simply impossible, as Mas'ûd I only reigned from A. H. 421–432 = A. D. 1030–1041) and two years wazîr of Mas'ûd's son and successor, Maudûd; he was at last arrested and poisoned at the instigation of the Amîrs of Sulṭân Maudûd, on fol. 89b.

181. 'Abd-alḥamîd bin Aḥmad bin 'Abd-alṣamad, was twenty-two years wazîr of Sulṭân Ibrâhîm of Ghazna (A. H. 451–492 = A. D. 1059–1099) and sixteen years wazîr of Ibrâhîm's son and successor, Mas'ûd III (A. H. 492–508 = A. D. 1099–1114); he was killed in Sulṭân Bahrâmshâh bin Mas'ûd's reign (A. H. 512–547 = A. D. 1118–1152), on fol. 89b.

182. Naṣr-allâh bin 'Abd-alḥamîd, son of the preceding wazîr, himself wazîr under Sulṭân Khusrau Malik bin Bahrâmshâh (A. H. 555–583 = A. D. 1160–1187), best known by his translation of Kalîlah and Dimnah, on fol. 89b.

183. Alṣâḥib-alkabîr Ḳiwâm-almulk Niẓâm-aldîn Haibat-allâh, wazîr under Sulṭân Ibrâhîm, on fol. 90a.

184. Abû-alḳiyâm Muslim bin Maḥmûd, was in the service of Malik Nâṣir (A. H. 698–741 = A. D. 1299–1341) in Egypt; to him the work عجائب الاسفار و غرائب الاخبار was dedicated, on fol. 90a.

185. Tâj-aldîn, who was first wazîr of Muẓaffar-aldîn Sunḳur bin Maudûd (the Atâbeg of Fârs, who became virtually independent about A. H. 543 = A. D. 1148, 1149) and later on wazîr of Sulṭân Mas'ûd Saljûḳî (A. H. 527–547 = A. D. 1133–1152), on fol. 90a.

186. Khwâjah Ḳiwâm (or as the text here reads Ḳiyâm) -aldîn, wazîr of Jalâl-aldîn Shâh Shujâ' (A. H. 760–786 = A. D. 1359–1384), on fol. 90a.

187. Khwâjah Ghiyâth-aldîn Sayyidî Aḥmad, wazîr of Mirzâ Shâhrukh (A. H. 807–850 = A. D. 1405–1447), on fol. 90a.

188. Ḍiyâ-aldîn Fârsî, who came from Fârs to Khurâsân under the first Saljûḳs, a poet, whose productions were collected in a diwân, but did not become very widely known; he had poetical contests with many contemporaries, for instance, Shihâb-aldîn Nâmî and Shams-aldîn Nâmî. In one of his poems quoted here, he sings the praise of Niẓâm-aldîn (who is perhaps identical with No. 183), on fol. 90a.

189. Rafî'-aldîn Marzubân, who was according to some authorities a contemporary of Ḥanẓalah Bâdaghîsî and Abû Salik Gurgânî, two of the predecessors of Rûdagî, but belongs more likely to the time of the Saljûḳs, on fol. 91b.

190. Badr-aldîn, a poet, on fol. 92a.

191. Shaikh Sharaf-aldîn Muṣliḥ bin 'Abdallâh al-Sa'dî, the great didactic poet, who studied first in the Niẓâmiyyah in Baghdâd under Abû-alfaraj bin Jauzî and became afterwards in mystical science the pupil of Shaikh 'Abd-alḳâdir Jîlânî, in whose company he performed the pilgrimage; in one of his sea-voyages he travelled with the great Shaikh Shihâb-aldîn Suhrawardî; he died, 110 years old, A. H. 690 (A. D. 1291), on fol. 92b.

192. Khwâjah Majd-aldîn Hamgar, king of poets under the Atâbegs of Fârs and intimate friend of Khwâjah Bahâ-aldîn, the Ṣâḥib-Dîwân and son of the famous Shams-aldîn, on fol. 94b.

193. Farîd Fârsî, a poet, on fol. 96a.

194. Nâṣir of Bajjah (بجّه, a place near Râmjird in Fârs), contemporary with Sa'dî, on fol. 96a.

195. Zangî, a relation of the Atâbeg Muẓaffar-aldîn Zangî (A. H. 557–571 = A. D. 1162–1175), on fol. 96a.

196. Maulânâ Ḳuṭb-aldîn 'Allâmah, pupil of Khwâjah Naṣîr-aldîn Ṭûsî, lived from the time of Hûlâgû-khân (A. H. 654–663 = A. D. 1256–1265) to that of Sulṭân Muḥammad Khudâbanda (A. H. 703–716 = A. D. 1304–1316); works: تحفهٔ شاهى (on astronomy), شرح كلّيّات قانون, and شرح مفتاح العلوم (the مفتاح العلوم is probably Sakkâkî's (died A. H. 626 = A. D. 1229) encyclopædical work, and Ḳuṭb-aldîn was the first to

write a commentary on it); he was a friend of Sa'dî, on fol. 96b.

197. Ḳuṭb Muḥyî, author of a dîwân and of مكتوبات, on fol. 96b.

198. Faḍl-allâh Waṣṣâf, author of the تأريخ مُعْجَم (this is a glaring mistake, by which Faḍl-allâh Ḳazwînî, the real author of the history in question, see Nos. 534 and 535 in this Cat., has been confounded with Faḍl-allâh Shîrâzî, the father of the famous historian Waṣṣâf, comp. Rieu i. p. 162a and ii. p. 811b), on fol. 96b.

199. Ibn Naṣûḥ, under Sulṭân Abû Sa'idkhân (the Îlkhânî ruler, A.H. 716–736=A.D. 1316–1335), wrote occasionally poetry, especially rubâ'îs, on fol. 97a.

200. Khwâjah Ḥâfiẓ, the great lyrical poet, whose death is fixed here in A.H. 792, although the ta'rîkh quoted immediately after it, viz. خاك مصلّى, clearly gives the more correct date, A.H. 791 (A.D. 1389), on fol. 97a.

201. Abû Isḥâḳ Ḥallâj, a poet, on fol. 98a.

202. Sa'd Gul, another poet, on fol. 98b.

203. Amîr Ṣadr-aldîn Muḥammad, died some time after Sulṭân Ya'ḳûb (i.e. Ya'ḳûbbeg Âḳ-ḳoyunlû, who reigned A.H. 883–896=A.D. 1478–1491); the exact date of his death is not fixed, but according to the Majâlis-almu'minîn it took place in A.H. 903 (A.D. 1497, 1498); among his writings there are enumerated here: حاشيهٔ شمسيّه و مطالع, رسالهٔ تحقيق علم و اثبات واجب, and حاشيهٔ تجريد (see on the Tajrîd No. 167 above), on fol. 98b.

204. Amîr Ghiyâth-aldîn Manṣûr, son of the preceding Shaikh, died according to the chronogram of Maulânâ 'Alî Ḥasan Kharrâs: عقل حادى عشر نمانده انجا, A.H. 949=A.D. 1542, 1543 (the usual date, given in the Majâlis-almu'minîn, is A.H. 948). Two honorary epithets were given to him by the scholars of his time, viz. Ustâd-albashar (the master of men, a title, given according to a marginal note in the following copy, fol. 98b, to Khwâjah Naṣîr-aldîn Ṭûsî also) and 'Akl-i-ḥâdî 'ashar (the eleventh reason), on fol. 98b.

205. Maulânâ Shams-aldîn 'Alî Fârsî, a great scholar in the time of Mirzâ Sulṭân Abû Sa'îd (Abû Sa'îd Gurgânî, reigned A.H. 854–873=A.D. 1450–1469), professor at the Madrasa-i-Ghiyâthiyyah; after Sulṭân Abû Sa'îd's death he was engaged in a تأريخ وقائع ابو الغازى سلطان حسين ميرزا (Sulṭân Ḥusain Mirzâ reigned A.H. 873–911=A.D. 1469–1506), and died in the fortress of Shâdmân, on fol. 98b.

206. Maulânâ Niẓâm-aldîn Abû Yazîd, lived in Shîrâz at the time of Maulânâ Jalâl-aldîn Muḥammad Dawânî (born A.H. 830=A.D. 1426, 1427, died A.H. 908=A.D. 1502, 1503), and died in Sulṭân Ya'ḳûb's reign (see Nos. 167 and 203 in this list), on fol. 98b.

207. Maulânâ Sharaf-aldîn 'Alî Shîftagî, author of a تفسير آيات احكام قرآنى, a شرح محرّر, and a شرح ارشاد, on fol. 99a.

208. Amîr Sayyid Aṣîl-aldîn 'Abdallâh, author of the دُرج الدُّرَر (a life of Muḥammad, mentioned in H. Khalfa iii. p. 222, and in Rieu iii. p. 1061b; a marginal note in the following copy mentions besides a ميلاد نامهٔ مصطفى by him, which he dedicated to Sulṭân Shâhrukh, but it is not clear whether that is a separate work or partly identical with the Durj-aldurar) and the مزارات هراة; in Sulṭân Abû Sa'îd's time he moved at the Sulṭân's request from Shîrâz to Harât; the date of his death is not given here; it was A.H. 883=A.D. 1478, 1479, see Rieu i. p. 147, on fol. 99a.

209. Amîr Jamâl-aldîn (so correctly instead of Jalâl-aldîn in the following copy) 'Aṭâ-allâh, nephew of the preceding Shaikh and author of the well-known history of Muḥammad, his family and disciples, styled روضة الاحباب (see Nos. 145–157 in this Cat.), on fol. 99a.

210. Khwâjah Jamâl-aldîn Maḥmûd, a pupil of Maulânâ Jalâl-aldîn Muḥammad Dawânî (see Nos. 167 and 206 in this list), who after his Pir's death and that of Mîr Ṣadr-aldîn Muḥammad (No. 203 in this list) became the most renowned spiritual teacher of his time; among his greatest pupils were Maulânâ Aḥmad Ardabîlî, Maulânâ 'Abdallâh Shushtarî, Maulânâ 'Abd-alwâḥid Shushtarî, Maulânâ 'Abdallâh Yazdî, Khwâjah Afḍal Tarikah (died about A.H. 1000=A.D. 1592, see Rieu ii. p. 669b), Maulânâ Aḥmad Kurd, Amîr Fakhr-aldîn Samâkî (سماكى, in the following copy شماكى), Shâh Abû Muḥammad Shîrâzî, Maulânâ Mîrzâ Jân, and Amîr Fatḥ-allâh Shîrâzî, on fol. 99a.

211. Maulânâ Lisânî, the well-known poet, lived the greater part of his life in Tabrîz, and died there A.H. 941 (A.D. 1534, 1535), on fol. 99a.

212. Bâbâ Fighânî, an equally famous poet, who had originally the takhalluṣ of Sakkâkî; in Tabrîz, where he had settled for some time, he gained the favour of Sulṭân Ya'ḳûb (see No. 203 in this list), and received from him the honorary title of Bâbâ (i.e. Bâbâ-i-shu'arâ); after that Sulṭân's death he went to Khurâsân (Abîward and Mashhad in particular, see Rieu ii. p. 651), and died there A.H. 925 (A.D. 1519), on fol. 99b.

213. Maulânâ Ahlî, also a renowned poet; from Fârs he went to Harât, where he composed his famous artificial ḳaṣîdah (قصيدهٔ مصنوع) in imitation of one of Khwâjah Salmân's (of Sâwah, died A.H. 778 or 779 =A.D. 1376, 1377, see Bodleian Cat., Nos. 807–810), in honour of Mîr 'Alishîr (see a detailed description of this ḳaṣîdah in Bodleian Cat., No. 807, 8); after his return from Harât he became a favourite of Shâh Isma'îl Ṣafawî (A.H. 909–930=A.D. 1504–1524), and died, according to the chronogram: پادشاه شعرا بود اهلى, A.H. 942 (A.D. 1535, 1536), on fol. 101a.

214. Maulânâ Yârî, went to Harât in Sulṭân Ḥusain Mirzâ's reign (see No. 205 in this list), where he was saved from a disgraceful punishment by the exertions of Mîr 'Alîshîr, on fol. 102a.

215. Kamâl ibn Ghiyâth, a poet, on fol. 102a.

216. Maulânâ Mu'înî (in the following copy Mu'în), a poet of Sulṭân Ḥusain Mirzâ's time, on fol. 102a.

217. Maulânâ Mânî, a poet who was in his later years attached to Shâh Isma'îl Ṣafawî, but fell a victim to the jealousy of the other courtiers and was put to death, on fol. 102a.

218. Malik Ḳâsim Nakḳâsh, calligrapher, illustrator, and poet, on fol. 102b.

219. Amîr Sayyid Sharîf-aldîn (so correctly in the following copy; here is written throughout the paragraph Sharaf instead of Sharîf) 'Alî, a grandson of Mîr

Sharîf-aldîn 'Alî Jurjânî (the author of the Ṣarf-i-Mîr, see Bodleian Cat., Nos. 1653–1656; the Risâlat-alkubrâ fî-almanṭiḳ, see Rieu ii. p. 812a, and other scientific treatises; died A. H. 816=A. D. 1413, 1414), and therefore styled Amîr Sayyid Sharîf-i-thânî; he was twice prime-minister of Shâh Isma'îl Ṣafawî, on fol. 102b.

220. Amîr Sayyid Sharîf Bâḳî, son of the preceding Amîr, was wazîr of 'Irâḳ-i-'ajam under Shâh Ṭahmâsp (A. H. 930–984=A. D. 1524–1576), later on Ḳâḍî and prefect of Shîrâz; an enmity between him and the governor of Fârs, Ibrâhîmkhân, compelled him to resign that place and to content himself with the wazîrship of Dârâbjird; but his fame increased, he obtained at last the grandwazîrship and took his revenge on Ibrâhîmkhân by dismissing him summarily; soon after he died and left two sons, Amîr Mu'în-aldîn Ashraf, known as Mirzâ Makhdûm, and Mirzâ Amîr, on fol. 102b.

221. Mirzâ Amîr or Mirzâ Mîr, the younger son of the preceding Amîr, was in Shâh Sulṭân Muḥammad's (A. H. 985–995 = A. D. 1577–1587) reign, through the enmity of Mirzâ Salmân, imprisoned in the fortress of Iṣṭakhr, where he died, on fol. 103a.

222. Amîr Mu'în-aldîn, with the takhallus Ashraf, the elder son of Amîr Sayyid Sharîf Bâḳî, became a great favourite of Shâh Isma'îl II (A. H. 984–985= A. D. 1576–1577), but withdrew after Isma'îl's death, for safety's sake, from Ḳazwîn to Baghdâd; in Rûm he was greatly appreciated, and he died at last as Ḳâḍî-alḳuḍât of Makkah, on fol. 103a.

223. Amîr Muḥibb-aldîn Ḥabîb-allâh, brother of Amîr Sayyid Sharîf-i-thânî (No. 219 in this list), was for some time Ḳâḍî, prefect, and Shaikh-alislâm of Shîrâz, and constructed the 'new place' (بقعهٔ جديد) of Imâmzâda Sayyid Amîr Aḥmad, as well as the maidân, the caravanserai, the baths, shops, and the naḳḳârakhâna (i. e. the place where the kettle-drums are beaten) connected therewith, on fol. 103a.

224. Shâh Wajîh-aldîn Khalîl-allâh, eldest son of the preceding Amîr, on fol. 103a.

225. Amîr Sharaf-aldîn Ibrâhîm, on fol. 103b.

226. Shâh Ḥaidar, another brother of Amîr Sayyid Sharîf-i-thânî, was under Shâh Ṭahmâsp chief justice of Khurâsân and under Shâh Sulṭân Muḥammad some time Ḳâḍî-alḳuḍât of Fârs, on fol. 103b.

227. Amîr Sulṭân Ibrâhîm, on fol. 103b.

228. Mîr Murtaḍâ Sharîfî, who studied already in his fourteenth year the حاشيهٔ مطالع; he was appointed chief justice of Khurâsân, but resigned this post later, and went on a pilgrimage to Makkah and Madînah; on his way back he went to India, but died on arriving there; he left a كافيهٔ منظوم and a dîwân of ghazals, on fol. 103b.

229. Shâh Abû Muḥammad, on fol. 103b.

230. Maulânâ Mirzâ Jân, author of the following glosses: حاشيه بر شرح مختصر اصول, حاشيهٔ اشارات, حاشيه بر اثبات, حاشيهٔ مطالع, حاشيه بر حاشيهٔ قديم واجب, and حاشيه بر مطوّل, on fol. 103b.

231. Mîr Fatḥ-allâh, frequented first the company of the Ṣûfic recluse Mîr Shâh Mîr, later on he applied himself to the more exact sciences under Khwâjah Jamâl-aldîn Maḥmûd (No. 210 in this list), afterwards he went to the Dakhan and became a great favourite of the Wâlî of Bijâpûr (i. e. 'Âdil Shâh), after whose death he came to Akbar's court, rose to high honours there, and received the title of 'Aḍud-aldaulah; in A. H. 997 (A. D. 1589) he died (in Kashmîr, see Rieu iii. p. 1053b, where other details are given, and Blochmann, 'Â'în-i-Akbarî, p. 33), on fol. 103b.

232. Mîr Taḳî-aldîn Muḥammad, alive at the time of the composition of this book, on fol. 104a.

233. Ḥakîm 'Imâd-aldîn Maḥmûd, a famous physician, author of a رسالهٔ در فائدهٔ چوب چينی (on the China-root), a رساله در خواصّ افيون (on opium), a رساله در تشريح (on anatomy), and a commentary on some much discussed points in Avicenna's Canon (شرحی در بعضی مباحث قانون); see on these and other treatises of 'Imâd-aldîn Maḥmûd, Bodleian Cat., Nos. 1595–1597, and Rieu ii. pp. 474 and 844. He died about A. H. 1000=A. D. 1592 (no date of death is given here), on fol. 104a.

234. Ḥakîm Kamâl-aldîn, another clever physician, author of a commentary on the رسالهٔ طبّ by Amîr Ghiyâth-aldîn Manṣûr (No. 204 in this list), on fol. 104a.

235. Mirzâ Muḥammad Ḥakîm, also a clever physician, on fol. 104a.

236. Ḳâsimbeg, a renowned physician who flourished from the time of Burhân Niẓâmshâh (A. H. 911–961= A. D. 1505–1553) to the end of Murtaḍâ Niẓâmshâh's reign (A. H. 972–996=A. D. 1565–1588, see No. 449 in this Cat.), on fol. 104b.

237. Shâh Manṣûr, rose to the rank of wazîr under Akbar, but was calumniated and killed by order of Mirzâ Muḥammad Ḥakîm, who came from Kâbul to subdue Lâhûr, A. H. 989=A. D. 1581 (ta'rîkh of his death ثانی منصور حلاج), on fol. 104b.

238. 'Abdibeg, a great Siyâḳ-writer and poet, author of a Khamsah and a dîwân, containing over 10,000 baits, on fol. 104b.

239. Khwâjah Shaikh Muḥammad, a Siyâḳ-writer and poet, brother of Khwâjagî Lashkarnawîs (the paymaster-general), on fol. 104b.

240. Khwâjagî Sharîf, a poet, on fol. 104b.

241. Maulânâ 'Urfî, the great poet, on fol. 105a.

242. Amîr Fârighî, a great expert in divination (جفر), on fol. 107b.

243. Mîr 'Alî Asghar, son of the preceding Amîr, a good physician and mathematician, on fol. 107b.

244. Maulânâ Darwîsh Ḥusain Sâlik, wrote good rubâ'îs, on fol. 107b.

245. Maulânâ Ḳaidî, a poet who came to India and found favour with Akbar some years before the composition of this work, on fol. 107b.

246. 'Inâyat-allâh, in Akbar's favour, calligrapher and librarian of Humâyûn's library, also poet, was still alive at the time of the composition of this work, on fol. 108a.

247. Maulânâ Ghairatî, poet, still alive, on fol. 108b.

248. Ḳadrî, also a poet, on fol. 108b.

249. Musallamî (so in the following copy, here Musallamah), on fol. 109a.

250. Maktabî, the poet, on fol. 109a.

251. Ṣaḥîfî, on fol. 109a.

252. Asîrî, son of the preceding poet, on fol. 109a.

253. Arshad, on fol. 109a.

254. Mulhamî, on fol. 109a.

255. 'Îzadî, on fol. 109b.

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256. Dâ'î, on fol. 109b.

257. Fattâḥâ, on fol. 109b.

258. Najâtî, on fol. 109b.

259. Hamdamî, a schoolmaster and poet, like all the preceding ones, on fol. 109b.

260. Partawî, on fol. 109b.

Lâr, on fol. 109b:

261. Ibrâhîmkhân, the ruler of Lâr, son of Muḥammadbeg (whose brothers were Amîr Hârûn and Amîr Abû Sa'îd) bin Amîr 'Alâ-almulk bin Mîr Jahânshâh bin Ḳuṭb-aldîn Mubashshir bin Mubâriz-aldîn Muḥammad bin 'Alâ-aldîn wa almulk Gurgînshâh bin Ḥâjî Saif-aldîn Nuṣrat bin Kâlinjâr II bin Amîr 'Alâ-almulk bin Amîr Ḳuṭb-aldîn Mu'ayyad II bin Amîr Kâlinjâr bin Amîr Ḳuṭb-aldîn Mu'ayyad Bâḳûi bin Amîr Wahab-aldîn Zangî bin Amîr Mu'izz-aldîn Ḥusain bin Amîr Asad-aldîn bin Amîr Bahâ-aldîn Abû-alḳâsimlang bin Amîr Wahab-aldîn bin Amîr Badr-aldîn bin Amîr Sharaf-aldîn As'ad bin Amîr Jalâl-aldîn bin Îrij. The last-named Îrij, who was converted to Islamism under 'Umar 'Abd-al'azîz, was the son of Gurgîn, son of Lâd, son of Gurgîn, son of Ṭahmûrath, son of Ḳubâd, son of Bahman, son of Ardashîr, son of Lâd, son of Fîrûz, son of Bahrâm, son of Bahman, son of Narsî, son of Ḳubâd, son of Lâd, son of Gurgîn, son of Milâd. Amîr Ḳuṭb-aldîn Mu'ayyad Bâḳûi ascended the throne of Lâr A.H. 594 (A.D. 1198), after his father's death, and died A.H. 648 (A.D. 1250, 1251); he was succeeded by his son Kâlinjâr, who died A.H. 680 (A.D. 1281, 1282), after whom followed Amîr Ḳuṭb-aldîn Mu'ayyad II, who fell in battle A.H. 699 (A.D. 1299, 1300). Amîr 'Alâ-almulk, his successor, died A.H. 731 (A.D. 1330, 1331); Kâlinjâr II, A.H. 750 (A.D. 1349, 1350); Ḥâji Saif-aldîn Nuṣrat, A.H. 816 (A.D. 1413, 1414, 87 years old, as he was born A.H. 729 = A.D. 1329); 'Alâ-aldîn wa-almulk Gurgînshâh, A.H. 823 (A.D. 1420, 74 years old, as he was born A.H. 749=A.D. 1348, 1349); Mubâriz-aldîn Muḥammad, A.H. 840 (A.D. 1436, 1437, 71 years old, as he was born A.H. 769=A.D. 1367, 1368); Ḳuṭb-aldîn Mubashshir, A.H. 859 (A.D. 1455, 62 years old, as he was born A.H. 797=A.D. 1394, 1395); Mîr Jahânshâh, A.H. 883 (A.D. 1478, 1479, 53 years old, being born A.H. 830=A.D. 1426, 1427); Amîr 'Alâ-almulk, A.H. 855 (??); Amîr Hârûn, A.H. 927 (A.D. 1521); Anûshirwân bin Amîr Abû Sa'îd bin 'Alâ-almulk, the nephew and successor of Amîr Hârûn, known as Shâh 'Âdil, A.H. 948 (A.D. 1541, 1542, نهصد و چهل و هشت, but according to the ta'ríkh, از قتل شه عادل تاریخ شده حاصل, it should be A.H. 940=A.D. 1533, 1534, unless از is to be taken as an integral part of it), who was followed by his cousin Ibrâhîmkhân bin Muḥammadbeg bin 'Alâ-almulk, on fol. 110a.

262. Maulânâ Kamâl-aldîn Ḥusain, on fol. 111a.

263. Maulânâ 'Alâ-aldîn, son of the preceding Mullâ, author of a حاشیه on the شرح عقائد مولانا سعد الدین, on fol. 111a.

264. Maulânâ 'Abd-alghafûr, author of another حاشیه on the شرح ملّا (probably the before-mentioned شرح عقائد), on fol. 111a.

265. Maulânâ Muṣliḥ-aldîn, author of a حاشیه on the شرح هدایهٔ حکمت, on fol. 111a.

266. Ṣadr-aldîn Muḥammad, went to the Dakhan, where he rose to high dignity and received the honorary epithet of Afḍalkhân; in his poetry he used the takhallus Kalâmi, on fol. 111a.

267. Shams-aldîn Muḥammad, brother of the preceding Ṣadr-aldîn, was for some time Ḳâḍî of Ṭarasht or Ṭurusht in Rai, and followed, later on, his brother to the Dakhan; but before he could reach him, he was overtaken by death, on fol. 111a.

268. Muḥyî, one of the pupils of the learned Dawânî (who died A.H. 908 = A.D. 1502, 1503, see Nos. 167 and 206 in this list), on fol. 111b.

269. Muwâlî (موالی), who knew the whole dîwân of Ḥâfiẓ by heart, on fol. 111b.

270. Ḥarîfî, son of Muwâlî, on fol. 111b.

Khûzistân, on fol. 111b; *Ahwâz*, on fol. 111b; *Shûsh*, on fol. 112a; *'Askar-i-mukarram*, on fol. 112a; *Dizfûl* (دزفول), on fol. 112a; *Shushtar*, on fol. 112a:

271. Sahl bin 'Abdallâh, a leader in Ṣûfism, on fol. 112b.

272. Abû-alwafâ, wrote occasionally poetry, on fol. 112b.

273. Maulânâ 'Abdallâh, on fol. 112b.

274. Maulânâ 'Abdallâh II, lived for 20 years in Najaf in pious meditation, on fol. 112b.

275. Maulânâ Begî, lived 30 years in Harât, on fol. 112b.

276. Râzî, a poet, on fol. 113a.

277. Maulânâ Muḥammad Taḳî, went to India and became attached to the Sipahsâlâr 'Abd-alraḥîm Khânkhânân (A.H. 964–1036=A.D. 1556–1627, see No. 410 in this list); he is still alive, on fol. 113a.

278. Nishâṭî, was attached to the Ḳizilbâsh Amîrs, on fol. 113a.

279. Niyâzî, a well-known poet, on fol. 113b.

280. Najmâ, another poet, on fol. 113b.

Kirmân, on fol. 113b:

281. Shâh Shujâ', who did not sleep for 40 years, and used to put salt in his eyes, so that they became like two cups of blood, on fol. 113b.

282. Shaikh Auḥad-aldîn Ḥâmid, a companion of Shaikh Muḥyî-aldîn bin Al'arabî (died A.H. 638=A.D. 1240), who in his فتوحات and other works has recorded episodes of Auḥad-aldîn's life. He is the author of a mathnawî مصباح الارواح and many rubâ'îs; he died A.H. 697=A.D. 1298 (Safînat-alauliyâ, No. 333), on fol. 113b.

283. Imâm Shams-aldîn Muḥammad bin Al-Ṭughân, author of Ṣûfic works in verse and prose and of a dîwân of ghazals, on fol. 114b.

Bamm (a town in Kirmân), on fol. 114b:

284. Ṭayyân Bammî, a famous poet, on fol. 114b.

285. Afḍal-aldîn, another poet, whose dîwân is not extant, on fol. 115b.

286. Kamâl-aldîn Khwâjû, with his real name Muḥammad bin 'Alî, and the Kunyah Abû-al'aṭâ, a pupil of Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî (who died A.H. 736=A.D. 1336) and author of a Khamsah and a dîwân of nearly 10,000 baits, containing ḳaṣîdas, ghazals, and rubâ'îs, on fol. 116a.

287. 'Imâd Faḳîh, flourished under the Muẓaffarides, especially under Shâh Shujâ' (who reigned A.H. 760–786=A.D. 1359–1384); he is highly praised, on account of his faultless diction, by Shaikh Âdhurî in his جواهر الاسرار, on fol. 116b.

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288. Khurramshâh, on fol. 117a.

289. Ḳâḍî Shihâb-aldîn Maḥmûd, on fol. 117a.

290. Khwâjah Shihab-aldîn 'Abdallâh albayânî, a protégé of Abû-alghâzî Sulṭân Ḥusain Mirzâ (who reigned A.H. 873–911 = A.D. 1469–1506), whose prime-minister he became; after the Sulṭân's death he retired into a hermit's cell; Sulṭân Ibrâhîm Amînî has composed an elegy on him, on fol. 117b.

291. Shâh Jahângîr Hâshimî, was related on his father's side to Shâh Ḳâsim-i-Anwâr (whose descendant he was in the fourth generation) and on his mother's side to Shâh Ni'mat-allâh Nûrbakhsh; he went to Sind, and was greatly honoured by the ruler of that country, Mirzâ Shâh Ḥusain (so here, in other sources Ḥasan, comp. Rieu ii. p. 802b), Amîr Dhû-alnûn Arghûn's grandson (who died A.H. 962 = A.D. 1555); on his way back he was, near Kić (or Kîj) Mukrân, attacked by highwaymen and killed (A.H. 946 or 948 = A.D. 1539, 1540 or 1541, 1542, see Rieu, loc. cit., and A. Sprenger, Catal., p. 55, l. 1); he left a dîwân and a mathnawî, styled مظهر الآثار (so correctly in the following copy; here it is called by mistake مظهر الاسرار), an imitation of Niẓâmî's Makhzan-alasrâr, on fol. 118a.

292. Amîr Shams-aldîn Muḥammad, wrote rubâ'is, on fol. 118b.

293. Amîr Faḍlî (so in the index here and in the following copy; the text of the present copy has Fâḍilî) Bammî, had about a year before the composition of this work a bitter controversy with his cousin (see the next Amîr) on this transitory world, which hastened his death, on fol. 118b.

294. Amîr Ṣâfî, the cousin of the preceding Amîr, on fol. 119a.

295. Masîḥî (the name is left out here in the text, but is given in the index in its correct place), on fol. 119a.

296. Wâḥid (in the following copy Wâḥidî), known as Mîr Uḳtulû, on fol. 119a.

297. Ḥâfiẓî, a lapidary and occasional poet, on fol. 119b.

Sîstân, on fol. 119b:

298. Abû 'Abdallâh Sijzî, on fol. 120a.

299. Khwâjah 'Abdallâh Ṭâḳî, on fol. 120a.

300. Shaikh Abû-alḥasan Basharî (in the following copy Baṣrî), one of the Pîrs of Khwâjah 'Abdallâh Anṣârî, on fol. 120a.

301. Khwâjah Mu'în-aldîn Sijzî (usually called Ċishtî, see Safînat-alauliyâ, No. 110; Maṭlûb-alṭâlibin, 15th maṭlab, No. 3; and Sawâṭi'-alanwâr, No. 15), on fol. 120a.

302. Abû-alḥasan 'Alî bin Jûlû' al-Farrukhî, the famous panegyrist of Sulṭân Maḥmûd of Ghazna; his first patron was Mîr Abû-almuẓaffar Nâṣir-aldîn Ċaghânî, who was appointed governor of Balkh by Sulṭân Maḥmûd; the famous قصيدهٔ داغگاه is quoted here in full, on fol. 120a.

303. Abû-alfaraj, panegyrist of Abû 'Alî Simjûr, on fol. 122b.

304. Shams-aldîn Muḥammad Mubârakshâh, quoted in 'Aufî's tadhkirah (see A. Sprenger, Catal., p. 6, No. 93), wrote rubâ'is and elegies, on fol. 122b.

305. Imâm Shams-aldîn Muḥammad bin Nâṣir (or bin Naṣr, as the following copy reads), who wrote a مجمع البحرين and a rubâ'î in honour of Malik Tâj-aldîn Eldûz, originally a slave of Sulṭân Mu'izz-aldîn bin Sâm (killed A.H. 602 = A.D. 1206), but later on king of Ghazna from A.H. 602–611 = A.D. 1206–1215, on fol. 123a.

306. Farîd-aldîn Jâsûs-alaflâk 'Alî, the astrologer, poet, and brother of Naṣir-aldîn Sha'rânî, the wazîr of Nimrûz, on fol. 123a.

307. Ajall-al'âlam Naṣîr-aldîn, quoted in 'Aufî's tadhkirah; he was sent on an embassy from Sistân to Sulṭân Ghiyâth-aldîn Ghûr (who died A.H. 599 = A.D. 1203), and greatly honoured by the latter, on fol. 123a.

308. Ajall-al'âlam Zain alsijzî, on fol. 123b.

309. Badî'-aldîn Turkû, a good poet (compare A. Sprenger, Catal., p. 6, No. 94), on fol. 123b.

310. Malik Jalâl-aldîn, one of the kings of Sistân, on fol. 124a.

311. Amîr Kamâl-aldîn, on fol. 124b.

312. Ḳâḍî Aḥmad, known as Ḳâḍî Lâghar (the thin Ḳâḍî, in contrast to another Ḳâḍî who was very stout), on fol. 124b.

313. Ḳâḍî Baṣîr, brother of the preceding Ḳâḍî, became blind in his fourth year, on fol. 124b.

314. 'Âshiḳî, on fol. 124b.

Farâh, on fol. 124b:

315. Abû Naṣr, the author of the نصاب الصّبيان, on fol. 125a.

316. Imâm Sharaf-aldîn Muḥammad bin Muḥammad, a rubâ'î-writer, on fol. 125a.

317. Ḳâḍî Barakah (برکة), a composer of riddles (معمّا), on fol. 125a.

318. Mirzâ Tîmûr, a young poet, on fol. 125a.

319. Bîkhudî, on fol. 125a.

Ḳandahâr, *Dâwar*, *Bust*, on fol. 125b:

320. Shaikh Aḥmad of Nûḳân (نوقان), a village near Bust, quoted in the تأريخ مباركشاهى (compare on this work, Rieu iii. p. 1010), on fol. 125b.

321. Ṣadr-alafâḍil Abû-alfatḥ Bustî, who was first a munshî of Nûḥ II bin Manṣûr Sâmânî (who reigned A.H. 365–387 = A.D. 976–997), lived afterwards with the Amîrs of Bust, and became at last a favourite of Nâṣir-aldîn Sabuktagîn, who had conquered Bust; he wrote Arabic and Persian poetry (comp. Ethé's 'Rûdagi's Vorläufer und Zeitgenossen' in 'Morgenländische Forschungen,' p. 55, No. 18), on fol. 125b.

322. Imâm-alajall Shams-aldîn, on fol. 126a.

Baihaḳ, on fol. 126a:

323. Abûbakr Aḥmad Baihaḳî, the teacher of Sulṭân Maḥmûd of Ghazna and author of the سنن كبير, on fol. 126a.

Maimand (in the south of Kûhistân), on fol. 126a:

324. Ḥasan Maimandî, was wazîr of Bust under Nâṣir-aldîn Sabuktagîn, on fol. 126a.

325. Aḥmad bin Ḥasan, Sulṭân Maḥmûd of Ghazna's foster-brother, filled a number of the highest state offices under Maḥmûd, and was some time wazîr of Khurâsân; also under Sulṭân Mas'ûd bin Maḥmûd (A.H. 421–432 = A.D. 1030–1041) he occupied for some years the post of prime-minister, on fol. 126a.

326. 'Abd-alrazzâḳ bin Ḥasan, wazîr under Sulṭân Maudûd bin Mas'ûd of Ghazna (A.H. 432–440 = A.D. 1041–1049); after seven years' office he made an expedition to Sistân, to wrest it from the Saljûḳs, and as meanwhile Sulṭân Maudûd had died and a party of nobles had raised 'Alî bin Mas'ûd to the throne of Ghazna, 'Abd-alrazzâḳ proclaimed 'Alî's brother 'Abd-

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alrashîd bin Mas'ûd, who had hitherto been kept in prison, king, and marched with him against Ghazna. 'Alî could not withstand his brother's attack, and 'Abd-alrashîd confirmed 'Abd-alrazzâḳ to the end of his life in his wazîrship, on fol. 126b.

327. Muḥammadshâh Unsî of Ḳandahâr, on fol. 126b.

328. Khwâjah Ḥasan, wrote occasionally poetry, on fol. 126b.

329. Junûnî, a poet, went to 'Irâḳ, but could not get on with the people there, as he was a great liar, on fol. 126b.

330. Jauharî, on fol. 127a.

331. Hâshimî, on fol. 127a.

332. 'Abdallâh, in Akbar's service, on fol. 127a.

Ghazna or *Ghaznîn*, on fol. 127a:

333. Ustâd-alḥukamâ Majd-aldîn Âdam al-Sanâ'î, the great mystic and didactic poet, pupil of Abû Yûsuf (correctly: Yûsuf, see No. 334) Hamadânî in Khurâsân; as works of his are mentioned here a dîwân of ḳaṣîdas, ghazals, and rubâ'îs, the حديقه, the كنز الرموز, and the كارنامه; his death is fixed here in A.H. 525 (A.D. 1131), on fol. 127a.

334. Shaikh Raḍî-aldîn 'Alî Lâlâ, son of Shaikh Sa'îd, who was a cousin of Shaikh Sanâ'î; on his way to Makkah he made in Khurâsân the acquaintance of Shaikh Yûsuf Hamadânî (see the Safînat-alauliyâ, No. 73, and the Maḳâmât-i-Sayyid Atâ'î, No. 644 in this Cat.); in Khwârizm he enjoyed the tuition of Shaikh Najm-aldîn Kubrâ (see the Safînat-alauliyâ, No. 124). He got the investiture from 124 famous Shaikhs, and on his way to India he had intercourse with Abû-alriḍâ Ratan, on fol. 130a.

335. Alsayyid alajall Sharaf-aldîn Ḥasan bin Nâṣir al'alawî, a famous poet under Bahrâmshâh of Ghazna (A.H. 512–547 = A.D. 1118–1152); when the Sulṭân got jealous of the Shaikh's great popularity, the latter went on a pilgrimage to the holy cities; on his return he found great favour with Sulṭân Mas'ûd bin Sulṭân Muḥammad bin Malikshâh, the Saljûḳ ruler (A.H. 529–547 = A.D. 1134–1152) in Baghdâd; he died in Juwain, after A.H. 545 (A.D. 1150, 1151), as a poem of his with that date is quoted here (fol. 131a, l. 10, see the same mentioned in Rieu iii. p. 1000a), on fol. 130b.

336. Jamâl-aldîn Muḥammad bin Nâṣir al'alawî, the elder brother of the preceding poet; he occupied a high position at Bahrâmshâh's court and wrote a ḳaṣîdah in honour of his sovereign, on fol. 132a.

337. Ḥakîm 'Uthmân bin Muḥammad al-Mukhtârî, the poet, contemporary with Sanâ'î, who frequently mentions him in his ḳaṣîdas; he lived most of his time in Kirmân, and was the panegyrist of Arslânshâh bin Kirmânshâh, the Saljûḳ (who reigned A.H. 494–536 = A.D. 1101–1142); he also composed a ḳaṣîdah in praise of Arslân bin Mas'ûd III, one of the last Ghaznawides (A.H. 509–512 = A.D. 1115–1118), with which his dîwân opens. Another of his ḳaṣîdas can be read in six different ways. Besides lyrical poems he has written a mathnawî, from which quotations are given here (comp. on Mukhtârî, who died A.H. 544 or 554 = A.D. 1149, 1150, or 1159, Rieu ii. p. 543), on fol. 132a.

338. Shihâb-aldîn Shâh Abû 'Alî Rajâ (رجا, so in the text of this and the following copy; the index here reads Riḍâ, رضا), a panegyrist of Sulṭân Bahrâmshâh (see above, No. 335), on fol. 134a.

339. Ḍiyâ-aldaulah wa-aldîn Muḥammad bin Abî Naṣr (نصر; in the index wrongly Naẓar, نظر), on fol. 134b.

340. Isma'îl bin Ibrâhîm, a poet, on fol. 134b.

341. Abû Ḥanîfah Iskâfî, a poet attached to Sulṭân Mas'ûd bin Maḥmûd (see No. 325 above), on fol. 134b.

342. Sadîd-aldîn 'Alî bin 'Umar, one of the panegyrists of the Ghaznawide Sulṭân Khusraushâh bin Bahrâmshâh (A.H. 547–555 = A.D. 1152–1160), on fol. 135a.

343. Abûbakr ibn al-Musâ'id alkhusrawî, flourished under the last Ghaznawide Sulṭân Khusrau Malik bin Khusraushâh (A.H. 555–582 = A.D. 1160–1186); he used as takhallus, Khusrawî, on fol. 135a.

344. 'Alî bin Muḥammad al-Fatḥî, on fol. 135a.

345. Jamâl-aldîn Nâṣir, known as Kâfirak-i-Ghaznîn, on fol. 135a.

346. Maulânâ Ya'ḳûb Ċarkhî, one of the companions of Khwâjah Bahâ-aldîn Naḳshband and Khwâjah 'Alâ-aldîn 'Aṭṭâr and spiritual guide of Nâṣir-aldîn 'Ubaid-allâh (comp. on all four the Safînat-alauliyâ, Nos. 86, 82, 85, and 87), on fol. 135a. Ċarkh is a village in the district of Ghazna, and a native of the same place was—

347. Maulânâ 'Uthmân, known as Maulânâzâda, on fol. 135b.

348. Khwâjah Yûnus of Sajâwand (a place in the same district), on fol. 135b.

349. Khwâjah Aḥmad Sajâwandî, on fol. 135b.

350. Majd-aldîn Aḥmad bin Muḥammad Sajâwandî, author of the عين المعانى, a commentary on the Ḳurân, and the ذخائر ثمار (a work on traditions, در معانىٔ اخبار سيّد مختار); he also wrote occasionally poetry, on fol. 135b.

351. Mîr Muḥammadkhân, one of Akbar's Atâbegs, wrested Kâbul from the sway of Mirzâ Sulaimân the ruler of Badakhshân; he composed a Persian and a Turkish dîwân, on fol. 135b.

352. Mirzâ 'Azîz Kûkultâsh, usually known as Khân A'ẓam, son of Shams-aldîn Muḥammadkhân Anka (who was the brother of Mîr Muḥammadkhân, and bore the same honorary epithet of Khân A'ẓam), a foster-brother of Sulṭân Akbar and one of his best generals, on fol. 136a.

353. Maulânâ Bîkasî, a poet, was first in Kâbul in the service of Mirzâ Muḥammad Ḥakîm, but went afterwards to India, on fol. 136a.

354. Maulânâ Shîrî (in the following copy Sairî), well versed in the art of metre and rhyme, on fol. 136b.

Lâhûr, on fol. 136b:

355. Fakhr-alzuhhâd Muḥammad bin 'Abd-almalik, who had learnt in Arabia the subtilties of the interpretation of the Ḳurân and the science of tradition, and in Persia elegant style and rhetorical power, on fol. 136b.

356. Afṣaḥ-al'ajam Sirâj-aldîn al-Minhâj (in the following copy, *ibn* al-Minhâj), on fol. 137a.

357. Abû Ja'far 'Umar bin Isḥaḳ, a poet, on fol. 137a.

358. Al'amîd alajall Abû-alfaraj bin Mas'ûd al-Rûnî, the well-known poet of Sulṭân Ibrâhîm of Ghazna (A.H. 451–492 = A.D. 1059–1098); he was a great favourite of the wazîr Khwâjah Muḥammad bin Bihrûz bin Aḥmad, in whose praise he composed one or more ḳaṣîdas; he also praised in his poems the general, Manṣûr bin Maḥmûd bin Aḥmad Maimandî, on fol. 137b.

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359. Abû 'Abdallâh Rûzbih bin 'Abdallâh al-Nuktî, on fol. 138b.

360. Ḥamîd-aldîn Mas'ûd bin Sa'd Siyâlkûtî, a poet, on fol. 139a.

361. Maulânâ Shîrî, panegyrist of Khân A'ẓam (No. 352), in whose honour he composed a series of muḳaṭṭa'ât (about 1,000 baits) styled افروز جهان; some maintain that Maulânâ Shîrî was a native of Siyâlkût, which was founded by Sulṭân Mu'izz-aldîn bin Sâm (see No. 305 above), on fol. 139a.

362. Maulânâ Maḥmûd, a poet, on fol. 139a.

363. Jashnî (جشنی), a poet, on fol. 139a.

364. Ḳâḍî Ṣadr-aldîn, like the following four belonging to the time of the composition of this work, on fol. 139b.

365. Maulânâ Sa'd-allâh (in the following copy Sa'd-aldîn), a great Ṣûfî, on fol. 139b.

366. Maulânâ Jamâl-aldîn, on fol. 139b.

367. Ḳâḍî Ṣûfî, who settled for a long time the legal disputes of Lâhûr, on fol. 139b.

368. Maulânâ Munawwar, on fol. 139b.

Nagarkût (in the Kûhistân or hill country, i. e. the northern part of the province of Lâhûr), on fol. 139b; *Sirhind*, on fol. 140a:

369. Shaikh Badr-aldîn, on fol. 140a.

370. Shaikh Muḥammad, Badr-aldîn's eldest son, still alive, on fol. 140a.

371. Shaikh Ḥâjî Fatḥ-allâh, on fol. 140a.

372. Shaikh 'Abd-alṣamad, Ḥâjî Fatḥ-allâh's son, still alive, on fol. 140a.

373. Maulânâ Jauhar, on fol. 140a.

374. Maulânâ Bâyazîd (these two appear also to have been contemporaries of the author), on fol. 140a.

375. Maulânâ Ṣafâ'î, a great calligrapher and occasional poet, on fol. 140a.

376. Maulânâ Khâkî, wrote a few verses, on fol. 140b.

Hânsî, on fol. 140b:

377. Shaikh Jamâl-aldîn Khaṭîb, the Khalîfah of Shaikh Farîd-aldîn Ganj-i-shakar (see No. 19 in the Sawâṭi'-alanwâr and No. 113 in the Safînat-alauliyâ), on fol. 140b.

378. Shaikh Ḳuṭb-aldîn Munawwar (a grandson of the preceding Shaikh, see the Sawâṭi'-alanwâr, Nos. 19 and 23, and the Maṭlûb-alṭâlibîn, maṭlab 16, No. 3 of the first ten Khalîfas), the Khalîfah of Shaikh Nizâm-aldîn Auliyâ, on fol. 140b.

379. Maulânâ Mughîth, a well-known poet, on fol. 140b.

Thanîsar, on fol. 141a:

380. Shaikh Jalâl, a great Pîr, on fol. 141a.

381. Shaikh Nizâm bin Shaikh 'Abd-alshakûr (in the index 'Abdallâh alshakûr), the Khalîfah of the preceding Shaikh and contemporary with the author of this work; he wrote many works on Ṣûfism and also a تفسیر or commentary on the Ḳurân, on fol. 141a.

382. Fardî, on fol. 141a.

Pânîpat, on fol. 141b:

383. Shaikh Sharaf-aldîn, known as Abû 'Alî Ḳalandar, originally of 'Irâḳ, but rose to renown and died in Pânîpat; he had enjoyed the companionship of Shams Tabrîz and Mullâ-i-Rûm (i. e. the great Jalâl-aldîn Rûmî), and lived twenty years in Dihlî in religious austerity, before he applied himself to deeper Ṣûfic meditations; he exchanged rubâ'îs with Sulṭân Muḥammad Tughluḳ (who ascended the throne of Dihlî A.H. 725=A.D. 1325, see the Maṭlûb-alṭâlibîn, maṭlab 9, No. 7), and wrote a famous letter to Sulṭân 'Alâ-aldîn Khiljî (who died after a reign of twenty years, A.H. 715 or 716=A.D. 1316, see loc. cit., No. 4), on fol. 141b.

384. Ḳâdirî, a verse-writer, on fol. 142a.

Dihlî, on fol. 142a:

385. Muḥammad bin Aḥmad bin 'Alî, known as Shaikh Nizâm-aldîn Auliyâ, born in Badâ'ûn, lived in Dihlî, pupil of Farîd-aldîn Ganj-i-shakar in Ajwadhan, etc. (see his full biography in the Maṭlûb-alṭâlibîn). His death is stated here to have taken place the 13th (in the following copy the 18th) of Rabî'-alawwal (the usual date is the 18th of Rabî'-alâkhar, see the Maṭlûb-alṭâlibîn and the Safînat-alauliyâ, No. 114), A.H. 725 (A.D. 1325, Febr. 27, March 4 or April 3), on fol. 142b.

386. Maulânâ Badr-aldîn Isḥâḳ, pupil, Khalîfah, and son-in-law of Farîd-aldîn Ganj-i-shakar (see the Sawâṭi'-alanwâr, No. 20, and the Maṭlûb-alṭâlibîn, 15th maṭlab, No. 1), on fol. 143a.

387. Maulânâ Shams-aldîn Yaḥyâ, a pupil and Khalîfah of Nizâm-aldîn Auliyâ (see the Sawâṭi'-alanwâr, No. 23, j, and the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 2 in the list of Khalîfas), on fol. 143b.

388. Maulânâ Fakhr-aldîn Zarâdî (so here distinctly, see the Sawâṭi'-alanwâr, No. 23, d, and the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 5), another Khalîfah of Nizâm-aldîn Auliyâ and author of two risâlas در اباحت سماع, on fol. 143b.

389. Maulânâ 'Alâ-aldîn Nailî, another Khalîfah of Nizâm-aldîn Auliyâ, who however never exercised his Khilâfat and never took any pupils (see the Sawâṭi'-alanwâr, No. 23, f, and the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 6). He is stated here to have collected at the end of his life the ملفوظات or sayings of Nizâm-aldîn in the فوائد الفؤاد (a work that is usually ascribed to Amîr Ḥasan, the poet, see the Sawâṭi'-alanwâr, No. 23, n, and Rieu iii. p. 972), on fol. 143b.

390. Maulânâ Burhân-aldîn Gharîb, another pupil and Khalîfah of Nizâm-aldîn, died in Diwgîr (according to the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 7 in the list of Khalîfas, in Daulatâbâd; comp. also the Safînat-alauliyâ, No. 117, and the Sawâṭi'-alanwâr, No. 23, g), on fol. 143b.

391. Amîr Khusrau, the great poet, son of Amîr Lâjîn of the Hazâras of Balkh, who came to India and settled in Patyâlî; when Amîr Khusrau was four years of age, his father went from Patyâlî to Dihlî, and died there; the child's education was then taken in hand by his uncle (see a different statement in Rieu i. pp. 240 and 241, which is taken from Amîr Khusrau's own account of his life). Amîr Khusrau became afterwards the pupil of Nizâm-aldîn Auliyâ, and served seven kings from Ghiyâth-aldîn Balban to Sulṭân Muḥammad Tughluḳshâh (comp. the Maṭlûb-alṭâlibîn, 9th maṭlab). When Sulṭân Muḥammad, Balban's son, was killed between Lâhûr and Multân by Tâtars and Moghuls, Amîr Khusrau, who had attached himself to that prince, was taken prisoner and carried off to Balkh; but after two years he succeeded in escaping from Khurâsân to Dihlî and entered Sulṭân Balban's

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service, after whose death he served his six successors; he died six months after his Pîr Nizâm-aldîn, A.H. 725 =A.D. 1325 (ta'rîkhs of his death: عديم المثل and طوطى شكر مقال). Mirzâ Baisunghar bin Mirzâ Shâhrukh collected, as is stated by Daulatshâh, 120,000 verses of Amîr Khusrau, but according to the poet's own remark in one of his risâlas, he had composed between 400,000 and 500,000. His Khamsah contains 18,000 baits, the عشقيّه 4,000, the قران السعدين likewise 4,000, the نه سپهر again 4,000, the تغلق نامه 3,000. His four diwâns are entitled respectively تحفة الصغر, وسط الحيات, غرّة الكمال, and بقيّة نقيّه. Among his kaṣîdas are particularly famous the elegy on the death of Balban's son, prince Muḥammad, and the مرآة الصفا, in Khâkânî's style, the latter of which is quoted here in full, on fol. 143b.

392. Khwâjah Ḥasan, with the epithet Najm-aldîn, the Sa'dî of India, as he is styled here, likewise a pupil of Nizâm-aldîn; towards the end of his life he went by request of Sulṭân Muḥammad Tughluk to Dîwgîr, where he died, on fol. 146a.

393. Shaikh Jamâlî, went in the reign of Sulṭân Ḥusain Mirzâ to Khurâsân, and stayed there almost to the end of his life; when he felt his death approaching, he returned to Dihlî, and was buried there. The ta'rîkh of his death is given here as خسرو هند, A.H. 925= A.D. 1519 (see on the impossibility of this date the Siyar-al'ârifîn, No. 637 in this Cat.), on fol. 147a.

394. Maulânâ 'Alî Aḥmad, under Akbar, on fol. 147a.

395. Maulânâ 'Abd-alḥakk, on fol. 147b.

396. Azharî, under Akbar; the original home of his family was Mauṣil, but he was born in Dihlî, on fol. 147b.

Âgra, on fol. 147b:

397. Shaikh Abû-alfaḍl, son of Shaikh Mubârak Nâgûrî, the famous wazîr of Akbar and author of the Akbarnâma, etc., on fol. 148a.

398. Shaikh Abû-alfaiḍ Faiḍî, the great poet and brother of Abû-alfaḍl, king of poets in Akbar's court and author of the نوادر الكلم (more correctly according to the following copy موارد الكلم) on ethics, the سواطع الالهام, a commentary on the Kurân (in both works no letters with diacritical points appear), a diwân of 15,000 baits, the epic poem نل و دمن, and an unfinished Khamsah, on fol. 148a.

399. Wahshî, a poet, on fol. 148b.

400. Sarâbî, wrote verses too, on fol. 149a.

Lakhnau, on fol. 149a:

401. Sayyid Shâhî, a poet, on fol. 149a.

Audh (or as it is distinctly pointed here *Awadh*), on fol. 150a:

402. Shaikh Naṣîr-aldîn, called Cirâgh-i-Dihlî, the second (according to others, the first) Khalîfah of Nizâm-aldîn Auliyâ (see the Sawâṭi'-alanwâr, No. 22, Maṭlûb-alṭâlibîn, 16th maṭlab, No. 1 in the list of Khalîfas, and Safînat-alauliyâ, No. 116), on fol. 150a.

403. Amîr Sayyid 'Alâ-aldîn, on fol. 150a.

Kâlpî, on fol. 150a:

404. Shaikh Abû Sa'îd, on fol. 150a.

General account of the history of *Hindûstân* and the Muḥammadan rulers of *Dihlî* from Amîr Nâṣir-aldîn Sabuktagîn (died A.H. 387=A.D. 997, after a reign of 20 years) to the emperor Akbar, on ff. 150b–179a. Other renowned personages belonging to, or connected with the Moghul dynasty in India are—

405. Mirzâ Kâmrân, the second son of the emperor Bâbar, was governor of Kandahâr in his father's time, and got Lâhûr and Kâbul in addition at the accession of his brother Humâyûn; his subsequent repeated revolts, his final punishment by being blinded, and his withdrawal to Makkah are related here in full; he died in Makkah in Dhû-alḥijjah, A.H. 964 (A.D. 1557, Sept., Oct.); the proper ta'rîkh for his death is شاه محروم در مكه ماند; the other ta'rîkh, quoted here, viz. پادشاه كامران بكعبه مرد, would give the wrong date 968 (the wording of this ta'rîkh in the following copy, پادشاه كامران در مكه بمرد, is quite impossible); Mirzâ Kâmrân composed both Persian and Turkish poetry, on fol. 179a.

406. Mirzâ Abû-alḳâsim, the only son of Mirzâ Kâmrân, used as poet the takhalluṣ Shaukatî; he was put to death in the fortress of Gwâliyâr, A.H. 974 (در نهصد و هفتاد و چهار), or more correctly according to the ta'rîkh, نماند از كامران نام و نشانى, A.H. 973 (A.D. 1565, 1566), on fol. 180b.

407. Mirzâ 'Askarî, the third son of Bâbar, was once pardoned by Humâyûn for his rebellious behaviour, but repeated it and was imprisoned; at last he succeeded in escaping to Balkh, and went from there on a pilgrimage to the holy cities (so the account here, differing in several particulars from the usual statement); he died in a wâdî between Syria and Makkah. He also wrote occasional poetry, on fol. 180b.

408. Mirzâ Hindâl, the youngest son of Bâbar, born A.H. 924 (A.D. 1518), killed A.H. 958 (A.D. 1551) during a night attack of his brother Mirzâ Kâmrân on Humâyûn's army; the ta'rîkh of his death is شبخون (night attack); he also composed verses, on fol. 181a.

409. Alamîr ala'ẓam Muḥammad Bairamkhân, with the honorary title of Khânkhânân, son of Saif 'Alîbeg bin Yârbeg bin Pîr 'Alîbeg bin 'Alî Shakarbeg Bahârlû (the Bahârlû dynasty in Hamadân, Dinawar, and Kurdistân was a branch of the Karâ-ḳoyunlû Turkmâns), born in Badakhshân, went after his father's death to Balkh and entered in his 16th year the service of the emperor Humâyûn, who after his return to India conferred upon Bairamkhân first the governorship of Kandahâr; he received the title of Khânkhânân, and from Akbar that of Khiṭâbkhân Bâbâ; in the first five years of Akbar's reign he was the supreme head of the government of India, but in A.H. 967 (A.D. 1560) Akbar, feeling himself strong enough to exercise his sovereign power, dispensed with Bairamkhân's services. An attempt at rebellion on Bairamkhân's part was speedily suppressed, and Bairamkhân had to implore the emperor's pardon, which was willingly granted him. He then set out for the pilgrimage, but was assassinated, A.H. 968 (A.D. 1561, ta'rîkh: شهيد شد محمّد بيرام), near Patan in Gujarât by Mubârak Nûḥânî (read Lûḥânî), whose father had been slain by the Moghuls (so here; according to the usual statement, by Bairamkhân

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himself) in battle. Bairamkhân was a good ḳaṣîdah and ghazal writer, on fol. 181b.

410. Alamîr alajall Sipahsâlâr 'Abd-alraḥîm Mirzâkhân, with the same honorary epithet of Khânkhânân (see above, No. 277), son of Bairamkhân, at whose death he was four years old. For the conquest of Gujarât he received the title of Khiṭâbkhân Khânân and the dignity of a Panjhazâr; he also subdued Sind, and is at the present moment (i. e. A.H. 1002, the date of this work) engaged in the conquest of the Dakhan; in his poetry he uses the takhalluṣ Raḥîm, on fol. 183b.

411 and 412. 'Alî Ḳulî Khânzamân and Muḥammad Sa'îd Bahâdurkhân, two brothers, sons of Ḥaidar Sulṭân Uzbeg, who was one of Humâyûn's Amîrs. They also entered Humâyûn's service and rose by degrees to high dignities. Under Akbar they became twice rebellious, and when at last attacked by the emperor, they both fell in the battle A.H. 974 (A.D. 1567); the two ta'rîkhs, however, for their death, quoted here, give A.H. 975, viz. دو خون شده and فریاد زدست فلك بی بنیاد. Both occupied themselves with poetical compositions, but Khânzamân, who chose Sulṭân as takhalluṣ, with greater success than his brother, on fol. 184a.

413. Mirzâ Jânî, the last ruler of Tattah in Sind, who succeeded his grandfather Muḥammad Bâḳî (A.H. 993=A.D. 1585, as we learn from W. Morley, p. 73). Muḥammad Bâḳî was the son of Mirzâ 'Îsâ, who had seized the reins of government A.H. 962 (A.D. 1555), when Mirzâ Shâh Ḥusain, of the Arghûn dynasty, had died without a son and successor. Muḥammad Bâḳî had two sons, Mirzâ Muḥammad Ṣâliḥ, who was slain, and Mirzâ Pâyanda, who being himself unable to govern, handed the supreme power over to his son Mirzâ Jânî. Sind was at last subjugated to Akbar's power by 'Abd-alraḥîm Khânkhânân, Mirzâ Jânî capitulated (A.H. 1001=A.D. 1592), and became a loyal servant of Akbar, who confirmed him as governor of Tattah (see also No. 436 in this Cat.), on fol. 185a.

414. Zainkhân Kûkultâsh, a faithful servant of Akbar, who gave him the governorship of Kâbul and its dependencies; he was a great connoisseur in Indian Râgs, and a poet also, on fol. 185b.

415. Ḳilij Muḥammadkhân, of the Jânî Ḳurbânî tribe, one of Akbar's Amîrs; his ancestors had been in the service of the Caghatâi Sulṭâns, his grandfather in that of Abû-alghâzî Sulṭân (Ḥusain) Mirzâ; he used Ulfatî (according to the following copy Lâmi'î) as takhalluṣ in his poetical compositions, on fol. 186a.

416. Khân 'Âlam, son of Hamdam Kûka (who was together with Murâd Kûka a foster-brother of Mirzâ Kâmrân, see above, No. 405, and a poet); he was in Akbar's service and made himself conspicuous in the war against the Afghâns, on fol. 186a.

417. Thânîkhân, another of Akbar's Amîrs, on fol. 186b.

418. 'Ishḳikhân, held for some time a generalship in Akbar's army, but was removed from his office, on fol. 186b.

419. Saḳḳâi Caghatâi, wrote Persian and Turkish poetry, died on a journey to Sarândîb, on fol. 186b.

420. Muḥammad Yûsuf, was some years in Akbar's service, wrote some poetry, and died young, A.H. 970 =A.D. 1562, 1563 (ta'rîkh: کجا شد یوسف مصر ای, so correctly in the following copy), on fol. 186b.

421. Khwâjah Muḥammad 'Abd-alraḥîm (in the following copy Muḥammad Raḥîm) 'Ahdî, was first one of Akbar's secretaries, afterwards a warrior; he wrote besides some poetry, on fol. 187a.

422. Maulânâ Yâdgâr Ḥâlatî, a poet of the same time, on fol. 187a.

423. Muḥammad Ḥusain, son of the preceding poet, with the takhalluṣ Baḳâ'î; he became insane, poisoned his father, and was killed himself, on fol. 187a.

Syria, on fol. 187a; *Jerusalem* (بیت المقدس), on fol. 187b; *Damascus* (دمشق), on fol. 188b:

424. Shaikh Abû Sulaimân 'Abd-alraḥîm Dârânî (comp. the Safînat-alauliyâ, No. 169), styled, 'the sweet basil of hearts' (ریحان القلوب), quoted in the تذکرة الاولیا, on fol. 189a.

425. Abû 'Umar (see the Safînat-alauliyâ, No. 220), on fol. 189a.

426. Ibrâhîm bin Dâ'ûd (see the Safînat-alauliyâ, No. 224), on fol. 189a.

427. Kaſshîrî, on fol. 189b.

428. Shaikh Sulaimân Turkmân (see the Safînat-alauliyâ, No. 347), on fol. 189b.

429. Shaikh 'Alî Kurdî, had many pupils and followers and performed many miracles, on fol. 189b.

430. Dâ'ûd bin Aḥmad Dârânî, on fol. 189b.

431. Aḥmad bin Abî aljawârî (more correctly alḥawârî, see the Safînat-alauliyâ, No. 172), on fol. 189b.

432. Abû 'Abdallâh Makḥûl Hudbî, on fol. 189b.

433. Muḥammad bin Ḥasan al-Shaibânî, cousin of Farrâ, was for many years Ḳâḍî-alḳuḍât, on fol. 189b.

434. Shams-aldîn 'Abdallâh, known as Ibn-allassân (ابن اللسّان), on fol. 189b.

435. Jalâl-aldîn Maḥmûd, the first Khaṭîb of Damascus, was Ḳâḍî-alḳuḍât of Syria in the time of Malik Nâṣir (the Mamlûk-Sulṭân who died A.H. 741=A.D. 1341), on fol. 189b.

436. Abû-alḳâsim 'Alî bin al-Ḥasan bin 'Asâkir, author of a تأريخ, in seventy-two volumes, on fol. 189b.

437. Abû-alma'âlî Muḥammad bin Abî-alḥasan, Ḳâḍî of Damascus, on fol. 189b.

438. 'Alâ-aldîn 'Alî ibn alḥarâm (read: ibn Abî-alḥazm) alḳuraishî, a physician, especially famous throughout Egypt and Syria, author of the Mûjaz or epitome (with its full title مُوجَز القانون فی الطبّ, edited Calcutta, 1828); he is usually known as Ibn-alnafîs, and died A.H. 687 (A.D. 1288), on fol. 189b.

439. Abû Nuwâs Ḥasan bin Hânî (not Hâfî هافی, as both here and in the following copy is written by mistake), the famous poet under Hârûn-alrashîd, on fol. 189b.

Ba'lbak, on fol. 189b:

440. Mu'adhdhin (مؤذّن), one of the companions of Marwân Ḥimâr (i. e. Marwân II, with the honorary title of the 'ass of Mesopotamia'), the last Umayyade Khalîf (who was defeated and slain A.H. 132=A.D. 750); he was summoned together with 'Abd-alḥamîd Kâtib and Salâm Ḥâdî, two other companions of the unfortunate Khalîf, before Abû Ja'far Manṣûr (who ascended the throne as second 'Abbâside Khalîf after the death of his brother Abû-al'abbâs al-Saffâḥ, A.H. 136=A.D.

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754), to be sentenced to death, but succeeded in obtaining Manṣûr's pardon and favour, on fol. 190a.

Ghazza, on fol. 190b:

441. Abû 'Abdallâh Muḥammad bin Idrîs, known as Shâfi'î, the great legal Imâm, under Hârûn-alrashid, the Pîr of Aḥmad bin Ḥanbal (see on both the Safînat-alauliyâ, Nos. 23 and 24), died A.H. 204 (A.D. 820), on fol. 190b.

Ḥalab, on fol. 191a:

442. Abû-albaḳâ Ya'îsh (or more correctly Ibn Ya'îsh) bin 'Alî, with the epithet of Muwaḳḳif-aldîn, the grammarian, author of the famous commentary on Zamakhsharî's Mufaṣṣal (lately edited by Jahn) and a commentary on the تفسير ملوكى, on fol. 191a.

Manbij (between Ḥalab and the Euphrates), on fol. 191a:

443. Abû 'Ubâdah Walîd bin 'Ubaidah (or according to others 'Ubaid), known as Buḥturî (بحترى, so in the following copy), or Bukhturî (بختری, so here, comp. on this double spelling G. Flügel, Cat., i. p. 436), the famous Arabic poet, whose death is fixed here in A.H. 286 (A.D. 899); it is said here, that the poets of Arabia likened his poems to a 'golden chain' (شعر بحترى را شعراء عرب بسلسلهٔ زر تشبيه كرده اند), on fol. 191a.

'Asḳalân, on fol. 191b:

444 and 445. Abû Ya'ḳûb Kharrâṭ (the turner) and Shaikh Abû-alkhair, on fol. 191b.

Ṭarsûs, on fol. 191b:

446. Abû 'Ubaidah (or better, according to the following copy, 'Ubaid) bin alḳâsim bin Salâm, the first who commented upon the wonderful things in the traditions (غرائب احاديث را تفسير كرد), on fol. 191b.

Egypt (*Miṣr*), on fol. 192a; *Fusṭâṭ* (not قسطاط, as the town is spelt both here and in the following copy), on fol. 193b; *Cairo*, on fol. 194a; *Alexandria* (اسكندريّة), on fol. 194a:

447. Ptolemy (بطليموس), the author of the Almagest, on fol. 194b.

448. Ḳidwat-al'ârifîn Shaikh 'Alî bin 'Abdallâh Shâdhilî, a descendant of the second Imâm, Ḥasan bin 'Alî, died in the desert on his pilgrimage to the holy cities (comp. however the Safînat-alauliyâ, No. 336), on fol. 194b.

Ikhmîm, on fol. 194b:

449. Dhû-alnûn (see the Safînat-alauliyâ, No. 177), died A.H. 245 (A.D. 859), on fol. 195a.

450. Abû Ṭâlib, on fol. 195b.

'Abd-alshams (correctly *'Ain-alshams*, Heliopolis, with the famous balsam-tree, see Wüstenfeld, Jâcût's Reisen, in Zeitschrift der D. M. G. xviii. p. 467; Schefer, Sefer Nameh, pp. 126 note, 142, and 143 note, in the south of Fusṭâṭ, the alleged residence of the Pharao of Egypt in Joseph's time), on fol. 195b; *Ḥamrâ*, on fol. 195b; *Faramâ* (so correctly in the following copy; here appears the wrong فراما), on fol. 195b; *Tinnîs* (so correctly instead of تليس in this and the following copy), on fol. 195b; *Fayyûm* (here and in the following copy wrongly spelt قيّوم), on fol. 196a. Prominent men of *Miṣr* are—

451. Shaikh Kâmil 'Umar bin 'Alî, known as Ibn Fârid, the famous mystical poet, stayed twelve years in Makkah (see the Safînat-alauliyâ, No. 332), on fol. 196a.

452. Abû 'Alî Kâtib (see the Safînat-alauliyâ, No. 69), on fol. 196b.

453. Abû 'Alî Mashtûlî (see the Safînat-alauliyâ, No. 233), on fol. 196b.

454. Shaikh Mu'ammar, originally an Abyssinian slave, on fol. 196b.

455. Abû Shu'aîb al-Maḳna', performed the pilgrimage on foot seventy times, on fol. 196b.

456. Abû-alḥasan of Ḳarâfah (comp. the Safînat-alauliyâ, No. 229), contemporary with Abû Sulaimân Nilî (or Nailî), on fol. 196b.

457. Shaikh Nûr-aldîn 'Abd-alraḥmân, got his investiture from Shaikh Jamâl-aldîn Yûsuf Kûrânî after less than twenty days' tuition, on fol. 196b.

458. Shaikh Abû-al'abbâs of Damanhûr (on the way to Alexandria, see Wüstenfeld, Jâcût's Reisen, loc. cit., p. 468), on fol. 196b.

459. Abû 'Abdallâh albarḳî, on fol. 197a.

460. Abû Ja'far Ḥaddâd, the pupil of Ibn 'Aṭâ, called Ṣaghîr-i-Miṣrî, to distinguish him from another Shaikh of the same name, who is called Kabîr-i-Baghdâdî, on fol. 197a.

461. Akhî 'Alî, lived a great deal in Rûm and Syria, had many pupils, but never enjoyed a Pîr's tuition, until he heard of 'Alâ-aldaulah's fame (see the Safînat-alauliyâ, No. 132); he then with all his pupils became a disciple of that Shaikh, on fol. 197a.

462. Nabân 'Abdallâh Shaibânî (so in the following copy; the present one makes two distinct Shaikhs out of the one, viz. Nabân 'Abdallâh and Shaibân), on fol. 197a.

463. Abûbakr (رقاق probably misspelt for دقّاق Daḳḳâḳ, see the Safînat-alauliyâ, No. 198), the spiritual guide of Abûbakr Daḳḳâḳ-i-ṣaghîr (so according to the following copy, on fol. 217b, l. 4; here this Shaikh is left out).

464. Abûbakr Maghâribî (so probably to be read instead of معاربى in the text), the spiritual guide of Sîrwânî (سيروانى ?), on fol. 197a.

465. Shaikh 'Imrân Thulthî (ثلثى), on fol. 197a.

466. Abû Ibrâhîm Isma'îl bin Yaḥyâ Mâzinî, a contemporary and disciple of Shâfi'î, wrote various works on Shâfi'ite law, especially one مختصر, which is one of the most difficult books to read, on fol. 197a.

467. Muḥammad bin 'Abdallâh bin 'Abd-alḥakîm, another disciple of Shâfi'î, and contemporary with the preceding Shaikh; he was born A.H. 182 (A.D. 798) and died, 80 years old, A.H. 262 (A.D. 876), on fol. 197b.

468. Abû Ya'ḳûb Yûsuf bin Yaḥyâ al-Bûsiṭî or Bûsîṭî, likewise a disciple of Shâfi'î, and the greatest legal authority after his master's death, was summoned by the 'Abbâside Khalîf Alwâthiḳ-billâh (A.H. 227–232 = A.D. 842–847) to Baghdâd, to solemnly declare the Ḳurân as مخلوق or created, which he refused to do; he was thereupon put in chains and died in his prison in Baghdâd, A.H. 232 (A.D. 846, 847), on fol. 197b.

469. Abûbakr Muḥammad bin Aḥmad bin Ja'far Kitâbî (comp. the Safînat-alauliyâ, No. 223), known as Ibn Ḥaddâd, ḳâḍî and professor, among whose works is particularly renowned the كتاب الفروع, commented upon by Ḳaffâl of Marw, Abû Ṭayyib Ṭabarî and Abû 'Alî Sinjî (see Al-Moschtabih, ed. De Jong, p. ٢٥٣), on fol. 197b.

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470. 'Abd-almalik bin Abû-alkâsim, known as al-Masîhî, was in the service of Ḥâkim bin 'Azîz Isma'ilî and wrote thirty works, among which are most prominent a تأريخ, containing many strange and wonderful stories, and filling 13,000 leaves; a كتاب الغرب والشرق, containing 200 leaves; a قصص الانبيا, on 1,500 leaves; and a كتاب المفاتحة والمناكحة (on sexual intercourse), on 1,200 leaves; he was born A.H. 366 and died A.H. 423 (A.D. 966, 967–1032), on fol. 198a.

471. 'Abd-alraḥmân alkhaulânî (الخَوْلانى), ḳâḍî of Miṣr, got every year a stipend of 1,000 dînârs, and reached the age of 83 years, on fol. 198a.

472. Salîm bin Yaḥyâ, was also ḳâḍî of Miṣr, died 75 years old, on fol. 198a.

473. Haibat-allâh (the present copy seems rather to read Hibat-allâh هبة الله) bin 'Alî, on fol. 198a.

474. Ḳuṭb-aldîn bin 'Abd-alkarîm (in the following copy *bin* is omitted) bin Abd-alnûr, author of the تأريخ مصر and a commentary on Bukhârî's صحيح, died A.H. 733 (A.D. 1332, 1333), on fol. 198a.

475. Abû-alḥasan (in the following copy, Abû-alḥusain) bin Yaḥyâ bin Abî 'Alî, a great calligrapher and Inshâ-writer at the court of the Egyptian rulers, composed also good poetry, on fol. 198a.

476. Abû-al'izz (العِزّ or الغِرّ Abû-alghirr) Muẓaffar bin Ibrâhîm Ghailânî (غيلانى), a famous blind poet, died A.H. 623 (A.D. 1226), on fol. 198a.

477. Ṭûlûn, the ancestor of the Ṭûlûnides in Egypt, on fol. 198b.

478. Aḥmad Ibn Ṭûlûn, the first of the Ṭûlûnides who was an almost independent governor of Egypt (died A.H. 270=A.D. 884), on fol. 198b.

479. Abû-aljaish, his son, i.e. Khumârawaih (died end of A.H. 282=A.D. 896), on fol. 198b. After a short remark on this ruler there follows a very brief history of the Ikhshîdîs, viz. Muḥammad (died 66 years old, A.H. 334=A.D. 945, 946), his two sons, Abû-alḳâsim and Abû-alḥasan (died A.H. 354=A.D. 965), and Abû-almisk Kâfûr (A.H. 354–356=A.D. 965–967), to A.H. 361 (A.D. 972), when the Fâṭimide dynasty was firmly established in Egypt.

480. Al-Mu'izz lidînillâh, the first of the Fâṭimides who conquered Egypt and established his residence in Ḳâhirah, A.H. 361 (or, according to Wüstenfeld's Geschichte der Fatimiden-Chalifen, p. 119, A.H. 362=A.D. 972 or 973); he died A.H. 365 (A.D. 976), on fol. 199a.

481. Nizâr al-'Azîz-billâh, son and successor of Al-Mu'izz, reigned 21 years and died, 42 years old, A.H. 386 (A.D. 996), on fol. 199b.

482. Al-Ḥâkim biamrillâh, son and successor of Nizâr al-'Azîz, reigned 25 years, and was assassinated A.H. 411 (A.D. 1021), on fol. 199b.

483. Al-Ẓâhir lidînillâh (or rather lii'zâz dînillâh), son and successor of Al-Ḥâkim, reigned 16 years, and died A.H. 427 (A.D. 1036), on fol. 199b.

484. Al-Mustanṣir-billâh, son and successor of the preceding monarch, ascended the throne in his seventh year; Nâṣir bin Khusrau and Ḥasan Ṣabbâḥ are stated here to have been in his service; his general, Basâsîrî, entered Baghdâd (A.H. 450=A.D. 1058), deposed (but did not imprison, as is stated here) the 'Abbâside Khalîf Alḳâ'im billâh, and had for about a year the Khuṭbah read in Mustanṣir's name. Mustanṣir appointed first his eldest son, Al-Muṣṭafâ lidîn-illâh Nizâr, and later on his youngest (here wrongly called his second) son, Al-Musta'lî-billâh Aḥmad, as heir to the throne; after his death (in A.H. 487=A.D. 1094, end of December) the latter ascended the throne, had his brother Muṣṭafâ killed (or rather immured alive, see Wüstenfeld, loc. cit., p. 273), and reigned 7 years and 2 months; he was assassinated by Muṣṭafâ's adherents, A.H. 495 (A.D. 1101), on fol. 200a.

485. Al-Âmir biaḥkâm-illâh bin al-Musta'lî-billâh, succeeded his father, when 5 years old; in his reign Ḥasan Ṣabbâḥ grew powerful, and in A.H. 515 (A.D. 1121) his murderous devotees assassinated Âmir's commander-in-chief, Malik Afḍal (see the proper version of this story in Wüstenfeld, loc. cit., p. 289), who left behind him 600,000 (in Wüstenfeld 6,000,000) gold dînârs, 250 ارب (read according to Wüstenfeld إرْدبّ, bushels) of silver dirhems, 75,000 atlas-robes, 500 boxes with wearing-apparel, an inkstand set with jewels, 12,000 dînârs in value, besides innumerable horses, camels, oxen, buffaloes, and milk-goats; the milk of which yielded 1,000 dînârs per annum. After a reign of 9 years, A.H. 524 (A.D. 1130), Âmir was assassinated by the same followers of Ḥasan Ṣabbâḥ, on fol. 200a.

486. Al-Ḥâfiẓ lidînillâh bin Mustanṣir-billâh (according to Wüstenfeld he was a grandson, not a son, of Mustanṣir), who got his son Ḥasan poisoned by a Jewish physician (this and the other incidents told here about Al-Ḥâfiẓ's wazîrs are wild distortions of the real facts, see Wüstenfeld, loc. cit., p. 306 and the previous pages); he reigned 20 years, and died A.H. 544 (A.D. 1149), on fol. 200b.

487. Al-Ẓâhir (الظاهر, so here and in the following copy; correctly, according to Wüstenfeld, Al-Ẓâfir, الظافر) billâh, son of Al-Ḥâfiẓ, had intimate friendship with Naṣr, son of 'Abbâs, the wazîr of the realm, but was betrayed by him, and murdered in his, Naṣr's, house after 5 years' reign, A.H. 549 (A.D. 1154), on fol. 200b.

488. Al-Fâ'iz (الفائز, so correctly in the following copy; here he is called al-Ḳâbiḍ القابض) binaṣrillâh, son of Al-Ẓâfir, reigned 6 years and a few months, and died A.H. 555 (A.D. 1160), only 11 years and 6 months old, on fol. 200b.

489. Al-'Âḍid lidînillâh, here foolishly called a son of the preceding child, whereas he was (see Wüstenfeld, loc. cit., pp. 310, 321, and 325) a son of Yûsuf bin al-Ḥâfiẓ, the brother of Al-Ẓâfir, and consequently a cousin of Al-Fâ'iz, the last of the Fâṭimides, who died A.H. 567 (A.D. 1171), on fol. 200b. After a short summary of his wars and negotiations with the Crusaders, his affairs with Nûr-aldîn bin 'Imâd-aldîn Zangî, Asad-aldîn Shîrkûh, etc., his final deposition and the gradual rise of Amîr Ṣalâḥ-aldîn Yûsuf bin Najm-aldîn Ayyûb, a nephew of Asad-aldîn Shîrkûh, to independent power in Egypt (A.H. 581=A.D. 1185), the continuation of the story is

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interrupted by an enumeration of the three predecessors of Al-Mu'izz lidînillâh (see No. 480 above), who were the founders of the independent dynasty of the Fâṭimides in Maghrib, otherwise styled 'Alides, or, as here, Isma'îlîs, viz.:

490. Abû-alḳâsim Muḥammad bin 'Abdallâh, called Mahdî (a mixture of the name of the twelfth Imâm Mahdî, see Safînat-alauliyâ, No. 16, and the real name of the first Fâṭimide ruler who renounced his allegiance to the 'Abbâside Khalîfs, viz. 'Ubaid-allâh al-Mahdî, who is by Shi'ite writers frequently represented as the resuscitated twelfth Imâm); his genealogy is traced back, as usual, to Isma'îl, the son of the sixth Imâm Ja'far alṣâdiḳ (comp. Wüstenfeld, loc. cit., p. 14); according to Sunnite and Maghribî versions, which are given here too, he was an offspring of 'Abdallâh bin Sâlim Baṣrî; according to 'Irâḳî versions a descendant of 'Abdallâh bin Maimûn Ḳaddâḥ (see ib., pp. 5 and 6); he established his rule in Maghrib either A. H. 296 or 299 (297 in Wüstenfeld, loc. cit., p. 38= A. D. 910), reigned 26 years and died A. H. 322 (=A. D. 934; so correctly in the following copy; the present copy has a wrong 332), 62 years old, on fol. 201a.

491. Al-Ḳâ'im biamrillâh Aḥmad bin Muḥammad (again a confusion of the son with the father; the Kunyah of al-Ḳâ'im was Abû-alḳâsim and his real name Muḥammad, see Wüstenfeld, loc. cit., p. 70), son and successor of al-Mahdi; he had to contend against the sectarian Abû Yazîd, who besieged him in the fortress of Mahdiyah, and died, after a reign of 12 years, A. H. 334 (A. D. 946), on fol. 201a.

492. Al-Manṣûr biḳuwwatillâh Isma'îl, son and successor of Al-Ḳâ'im; he finally conquered and killed Abû Yazîd, and died after a reign of 7 years, A. H. 341 (A. D. 953), 39 years old, on fol. 201b. His son and successor was Al-Mu'izz lidînillâh (see No. 480 above).

493. Ṣalâḥ-aldîn (the Saladin of European writers), the powerful founder of the Ayyûbite dynasty in Egypt and Syria; he died A. H. 589 (A. D. 1193), on fol. 202a.

494. Malik 'Azîz Abû-alfatḥ Uthmân, Ṣalâḥ-aldîn's son and successor, who had been governor of Egypt during his father's lifetime; he deprived his brother Malik Afḍal of the governorship of Damascus, but after his own death, in A. H. 595 (A. D. 1198, November), Afḍal returned and established his rule in Damascus (this statement again is wrong: Malik Afḍal did not succeed in regaining Damascus, see Weil, Geschichte der islamitischen Völker, 1866, p. 364), on fol. 202a.

495. Malik 'Âdil Abûbakr, the brother of Ṣalâḥ-aldîn, and uncle of Malik 'Azîz and Malik Afḍal (who first acted as guardian of 'Azîz's minor son Al-Manṣûr, but soon asserted his own independence); he drove Malik Afḍal from Damascus (see the previous statement in No. 494) and relegated him to Samosata, where he stayed until his death in A. H. 622 (A. D. 1225); 'Âdil distributed his realm in the following way: to his eldest son, Malik Kâmil, he gave Egypt; to his second son, Malik Mu'aẓẓam, Damascus; to his third son, Malik Ashraf, Mesopotamia; and to his fourth son, Malik Auḥad, with the name of Ayyûb, Khilâṭ (or Akhlâṭ) in Armenia (according to Weil, loc. cit., p. 365, it was Ashraf, the third son, who got the government of Khilâṭ in addition to Mesopotamia). 'Âdil's death is by a strange confusion fixed here in A. H. 598 instead of 615 (=A. D. 1218), on fol. 202a.

496. Malik Kâmil bin Malik 'Âdil, who reigned till A. H. 635 (A. D. 1238); in A. H. 625 (A. D. 1228) he annexed Yaman and Ḥijâz to his Egyptian and Syrian dominions, drove his brother Malik Mu'aẓẓam (correctly: Mu'aẓẓam's son Dâ'ûd, see Weil, loc. cit., p. 367, since Mu'aẓẓam had died a year before) from Damascus and gave it to Malik Ashraf; Mu'aẓẓam's son (in the text again Mu'aẓẓam) had to be satisfied with the fortresses of Karak, Shaubak, and Nâblus (here نابلس). Malik Ashraf's death is fixed here in the same year as that of his brother Kâmil, on fol. 202b.

497. Malik 'Âdil II, Kâmil's son and successor, reigned only one year in Egypt and was then deposed and imprisoned by his brother, Malik Ṣâliḥ, on fol. 202b.

498. Malik Ṣâliḥ Ayyûb, son of Kâmil; the vicissitudes of his reign are here related in the following way (there is in this, as well as in the previous accounts, scarcely any mention of the wars and struggles with the Crusaders): when he lost his hold on Egypt, he went to Damascus and summoned his uncle Isma'îl (who had likewise the epithet of Malik Ṣâliḥ) from Ba'lbak; the latter obeyed, but having obtained help from the governor of Ḥimṣ, he put his nephew to flight, who betook himself to Karak, but was imprisoned there by the governor of that fortress. Meanwhile 'Âdil II had escaped from prison, had taken a second time possession of Egypt, and offered Malik Nâṣir, the governor of Karak, 100,000 dînârs for the extradition of Malik Ṣâliḥ. But the former swore allegiance to Malik Ṣâliḥ, and went with him to Egypt, where the latter succeeded a second time in seizing the reins of government, and in imprisoning his brother 'Âdil for the remainder of his life. He died A. H. 647 (A. D. 1249), on fol. 202b.

499. Malik Mu'aẓẓam, son and successor of Malik Ṣâliḥ (i. e. Tûrânshâh), who was killed (A. H. 648=A. D. 1250) by the Mamlûks or slaves (غلامان, as they are called here), on fol. 203a. With him the dynasty of the Ayyûbites ended, and 'Izz-aldîn Aibak, the Mamlûk, who declared himself Sulṭân in A. H. 652 (A. D. 1254, more correctly A. H. 650=A. D. 1252) and assumed the title of Malik Mu'izz, founded the dynasty of the Mamlûks.

Fourth Iḳlîm. *Marw-i-Shahijân*, on fol. 203b:

500. Khwâjah Bashar Ḥâfî (so called, because he always walked barefooted, see Safînat-alauliyâ, No. 171), on fol. 204a.

501. 'Abdallâh (bin) Mubârak, contemporary with Sufyân Thaurî and Fuḍail bin 'Iyâḍ (see Safînat-alauliyâ, No. 165); he was honoured by the titles of Amîr-i-ḳalam u balârak (lord of the pen and the sword) and Imâm-alislâm, and alternately performed one year the pilgrimage, engaged in warfare the next, and applied himself to commercial pursuits the third, on fol. 204a.

502. Fatḥ bin Shakhraf (Safînat-alauliyâ, No. 189), here spelt سنجرف, on fol. 204a.

503. Shaikh Manṣûr bin 'Ammâr, on fol. 204a.

504. Shaikh Abû 'Alî Siyâh (Safînat-alauliyâ, No. 291), on fol. 204a.

505. Shaikh Abû 'Alî Shab-bûî (the tuberose), on fol. 204a.

506. Abû-al'abbâs Sayyârî (Safînat-alauliyâ, No. 240), on fol. 204b.

507. Ḥakîm Buzurjmihr, on fol. 204b.

508. Ḳaffâl-i-Marwazî (the locksmith of Marw, i.e. Abûbakr 'Abd-alraḥmân bin Aḥmad bin 'Abdallâh, the great Shâfi'ite lawyer, who is stated here to have been consulted by Sulṭân Maḥmûd of Ghazna as to a choice between the Shâfi'ite and the Ḥanafite legal doctrines, and died A.H. 419, A.D. 1028, see Barbier de Meynard, Dictionnaire géographique, etc., pp. 531 and 532), on fol. 204b.

509. Muḥammad bin Naṣr, a lawyer and traditionist, on fol. 204b.

510. Ibrâhîm bin Aḥmad, a Shâfi'ite lawyer, wrote a commentary on the مختصر of Mazanî (مزنی, so correct in the following copy; here the name is spelt مازنی, but the مختصر, the standard work on Shâfi'ite doctrines, is composed by Abû Ibrâhîm Isma'îl bin Yaḥyâ al-Mazanî, a disciple of Shâfi'î, who died A.H. 264, A.D. 878); his full name, according to Barbier de Meynard, loc. cit., was Abû Isḥâḳ Ibrâhîm bin Aḥmad bin Isḥâḳ, and his death is fixed there in A.H. 340 (A.D. 951, 952); comp. also Safînat-alauliyâ, No. 237, where he is stated to have died A.H. 342 (A.D. 953, 954), on fol. 204b.

511. 'Îsâ bin Muḥammad allughawî, on fol. 204b.

512. Abû Manṣûr 'Umârah (in the index of this and the text of the following copy wrongly 'Ammâr, عمّار, see Ethé, Rûdagî's Vorläufer und Zeitgenossen, No. 21) bin Aḥmad (according to 'Aufî, bin Muḥammad), under the Sâmânides and first Ghaznawides, on fol. 204b.

513. Ḥakîm Kisâ'î (see Ethé, Die Lieder des Kisâ'î, Sitzungsberichte der Münchener Akademie, philos.-philol. Classe, 1874, pp. 133–148), born the 26th of Shawwâl, A.H. 341 (A.D. 953, March 16), lived till the beginning of Maḥmûd of Ghazna's reign, on fol. 205a.

514. Abû Naẓar 'Abd-al'azîz bin Manṣûr al-'Asjadî, a panegyrist of Sulṭân Maḥmûd of Ghazna; he wrote a ḳaṣîdah in honour of the conquest of Sûmanât in India by that ruler, on fol. 205b.

515. Shaikh-alislâm Hârithî, the second Luḳmân, wrote some famous rubâ'îs, on fol. 206a.

516. Fakhr-aldîn Mubârakshâh, panegyrist of Malik Saif-aldîn Ghûrî, and his successor Ghiyâth-aldîn Ghûrî (A.H. 552, according to others 558–599 = A.D. 1157 or 1163–1203), on fol. 206a.

517. Shams-aldîn Muḥammad Daḳâ'iḳî, author of a diwân, on fol. 206b.

518. Alḥakîm Maḥmûd bin 'Alî al-Samâ'î (or al-Samâwî, the celestial one), panegyrist of Sulṭân Sanjar (A.H. 511–552=A.D. 1117–1157), on fol. 206b.

519. Shihâb-aldîn Abû-alḥasan Ṭalḥah, likewise a panegyrist of Sulṭân Sanjar, on fol. 207a.

520. Sayyid Abû 'Alî bin al-Ḥusain, a rubâ'î of whom is quoted here, on fol. 207b.

521. Athîr-aldîn Al-Futûḥî, had munâẓarât or poetical contests with Adîb Ṣâbir (see No. 573 below) and Anwarî, on fol. 207b.

522. Khwâjah Ḥusain, who was in intellectual matters a disciple of Maulânâ 'Iṣâm-aldîn Ibrâhîm, and in legal matters of Shaikh Ibn Ḥajar, the muftî of 'Arabistân and the holy cities of Makkah and Madînah; he wrote a famous ta'rîkh on the birth of Sulṭân Salîm, the eldest son of the emperor Akbar (afterwards the emperor Jahângîr), and his brother Shâh Murâd, on fol. 208b.

523. Maulânâ Mushfiḳî, was born and died in Bukhârâ, on fol. 208b.

524. Wâṣilî, on fol. 208b.

Mahnah, on fol. 209a:

525. Shaikh Abû Sa'îd Faḍl-allâh bin Abû-alkhair, the great rubâ'î writer, was a pupil of Abû-alfaḍl Sarakhsî (see No. 544 below), but got by order of that Pîr his investiture from Shaikh 'Abd-alraḥmân Sullamî (see Safînat-alauliyâ, No. 294, and Ethé, Die Rubâ'îs des Abû Sa'îd bin Abulkhair, in Sitzungsberichte der Münchener Akademie, philos.-philol. Classe, 1875, pp. 145–168, and 1878, pp. 38–70), on fol. 209a.

526. Aḥmad bin Shâdân, the wazîr of Sulṭân Tughrulbeg bin Mikâ'îl Saljûḳî (the first independent ruler of that dynasty, died A.H. 455=A.D. 1063), on fol. 209b.

527. As'ad of Mahnah, who, according to Daulatshâh, had one day in the majlis of Sulṭân Muḥammad bin Malikshâh (A.H. 498–511=A.D. 1104–1117) a contest with Imâm Muḥammad Ghazâlî (who died A.H. 505=A.D. 1111), on fol. 209b.

528. Auḥad-aldîn Anwarî, the great panegyrist of Sulṭân Sanjar; his death is fixed here in A.H. 580 (or according to others even 547); the proper date is either A.H. 585 or 587 (A.D. 1189 or 1191, see Bodleian Cat., No. 543 sq.), on fol. 210a.

529. Khwâjah Mu'ayyad, a descendant of Abû Sa'îd bin Abû-alkhair, on fol. 211a.

530. Shaikh Abû Naṣr, likewise a descendant of Abû Sa'îd, on fol. 211a.

Abîward, on fol. 211a:

531. Fuḍail bin 'Iyâḍ (Safînat-alauliyâ, No. 96), on fol. 211a.

532. Bâba Saudâ'î, was in the service of Mirzâ Shâhrukh's son, Mirzâ Baisunghar (who died A.H. 837 =A.D. 1434), on fol. 211a.

533. Maulânâ Aḥmad, went at an early age to Transoxania and joined the ascetics (تجرّد مَنِشان) of Bukhârâ; later on he went to the 'Irâḳ and stayed in Kâshân, where he got a professorship; but when Amîr Jamâl-aldîn Astarâbâdî became wazîr of that town, he was deprived of his stipend, and only his death saved him from the imprisonment which the wazîr had resolved upon, on fol. 211b.

534. Maulânâ Abû-alḥasan Dânishmand, who in his fourteenth year could explain the commentary of the تجريد (no doubt the metaphysical work of that title by Naṣîr-aldîn Tûsî, who died A.H. 672=A.D. 1274) with glosses, and in his twenty-fifth lectured on the Almagest; he had also a prodigious memory. Among his numerous works the most prominent ones are: كتاب حسنات (or perhaps حُسْنا), كتاب مشارق, شمسيّه (the work on logic by Najm-aldîn 'Alî bin 'Umar alḳazwînî al-Kâtibî, who died A.H. 693=A.D. 1294), and the تهذيب (i.e. تهذيب المنطق والكلام, another work on logic by Sa'd-aldîn Mas'ûd bin 'Umar al-Taftazânî, who died

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A.H. 791 or 792=A.D. 1389 or 1390, see No. 541 below); a رسالة اثبات واجب, and a شرح فرائض; he also wrote poetry, on fol. 212a.

535. Maulânâ Ḳunburî (قنبری, both in text and index here; in the following copy he is styled Munyarî, منیری), a poet, attached to 'Abd-almu'min Sulṭân, the son of the Wâlî of Tûrân, 'Abdallâhkhân (the chief of the Uzbegs, who died A.H. 1006=A.D. 1597, 1598, see No. 574 in this Cat.), on fol. 212b.

Nasâ, on fol. 212b:

536. Imâm Ẓahîr-aldîn Nasawî, a poet, on fol. 212b.

537. Al-Ḳâḍî Imâm Majd-aldîn, who greeted the newly-installed Ḳâḍî of Nasâ, Ḳâḍî Shams-aldîn, with a famous extempore rubâ'î, on fol. 212b.

538. Shams-aldîn Muḥammad Mu'akkad, a rubâ'î-writer, on fol. 213a.

539. Muḥammad bin Badî', was under 'Imâd-aldîn Zangî (who died A.H. 540 or 541=A.D. 1145 or 1146) chief secretary of Nasâ, on fol. 213a.

540. Majd-aldîn Muḥammad albânîrî (البانیری or *bin* albânîrî, as the following copy reads), court-poet of Sulṭân Sikandar, and author of a mathnawî, entitled شاهنامه, on the history of the Khwârizmshâhs, on fol. 213a.

541. Maulânâ Sa'd-aldîn Mas'ûd bin 'Umar al-Taftâzânî (see No. 534 above), began his authorship in his sixteenth year with a commentary on the صرف زنجانی, after which followed the مُطوّل (a commentary on the تلخیص المفتاح, completed A.H. 748=A.D. 1347, see J. Aumer, Arabic Cat., pp. 310 and 311, and the edition of Constantinople, A.H. 1260), dedicated to Malik Ḥusain Kurt; he then took his abode in Khwârizm and wrote the مختصر تلخیص, dedicated to Jânibeg; when Timûr conquered Khwârizm, he made the Maulânâ his companion; his death is fixed here, and in the following copy, wrongly in A.H. 752, instead of 791 or 792; he was buried in Sarakhs, on fol. 213a.

542. Maulânâ Shams-aldîn Muḥammad, son of the preceding scholar, on fol. 213b.

543. Maulânâ Ḳuṭb-aldîn Muḥammad, son of Shams-aldîn, filled from the last years of Shâhrukh's reign (who died A.H. 850=A.D. 1447) to the beginning of Ḥusain Mirzâ's reign (A.H. 873=A.D. 1469) the post of Shaikh-alislâm, on fol. 213b.

Sarakhs, on fol. 213b:

544. Shaikh Abû-alfaḍl, the Pîr of Shaikh Abû Sa'îd bin Abû-alkhair (see No. 525 in this list), and the pupil of Abû Naṣr Sarrâj (Safînat-alauliyâ, No. 271), on fol. 213b.

545. Shaikh Luḳmân, the mad one, contemporary with Abû Sa'îd bin Abû-alkhair (comp. Ethé, Rubâ'îs des Abû Sa'îd, loc. cit., p. 149), on fol. 213b.

546. Khwâjah Aḥmad Ḥammâdî (mentioned in the كشف المحجوب and Jâmî's نفحات), on fol. 214a.

547. Sayyid-al-ajall Ẓahîr-aldîn Tâj-alkuttâb, author of works in prose and verse, mentioned by 'Aufî, on fol. 214a.

548. Alṣadr-alajall Tâj-aldîn, whose dîwân is not extant, on fol. 214a.

549. Ustâd Abû-alḥasan 'Alî al-Bihrâmî, a poet in Sulṭân Maḥmûd of Ghazna's time, and author of the خجسته نامه on prosody, on fol. 214b.

550. Imâm-alajall Fakhr-aldîn Muḥammad al-Zarkhânî, of whom two rubâ'îs are quoted here, on fol. 214b.

551. Maulânâ Ḳuṭb-aldîn, father of Nâṣir-aldîn, on fol. 215a.

Balkh, on fol. 215a:

552. Shaikh Abû Isḥaḳ Ibrâhîm bin Adham (or Ibrâhîm Adham, Safînat-alauliyâ, No. 97), got his investiture from Fuḍail bin 'Iyâḍ (ib., No. 96), on fol. 215b.

553. Abû 'Alî Shaḳîḳ, contemporary with the preceding Shaikh (Safînat-alauliyâ, No. 167), on fol. 216a.

554. Ḥâtim-i-aṣamm, pupil of Abû 'Alî Shaḳîḳ and Pîr of Aḥmad bin Khiḍrawaih (Safînat-alauliyâ, No. 173), on fol. 216a.

555. Aḥmad bin Khiḍrawaih (Safînat-alauliyâ, No. 174), had 1,000 disciples, on fol. 216b.

556. Shaikh Abûbakr Warrâḳ (Safînat-alauliyâ, No. 264), on fol. 216b.

557. Shaikh Bahâ-aldîn Walad, with the epithet Sulṭân-al'ulamâ, grandson of Shâh 'Alâ-aldîn Muḥammad, the uncle of Sulṭân Muḥammad Khwârizmshâh, and father of the great Jalâl-aldîn Rûmî (Safînat-alauliyâ, No. 136; see also the Manâḳib-al'ârifîn, No. 630 in this Cat.); he had in Baghdâd a meeting with Shaikh Shihâb-aldîn Suhrawardî; after performing the pilgrimage he settled fifteen years in Âdharbaijân and Lârinda, and afterwards repaired to Ḳûniyah (Iconium), where he died, A.H. 628 (A.D. 1231), on fol. 216b.

558. Maulânâ Jalâl-aldîn Muḥammad, known as Maulawî al-Rûmî, the great mystical poet (Safînat-alauliyâ, No. 137), who left his native town Balkh in his father's company, when he was six years old, and met on his way to Makkah in Nishâpûr Farîd-aldîn 'Attâr, who presented him with a copy of his mystical poem اسرار نامه; he enjoyed for nine years the tuition and friendship of Bahâ-aldîn Walad's pupil Sayyid Burhân-aldîn Tirmidhî, and after his death that of Shams-aldîn Tabrîzî; when the latter had disappeared (as it is called here) he associated himself with Ṣalâḥ-aldîn Zarḳûb, and later on with C'alabî Ḥusâm-aldîn. He was born A.H. 604, and died A.H. 672 (A.D. 1207–1273), on fol. 217a. Between this and the following Shaikh there is inserted here, on ff. 219b–220b, a short sketch of the history of the *Barmakîs*, beginning with Ja'far Barmak, who was originally a Parsee, but embraced the Muḥammadan creed, went to Damascus and rose to the dignity of a wazîr under the Umayyade Khalîf Sulaimân (his son Khâlid became wazîr of Abû-al'abbâs), and ending with the final extirpation of the whole race under the Khalîf Hârûn-alrashîd, A.H. 187 (A.D. 803).

559. Shaikh Abû 'Alî Ibn Sînâ (the famous Avicenna), on fol. 220b.

560. Shaikh Abû-alḥasan Shahîd, the Sâmânide poet and contemporary of Rûdagî (see Ethé, Rûdagî's Vorläufer, etc., No. 5), on fol. 221a.

561. Abû-alḳâsim Ḥasan 'Unṣurî, the king of poets at the court of Sulṭân Maḥmûd of Ghazna; besides his ḳaṣidas there are mentioned here three of his mathnawîs, viz. جنگ بت وسرخ بت, وامق وعذرا, نهر وعین (which are no longer extant), on fol. 221b.

562. Alḳâḍî alimâm Ḥamîd-almillah wa aldîn 'Umar

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bin Maḥmûd, well known by his مقامات, which have been praised by the poet Anwarî; he flourished under Sulṭân Sanjar, on fol. 223a.

563. Malik-alkuttâb Rashîd-aldîn al-Waṭwâṭ, the well-known poet and chief secretary (صاحب ديوان انشاء) of Atsiz, the Khwârizmshâh (who succeeded his father Ḳuṭb-aldîn Muḥammad as governor of Khwârizm, A.H. 521 = A.D. 1127, became independent A.H. 535 = A.D. 1140, 1141, and died A.H. 551 = A.D. 1156). When Sulṭân Sanjar captured the fortress of Hazârasp, he was made prisoner and condemned to a painful death but pardoned through the intercession of Muntakhab-aldîn (in the following copy Muntajab-aldîn, which means practically the same) Badî' Kâtib, the Sulṭân's secretary; after Atsiz' death he served 17 years more under his son and successor Îl Arslan (A.H. 551–567 = A.D. 1156–1172), at whose death he was more than 80 years old. He died, 98 (in the following copy more correctly 97) years old, A.H. 578 (A.D. 1182), and left besides his dîwân various prose-works, among them the famous حدائق السحر on the art of poetry, on fol. 223b, last line.

564. Imâm Shams-aldîn albâḳilânî, contemporary with Khwâjah Niẓâm-almulk, the great wazir of the Saljûḳs, on fol. 226a.

565. Sirâj-aldîn, a poet who lived at the court of the Khwârizmshâhs, on fol. 226a.

Ćîćiktû and Maimana (near Balkh), on fol. 226b:

566. Ẓahîr-aldîn Ṭâhir bin Muḥammad (better known as Ẓahîr Fâryâbî), renowned as poet, astronomer, and philosopher (therefore called by his contemporaries صدر الحكما); he was first a panegyrist of the kings of Mâzandarân, but attached himself afterwards to the Atâbegs of Âdharbaijân, Muḥammad bin Îlduguz, the so-called Jahânpahlawân (A.H. 568–582 = A.D. 1172–1186), and his brother and successor Ḳizil Arslân (A.H. 582–587 = A.D. 1186–1191); at last he fled from the court of the latter and joined that of the Atâbeg Abûbakr (i.e. Nuṣrat-aldîn Abûbakr, the son of Muḥammad bin Îlduguz). At the end of his life he retired from the world, and died A.H. 592 (so here and in the following copy; the usual and no doubt more correct date is A.H. 598 = A.D. 1201, 1202); he was buried in the cemetery of Surkhâb, in Tabrîz, by the side of Khâḳânî, on fol. 226b.

Andakhud (between Balkh and Marw), on fol. 228a:

567. Sayyid Jamâl-aldîn Barakah (as the following copy adds), the teacher of Amîr Timûr Gûrgân, on fol. 228a.

568. Imâm-alajall Iftikhâr-ala'immah Mas'ûd bin Muḥammad bin 'Alî, scholar and poet, on fol. 228a.

569. Maḥmûd bin Mas'ûd, son of the preceding Shaikh, author of Persian and Arabic works, among which is the زينة الزمان, on fol. 228a.

Tirmidh, on fol. 228a:

570. Shaikh Muḥammad 'Alî Ḥakîm, a great Ḳurân-interpreter and traditionist, on fol. 228b.

571. Abûbakr Warrâḳ, was acquainted with the Pentateuch, the Psalms, and the Gospels, and wrote verses too, on fol. 228b.

572. Ḳidwat-alshu'arâ Abû-alḥasan, a poet, known by the name of منجيك (probably منجنيك Manjanîk), on fol. 228b.

573. Shihâb-aldîn Adîb Ṣâbir, one of the most renowned among the earlier poets and favourite of Sulṭân Sanjar; he was drowned in the Oxus by order of Atsiz, whose murderous design against Sanjar the poet had communicated to the latter, A.H. 547 (A.D. 1152, 1153; other tadhkiras give as date A.H. 546, and even 540), on fol. 229b.

574. Shâh Nâṣir Khwâjah, a poet, went at an early age to India; he was the companion of the Khânzamân (i.e. 'Alî Ḳulikhân) in his rebellious attempt against Akbar (A.H. 974 = A.D. 1567, see No. 411 above), was made prisoner and put to death, on fol. 231a.

575. Mir Sayyid 'Alî Muṣawwir (the painter), was in the emperor Humâyûn's service and honoured by the epithet of Nâdir-almulk Humâyûnshâhî; towards the end of his life he undertook the pilgrimage to Makkah, and remained there until his death, on fol. 231a.

Hiṣâr-i-Kûhistânî (Ḥiṣâr Shâdmân in the Âtashkada, Bodleian Cat., col. 287), on fol. 231a:

576. Maulânâ 'Aishî, who had first the takhallus Miḥnatî, which he was requested to exchange for 'Aishî, when he had the honour of being received among the servants of the Shâhinshâh (i.e. Akbar), on fol. 231b.

577. Fatḥî, a poet, on fol. 231b.

578. Mailî, who wrote riddles (معمّا) and occasionally poetry, on fol. 231b.

Khatlân, with its capital *Kûlâb*, on fol. 231b:

579. Maulânâ 'Âdilî, who wrote the following ta'rikh on the death of Mirzâ Sulaimân Badakhshî's wife: بلقيس زمان رفته (= A.H. 985, A.D. 1577), on fol. 231b.

580. Maulânâ Bâḳî, another poet, on fol. 231b.

Badakhshân, on fol. 232a:

581. 'Alî bin Asad, a panegyrist of the kings of Badakhshân, on fol. 232b.

582. Maulânâ Shams-aldîn Muḥammad, born according to the حبيب السير in a place called Anjuman (انجمن), on fol. 232b.

583. Mirzâ Ibrâhîm, the son of Mirzâ Sulaimân Badakhshî (see No. 579) and author of a dîwân. He was born A.H. 941 = A.D. 1534, 1535 (ta'rikh: نخل اميد پدر), and slain A.H. 967 = A.D. 1559, 1560 (ta'rikh: كو نخل اميد پدر), on fol. 232b.

584. Muḥammad Ḳâsimkhân Maujî, a poet, who grew up under the protection of the emperor Humâyûn and was raised at last to the rank of a Khân, on fol. 232b.

585. Mirzâ 'Alîbeg or Mirzâ 'Alîbeg Akbarshâhî, because the emperor Akbar showed great favour to him from the moment of his arrival in India, both on account of his poetical talent and his warlike prowess; he was still alive at the time of the composition of this work, on fol. 233a.

586. Ḥâfiẓ Khaṭîb, another poet of the same time, on fol. 233a.

587. Maulânâ Abtarî (ابترى, so correct in the following copy; the present one reads both in text and index تبرى), also a poet of Akbar's time, on fol. 233a.

588. Maulânâ Badakhshî, a poet of the same time, on fol. 233a.

589. Maulânâ Niyâzî, likewise under Akbar, whose kindness he badly rewarded by leaving him and going to Gujarât, where he joined the rebellious Mirzâs (see

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Elphinstone, History of India, 5th ed., p. 504 sq.), after whose fall he was imprisoned for a long time; at last he escaped and stayed in Kâbul, where later on he attached himself first to Mirzâ Shâhrukh (or better, Shâhrukh Mirzâ, the son of Mirzâ Ibrâhim, see No. 583, who after being driven out of his kingdom of Badakhshân which he had wrested from his grandfather Mirzâ Sulaimân, see No. 579, in A.H. 983=A.D. 1575, entered Akbar's service A.H. 993=A.D. 1585, and commanded the army sent against Kashmîr) and then to Mirzâ Yûsufkhân (who completed the conquest of that country), with whom he went to Kashmir; in consequence of the rebellion of Yâdgâr (the nephew of the former king of Kashmîr, Yûsufshâh, who in A.H. 1000=A.D. 1592 raised a rebellion against Akbar, but was very soon slain by some of his own followers), in which he appears to have been implicated, he was arrested and imprisoned, and in A.H. 1002, when this work was composed, he was a prisoner still, on fol. 233a.

590. Nadimi, on fol. 233b.

Kâbul, on fol. 233b:

591. Abû Ḥanifah Nu'mân bin Thâbit, the Imâm-i-a'ẓam (Safinat-alauliyâ, No. 21); his father Thâbit was a native of Kâbul, but had afterwards settled in Kûfah, where Abû Ḥanîfah was born; he belonged to the Tâbi'în, was a friend of Imâm Ja'far Ṣâdiḳ and the spiritual guide of Fuḍail bin 'Iyâḍ, Ibrâhîm Adham, Dâ'ûd Ṭâ'î, and Bashar Ḥâfî (Safinat-alauliyâ, Nos. 96, 97, 163, and 171). The dates of his birth and death as well as the length of his life (viz. A.H. 80 and 150 =A.D. 699–767, and 70 years) are contained in the following ta'rikh:

سال هشتاد بو حنیفه بزاد - در جهان داد علم فقه بداد
سال عمرش کشید تا هفتاد - در صد و پنجه اش وفات افتاد

on fol. 234b.

592. Ḍiyâ-aldîn Maḥmûd, on fol. 235a.

593. Ḥâjî Muḥammad, poet and protégé of the emperor Humâyûn, on fol. 235b.

594. Maulânâ 'Âlim, under Akbar, on fol. 235b.

595. Wâṣilî, a poet and collector of poetry, on fol. 235b.

596. Ghagûrî, was first attached to Muḥammad Ḥakîm Mirzâ (Akbar's half-brother and governor of Kâbul, died A.H. 993=A.D. 1585), and after his death went to India and entered Akbar's service, and was raised to the rank of a يوزباشى; he died before the completion of this work, and left some poetry, on fol. 235b.

597. Mîr Amânî, who fell from his horse and died, A.H. 981 (A.D. 1573, 1574), in Jaunpûr, on fol. 236a.

598. Khwâjahzâda, of great renown in Transoxania and Kâbul, on fol. 236a.

Kashmîr, on fol. 236a:

599. Yûsufkhân, who completed the conquest of Kashmîr for Akbar (see No. 589); he was a good musician and wrote poetry occasionally, on fol. 237b.

600. Maulânâ Mîr 'Alî Ṣairafî, on fol. 237b.

601. Maulânâ Muḥammad Amîn Mustaghnî, a poet, on fol. 237b.

602. Shaikh Ya'ḳûb, Ṣûfî and poet, on fol. 238a

603. Maulânâ Mażharî, a good poet, went at an early age to Irân, but returned later to Kashmîr and entered, after the conquest of his country by Akbar, the service of this great monarch, who raised him to the rank of Mîrbaḥr, or admiral. At the time of the composition of this work he had retired with a pension and lived in his native country, on fol. 238a.

604. Ḥamîdî, a poet, on fol. 238b.

605. Aujî, another poet, on fol. 238b.

606. Bâhirî (باهرى, so in the index of this copy; in the text the name has been left out; in the following copy it is distinctly spelt Mâhirî (ماهرى), likewise a poet, on fol. 238b.

607. Maulânâ Nâmî, better known as a grammarian than as a poet, on fol. 239a.

Gharjistân, on fol. 239a:

608. Badi'-alzamân 'Abd-alwâsi' aljabalî, a renowned poet, who went from his native mountains to Harât, and afterwards to Ghazna, where he was patronised by Bahrâmshâh (the Ghaznawide who reigned A.H. 512–547=A.D. 1118–1152); four years later he gained by a ḳaṣîdah the favour of Sulṭân Sanjar, when the latter came for Bahrâmshâh's support to Ghazna, and went with him to Marw, on fol. 239a.

Ghûr, on fol. 240b:

609. Fakhr-alsâdât wa al'ârifin Ḥusain bin Ḥasan (or as the following copy reads, Ḥasan bin Ḥusain, both wordings being incorrect, the proper designation is Ḥusain bin 'Âlim bin Abî Ḥusain or Ḥasan, see Safinat-alauliyâ, No. 154, and Rieu i. p. 40a) al-Ḥusainî, a great Ṣûfî and poet, who was according to some a pupil of Shaikh Rukn-aldîn bin Shaikh Ṣadr-aldîn bin Shaikh Bahâ-aldîn Multânî (Safinat-alauliyâ, No. 156; usually the grandfather himself, Bahâ-aldîn Zakariyyâ Multânî Safinat-alauliyâ, No. 152, is mentioned as Fakhr-alsâdât Ḥusainî's Pîr), according to others of Shaikh Shihâb-aldîn Suhrawardî (Safinat-alauliyâ, No. 148). He was the author of the Ṣûfic works: كنز الرموز, سى نامه, نزهة الارواح, زاد المسافرين, صراط مستقيم, and روح الارواح, طرب المجالس, and of a diwân of ghazals; he died A.H. 717 (A.D. 1317; others place his death in A.H. 718 or even 719), on fol. 241a.

610. Malik Shams-aldîn, the first of the Kurt kings (who are said by some to be descendants of the Ghûrides, by others to be related to Sulṭân Sanjar; by some again, on the authority of the تأريخ مباركشاهى (see Rieu iii. p. 1010), to be the offspring of a certain سيور or سبور who came from Khaṭâ and settled in Ghûr; this dynasty ruled altogether 116 years, and was represented by eight kings), contemporary with Abaḳâ-khân (who succeeded his father Hûlâgûkhân A.H. 663 =A.D. 1265); his death is fixed here, quite at variance with the usual date (viz. A.H. 676=A.D. 1278), in A.H. 665, and he is stated to have been poisoned, on fol. 242a.

611. Malik Shimâl-aldîn, a descendant of the Kurt kings, composed some poetry, on fol. 242a.

Bâdaghîs, on fol. 242b:

612. Ḥanṭalah (probably correctly Ḥanżalah, see Ethé, Rûdagî's Vorläufer und Zeitgenossen, p. 38, No. 1), the only Persian poet under the Ṭâhirides, on fol. 243a.

Asfizâr (nowadays called *Sabzâr* سبزوار, so correctly

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in the following copy; the present text has wrongly شيراز), on fol. 243b:

613. Imâm Rashîd-aldîn Muḥammad bin Maḥmûd, a poet, on fol. 243b.

614. Alajall Majd-aldîn ibn Rashîd al'azîzî, likewise a poet, on fol. 243b.

615. Alajall Muhadhdhib-aldîn Sayyid-alkuttâb Manṣûr bin 'Alî, a third poet, on fol. 244a.

Fûshanj, on fol. 244a:

616. Shaikh Abû-alḥasan, on fol. 244a.

617. Shaikh Abû-allaith, on fol. 244a.

618. Mażhar-aldin, a poet, a rubâ'î of whom is quoted here, on fol. 244a.

Harât, on fol. 244b:

619. Abû Isma'îl 'Abdallâh bin Abî-almanṣûr Muḥammad al-Anṣârî, the Shaikh-alislâm (Safînat-alauliyâ, No. 300), pupil of Shaikh Abû-alḥasan Kharaḳânî (Safînat-alauliyâ, No. 67); besides his Persian and Arabic poetry there are mentioned two renowned works of his, a تفسير قرآن and the منازل السائرين, on fol. 245a.

620. Muḥammad C'arkhgar (the cutler), one of the Abdâls, on fol. 245b.

621. Shaikh 'Ammû (this nickname was given to him by Shaikh Abû-al'abbâs Nahâwandî, see also Safînat-alauliyâ, No. 295), on fol 245b.

622. Khwâjah Abû Muḥammad (more correctly in the following copy Abû Aḥmad) Abdâl, see also Safînat-alauliyâ, No. 102), the real founder of the C'ishtî order, on fol. 245b.

623. Abû-alwalîd Aḥmad bin-alrajâ, many traditions of whom are reported in al-Bukhârî's Ṣaḥîḥ, on fol. 245b.

624. Abû 'Abdallâh Mukhtâr (Safînat-alauliyâ, No. 190), on fol. 245b.

625. Ajall-alḥakîm Sharaf-alzamân Abû-almaḥâsin Abûbakr Azraḳî, the renowned poet; he was one of the confidential friends of the Saljûḳ ruler of Nîshâpûr, Shams-aldaulah wa-aldîn Ṭughânshâh (the nephew of Ṭoghrulbeg and C'akarbeg, who associated with a number of poets of that time, for instance: 'Abdallâh Ḳurashî, Shujâ' Nasawî, Aḥmad Badihî, Ḥaḳîḳî, Nasîmî, and others; this Ṭughânshâh I, the patron of Azraḳî, is not to be confounded with Ṭughânshâh II (of the same house of Saljûḳ, who lived in the time of Sulṭân Sanjar, was for some time ruler of Persia after Sanjar's death, but was defeated and killed by the Khwârizmshâhs, A.H. 581=A.D. 1185; this latter Ṭughânshâh was an early patron of Żahîr Fâryâbî). Besides his poetry (mostly ḳaṣîdas in honour of Ṭughânshâh), he wrote for the same Sulṭân a work on sexual intercourse, الفيه وشلفيه, on fol. 246a.

626. Fakhr-aldîn Khâlid, an intimate friend of Sulṭân Sanjar and a rubâ'î-writer; among the rubâ'îs quoted here there is one, composed A.H. 543=A.D. 1148, when Sanjar after his heavy defeat by Gûrkhân, the Ḳarâkhiṭâ'î ruler, received in 'Irâḳ from Bahrâmshâh, his nephew, the welcome news of the conquest of Ghazna and the death of the Ghûride Saif-aldîn Sûrî, on fol. 247b.

627. Abû Manṣûr 'Abd-alrashîd, also a rubâ'î-writer, on fol. 247b.

628. 'Abd-alrâfi' bin al-Fatḥ, a poet, friend and companion of Muḥammad Sâm (i.e. Shihâb-aldîn Muḥammad Ghûrî, who was killed A.H. 602=A.D. 1206), on fol. 248a.

629. Abû 'Abdallâh Muḥammad bin Abîbakr bin 'Uthmân al-Imâmî (generally known by his takhallus Imâmî), under Abaḳâkhân (see No. 610), lived most of his time in Kirmân, and was contemporary with Majd-i-Hamgar, the king of poets of that time; his diwân is still extant, on fol. 248a.

630. Maulânâ Sa'îd, a panegyrist of Khwâjah 'Izz-aldîn Ṭâhir alfaryûmadî (of Faryûmad near Sabzwâr, see Rieu ii. p. 752a and foot-note), the waẓîr of Khurâsân under the Sulṭâns of the C'ingîzkhânî line; his diwân is still extant, on fol. 248b.

631. Maulânâ Rukn-aldîn, known as Rukn Ṣâ'in, a contemporary and companion of Amîr Muẓaffar (i.e. Mubâriz-aldîn Muḥammad al-Muẓaffar, the founder of the Muẓaffarî dynasty of Fârs); and also of Shâh Shujâ', his son, who together with his brother Shâh Maḥmûd deposed and blinded his father in A.H. 760 (A.D. 1359). He was also at some time in the service of Ṭughâ Tîmûrkhân, who reigned in Khurâsân A.H. 737–753 (A.D. 1336–1352), and had the misfortune to be imprisoned by him; his diwân is still extant, on fol. 248b.

632. Abû-alfaḍl 'Uthmân, of whom one rubâ'î is quoted, on fol. 249b.

633. Mas'ûdî, a poet, on fol. 249b.

634. Maulânâ Ḥasanshâh, a poet, who was first attached to Sulṭân Muḥammad bin Mirzâ Baisunghar (put to death in A.H. 855=A.D. 1452), on fol. 249b.

635. Maulânâ Bannâ'î, a contemporary of Mîr 'Alîshîr, whose jealousy he had roused by his clever verses; when he once addressed a ḳaṣîdah to him and got no reward for it, he substituted the name of Sulṭân Aḥmad Mirzâ (the son of Abû Sa'îd Mirzâ, after whose death in A.H. 873=A.D. 1469, he ascended the throne of Samarḳand) for that of Mîr 'Alîshîr; after which he betook himself to Tabrîz and attached himself to Sulṭân Ya'ḳûb (i.e. Ya'ḳûbbeg of the Âḳ-ḳoyunlû dynasty, who reigned A.H. 883–896=A.D. 1478–1491). After the Sulṭân's death he returned to Harât, but as Mîr 'Alîshîr was still powerful there, he went to Transoxania and entered the service of the rulers of that country (i.e. of Sulṭân 'Alî Mirzâ, the son of the above-mentioned Aḥmad Mirzâ); he was killed in Samarḳand A.H. 918 (A.D. 1512), on fol. 250a.

636. Mîram Siyâh, a poet (no indication of the time in which he flourished being given here, but from No. 1029 in the Bodleian Cat. it becomes evident that he flourished under Sulṭân Ḥusain Mirzâ and under Humâyûn, and that he was moreover a pupil of the following Shaikh 'Alîshâh Abdâl), on fol. 251a.

637. Bâbâ 'Alîshâh, one of the Abdâls of his time, contemporary with Jâmî; he had been for years so wholly absorbed in pious meditations, that all the stirring events in Harât and Khurâsân from the death of Mirzâ Shâhrukh (A.H. 850=A.D. 1447) to the accession of Sulṭân Ḥusain Mirzâ (A.H. 873=A.D. 1469) had passed absolutely unnoticed by him; he wrote occasionally poetry, on fol. 251a.

638. Shaikh Abû-alwâḥid Fârighî, a great Ṣûfî and occasional poet, on fol. 251b.

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639. Mîr Sayyid Muḥammad Jâmabâf (the cloth-weaver), a great rubâ'î-writer; he came to India A. H. 969 (A. D. 1561, 1562), found favour with Akbar and died A. H. 973 (A. D. 1565, 1566); the ta'rikh on his death is میر رباعی سفر نمود, on fol. 251b.

640. Mîr Daurî, was kâtib-almulk (imperial secretary) under Akbar, and a great calligrapher, on fol. 252a.

641. Ṣâliḥî, a munshî of Akbar's time, and likewise a great calligrapher, on fol. 252a.

642. Ghazâlî جنبك (correctly according to A. Sprenger, Catal. p. 45, No. 648 جنبك Junbak, who died A. H. 967=A. D. 1559, 1560), great in poetical contests and munâżarât, on fol. 252b.

643. Nûrî, the grandson of Maulânâ Ḥasanshâh (see No. 634), renowned by his jests and pleasantries, on fol. 252b.

644. Maulânâ Khâtimî, came after long wanderings to India; he afterwards resolved upon performing the pilgrimage, but died on his way to Makkah, on fol. 252b.

645. Maulânâ Fatḥ-allâh, contemporary with Maulânâ Mushfiḳî (probably Mushfiḳî Bukhârî, who was born A. H. 945=A. D. 1538, 1539; see A. Sprenger, Catal. p. 508), with whom he had continual contests, on fol. 253a.

646. Maulânâ Ânî, lived nearly 60 years in Kashmîr, on fol. 253a.

647. Mîr Amânî, a good poet, who spent most of his time in Kâbul, on fol. 253a.

648. Maulânâ Farḳî, a poet, who was, like the following four poets, still alive at the time of the composition of this work, on fol. 253a.

649. Maḳṣûd Tîrgar (the arrow-maker), on fol. 253b.

650. Shâdî Rammâl (the soothsayer), on fol. 253b.

651. Zulâlî, on fol. 253b.

652. Ismî, on fol. 253b.

Bâkharz (between Nishâpûr and Harât), with its dependency *Tâbyâd*, on fol. 253b:

653. Maulânâ Zain-aldîn Abûbakr Tâbyâdî (Safînat-alauliyâ, No. 351), on fol. 253b.

654. Shaikh Saif-aldîn Bâkharzî, a pupil of Shaikh Najm-aldîn Kubrâ (Safînat-alauliyâ, Nos. 127 and 124), who appointed him afterwards his Khalîfah and sent him to Bukhârâ; according to some he died A. H. 648 =A. D. 1250 (the usual date of his death is A. H. 657 or 658=A. D. 1259 or 1260); he lived in the time of Hûlâgûkhân (who became sole master of Persia A. H. 654, and died A. H. 663=A. D. 1256–1265) or in that of Mangû Ḳâ'ân, Hûlâgû's elder brother (who died A. H. 654=A. D. 1256), which comes practically to the same thing. Mangû Ḳâ'ân's mother, who was a Christian, is said to have founded a madrasah in Bukhârâ and to have made Saif-aldîn governor of that institution; a number of verses from his كلمات القدسيّة are quoted here, on fol. 253b.

655. Abû-alḳâsim 'Alî bin al-Ḥusain (in the following copy bin al-Ḥasan) bin Abî al-Ṭayyib, was first secretary to Sulṭân Rukn-aldîn Ṭoghrulbeg (who died A. H. 455=A. D. 1063), but afterwards retired from the world, on fol. 254a.

656. Tâj-aldîn Ismâ'îl, a poet, on fol. 254b.

Khwâf, on fol. 254b:

657. Shâh-i-Sanjân, i. e. Rukn-aldîn Maḥmûd, a pupil of Khwâjah Maudûd Chishtî (Safînat-alauliyâ, Nos. 107 and 105), a great Ṣûfî and rubâ'î-writer, on fol. 255b.

658. Shaikh Zain-almillah wa-aldîn, on fol. 256a.

659. Amîr Ḳiwâm-aldîn, on fol. 256a.

660. Khwâjah Ghiyâth-aldîn Pîr Aḥmad, who was for 40 years wazîr of Mirzâ Shâhrukh, and afterwards wazîr of Mirzâ 'Alâ-aldaulah (Shâhrukh's grandson and successor in Harât A. H. 850=A. D. 1447) and his brother Sulṭân Muḥammad (who was defeated and put to death by another of his brothers, Bâbar, A. H. 855= A. D. 1452); he died in the reign of Mirzâ Bâbar (A. H. 853–861=A. D. 1449–1457), on fol. 256a.

661. Khwâjah Majd-aldîn Muḥammad, son of the preceding Khwâjah, was first munshî under Sulṭân Abû Sa'îd Mirzâ (the son of Sulṭân Muḥammad Mirzâ, reigned A. H. 854–873=A. D. 1450–1469) and afterwards wazîr of Sulṭân Ḥusain Mirzâ (Abû Sa'îd Mirzâ's successor, A. H. 873–911=A. D. 1469–1506), on fol. 256a.

662. Maulânâ Majd, author of the روضة الخلد, an imitation of Sa'dî's Gulistân, and of a versified adaptation of the جواهر اللغة by Jâr-allâh 'Allâmah (Zamakhsharî?), on fol. 256b.

663. Maulânâ Mużaffar, under Malik Ghiyâth-aldîn Kurt (probably Ghiyâth-aldîn II, the last of the Kurt dynasty who reigned over Harât, Ghûr, etc., A. H. 771–783=A. D. 1370–1381, and was defeated and put to death by Tîmûr); after a quarrel with Ghiyâth-aldîn he stayed for some time at the court of Shâh Shujâ' the Mużaffaride (A. H. 760–786=A. D. 1359–1384), but afterwards returned to Harât; he was called the second Khâḳânî on account of his great poetical genius, but is said to have thrown his dîwân into the water shortly before his death, because no one after him would be able to estimate his poetry at its full value, on fol. 256b.

664. Ḳiwâmî, a poet, on fol. 257a.

665. Khwâjah Majd-aldîn, another poet, on fol. 257a.

666. Ḳâsimî, lived some time in Harât and went then to Sîstân, where he gained the favour of the kings of that country; he also fell in there with Maulânâ Walî (probably the poet Walî Dasht Bayâḍî), who showed him great respect; he died in Farâh, on fol. 257a.

Jâm, on fol. 257b:

667. Shaikh-alislâm Aḥmad Jâmî (i. e. Aḥmad Nâmaḳî, see Safînat-alauliyâ, No. 308), father of Shaikh Żuhûr-aldîn (in the Safînat-alauliyâ Żahîr-aldîn) 'Îsâ, who in his رموز الحقائق gives an account of his father's life. Aḥmad Jâmî left 39 sons and 3 daughters, and wrote 14 important Ṣûfic works, among which are particularly renowned: رسالهٔ سمرقندی, انیس التائبین, بحار الحقیقه, مفتاح النجات, سراج السائرین, and a book of poetry (کتاب اشعار); these books are still extant and enjoy a wide circulation among the Ṣûfîs; all his other writings have been lost, on fol. 257b.

668. Pûrbahâ, was in his younger years a pupil of Khwâjah Wajih-aldîn Ṭâhir Faryûmadî, and obtained afterwards the favour of the Ṣâḥib-dîwân or prime-minister Khwâjah Shams-aldîn Muḥammad (the same wazîr of Hûlâgû and Hûlâgû's successors, to whom

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Sa'dî dedicated his كتاب صاحبيّه and who was executed A. H. 683=A. D. 1284 under Arghûnkhân, the son of Abaḳâkhân and grandson of Hûlâgûkhân, who reigned from A. H. 683 to 690=A. D. 1284–1291); he was a good poet, on fol. 258a.

669. Imâm-alajall Niẓâm-aldîn al-Kitâb (al-Kitâbî?), wrote poetry also, on fol. 258b.

670. Maulânâ Nûr-aldîn 'Abd-alraḥmân Jâmî, the last great classical poet of Persia, whose death is fixed here in A. H. 899 (contrary to the usual date 898=A. D. 1492; see Safînat-alauliyâ, No. 90); he reached the age of 81 years, which has been expressed by the word كاس (synonymous with جام) in a ta'rîkh by Maulânâ 'Abd-alghafûr Lârî (Safînat-alauliyâ, No. 91); he was a pupil of Shaikh Sa'd-almillah wa aldîn Kâshgharî. His grandfather Maulânâ Shams-aldîn Muḥammad Dashtî had migrated from Dasht, near Iṣfahân, to Jâm, on fol. 258b.

671. Maulânâ 'Abdallâh Hâtifî, the nephew of Jâmî and renowned epic poet, who died A. H. 927=A. D. 1521 (ta'rîkh شه شاعران); extracts are given here from three of his mathnawîs, viz. the ظفرنامهٔ تیموری, the هفت منظر, and the خسرو و شیرین, on fol. 260a.

672. Maulânâ Dhauḳî, a poet, on fol. 260b.

Turbat, with its dependencies *Zâva* and *Junaid*, on fol. 260b:

673. Shaikh Ḳuṭb-aldîn Ḥaidar, the founder of the Ḥaidarî order, called the Shâh of the Abdâl (شاه ابدالان); Shâh-i-Sanjân (No. 657) wrote a famous rubâ'î about him; he died (or, as is stated here, mysteriously disappeared) in A. H. 618 (A. D. 1221), on fol. 260b.

674. Abû 'Abdallâh Muḥammad bin 'Abdallâh al-Junaidî, a poet, on fol. 261a.

675. Shams-aldîn Junaidî, another poet, on fol. 261a.

676. Riyâḍî, one of the famous poets of the time of Sulṭân Ḥusain Mirzâ, whose exploits he celebrated in an epic poem; when Shâh Isma'îl Ṣafawî conquered Khurâsân, he fixed this event by the highly complimentary ta'rîkh, امیر المؤمنین حیدر علی ابن ابی طالب (=A. H. 918, A. D. 1512); he attached himself to the latter Shâh and commenced an epic poem on his conquests also (comp. Rieu iii. p. 1074, where his death is fixed in A. H. 921=A. D. 1515), on fol. 261a.

677. Fardî, imitated Ḥâfiẓ for some time, and became at last blind; he also attempted an imitation of the مخزن الاسرار, on fol. 261b.

678. Nawîdî, on fol. 261b.

679. Żuhûrî, on fol. 261b.

680. Mîr Ḥusain Kufrî, a good Shikasta-writer and poet, on fol. 261b.

681. Maulânâ Sulṭân Ḥusain, a clever man and occasional poet, on fol. 262a.

Mashhad-i-mukaddas (formerly *Ṭûs*), on fol. 262a:

682. Aḥmad bin Masrûḳ, one of the Akṭâb (Safînat-alauliyâ, No. 206, where he is called Aḥmad bin Muḥammad bin Masrûḳ), on fol. 262a.

683. Abû Naṣr Sarrâj (Safînat-alauliyâ, No. 271), called the طاؤوس الفقرا, on fol. 262a.

684. Ma'shûḳ Ṭûsî, one of the demented sages (از عقلای مجانین) who never prayed; he was contemporary with Abû Sa'îd (probably Abû Sa'îd bin Abû-alkhair, Safînat-alauliyâ, No. 294), on fol. 262a.

685. Shaikh Abûbakr bin 'Abdallâh al-Nassâj (Safînat-alauliyâ, No. 120), one of the companions (respectively pupils) of Abû-alḳâsim Gurgânî (who died A. H. 450=A. D. 1058, Safînat-alauliyâ, No. 71), on fol. 262b.

686. Ḥujjat-alislâm Muḥammad bin Aḥmad (correctly, bin Muḥammad) al-Ghazâlî (Safînat-alauliyâ, No. 303), a Shâfi'ite, who studied under the Imâm-alḥaramain Abû-alma'âlî Juwainî (died A. H. 478, Rabî'-alâkhar=A. D. 1085, August); the great wazir Niẓâm-almulk appointed him professor in the مدرسهٔ نظامیّه; later on he renounced the world and gave himself up to divine speculations only. In Ṣûfic lore he had as teacher Abû 'Alî Fârmadî (Safînat-alauliyâ, No. 72); he made the pilgrimage to Makkah and Madînah, stayed on his return from the holy places some time in Damascus and wrote there the two renowned works, احیاء علوم الدین and جواهر القرآن, went afterwards to Jerusalem and from thence to Egypt; on his return to Ṭûs he founded there a madrasah and a Ṣûfic convent, and died A. H. 505 (A. D. 1111); he is stated here to have written 999 works, on fol. 262b.

687. Shaikh Aḥmad Ghazâlî, brother of the preceding Ḥujjat-alislâm (Safînat-alauliyâ, No. 121) and pupil of Abûbakr Nassâj (see No. 685); he wrote many risâlas, one of which is entitled سوانح, and has suggested to Shaikh Fakhr-aldîn 'Irâḳî (who died A. H. 688=A. D. 1289; see Safînat-alauliyâ, No. 153) the main lines on which he composed his famous لمعات, on fol. 262b.

688 and 689. Abû 'Abdallâh Targhîdî (ترغیدی) and Bâbâ Maḥmûd Ṭûsî, two holy men, whose lives are fully described in the نفحات, on fol. 263a.

690. Khwâjah Niẓâm-almulk, the great wazîr of the Saljûḳ kings Alp Arslan and Malikshâh, who was assassinated by a follower of Ḥasan Ṣabbâḥ in Ramaḍân A. H. 485 (A. D. 1092, October); the news of his death reached Malikshâh in Baghdâd the 24th of Ramaḍân, he handed the wazîrship over to Khwâjah Tâj-almulk and went hunting; but on the 3rd of Shawwâl he fell ill, returned to Baghdâd, and died there about the middle of that month (only 18 days after Niẓâm-almulk's assassination, as is stated here; but that is evidently incorrect; it may have been only 18 days after Malikshâh was informed of the death of his wazîr); some verses of Niẓâm-almulk are quoted here, on fol. 263a.

691. Firdausî, with his real name Abû-alḳâsim Manṣûr, son of Fakhr-aldîn Aḥmad, born in Shâdâb, near Ṭûs, the immortal author of the Shâhnâma (some particulars given here with regard to the poet's life, and a number of short lyrical poems quoted here, have been published in text and translation in Ethé's 'Firdûsî als Lyriker,' Sitzungsberichte der Münchener Academie, philos.-philol. Classe, 1873, pp. 628 sq. and 632), on fol. 264a.

692. Asadî, usually designated as Firdausî's teacher and as author of the Garshâspnâma (but comp. Bodleian Cat., No. 507), on fol. 265b.

693. Khwâjah Manṣûr (in the index Abû Manṣûr), was in the service of the Amîr Khudâidâd and wrote occasionally poetry, on fol. 266b.

694. Maulânâ Sulṭân 'Alî, a great calligrapher and occasional poet; in calligraphy he was the pupil of Maulânâ Aẓhar, whose teacher Ja'far had been, the disciple of Mîr 'Alî Tabrîzî, who laid the foundation of

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the Naskh-Ta'lîḳ; Sulṭân 'Alî had many disciples, among them Maulânâ 'Alâ-aldîn, Maulânâ Sulṭân Muḥammad Khandân, Maulânâ Sulṭân Muḥammad Nûr, Ḳalandar Kâtib, and Maulânâ Zain-aldin Maḥmûd, who was the teacher again of Maulânâ Mîr 'Alî (comp. on several of these calligraphers Bodleian Cat., Nos. 1896 and 1900; Maulânâ Sulṭân 'Alî died A.H. 919= A.D. 1513; Maulânâ Mir 'Alî, usually called Mir 'Alî al-Kâtib, died A.H. 950=A.D. 1543; Mir 'Alî Tabrizî, son of Ilyâs, was a contemporary of Kamâl Khujandî, who died A.H. 803=A.D. 1400, 1401, and made a fine copy of three of Khwâjû Kirmânî's mathnawîs in A.H. 798= A.D. 1396, see Rieu ii. pp. 621b and 622a), on fol. 267a.

695. Maulânâ 'Abd-alṣamad, likewise calligrapher and poet; a copy of Jâmî's diwân is from his pen, on fol. 267a.

696. Mirzâ Aṣghar, a poet, on fol. 267a.

697. Maulânâ Mânî, a favourite of Abû-alḥasan Mirzâ, the son of Sulṭân Ḥusain Mirzâ Baiḳarâ, and a good poet, on fol. 267a.

698. Ashrafkhân Munshî, calligrapher and occasional poet, on fol. 267b.

699. Aḥmad Mîrak Ṣâliḥî, went in his youth to 'Irâḳ and attached himself afterwards to Shâh Ṭahmâsp Ṣafawî (who reigned A.H. 930–984=A.D. 1524–1576); at last he rose to the dignity of a wazîr of his native province of Mashhad, on fol. 267b.

700. Muḥammad Mîrak Ṣâliḥî, brother of Aḥmad Mîrak, and a good poet, on fol. 268a.

701. Maulânâ Ghazâlî, went first to the Dakhan and became then a companion of 'Alî Ḳulikhân, the Khanzâmân; he stayed with him a considerable time and composed during that period a mathnawî, نقش بدیع; after the Khanzâmân had been slain by Akbar's troops (A.H. 974=A.D. 1567) he became a favourite of Akbar himself and was raised to the rank of king of poets; he died in Aḥmadâbâd, in Gujarât, and was buried there in a place called Sarkîḥ (the ta'rikh for his death is: احمدآباد خاك سركيخ=A.H. 980, A.D. 1572). He was born, according to Rieu ii. p. 661b, A.H. 936 (A.D. 1529, 1530). His diwân and his mathnawîs contain altogether 70,000 verses, and he wrote besides the following prose-works: اسرار مكتوم, رشحات الحيات, and مرآت الكائنات, on fol. 268a.

702. Maulânâ Ibn 'Alî, with the takhalluṣ Wâḳifî, was some time governor of the Dakhan, on fol. 269a.

703. Shaikh Rubâ'î, a good writer in verse and prose, on fol. 269b.

704. Mir 'Arabshâh, wrote occasionally poetry, on fol. 269b.

705. Mîr Bâḳir (in the following copy Mîr Bâḳî), also composer of some poetry, on fol. 269b.

706. Maulânâ 'Abd-al'alî Najâtî, a poet, on fol. 269b.

707. Darwîsh Nizâm, a rubâ'î-writer, on fol. 270a.

708. Ḳâsim Arslân, calligrapher, ta'rikh-writer, and poet, on fol. 270a.

709. Muḥammad Hâshim Mardumî, a poet, on fol. 270a.

710. Maulânâ Muḥammad Riḍâ, a poet, on fol. 270a.

711. Aḳdasî, author of a Sâḳînâma and other poetry, on fol. 270b.

712. Taḳî Pîrzâda, author of a famous rubâ'î, on fol. 270b.

713. Mîr 'Azmî, who composed some sweet verses, on fol. 270b.

714. Nisbatî, lived most of his time in Tabrîz, and wrote some pleasant poetry, on fol. 271a.

715. Mir 'Arab, with the takhalluṣ Badihî, on fol. 271a.

716. Ulfatî, quite a young poet at the time when this work was written, on fol. 271a.

717. Nâdirî, a poet, who came two years before the composition of this work for a short time to India, but nobody knows where he is gone to since, on fol. 271a.

Nîshâpûr, on fol. 271a:

718. Abû Ḥafṣ Ḥaddâd (Safînat-alauliyâ, No. 184), on fol. 271b.

719. 'Uthmân Ḥîrî (correctly Abû 'Uthmân Ḥîrî, see the next line in this and the following copy, and Safînat-alauliyâ, No. 205), a great Ṣûfî; it is said that there have been four men quite unequalled in mystic lore, viz. Abû 'Uthmân in Nîshâpûr, Junaid in Baghdâd, (No. 40 above), Abû 'Abdallâh bin al-Jallâ in Syria (No. 47 above), and 'Abdallâh in Rai, on fol. 272a.

720. Ḥamdûn Ḳaṣṣâr (Safînat-alauliyâ, No. 188), on fol. 272a.

721. Abû 'Alî Dakkâk (Safînat-alauliyâ, No. 283), contemporary with Amîr 'Alî, the governor of Kirmân, who once asked him for advice, on fol. 272a.

722. Abû-alḳâsim Naṣrâbâdî, or, as in the text here, Naṣîrâbâdî (Safînat-alauliyâ, No. 267), on fol. 272a.

723. Aḥmad Ḥarb, who enjoyed such a reputation as a saint, that Yaḥyâ bin Ma'âdh Râzî (Safînat-alauliyâ, No. 183) stipulated in his last will, that when he died his head should be laid on the foot of that great Shaikh, on fol. 272a.

724. Abû Muḥammad Murta'ish (Safînat-alauliyâ, No. 227), on fol. 272b.

725. Abû Ḥamzah, contemporary with Junaid, as it seems, on fol. 272b.

726. Abûbakr Farrâ (Safînat-alauliyâ, No. 265), on fol. 272b.

727. Abû 'Umar (in the following copy Abûbakr) Zanjid, another renowned Shaikh, on fol. 272b.

728–732. Amîr Nîshâpûrî, Khâlûi Nîshâpûrî, Ḥusain bin Muḥammad al-Sullamî, Shaikh Abû 'Abd-alraḥmân Sullamî (Safînat-alauliyâ, No. 284), and Shaikh Abû 'Alî Thaḳafî (Safînat-alauliyâ, No. 226), five other great saints whose biographies are found in the نفحات الانس, on fol. 272b.

733. Shaikh Farîd-aldîn 'Attâr, the great mystic poet, who got his first tuition, according to the مجالس العشّاق, from Shaikh Ḳuṭb-aldîn Ḥaidar (No. 673), to whom he afterwards dedicated his حيدر نامه; later on he spent some time with Shaikh Rukn-aldin Kâf, then made the pilgrimage, and became afterwards a pupil of Shaikh Majd-aldîn Baghdâdî, from whom he received his investiture. He was born A.H. 513 (A.D. 1119) under Sulṭân Sanjar and put to death during the general massacre of the inhabitants of Nîshâpûr by the Moghuls of Ċingîzkhân, A.H. 627 (A.D. 1230; another date, given by some biographers, viz. A.H. 619, is evidently incorrect), 114 years old. His mathnawîs are said to contain upwards of 120,000 baits, his dîwân, containing ḳaṣîdas, ghazals, and rubâ'îs, 40,000 baits. Of his mathnawîs (he is reputed here to have written 40 of them) there are mentioned here: مصيبت نامه, اسرار نامه, الهى نامه,

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وصیّت نامه (in the following copy وصلت نامه, both titles being correct, as there are two distinct mathnawîs, 'the book of the last will,' and 'the book of union,' by 'Attâr, see Bodleian Cat., No. 624, 6 and 17), بلبل نامه, جواهر نامه (perhaps identical with the جواهر الحقائق or حقائق الجواهر, see A. Sprenger, Catal., p. 348, which is, however, not a mathnawî, but a collection of kaṣîdas and tarjî'bands), پند نامه, بیسر نامه, خسرو نامه, ولد نامه, حیدر نامه, اشتر نامه, جواهر الذات (otherwise styled جوهر الذات, or more correctly still جوهر ذات, comp. Rieu ii. p. 576b sq., and W. Pertsch, Berlin Cat., p. 780 and foot-note), مظهر العجائب (wrongly styled in the extracts given further below مظهر آثار), منطق الطیر, گل وهُرمز (probably the same poem that is usually styled خسرو وگل or گل وخسرو, an abstract of the above-mentioned خسرو نامه, which relates the love adventures of Gul and Hurmuz, see A. Sprenger, Catal., p. 352, and Rieu ii. p. 576b), and شرح القلب (in the following copy with the silly title of شرح الکلب). In the verses quoted from the poet's mathnawîs there are also found extracts from the لسان الغیب which is not mentioned in this list. Of 'Attâr's prose-works appear here the تذکرة الاولیا and the اخوان الصفا (the latter probably identical with the alleged mathnawî, شرح القلب, as A. Sprenger, Catal., p. 348, mentions a prose-work of 'Attâr with the title of شرح قلوب اخوان الصفا), on fol. 272b.

734. Imâm-ala'immah Muḥammad bin Yaḥyâ, who was frequently consulted by Sulṭân Sanjar, on fol. 277a.

735. Imâm-al'âlam Muḥammad bin Aḥmad bin Maḥmûd; when Sulṭân Sanjar marched to Ghazna to chastise Bahrâmshâh, the latter sent the Imâm as ambassador to him, who succeeded, by some clever verses, in quieting the anger of Sanjar; among the Imâm's works are the تفسیر یمینی, the رای آرای (a translation of غرر و سیر), and the صحیفة الاقبال (a controversy between sword and pen), on fol. 277b.

736. Muḥammad bin 'Abdallâh, known as Ibn almuḳanna' (ابن المقنّع, in the following copy Ibn almanî' ابن المنیع), made great travels and wrote many works, among them a صحاح, on fol. 277b.

737. Muslim bin Ḥajjâj al-Ḳushairî, the author of the great collection of traditions, styled صحیح (or الجامع الصحیح), which rivals in every respect Al-Bukhârî's better-known work of the same title; Muslim died A.H. 261=A.D. 875; Al-Bukhârî A.H. 256=A.D. 870), on fol. 278a.

738. Shaikh Abû Naṣr Isma'îl bin Ḥammâd al-Jauharî, the famous lexicographer and author of the صحاح or صحاح اللغة (died A.H. 393=A.D. 1002), on fol. 278a.

739. Shaikh Isḥaḳ bin Râhûyah Ḥanṭalî (or perhaps Ḥanẓalî; the present copy also adds Tha'labî to the name, which properly belongs to the following Shaikh), who knew 70,000 traditions by heart, on fol. 278a.

740. Abû Isḥaḳ Aḥmad Tha'labî, here represented as author both of a Ḳurân-commentary (the تفسیر ثعلبی) and of the قصص الانبیا, or the oldest among the more or less fabulous histories of the prophets (in Nos. 739 and 740 there may possibly be some confusion between two or three different writers; for the author of the قصص الانبیا is in the best copies of that work distinctly called Isḥaḳ bin Ibrâhîm bin Manṣûr bin Khalaf of Nîshâpûr, see No. 590 in this Cat.; Rieu i. p. 143; W. Pertsch, Berlin Cat., p. 978, etc.; on the other hand, Beale in the Oriental Biogr. Dictionary, p. 13b, styles him Abû Isḥaḳ Aḥmad or Abû Isḥaḳ Ibrâhîm bin Isma'îl, and evidently identifies him with Abû Isḥaḳ Tha'labî, as he fixes his death in A.H. 427=A.D. 1036), on fol. 278a.

741. Abû-alma'âlî Mas'ûd bin Muḥammad, author of the کتاب الهادی, on fol. 278a.

742. Muḥammad bin Musayyab الارعیالی (in the following copy الارعیانی, in the index of the present copy الاعیانی Ala'yânî), on fol. 278a.

743. Muḥammad bin Ibrâhîm Faḳîh, on fol. 278a.

744. Abû-alḥasan 'Alî bin Aḥmad, author of an elementary and an intermediate commentary on the Ḳurân, (correctly ووُسْطی) تفسیر بسیط ووُسْطا, and of an explanation of the names of God (شرح اسماء الله), on fol. 278a.

745. 'Abd-almalik (i.e. Abû Manṣûr 'Abd-almalik bin Muḥammad bin Isma'îl al-Tha'âlibî, who was born A.H. 350=A.D. 961, and died A.H. 429=A.D. 1038), the author of the یتیمة الدهر, on fol. 278a.

746. Ustâd-ala'immah Raḍî-aldîn, a great legal authority and panegyrist of Ḳilij Ṭamghâjkhân of Turkistân, who resided in Samarḳand (about A.H. 558=A.D. 1163, see Rieu iii. p. 1093b); he generally used Banda as takhalluṣ (in Beale's Oriental Biogr. Dictionary, p. 224b, his death is fixed in A.H. 598=A.D. 1202), on fol. 278a.

747. Malik-alshu'arâ Iftikhâr-alsâdât Amîr Mu'izzî, the court-poet of Sulṭân Malikshâh (A.H. 465–485=A.D. 1072–1092) and Sulṭân Sanjar, who conferred upon him the rank of a king of poets. His father Burhânî had been a court-poet of Alp Arslân (A.H. 455–465=A.D. 1063–1072). Amîr Mu'izzî was introduced to Malikshâh by the Amîr 'Alî (i.e. Alî bin Farâmurz, the ruler of Yazd, see Rieu ii. p. 552b, here called the Sulṭân's son-in-law; in reality he was the brother-in-law of Alp Arslân); he was killed by a stray arrow from Sanjar's bow (A.H. 542=A.D. 1147); his dîwân comprises more than 15,000 baits, on fol. 280a.

748. Sayyid-alajall Ṣadr-aldîn, author of the تأریخ خوارزمشاهی (not تأریخ مبارکشاهی, as the present copy wrongly reads), and poet, on fol. 282b.

749. Imâm Shams-aldîn Muḥammad al-Dhâtî, a poet, on fol. 282b.

750. Ḥujjat-alḥaḳḳ Imâm 'Umar Khayyâm, the great astronomer, freethinker, and rubâ'î-writer, on fol. 282b.

751. Shâhfûr, a renowned Inshâ-writer under Sulṭân Jalâl-aldîn (the Khwârizmshâh who reigned from A.H. 617=A.D. 1221, or according to Rieu ii. p. 581a, A.H. 621=A.D. 1224, to A.H. 628=A.D. 1230, 1231)

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and author of a work on letter-writing and correspondence, styled رسالهٔ شاهفوريّه, on fol. 283b.

752. Khabbâzî (otherwise and probably more correctly called Khabbâz, see Ethé, Rûdagi's Vorläufer, etc., No. 11), baker and poet, under the Sâmânides, on fol. 283b.

753. Kâtibî, the well-known poet, was first in the service of Shâhrukh Mirzâ's son Baisunghar Mirzâ (who died A.H. 837=A.D. 1434), but, disappointed there, went to Shirwân, and remained for some years at the court of Amîr Ibrâhîm, the ruler of that country; he fell at last a victim to the plague at Astarâbâd (A.H. 838 or 839=A.D. 1434 or 1435; see a fuller biographical account in Rieu ii. p. 637, and A. Sprenger, Catal., pp. 457–458; see also on his poetical works Bodleian Cat., Nos. 867–870), on fol. 283b.

754. Ibn Jalâl, wrote poetry occasionally, on fol. 285a.

755. Jalâl-aldîn Ṭabîb, physician and poet under the Muẓaffarîs (died A.H. 795=A.D. 1393, see Bodleian Cat., No. 855), on fol. 285a.

756. Maulânâ Luṭf-allâh, a good writer in verse and prose and a renowned Ṣûfî, on fol. 285a.

757. Saifî, a poet, on fol. 285b.

758. Ḳunburî, a panegyrist of Mirzâ Bâbar (comp. No. 660), on fol. 285b.

759. Maulânâ Amîr Ḥusain, contemporary with Jâmî, a great composer of riddles and author of a رساله در فنّ معمّا (or as it is usually called رساله في المعمّا, see Bodleian Cat., Nos. 1353–1356; Amîr Ḥusain bin Muḥammad alḥusainî died A.H. 904=A.D. 1498, 1499); the first riddle quoted here is on the name of Muḥammad Mu'min Mirzâ, on fol. 286a.

760. Mirzâkhân, wrote poetry occasionally, on fol. 286a.

761. Khwâjah Ḥusain Thanâ'î (in the text here wrongly spelt سنائی), seems to be identical with the well-known poet Ḥusain Thanâ'î, who is called Mashhadî in most tadhkiras and died A.H. 996=A.D. 1588 (see Bodleian Cat., Nos. 1045–1049); he was chiefly renowned by his ḳaṣîdas, in one of which, quoted here, he praises Khwâjah or Shâh Manṣûr, who is no doubt Akbar's wazîr Shâh Manṣûr Shîrâzî (put to death on account of alleged correspondence with Akbar's rebellious brother Mirzâ Muḥammad Ḥakîm, A.H. 989=A.D. 1581), on fol. 286a.

762. Muḥammad Mu'min, a good musician and poet, on fol. 287b.

763. Mîr Muḥammad Sharîf Wuḳû'î, a good poet, went to India and attached himself first to Shihâb-aldîn Aḥmadkhân and after his death to the Sipahsâlâr 'Abdalraḥîm Khânkhânân (the translator of Bâbar's memoirs, see Nos. 216–218 in this Cat.); later on he entered the service of Akbar, on fol. 287b.

764. Maulânâ Naẓîrî, another poet of Akbar's time, who had come to India and entered, like the preceding poet, the service of the Khânkhânân 'Abd-alraḥîmkhân; he was (probably at the time when this work was written) contemplating a pilgrimage to Makkah (which he carried out, according to later tadhkiras, in A.H. 1012=A.D. 1603, 1604, see Rieu ii. p. 817b), on fol. 288a.

765. Mîr Ṣaifî (in the following copy, Mîr Ṣafî), was for years police-superintendent (محتسب) of Kirmân, on fol. 289b.

766. Nûrî (in the following copy Nawîdî), wrote, like the preceding Mîr Ṣaifî or Ṣafî, poetry occasionally, on fol. 289b.

767. Dânahî, wrote poetry in his native dialect (the dialect of Nîshâpûr), on fol. 289b.

768. Âgahî, another dialectical poet, on fol. 290a.

Sabzwâr, on fol. 290a:

769. Amîr Yamîn-aldîn Ṭughrâ'î, originally of Turkistân, settled in Faryûmad in Khurâsân and became a friend of Khwâjah 'Alâ-aldîn Muḥammad, who was in the time of Sulṭân Abû Sa'îd (i.e. Sulṭân Abû Sa'îd Bahâdurkhân Îlkhânî, the son and successor of Sulṭân Muḥammad Khudâbanda, who reigned A.H. 716–736=A.D. 1316–1335) wazîr of Faryûmad, on fol. 291a.

770. Amîr Maḥmûd bin Amîr Yamîn-aldîn, commonly known as Ibn Yamîn, the son of the preceding Amîr and a famous ḳiṭ'ah-writer (he died A.H. 745=A.D. 1344, 1345, see Bodleian Cat., Nos. 790–792), on fol. 291a.

771. Amîr Shâhî, a descendant of the minor dynasty of the Sarbadârs, was attached to Mirzâ Baisunghar, the son of Mirzâ Shâhrukh (comp. No. 753), and in great favour with him; he also received his ancestral estates back through his patron's kindness; his dîwân, comprising 1000 baits, is still extant, on fol. 291a.

772. Amîr Sulṭân Mas'ûd, son of Amîr Shams-aldîn 'Alî, who was himself a grandson of Amîr Shams-aldîn 'Alî alnakîb alnajafî alkûfî; his mother was the granddaughter of Sulṭân Abû Sa'îdkhân's cousin Mirzâ Maḥmûd Khwâjah (belonging, like the elder Amîr Shams-aldîn, to the Mukhtârî order of mystic shaikhs, who traced their genealogy back to the Imâm Zain-al'âbidîn); Shams-aldîn 'Alî II (Mas'ûd's father) had succeeded in making himself master of a vast territory in Sabzwâr, and when 'Ubaid-allâhkhân, the Uzbeg ruler, took possession of Harât (A.H. 943, 27th of Ṣafar=A.D. 1536, Aug. 15, see Rieu iii. p. 1089b), and the whole of Khurâsân paid homage to him, Shams-aldîn alone refused to do so; after 'Ubaid-allâh's defeat by Shâh Ṭahmâsp in the same year 943, the latter conferred the title of Sulṭân upon Shams-aldîn and formally assigned the territory of Sabzwâr to him; Amîr Sulṭân Mas'ûd wrote poetry occasionally, on fol. 291b.

773. Amîr Muḥammad Kaskanî, devoted himself to a religious life and wrote some poetry, on fol. 292a.

774. Amîr Ḥusain Ḳudsî Karbalâ'î, whose father had migrated from Karbalâ to Khurâsân and settled in Sabzwâr; Amîr Ḥusain himself went, towards the end of his life, to Harât in consequence of a favour shown to him by the governor of that place, Muḥammadkhân; he wrote some pretty verses, on fol. 292b.

775. Mîr 'Alî 'Arab Fikrî, brother of the preceding Amîr; only a few verses are preserved of him, on fol. 292b.

776. Nawâ'î, nephew of Amîr Ḥusain Karbalâ'î (on his brother's side) and writer of verses, who went to India and found favour with Akbar, on fol. 293a.

777. Figârî, another nephew of Amîr Ḥusain Karbalâ'î (on his sister's side), also a poet, on fol. 293a.

778. Shuhûdî, a poet, on fol. 293a.

779. Muḥammad Taḳî, likewise a poet, on fol. 293a.

780. Kâmî, was at the time when this work was composed, in the service of 'Abd-alraḥîm Khânkhânân

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(see Nos. 763 and 764); he wrote poetry too, on fol. 293b.

781. Kamâlî Afṣaḥ, a good ḳaṣîdah-writer, on fol. 293b.

782. Ḥâjî Kamâl, contemporary with Kamâlî Afṣaḥ, to whom he addressed a rubâ'î, on fol. 294a.

783. Nâṭiḳî, a good writer in verse and prose, on fol. 294a.

784. Ḥaidarî, on fol. 294a.

785. Sayyid Muḥammad, on fol. 294a.

Asfarâ'în, on fol. 294a:

786. Shaikh Nûr-aldîn 'Abd-alraḥmân, contemporary with and Pîr of Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî (Safînat-alauliyâ, Nos. 131 and 132), on fol. 294a.

787. Alṣadr alajall 'Imâd-aldîn Mu'ayyad bin Aḥmad Kâtib, of whom a rubâ'î has been preserved, on fol. 294b.

788. Shaikh Âdhurî or Âdharî, with his real name Ḥamzah, son of Khwâjah 'Alî Malik, who was a man of importance under the Sarbadârians in Asfarâ'în (comp. Nos. 709–711 in this Cat.); Âdhurî rose to the rank of a king of poets in the reign of Shâhrukh; when he afterwards renounced the world and gave himself up to a religious life, he became first a pupil of Shaikh Muḥyî-aldîn Ṭûsî and then of Sayyid Ni'mat-allâh Walî, from whom he received his investiture. He then made extensive travels, performed the pilgrimage and went to India, where he stayed some time at the court of Sulṭân Aḥmadshâh Bahmanî (i.e. Shihâb-aldîn Abû-alghâzî Aḥmadshâh I, who reigned A.H. 825–838 = A.D. 1422–1435, see No. 449 in this Cat.). After his return to his native town he lived there thirty years in seclusion, and died A.H. 866 (A.D. 1461, 1462), eighty years old (the usual statement is eighty-two years), at Asfarâ'în (as the following copy has, or at Asfizâr, as is distinctly written in this). The *ta'rîkh* for his death is خسرو; extracts are given here only from his lyrical poems, on fol. 294b.

789. Shaikh 'Izz-aldîn Pûr-i-Ḥasan (or Pûr-i-Ḥusain according to the following copy), a saint and occasional poet, on fol. 296a.

790. 'Izz-aldîn Râfi'î, writer of charming verses, on fol. 296a.

791. Saif-aldîn, a poet, on fol. 296a.

792. Amîr Humâyûn, a writer of verse and prose, on fol. 296a.

793. Ḳâḍî Aḥmad Figârî, a poet, on fol. 296a.

Juwain, on fol. 296b:

794. Muḥammad bin Ḥummûyah (i.e. Shaikh Abû 'Abdallâh Juwainî, see Safînat-alauliyâ No. 306), author of the Ṣûfic work سلوة الطالبين, on fol. 296b.

795. Shaikh Sa'd-aldîn Ḥummû'î (the following copy has, less correctly, Abû Sa'd bin Ḥummûyah, see Safînat-alauliyâ, No. 126), another great Ṣufic authority, author of the كتاب محبوب and the كحل الارواح; he also wrote poetry occasionally, for instance, rubâ'îs, some of which are found in his كتاب محبوب, on fol. 296b.

796. Abû-alma'âlî, known as Imâm-alḥaramain, in great favour with Sulṭân Malikshâh Saljûḳî (comp. under Muḥammad al-Ghazâlî, No. 686), had controversies continually with Imâm Ḳushairî (Safînat-alauliyâ, No. 299), on fol. 296b.

797. Khwâjah Shams-aldîn Muḥammad Ṣâḥib-dîwân, to whom Sa'dî's كتاب صاحبيّه was dedicated, the prime-minister of Hûlâgû and his son Abâḳâkhân (who reigned A.H. 663–680 = A.D. 1265–1282), executed by order of Arghûnkhân for the alleged crime of having poisoned Abâḳâkhân A.H. 683 = A.D. 1284 (comp. No. 668 above); he was an accomplished poet and wrote some well-known rubâ'îs at the death of his son Bahâ-aldîn Muḥammad, on fol. 297a.

798. Maulânâ Mu'în-aldîn, a pupil of Shaikh Sa'd-aldîn Ḥummû'î (so spelt here both in this and the following copy, see No. 795) and author of the نگارستان, an imitation of the گلستان (composed A.H. 735 = A.D. 1334, 1335, comp. Bodleian Cat., Nos. 1447–1449), on fol. 297b.

Khabûshân, on fol. 297b:

799. Abû-albarakât Najm-aldîn, at whose suggestion Sulṭân Ṣalâḥ-aldîn (the Ayyûbite of Egypt, who died A.H. 589 = A.D. 1193, see No. 493 above) founded a madrasah in the precincts of Shâfi'î's tomb (in Miṣr) and appointed Najm-aldîn professor of the same; the latter was buried afterwards in the same tomb, on fol. 297b.

800. Alṣadr-alajall Zain-aldîn Ṣâ'id, with the honorary epithet of Ḥâtim-alzamân; he wrote occasionally rubâ'îs, on fol. 297b.

801. Shaikh Ḥâjî Muḥammad, who was a disciple of Mîr Sayyid 'Alî Hamadânî (Safînat-alauliyâ, No. 135) in the fourth generation, and had himself thirty-seven Khalifas, among whom are the most renowned: Shaikh 'Imâd-aldîn Faḍl, Maulânâ Muḥammad Zâhid, who lived a long time in Balkh, Ṣadr-aldîn Harawî, also in Balkh, Shaikh Nûr-aldîn Muḥammad Khwâfî, and his grandson Shaikh 'Abd-allaṭîf (or rather Nûr-aldîn 'Abd-allaṭîf, as the following copy reads) in Khwârizm; Shaikh Ḥâjî also composed poetry, on fol. 298a.

802. Maulânâ Nau'î, a poet, who at the time of the composition of this work was in the service of prince Dânyâl (the third son of the emperor Akbar), on fol. 298a.

Tarshîz, on fol. 298a:

803. Khwâjah Mîr 'Alî (in the following copy Shîr 'Alî), a poet, who was in the service of Muḥammad Jûgî Bahâdur, the son of Mirzâ Shâhrukh, in whose honour he wrote all his verses, on fol. 298b.

804. Ahlî, a poet, who got enamoured with prince Farîdûn, the son of Sulṭân Ḥusain Mirzâ, on fol. 298b.

805. Maulânâ Ṭûṭî, a ḳaṣîdah-writer in the reign of Abû-alḳâsim Bâbar, the grandson of Shâhrukh (Bâbar died A.H. 861 = A.D. 1457, see No. 660); he died, according to a *ta'rîkh* by Mîr 'Alîshîr:

چو طوطی برفت این عجب طرفه بود
که تاریخ شد فوت اورا خروس

A.H. 866 (A.D. 1462), on fol. 298b.

806. Mîr Ṣadr-alislâm, a very shrewd and sagacious man and an occasional poet, on fol. 299a.

807. Nâdirî, another poet, on fol. 299a.

Junâbâd (also Gûnâbâd and Junâbid), on fol. 299a:

808. Mas'ûd alnûkî, a poet in Sulṭân Bahrâm's time, on fol. 299a.

809. Mirzâ Ḳâsim, i.e. Mirzâ Muḥammad Ḳâsim Ḳâsimî, the author of a شاهنامه (the شاهنامهٔ قاسمی, which celebrates the exploits of Shâh Isma'îl Ṣafawî and

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was dedicated to Shâh Ṭahmâsp, see the Bodleian Cat., Nos. 513–517), a مجنون و ليلى, a كار نامه (not نگار نامه as the following copy reads), and a شاهرخ نامه, extracts from all of which are given here (comp. besides the Khulâṣat-alkalâm, Bodleian Cat., No. 390, 58), on fol. 299b.

810. Maulânâ ʿAbdî, a good mathnawî-writer, on fol. 300a.

811. Mîr ʿAbd-albâḳî, a good rubâʿî-writer, on fol. 300a.

812. Shitâbî, a poet, on fol. 300b.

Tûn, on fol. 300b:

813. Maulânâ Muʿîn ʿAllâmah, founded a madrasah and a Ṣûfic convent in his native town, on fol. 300b.

814. Maulânâ Ḥasan, from whose mathnawî some baits are quoted here, on fol. 300b.

815. Mîr Ḥâjj, contemporary with Mîr ʿAlîshîr, lived in seclusion for almost forty years; he left some poetry, on fol. 301a.

816. Maulânâ Ḥairatî, a poet, who left his native town and went to ʿIrâḳ; he wrote a famous ḳaṣîdah in honour of Shâh Ṭahmâsp, on fol. 301a.

817. Muwâlî, a good physician and occasional poet; he spent most of his time in Yazd as companion of Shâh Nûr-aldîn Niʿmat-allâh Bâḳî, on fol. 302a.

818. Maulânâ Nithârî, a good astronomer, and author of a mathnawî, styled سرو وتذرو (cypress and pheasant), as well as of a dîwân, on fol. 302a.

819. Hawâʾî, wrote rubâʿîs, on fol. 302a.

820. Dhauḳî, another poet, on fol. 302a.

821. Âfatî, likewise a poet, on fol. 302a.

Ḳuhistân (in the following copy *Ḳâʾin*, which is the name of the chief town of Ḳuhistân), on fol. 302a:

822. Shams-aldîn Muḥammad bin Amîn-aldîn, a renowned Shaikh and Saint who died in Harât, on fol. 302b.

823. Nizârî, a Ṣûfî, and according to the حبيب السير an Ismaʿîlî who chose his takhallus in honour of Almuṣṭafâ lidîn-allâh Nizâr, the eldest son of Almustanṣir billâh Ismaʿîlî, who had originally been designated heir to the throne, but was afterwards repudiated by his father, who appointed as his successor his younger son Almustaʿlî-billâh; thereupon after Almustanṣir's death the Ismaʿîlis split into two factions, one of which adhered to the Imâmship of Nizâr, as Nizârî did himself; he was a poet of considerable power (his death is fixed in A.H. 720=A.D. 1320, see A. Sprenger, Catal., p. 524), on fol. 302b.

824. Kûshkkî (كوشككى), an intimate friend and panegyrist of Sulṭân Sanjar, on fol. 303a.

825. Raʾîs Ḥasan Ṣalâḥ Birjandî (Birjand is one of the boroughs of Ḳuhistân), wrote poetry occasionally, on fol. 303b.

826. Maulânâ Muḥammad bin Ḥusâm, commonly known as Ibn Ḥusâm, the author of the خاور نامه (a mathnawî celebrating the exploits of ʿAlî bin Abî Ṭâlib, in imitation of Firdausî's Shâhnâma, composed A.H. 830=A.D. 1427, see Bodleian Cat., No. 512) and of a dîwân, on fol. 303b.

827. Maulânâ Faṣiḥ-aldîn Muḥammad Nizâmî, a great mathematician and astronomer, author of a commentary on Jaghmînî's مُلَخَّص, on fol. 304a.

828. Maulânâ Jalâl-aldîn Muḥammad Wâʿiẓ, on fol. 304a.

829. Maulânâ Jamshîd, one of the wazîrs of Sulṭân Ḥusain Mirzâ, on fol. 304a.

830. Maulânâ ʿAbd-alʿalî Birjandî, an astronomer, who for eighty years drew up the annual calendar, in order to support his children, on fol. 304a.

831. Maulânâ Afḍal, one of the great ʿUlamâs of this time (i.e. the time when this work was composed), on fol. 304a.

832. Âṣafî, son of Khwâjah Niʿmat-allâh, who was some time wazîr of Sulṭân Abû Saʿîd (died A.H. 873=A.D. 1469, see No. 635); Âṣafî himself was some time a favourite of Niẓâm-aldîn Mîr ʿAlîshîr, and some other time he was enjoying the companionship of Badîʿ-alzamân Mirzâ (Sulṭân Ḥusain Mirzâ's eldest son, who died A.H. 920 or 921=A.D. 1514, 1515). His death is fixed by a taʾrîkh of Amîr Sulṭân Ibrâhîm Amînî, viz. زبرات آمده روز دوم, in A.H. 923 (A.D. 1517); he left a dîwân, on fol. 304a.

833. Maulânâ Walî, greatly esteemed in Khurâsân and particularly in Sistân; he was the author of a dîwân, on fol. 304b.

834. Khusrawî, in the service of prince Salîm (Akbar's son, who assumed as emperor the title of Jahângîr), a great expert in archery and a poet, on fol. 305a.

835. Baḳâʾî, a poet, on fol. 305b.

Bisṭâm, on fol. 305b:

836. Sulṭân-alʿârifîn Shaikh Abû Yazîd Ṭaifûr bin ʿÎsâ bin Sarûsân (سروسان, in the Safînat-alauliyâ, No. 66, Sarûshân), one of the greatest Shaikhs and Saints, who lived thirty years in the Syrian desert sleepless and starving, and enjoyed the tuition of 113 Pîrs; the statement, however, that he also was a disciple of the Imâm Jaʿfar Ṣâdiḳ, must be a mistake, as the latter died A.H. 148=A.D. 765 (Safînat-alauliyâ, No. 10), and Abû Yazîd Bisṭâmî A.H. 261 (A.D. 875); the second of the two rubâʿîs, quoted here as from this Shaikh's pen, is identical with one usually ascribed to Abû Saʿîd bin Abû-alkhair (viz. No. 41 in Ethé's Rubâʿîs des Abû Saʿîd bin Abulkhair, Sitzungsberichte der bayrischen Academie, philos.-philol. Classe, 1878, p. 44), on fol. 305b.

837. Shaikh Abû-alḥasan Kharaḳânî (Safînat-alauliyâ, No. 67), contemporary with Abû ʿAlî ibn Sînâ; Kharaḳân is a borough in the district of Bisṭâm, on fol. 306b.

838. Shaikh Ḍiyâ-aldîn ʿUmar, on fol. 307a.

Dâmaghân, on fol. 307b:

839. Abû Jaʿfar, a great Ṣûfî, who was met by one of the saints in Madînah during the life-time of Shaikh Abûbakr Kitâbî (who died in Makkah A.H. 322=A.D. 934, see Safînat-alauliyâ, No. 223), on fol. 307b.

840. Minûčihrî, the great panegyrist of Sulṭân Maḥmûd of Ghazna, and his successors, with the nick-name of Shaṣtgalla (died A.H. 483=A.D. 1090, see the edition of his dîwân with translation, notes, and introduction by A. de Biberstein Kazimirski, Paris, 1887), on fol. 307b.

Iṣfahân, on fol. 308b:

841. Salmân Fârisî (Salmân the Persian, see Safînat-alauliyâ, No. 17), one of the companions of the prophet, with his original name Mâhiyah bin Badakhshân bin Âdrakhsh (آدرخش, or as the following copy reads,

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Âdhrakhsh or Âdharaksh, آذرخش); he is stated here, as in the Safînat, to have reached the age of 250, or, according to the majority of traditions, even of 350 years, on fol. 309b.

842. Shaikh 'Alî Suhail, contemporary with the Khalîfs 'Umar and 'Uthmân, on fol. 310b.

843. Shaikh Najm-aldîn, lived for a long time in the holy precincts of Makkah, on fol. 310b.

844. Ibrâhîm bin 'Îsâ, a saint who could walk across the water, on fol. 310b.

845 and 846. Abû Gharîb and Abû 'Abdallâh, two other saints, the former great in performing miracles, the latter renowned because for forty years he did not lift up his head from the ground nor saw the sky, on fol. 310b.

847. Abû Muslim Marwazî, the great pioneer of the 'Abbâside cause; Ḥamzah of Iṣfahân calls him a descendant of Ḥamzah bin 'Ammâr, and traces his pedigree back to Gûdarz, the old Irânian king; others connect him with the great wazîr Buzurjmihr, and others again with Salîṭ, the son of a concubine of 'Abdallâh bin 'Abbâs. He was born about A.H. 100 (A.D. 718, 719) in Iṣfahân, but brought up in Kûfah, and had an equal command over Persian and Arabic. From A.H. 120–128 (A.D. 738–746) he was governor of Khurâsân in Marw, where he proclaimed the 'Abbâsides as lawful heirs to the Khilâfat. He was put to death A.H. 137 (A.D. 755) by order of the Khalîf Al-Manṣûr, the second 'Abbâside (who reigned A.H. 136–158=A.D. 754–775), on fol. 310b.

848. Abû Ja'far Muḥammad bin 'Alî, with the epithet Jamâl-aldîn, was first attached to the court of Sulṭân Maḥmûd bin Muḥammad bin Malikshâh (who succeeded his father in A.H. 511=A.D. 1118); at a later period he became wazîr of the ruler of Mauṣil, Atâbeg Zangî bin Âḳsunkar (a post he filled, according to Rieu ii. p. 560b, from A.H. 541–558=A.D. 1146–1163). He accompanied the poet Khâḳânî on his pilgrimage to Makkah and Madînah, and the latter dedicated to him as token of gratitude his famous mathnawî, تحفة العراقين (the date of this journey, given here as A.H. 466, is of course quite nonsensical). Jamâl-aldîn was deposed from his wazîrship by the Atâbeg Ḳuṭb-aldîn Maudûd A.H. 558, and died in prison one year later, A.H. 559 (A.D. 1164), on fol. 311a.

849. Abû-alḥasan, with the epithet of Jalâl-aldîn, son of the preceding wazîr, on fol. 311b.

850. Abû 'Abdallâh Muḥammad bin Ṣafî-aldîn, with the epithet of 'Imâd-aldîn Kâtib, went in early youth to Baghdâd, and after completing his studies he entered the service of the wazîr Yaḥyâ bin Hubairah, who appointed him superintendent (ناظر) of Baṣrah and Wâsiṭ. After one or two years' employment in this office he went to Damascus and became munshî of Sulṭân Nûr-aldîn of Syria (who reigned A.H. 541–569 =A.D. 1146–1173); after whose death he stayed in Mauṣil and also entered for some time Sulṭân Ṣalâḥ-aldîn's service. He survived the latter great monarch of Egypt (who died A.H. 589=A.D. 1193). His death, which is not fixed here, took place A.H. 597 (A.D. 1201). He is the author of the كتاب جريدة المقصود, the خريدة القصر و جريدة العصر, see J. Aumer, Arabic Cat., p. 210), the كتاب البرق الشامى (a history of Sulṭân Ṣalâḥ-aldîn in seven volumes), the كتاب الفتح in two volumes, the كتاب السبل على الذيل القطرة (in the following copy نظرة نضرة), a history of the Saljûḳs, a ديوان رسائل, and a poetical dîwân, in four volumes, on fol. 311b.

851. Laith bin Sa'd alfahmî, a great traditionist and legal authority, on fol. 312a.

852. Abû Sahl bin Salmân bin Muḥammad, known as Ṣa'lûkî, a great grammarian, born A.H. 296 (A.D. 908, 909), died A.H. 369 (A.D. 979, 980), on fol. 312a.

853. Ḥâfiẓ Abû Na'îm, an authority in traditions dealing with the Ahl-i-Bait, on fol. 312a.

854. Abû 'Abd-alraḥmân Nâfi', one of the seven Ḳurân-readers, died A.H. 169 (A.D. 785, 786), on fol. 312a.

855. Dâ'ûd bin 'Alî al-Ṭâhirî, traditionist, lived in Baghdâd, and had daily 400 disciples in his majlis, on fol. 312a.

856. Abûbakr Dâ'ûd, a legal authority and a good Arabic poet, author of the كتاب الزهرة, the كتاب الوصول الى معرفة الاصول, the كتاب الاعتذار, the كتاب الانذار (styled in the following copy كتاب الاندرار), and the كتاب الابتصار, on fol. 312a.

857. Yaḥyâ bin 'Abdallâh, author of the تأريخ اصفهانى (history of Iṣfahân), died A.H. 445 (A.D. 1053, 1054), on fol. 312b.

858. Shams-aldîn Maḥmûd, author of a شرح مختصر ابن حاجب (commentary on the مختصر المنتهى of Jamâl-aldîn Abû 'Amr 'Uthmân bin 'Umar Mâlikî, who died A.H. 646=A.D. 1248, 1249), of a شرح مطالع, a شرح تجريد (i.e. the شرح القديم on the تجريد القواعد by Naṣîr-aldîn Ṭûsî, who died A.H. 672=A.D. 1273, 1274), a شرح منهاج البيضاوى, and a شرح طوالع (i.e. مطالع الانظار فى شرح طوالع الانوار, a commentary on Naṣîr-aldîn 'Abdallâh bin 'Umar Baiḍâwî's (died A.H. 685=A.D. 1286) طوالع الأنوار); he died A.H. 749 (A.D. 1348), see Loth, Arabic MSS., pp. 106 and 111; here the date of his death is not given, on fol. 312b.

859. Abû-alfaraj 'Alî ibn al-Ḥusain alḳurashî, grammarian, physician, astronomer, poet, musician, and traditionist, author of the famous كتاب الاغانى, which he collected in the course of fifty years; he was born A.H. 284 and died A.H. 356 (A.D. 897–967), on fol. 312b.

860. Aḥmad bin 'Abdallâh, the author of the حلية الاوليا and a تأريخ اصفهان, died A.H. 436 (A.D. 1044, 1045), on fol. 312b.

861. Abû 'Umar Mûsâ bin 'Abd-almalik, was first in the service of the 'Abbâsides, went then to the Maghrib and was greatly honoured by the Amîr Tamîm Mu'izz lidînillâh. If this Amîr is identical with Abû Tamîm Ma'add al-Mu'izz, the Fâṭimide Sulṭân who ruled over Egypt A.H. 341–365 (A.D. 953–975, 976), the date of Abû 'Umar's death, as given here, viz. A.H. 246, must at least be 100 years later, on fol. 312b.

862. Muḥammad bin Mu'ammar alḳurashî, on fol. 312b.

863. Ḥakîm Abû Mu'în Nâṣir bin Khusrau bin

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Ḥârith bin 'Alî bin Ḥusain bin 'Alî bin Muḥammad bin 'Alî bin Mûsâ-alriḍâ (comp. Ethé, Nâṣir bin Khusrau's Leben, Denken und Dichten, in Travaux de la 6e session du Congrès international des Orientalistes à Leide, vol. ii. Leyden, 1884); the shortest and probably oldest version of his fictitious autobiography is given here in full; the correct dates of his birth and death are A. H. 394 (A. D. 1004) and 481 (A. D. 1088), on fol. 312b.

864. Abû-alma'âlî Naḥḥâs, who succeeded Muḥammad Ghailân in the lord-lieutenancy under Sulṭân Malikshâh, and rose towards the end of Malikshâh's reign (who died A. H. 485=A. D. 1092) to the rank of a muster-master or general (عارض) of the army of Sulṭân Barkiyâruḳ and Sulṭân Muḥammad, Malikshâh's sons; when a feud ensued between the two brothers, Abû-alma'âlî fled to Ḥillah, the governor of which became his pupil, and left to him the whole political and financial administration of the country. Through some cause Abû-alma'âlî was some time after imprisoned, but escaped after enduring many hardships and joined Barkiyâruḳ again, in whose service he died; he left a considerable amount of poetry, on fol. 316a.

865. Ṣadr-aldîn Ḳhujandî, ḳâḍi-alḳuḍât of Iṣfahân, contemporary with Ẓahîr (Ẓahîr-aldîn Fâryâbi, who died A. H. 598=A. D. 1202?); he wrote rubâ'îs, on fol. 316b.

866. Jamâl-aldîn Khujandî, son of the preceding poet, on fol. 317a.

867. Imâm-al'âlam Sharaf-aldaulah wa-aldîn Muḥammad Shufurwah, a poet of the time of Sulṭân Arslân bin Ṭoghrul Saljûḳî (who reigned A. H. 556–571=A. D. 1161–1176), on fol. 317a.

868. Ẓahîr-aldîn 'Abdallâh Shufurwah, first cousin to the preceding poet, wrote poetry also, on fol. 318b.

869. Jamâl-aldîn bin 'Abd-alrazzâḳ, whose diwân is still extant; he was a panegyrist of the Ṣâ'idîs (according to Taḳî Kâshî he died A. H. 588=A. D. 1192, see A. Sprenger, Catal., pp. 445 and 446, and Rieu ii. p. 581a), on fol. 319a.

870. Kamâl-aldîn Isma'îl (with the epithet خلّاق المعانى, which is left out here), son of the preceding Jamâl-aldîn and still more renowned as poet than his father; a brother of his was Mu'în-aldîn 'Abd-alkarîm; he fell in the general massacre of the people of Iṣfahân by the Moghuls under Uktâi Ḳâ'ân (the usual date assigned is A. H. 635=A. D. 1237, 1238; here no date is given), on fol. 321a.

871. Rafî'-aldîn Mas'ûd (or *bin* Mas'ûd) Lunbânî, contemporary with Kamâl-aldîn Isma'îl, on fol. 324b.

872. Rafî'-aldîn 'Abd-al'azîz Lunbânî, another poet (whose death is fixed by Taḳî Kâshî in A. H. 603=A. D. 1206, 1207), on fol. 325b.

873. Farîd Aḥwal, a panegyrist of the Ṣâ'idîs like Jamâl-aldîn bin 'Abd-alrazzâḳ and Kamal-aldîn Isma'îl, on fol. 325b.

874. Shaikh Auḥadî, who is wrongly called by others a native of Marâgha, pupil of Shaikh Auḥad-aldîn Kirmânî, author of the famous mathnawî جام جم, an imitation of Sanâ'î's Ḥadîḳah, and of a mystic dîwân. He began to flourish under Arghûnkhân (A. H. 683–690=A. D. 1284–1291), and died A. H. 738=A. D. 1337–1338 (the date of death given here on the authority of Daulatshâh, viz. A. H. 697=A. D. 1298, is that of his teacher Auḥad-aldîn Kirmânî, with whom Auḥadî has frequently been confounded by Persian biographers; see Rieu ii. p. 619; Bodleian Cat., Nos. 785–789 and 1904, 19; and Safînat-alauliyâ, Nos. 333 and 349), on fol. 326a.

875. Kamâl-aldîn Ziyâd, a poet, on fol. 328a.

876. Shams-aldîn bin Fakhr-aldîn (i.e. Shams-i-Fakhrî), panegyrist of Shâh Abû Isḥâḳ of Fârs and 'Irâḳ (reigned A. H. 742–754=A. D. 1341–1353) and author of a Farhang or Persian dictionary, dedicated to the same monarch (i.e. the fourth part, علم لغت, of his encyclopædical work, معيار جمالى ومفتاح ابو اسحاقى, edited by Salemann, Kasan, 1887, under the title of 'Shams-i-Fachrî Ispahânensis Lexicon Persicum,' see also Mélanges Asiatiques, tome ix. p. 417 sq.), on fol. 328a.

877. Ḥamza-i-Iṣfahânî, with the epithet of Shah-suwâr-i-miḍmâr-i-nuktadânî (شهسوار مضمار نكتدانى, the champion horseman of the hippodrome of sagacity), the author of the famous تاريخ (completed A. H. 350=A. D. 961, edited by Gottwaldt, Leipzig, 1844), on fol. 328b.

878. Khwâjah Amîn-aldîn Ḥasan, contemporary with Ḥâfiẓ, who praises him in one of his ghazals, on fol. 328b.

879. Mirzâ Yâr Aḥmad, spent some time in companionship with Amîr Najm-aldîn Gîlânî, the wakîl or administrator of the realm, after whose death he was himself raised to that office by Shâh Isma'îl Ṣafawî (A. H. 909–930=A. D. 1503–1524) and honoured with the epithet of Najm-i-thânî (the second Najm); in a battle against the Uzbegs of Transoxania, he was taken prisoner and put to death by order of 'Ubaid-allâhkhân the 3rd of Ramaḍân, A. H. 918 (A. D. 1512, November 12), on fol. 329a.

880–882. Mirzâ Kamâl-aldîn Shâh Ḥusain, who was Najm-i-thânî's successor in the office of wazîr or wakîl; he was assassinated by Mihtar Shâh Ḳulî, and his body was interred in Karbalâ; he left two sons, Mirzâ Isma'îl, who lived in Iṣfahân bent upon the pleasures of the chase, and Mirzâ Ẓahîr-aldîn Ibrâhîm, a studious man and a good calligrapher, who occasionally composed good rubâ'îs, on fol. 329b.

883–885. Mirzâ Salmân (in the following copy spelt throughout Sulaimân), a good Inshâ-writer and poet; he was first appointed superintendent of public works under Shâh Ṭahmâsp; under Sulṭâns Isma'îl II (A. H. 984–985=A. D. 1576–1577) and Muḥammad Khudâ-banda (A. H. 985–995=A. D. 1577–1587) he rose to the rank of wazîr; during the invasion of Khurâsân, when on the point of capturing Harât, he was assassinated by some discontented Amîrs; he left two sons, Mirzâ 'Abdallâh, who also wrote poetry occasionally, and Niẓâm-almulk, on fol. 330b.

886. Saif-aldîn Maḥmûd Rajâ'î, a good mathematician and astronomer and a clever satirist; among his pleasantries in verse (هزليّات) is an ايرنامه, some baits of which are quoted here, together with a few verses of a more serious character, on fol. 331a.

887. Khwâjah Afḍal-aldîn Muḥammad Tarikah, studied first in Kâshân under the tuition of Maulânâ Abû-alḥasan, then went in pursuit of theological as well as theosophical knowledge to the Arabian 'Irâḳ, to

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Syria and Ḥijâz, and returned at last to his native country, where he gained favour with Shâh Ṭahmâsp; he was twice, under Shâh Ṭahmâsp and under Shâh Muḥammad Khudâbanda, appointed walî of the sepulchre of 'Alî bin Mûsâ alriḍâ (his death took place about A.H. 1000=A.D. 1592, see Rieu ii. p. 669[b]); he was a good rubâ'î-writer, on fol. 331[a].

888. Khalîfah Asad-allâh, on fol. 331[b].

889. Amîr Shujâ'-aldîn Maḥmûd, a grandson of the preceding Khalîfah; his father, Khalîfah Sayyid 'Alî, was honoured by Shâh Ṭahmâsp with the epithet of Khalîfa-i-Sulṭânî, on fol. 331[b].

890. Amîr Taḳî-aldîn, known as Mîr Shâh, went to the Dakhan and rose to the rank of a peshwâ or wakîl under Sulṭân Ibrâhîm Ḳuṭbshâh (A.H. 957–988=A.D. 1550–1580); when Sulṭân Muḥammad Ḳulî Ḳuṭbshâh (A.H. 988–1020=A.D. 1580–1612) ascended the throne he saw himself compelled to resign his office, and got leave to perform the pilgrimage, but on the way to the holy cities he died; he left some poetry, on fol. 332[a].

891. Amîr Shams-aldîn, went to Bîjâpûr and obtained there the honorary title of Ṣadrjahân; in his poetry he used the takhalluṣ of Hâshimî, on fol. 332[a].

892. Ḳâḍî Nûrî, a poet of considerable renown (according to Rieu ii. p. 669[a], a pupil of Khwâjah Afḍal-aldîn Muḥammad Tarikah, No. 887 above); two of his best ḳaṣîdas are given here in full, on fol. 332[a].

893. Żafar-alislâm Ṣâ'idî, another poet, on fol. 334[a].

894. Amîr Jalâl-aldîn Ḥusain Ṣalâ'î, a poet, on fol. 334[a].

895. Maulânâ Taḳî-aldîn Majd-alḥuznî, a poet, who died in the Panjâb, a little over 50 years old, on fol. 334[b].

896. Maulânâ Ḍamîrî, the renowned poet, who first used Bâghbân as takhalluṣ, but changed it into Ḍamîrî at the request of Shâh Ṭahmâsp Ṣafawî; he wrote altogether 100,000 baits, that is 70,000 in the form of ghazals, 12,000 in that of ḳaṣîdas, which are all in praise of the Imâms, and the rest in that of mathnawîs, viz. ليلى ومجنون, بهار وخزان, وامق وعذرا, ناز ونياز, سكندر نامه, and حبس الاخيار (correctly in the following copy, جنّة الاخيار, see Bodleian Cat., No. 395, 1424). He imitated the dîwâns of a number of famous poets, viz. Sa'dî's in his صيقل ملال, Amîr Khusrau's in his معشوق لا يزال, Khwâjah Ḥasan's in his حسن مآل (in the following copy حسن مالامال, in the Bodleian Cat., loc. cit. حسن مال), Shaikh Kamâl's in his احيای كمال, Ḥâfiẓ's in his عيون الزلال (in the Bodleian Cat. misspelt as عنوان), Jâmî's in his معراج الآمال, Bâbâ Fighânî's in his آئينهٔ خيال, Shâhî's in his سحر حلال, Bannâ'î's (according to the Bodleian Cat. Thanâ'î's) in his فراغبال, Ṣâliḥ's in his درر مثال, Âṣafî's in his سحاب جلال, Shahîdî's in his خجسته فال, Humâyûn's in his لوامع خيال, and Mirzâ Ashrafjahân's in his ترانهٔ وصال, on fol. 335[a].

897. Maulânâ Muḥammad Sharîf Sarmadî, a poet, on fol. 336[b].

898. Amîr Rûzbahân Ṣabrî, poet and musician, withdrew after a gay life into the Friday mosque of Iṣfahân, and spent there his remaining days in constant reading of the Ḳurân, on fol. 336[b].

899. Maulânâ Shikîbî (in the following copy quite distinctly Maulânâ 'Îsâ), came to India and gained the favour of the Sipahsâlâr 'Abd-alraḥîm Khânkhânân (see Nos. 216–218 in this Cat.), in whose honour he wrote a ساقی نامه, for which he received 10,000 rupees; lengthy quotations are given here from this poem as well as from his ghazals and rubâ'îs, on fol. 337[a].

900. Âḳâ Shâhakî, a poet, on fol. 338[b].

901. Shifâ'î, likewise a poet, son of Ḥakîm Maulânâ, a clever physician, on fol. 338[b].

902. Maulânâ Bâbâshâh Kâtib, a famous calligrapher, who received for 1000 baits 3 tomans=100 rupees; he also composed original poetry, on fol. 339[a].

903. Bâbâ Ṭâlib, lived about thirty years in Kashmîr, and when that country was conquered by Akbar, he gained the favour of that great monarch; he wrote verses occasionally, on fol. 339[a].

904. Abû-alḳâsim Amrî, a poet, was imprisoned and blinded by order of Shâh Ṭahmâsp, whose panegyrist he had been for thirty years, because he was suspected of believing in metempsychosis (تناسخ), on fol. 339[a].

905. Nikî, a poet, on fol. 339[b].

906. Ṣafiyâ, another poet, on fol. 339[b].

907. Ghiyâthâ, used in his poetry as takhalluṣ Manṣab (منصب, according to the following copy, Munṣif, منصف), on fol. 339[b].

908. Maulânâ Wafâ; among other specimens of his poetry portions of a ḳaṣîdah are quoted here, in which the description of a horse is given, on fol. 340[a].

909. Maulânâ Dakhlî, a poet, on fol. 340[a].

910. Dâ'î, son of Maulânâ Ḍamîrî (No. 896), dervish and verse-writer, on fol. 340[b].

911. Ḥarfî, a nephew of Nikî (No. 905); this poet is left out in the present copy, and the bait quoted of him in the following copy is assigned here to Dâ'î.

912. Abû 'Alî, the son of Ḥakîm Khabbâz (whether this Ḥakîm Khabbâz is really identical with Khabbâzî, see No. 752 above, as has been assumed in Rûdagî's 'Vorläufer und Zeitgenossen,' Nos. 11 and 12, appears very doubtful now, as Khabbâzî was a native of Nishâpûr, and Abû 'Alî is classed here among the modern poets of Iṣfahân), on fol. 340[b].

913. Wafâ'i Kûr, another modern poet, on fol. 340[b].

914. Mîr Amânî, who had been nearly fifty years an opium-eater at the time when this work was composed, without impairing his brain-power, on fol. 340[b].

915. Maulânâ Madhâḳî, a poet, on fol. 340[b].

916. Maulânâ 'Alî Ṣûratkhân (صورتخان, correctly Ṣûratkhwân, صورتخوان, a sort of juggler, who produces forms of angels and human beings in the public square and tells their fate on the resurrection-day), was originally a cutler; some baits he wrote on the death of his son are quoted here, on fol. 340[b].

917. Maulânâ (or Mîr) Naẓar Zamânî, wrote poetry occasionally, on fol. 340[b].

918. Mîr 'Alî Najjâr (the carpenter), of whom a rubâ'î is quoted, on fol. 341[a].

919 and 920. Kalâmî and Salâmî, two brothers who made themselves favourably known by their verses, on fol. 341[a].

921. Maulânâ Badhlî, an occasional poet, on fol. 341[a].

Naṭanz (in the province of Iṣfahân), on fol. 341[a]:

922. Shaikh Nûr-aldîn bin 'Abd-alṣamad, who was

in Ṣûfic lore a pupil of Shaikh Najib-aldîn 'Alî bin Buzghush of Shîrâz (who died A.H. 678=A.D. 1279, 1280, Safînat-alauliyâ, No. 150); among his own disciples were Shaikh 'Izz-aldîn Maḥmûd and Shaikh Kamâl-aldîn 'Abd-alrazzâḳ, both of Kâshân (see Nos. 931 and 932 below), on fol. 341a.

923. Khwâjah Amîrbeg, a son of Shaikh Muḥammad Kajaḥî Tabrîzî (Kajaḥ, كجح, is a village near Tabrîz, see W. Pertsch, Berlin Cat., p. 655, note 1) and a relative of Amîr Zakariyyâ; although his father lived in Tabrîz, he himself was born in Naṭanz; under Shâh Ṭahmâsp he was for some time walî of the sepulchre of the Imâm Alî bin Mûsâ alriḍâ (see No. 887 above) and also wazîr of Khurâsân, on fol. 341a.

924. Mirzâ Ḥisâbî, a good musician and poet (under the Ṣafawîs, it seems), on fol. 341b.

925. Âshûbî, poet and calligrapher, on fol. 342a.

Zawârah, on fol. 342a:

926. Maulânâ Muḥammad Murshidî, a good metaphysician, astronomer, and poet, on fol. 342a.

927. Mir Manhî, a clever poet, on fol. 342a.

Ardastân, on fol. 342a:

928. Maulânâ Muḥammad, a good astronomer, mathematician, and geomancer; he was a contemporary and friend of Maulânâ 'Alî Ḳûshjî (who died A.H. 879=A.D. 1474, 1475, see Bodleian Cat., No. 1515 sq.) in the reign of Ulughbeg (who was assassinated A.H. 853=A.D. 1449), on fol. 342b.

929. Ḳâsimî, a poet, on fol. 343a.

930. Maulânâ Ghubârî, of whom a rubâ'î is quoted, on fol. 343a.

Kâshân, on fol. 343a:

931. Shaikh 'Izz-aldîn Maḥmûd (see No. 922 above), the author of the ترجمهٔ عوارف and a commentary on the تائيّة of Ibn al-Fârid (Safînat-alauliyâ, No. 332); he also wrote a شرح مختصر or abridged commentary to the same ḳaṣîdah, and some rubâ'îs, on fol. 343b.

932. Shaikh Kamâl-aldîn 'Abd-alrazzâḳ (see also No. 922), author of the تفسير تأويلات (comp. Ḥ. Khalfa ii. p. 175, No. 2358), the كتاب اصطلاحات الصوفيّه (see G. Flügel iii. p. 371 sq.; the first part of it has been edited by Dr. A. Sprenger, Calcutta, 1845, under the title, 'Abdur-razzaq's Dictionary of the technical terms of the Sufies'), the شرح فصوص الحكم (a commentary on the فصوص الحكم by Ibn 'Arabî, who died A.H. 638=A.D. 1240, see Safînat-alauliyâ, No. 60), the شرح منازل السائرين (a commentary on the منازل السائرين by Khwâjah 'Abdallâh Anṣârî, who died A.H. 481=A.D. 1088, see Safînat-alauliyâ, No. 300), and other works (in G. Flügel i. p. 463, a شرح التائيّة الكبرى, by the same 'Abd-alrazzâḳ Kâshânî, is described); he was a contemporary of Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî (who died A.H. 736=A.D. 1336, see Safînat-alauliyâ, No. 132), with whom he had many controversies on Ṣûfic topics; his death, the date of which is not mentioned here, took place in A.H. 730=A.D. 1329, 1330, on fol. 343b.

933. Nâṣiḥ-almulûk (the counsellor of kings, in the following copy ناسخ) 'Azîz alḥaḍrat (biḥaḍrat in this copy) Abû Ṭâhir Isma'îl, was under Sulṭân Malikshâh, governor of Kâshân, and gave the inhabitants of that province a remission of taxes for four years, on fol. 344a.

934. Mu'în-aldîn Abû Naṣr, was originally munshî and auditor of Sulṭân Maḥmûd bin Muḥammad Saljûḳî (who succeeded his father Muḥammad, the second son of Malikshâh, A.H. 511=A.D. 1118); under Sulṭân Sanjar he was first appointed governor of Rai and afterwards wazîr of the realm; he was finally assassinated by one of the Isma'îlîs or followers of Ḥasan Ṣabbâḥ, on fol. 344a.

935. Fakhr-aldîn Ṭâhir, son of the preceding Mu'în-aldîn, was wazîr of Sulṭân Alp Arslân (correctly Arslânshâh) bin Ṭoghrul bin Muḥammad bin Malikshâh (who reigned A.H. 556–571=A.D. 1161–1176), but died young, on fol. 344a.

936. Sharaf-aldîn Anûshîrwân alkhâlidî, was for some years wazîr of the 'Abbâside Khalîf Al-Mustarshid-billâh (A.H. 512–529=A.D. 1118–1135); the further statement we find here, that *after* the Khalîf's death he entered the service of Sulṭân Maḥmûd bin Muḥammad Saljûḳî and was for seven years wazîr of that ruler, cannot be true, as Sulṭân Maḥmûd died A.H. 525 (A.D. 1131), four years *before* the Khalîf, comp. also Elfachrî, ed. Ahlwardt, pp. 354–355, where the death of Anûshîrwân (or as he is called there, Anûsharwân bin Khâlid) is fixed in A.H. 532 (A.D. 1138). It is the same wazîr for whom Ḥarîrî (died A.H. 516=A.D. 1122) composed his immortal Maḳâmât, on fol. 344a.

937. Sadr-alimâm alajall alfâḍil Afḍal-aldîn Muḥammad, the great rubâ'î-writer and author of a number of Ṣûfic tracts, as ترجمهٔ مدارج الكمال, رد انجام نامه, انشا نامه, عرض نامه, جاودان نامه, and others, the correct date of whose death is A.H. 707=A.D. 1307, 1308 (see Bodleian Cat., No. 749; Rieu ii. p. 829b). It is stated here in the beginning that Khwâjah Naṣîr-aldîn, i.e. Naṣîr-aldîn Ṭûsî (died A.H. 672=A.D. 1273, 1274), wrote verses in his praise, but, a few lines further on, the story of Muḥammad 'Aufî about a certain Khwâjah Afḍal in Sulṭân Maḥmûd's time is unscrupulously referred to the present Afḍal-aldîn Kâshî who lived 300 years later, on fol. 344b.

938. Alsayyid alajall Shams-aldîn Muḥammad bin 'Alî, a poet, on fol. 345b.

939. Ra'îs-ala'immah Nâṣir-aldîn, likewise a poet, on fol. 345b.

940. Aḳḍâ-alḳuḍât Maulânâ 'Imâd-aldîn, was according to Maulânâ Mu'în Juwainî's statement in his نگارستان (composed A.H. 735=A.D. 1334, 1335, see Bodleian Cat., Nos. 1447–1449) the confidant of the famous wazîr of Sulṭân Abû Sa'îd, Khwâjah Ghiyâth-aldîn Muḥammad bin Khwâjah Rashîd-aldîn (who rose to the rank of wazîr A.H. 728=A.D. 1328, and was put to death A.H. 736=A.D. 1336); he also wrote poetry, on fol. 346a.

941. Sayyid-alkalâm Sayyid Ashraf, a writer in verse and prose (probably identical with Sayyid Jalâl-aldîn Ashraf Kâshî, who flourished in the reign of Hûlâgû's son Abaḳâkhân, A.H. 663–680=A.D. 1265–1282, see A. Sprenger, Catal., p. 71, l. 3), on fol. 346a.

942. Afḍal-alshu'arâ Raḍî-aldîn alkhashshâb (the timber-merchant); besides other verses, some baits are

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quoted here which he composed in praise of Shaikh 'Umar Suhrawardî (who is probably identical with the well-known Shihâb-aldîn Suhrawardî, whose original name was 'Umar bin Muḥammad and who died A.H. 632=A.D. 1234, see Safînat-alauliyâ, No. 148), on fol. 346b.

943. Shaikh (or Sayyid) Jamâl-aldîn, contemporary with Abaḳâkhân and imitator of Sa'dî, on fol. 346b.

944. Maulânâ Kamâl-aldîn, a writer in verse and prose, on fol. 347a.

945. Maulânâ Kamâl-aldîn Ḥasan, author of a dîwân of ḳaṣîdas and ghazals, mainly in honour of the Amîr-almu'minîn 'Alî bin Abî Ṭâlib, on fol. 347a.

946. Maulânâ Shams-aldîn, author of a تأريخ غازان خان (Ghâzânkhân reigned A.H. 694–703=A.D. 1295–1304) and of a dîwân of ḳaṣîdas in praise of Khwâjah Bahâ-aldîn Walad (probably Bahâ-aldîn Sulṭân Walad, Jalâl-aldîn Rûmî's son, who died A.H. 712=A.D. 1312, see the Manâḳib-al'ârifîn, No. 630 in this Cat., faṣl vii, and Safînat-alauliyâ, No. 139; Jalâl-aldîn Rûmî's father, Shaikh Bahâ-aldîn Walad, who might be meant too, died A.H. 628=A.D. 1231), on fol. 347b.

947. Zain-aldîn Fâkhta (or Fâkhita, the ring-dove), a poet and author of the نصائح الاولاد, on fol. 347b.

948 and 949. Maulânâ Ghiyâth-aldîn Jamshîd and Maulânâ Mu'în-aldîn, two well-known astronomers under Mirzâ Ulughbeg (who was governor of Transoxania from A.H. 812–852=A.D. 1409–1448, and reigned as independent monarch from A.H. 852–853=A.D. 1449), whom they assisted in compiling his astronomical tables, the زيج جديد سلطانى, comp. Bodleian Cat., No. 1515 sq.; Rieu ii. pp. 456 and 869b. Ghiyâth-aldîn Jamshîd died shortly after A.H. 823 (A.D. 1420), on fol. 347b.

950. Maulânâ Muḥtasham, the well-known poet (died A.H. 996=A.D. 1588, see Bodleian Cat., No. 1050, and Rieu ii. p. 665), on fol. 348a.

951. Mîr Muḥammad Taḳî Marwârîd, lived in the Dakhan, a good calligrapher and poet, on fol. 348b.

952. Maulânâ Ḍiyâ-aldîn, wrote mostly rubâ'îs, on fol. 348b.

953. Rukn-aldîn Mas'ûd, a poet of the time of Shâh 'Abbâs I (he used, according to the Âtashkada, Bodleian Cat., col. 282, No. 589, the takhalluṣ Masîḥ, comp. also Rieu ii. p. 688), on fol. 349a.

954. Mîr Ḥaidar Rafîḳî (so distinctly in this and the following copy رفيقى, but the more correct takhalluṣ is Rafî'î, رفيعى), see Âtashkada, in Bodleian Cat., col. 282, No. 571, with the additional title of Mu'ammâ), famous by his ta'rîkhs and riddles; there are quoted here among others a ta'rîkh on Shâh Isma'îl II's accession and death (the last bait of which runs thus:

شهنشاه روى زمين گشت ثبت
شهنشاه زير زمين شد رقم

the first three words of the first hemistich giving A.H. 984, the first three words of the second A.H. 985), and also a ta'rîkh on the completion of Shaikh Faiḍî's well-known تفسير غير منقوط or commentary on the Ḳurân, which contains no letters with diacritical points, viz. Sûrah 112, the numerical value of all the words of which is equal to 1002 (A.H. 1002=A.D. 1593, 1594). He is also renowned by the clever way in which he used to match words of exactly the same numerical value, for instance, عالم and فانى, 'world' and 'transitory' (both =141); اصفهان and قلمزن, 'Iṣfahân' and 'writer,' with reference to the great number of clever authors born there (both=227); يزد and زوجه, 'Yazd' and 'wife,' probably on account of the beauty of the women of that town (both=21); كاشان and عقرب, 'Kâshân' and 'scorpion,' scorpions abounding in that city according to Yâḳût (both=372); ساوه and پيس, 'Sâwa' and 'vile' (both=72); ساوجى and سگ, 'inhabitant of Sâwa' and 'dog' (both=80); محبوب and ناز, 'sweetheart' and 'coquetry' (both=58); شاه and قهّار, 'Shâh' and 'conqueror' (both=306); طهماسپ and جهان پناه, '(Shâh) Taḥmâsp' and 'the world's refuge' (both=117); شاه عبّاس and شاه نجف, 'Shâh 'Abbâs' and 'Shâh of Najaf,' where the tomb of 'Alî, the Shî'ite sanctuary, is found (both=439); خواب and راحت, 'sleep' and 'rest' (both=609); ابو القاسم and ملك يوم الدين, 'Abû-alḳâsim' (probably Shaikh Najm-aldîn Abû-alḳâsim of Ḥillah, the great ecclesiastical authority amongst the Shî'ites, who died A.H. 676=A.D. 1277) and 'the king of the judgment-day' (both =241); مَسْت and شرّ, 'drunk' and 'wicked' (both=500); عاق and عاصى, 'refractory' and 'rebellious' (both=171); شيطان and سَقَرى, 'the dweller in hell' and 'Satan' (both=370), on fol. 349b.

955. Amîr Muḥammad Hâshim, with the takhalluṣ Sanjar, son of the preceding Mîr Ḥaidar and superior to his father in the sweetness and eloquence of his poetry; he also wrote occasionally ta'rîkhs and riddles, on fol. 350a.

956. Amîr Ḥusainî, nephew of the same Mîr Ḥaidar (who is again called here distinctly Rafîḳî), wrote likewise poetry, on fol. 350b.

957. Mirzâ Rafî'-aldîn, a poet, on fol. 350b.

958. Maulânâ Ṣaifûr (صيفور distinctly here in text and index; more correctly in the following copy Ṭaifûr, طيفور), composed verses at the request of the Ṣafawî prince, Sulṭân Muṣṭafâ Mirzâ, on fol. 350b.

959. Dâ'î, the brother of Malik (see No. 999 below), a poet, on fol. 350b.

960. Maulânâ Fahmî, likewise a poet, on fol. 350b.

961. Maulânâ Ḥâtim, wrote some neat verses, on fol. 350b.

962. Shujâ', who towards the end of his life wrote a satire upon the governor of Khurâsân and was obliged to take to flight; he went to Iṣfahân, where he hid himself for the remainder of his days, on fol. 351a.

963. Maulânâ Ḥaidar Dhihnî, a poet who lived the greater part of his life in the Dakhan, on fol. 351b.

964. Riḍâ'î, a poet, on fol. 351b.

965. Adham, of whom a rubâ'î is quoted here, on fol. 352a.

966. Sharîf, a poet, on fol. 352a.

967. Maḳṣûd (in the following copy Maḳṣûdî), one of the gossiping writers of Kâshân, on fol. 352b.

968. Muḥammad Ḳâsim Kisrâ (كسرى), a grandson of Ahlî Shîrâzî (who died A.H. 942=A.D. 1535, 1536, see Bodleian Cat., Nos. 1027 and 1028), and poet, on fol. 352b.

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969. Ḥayâtî, wrote many poems in the dialect of Kâshân, on fol. 352b.

970. Ṣânî'î, a poet who led a very sad life; towards the end of his days he went to India, but died in Lâhûr before he could settle there, on fol. 352b.

Jarbâdḳân, on fol. 353a:

971. Najîb-aldîn, is stated here to have died under the (last) Saljûḳs and to have been a panegyrist of the Amîrs of the fortress of وساق (وشاق? Washâḳ in the province of Iṣfahân); comp. on him A. Sprenger, Catal., p. 513, and W. Pertsch, Berlin Cat., p. 710, foot-note, where he is called a contemporary of Ẓahîr Fâryâbî (who died A.H. 598=A.D. 1202, see Bodleian Cat., Nos. 582–584), on fol. 353a.

972. Muḥammad Yûsuf, of whom one rubâ'î is quoted, on fol. 353b.

Kamrah, on fol. 353b:

973. Maulânâ 'Alî Naḳî, a poet, on fol. 353b.

974. Ulfatî, brother of 'Alî Naḳî, wrote also occasionally poetry, on fol. 354a.

Khwânsâr, on fol. 354a:

975. Shâh-i-Karam, a poet, on fol. 354b.

976. Zulâlî (the famous mathnawî-writer under Shâh 'Abbâs, who died A.H. 1025, 1026, or 1031=A.D. 1616, 1617, or 1622; see Bodleian Cat., Nos. 1081–1084; the Khulâṣat-alkalâm, No. 32, ib. col. 297; the Khulâṣat-alafkâr, No. 116, ib. col. 306, etc.); only a few baits are quoted here, and none of his mathnawîs is mentioned by name, on fol. 354b.

977. Ṭâbi'î, of whom some verses composed in the prime of his youth are quoted here, on fol. 354b.

978. Ṭâ'atî, a poet, of whom one rubâ'î is given, on fol. 354b.

979. Surûdî, musician and poet, on fol. 355a.

980. Bâbâ Shûkhî, excelled in various arts and handicrafts, was a clever stone-cutter, a good lute-player, and an occasional poet, on fol. 355a.

981. Shâh Murâd, a writer in prose and verse, on fol. 355a.

982. Tâjî (تاجی, so here in text and index, in the following copy Nâjî, ناجی), a poet, son of Maulânâ Ḥasan, who enjoyed a great reputation and authority among the people of Kâshân in the time of Sulṭân Muḥammad Ṣafawî (see Nos. 883–885 above), on fol. 355a.

983. Taṣnîfî, a rubâ'î-writer, on fol. 355b.

Farâhân, on fol. 355b:

984. Jalâl-aldîn bin Ja'far, a clever poet; the extracts quoted are from a mathnawî of his, on fol. 355b.

Tafrish, on fol. 356b:

985. Mîr Ḳudsî, a poet, like the two following ones, on fol. 356b.

986. Mîr 'Abd-alghanî, on fol. 356b.

987. Maulânâ Wajhî, on fol. 357a.

Ḳumm, on fol. 357a:

988. Shaikh Niẓâmî, the great epic poet, usually designated as Niẓâmî of Ganja, since he spent in the latter town almost his whole life; the large extracts given here are mainly taken from his dîwân (the authenticity of which has frequently been disputed, but see Bodleian Cat., Nos. 618 and 619), on fol. 357a.

989. Ḥakîm Taḳî-aldîn, one of the famous men of 'Irâḳ, wrote some poetry, on fol. 359b.

990. Khwâjah Mas'ûd, went under Sulṭân Ḥusain Mirzâ (A.H. 873–911=A.D. 1469–1506) from his native place to Harât, and wrote a mathnawî of about 10,000 baits on the exploits of that monarch; he is also the author of two munâẓarât or strife-poems: شمس و قمر, sun and moon, and تیغ وقلم, sword and pen, and of a dîwân, on fol. 359b.

991. Shahîdî, was king of poets under Sulṭân Ya'ḳûb (i.e. Ya'ḳûbbeg Âḳ-ḳoyûnlû, who reigned A.H. 883–896 =A.D. 1478–1491); after the Sulṭân's death he had to flee, as he had made many enemies by his extreme conceit and the disregard he had shown to the verses of other poets; he went to India and settled in Gujarât, where he died; his dîwân of ghazals comprises about 4000 baits, on fol. 359b.

992. Gulkhanî, the nephew of Shahîdî and author of a dîwân, which, however, is not extant; he was a contemporary of Sulṭân Ḥusain Mirzâ, on fol. 360a.

993. Waḥîdî, a poet who went in his later years to Gîlân, and entered the service of the rulers of that country, on fol. 360a.

994–996. Ḳâḍî 'Alâ of Karahrûd (Karaj, see Barbier de Meynard, Dictionnaire géographique, etc., pp. 478 and 488), who occasionally wrote verses, and his two sons, the elder of whom was Ḳâḍî Jahân, who was denounced by calumniators as having fomented discontent against Shâh Ṭahmâsp, and consequently arrested, imprisoned, and taken from Harât to Ḳazwîn; he remained a prisoner in one of the fortresses to the end of his life; his younger brother, whose name is not given (he is merely designated as برادر کهتر or قاضی‌زادهٔ کرهرود), sought safety in flight and went to Najaf; from there he sent his famous ḳaṣîdah, bewailing man's fate on earth (در شکایت روزگار), to the Persian 'Irâḳ; this ḳaṣîdah, of which a considerable number of baits is quoted here, has throughout the word 'Najaf' as radîf, on fol. 360b.

997. Mîr Ḥuḍûrî, son of Mîr Sayyid 'Alî Muḥtasib (the police-superintendent), resided about thirty years in Mashhad in solitary seclusion from the world (in the reign of Shâh Ṭahmâsp); at the time of the accession of Shâh Ibrâhîm II (A.H. 984=A.D. 1576) he came for once to the Persian 'Irâḳ and wrote a very clever ta'rîkh on the date of Ṭahmâsp's death and the beginning of his successor's reign, from which sixteen times the numerical value of 984 can be extracted, viz.:

الحمد ایا طبع وفا گسترما
کامد مه یوسف منش آن دلبرما
شاه اسماعیل نامه (نام text incorrectly) وانصاف بعلم
طهماسپ منش مه همیون فرما

By counting *either* all the letters in each hemistich, *or* only those with diacritical points in any two hemistichs, *or* again only those which have no diacritical points in any two hemistichs, one obtains invariably the same number 984; other poetical specimens are quoted, on fol. 361a.

998. Amîr Ashkî, brother of the preceding poet, was attracted by the fame of Maulânâ Ghazâlî (i.e. Ghazâlî Mashhadî, who died A.H. 980=A.D. 1572, see Bodleian Cat., Nos. 1033–1035) to India, but never had an interview with him. His poems exceeded 10,000 baits, but Mîr Judâ'î, to whom he at the time

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of his death handed his dîwâns that he might set them in order, appropriated those of his poems which appeared suitable to himself, and threw the remaining ones into the water, on fol. 362a.

999. Maulânâ Malik, lived at the time when this book was composed in the Dakhan, and wrote chiefly rubâ'îs and a ساقی نامه, on fol. 362a.

1000. Hijrî Shamshîrgar (the sword-cutler), wrote clever verses, on fol. 363a.

1001. Âḳâ Muḥammad, son of Mîr Makkî, another poet, on fol. 363b.

1002. Ghadanfar of Karahjâr, had poetical contests with most of the contemporary poets, viz. Ḥâtim Kâshî (No. 961 above), Maulânâ Waḥshî (Waḥshî Bâfiḳî, who died A.H. 991 or 992=A.D. 1583 or 1584, see Bodleian Cat., Nos. 1039–1042), and wrote besides a dîwân of ghazals, a mathnawî styled پیر وجوان, containing about 4000 baits, and a پیش‌آمد احوال (a kind of autobiography, as it seems), on fol. 363b.

1003. Mîr Ilâhî, a poet, on fol. 364a.

1004 and 1005. Bahârî and Ḥasan Wahmî, two other poets, on fol. 364a.

Sâwa, on fol. 364a:

1006. Shaikh 'Uthmân Sâwajî, died A.H. 695 (A.D. 1296), in the reign of Ghâzânkhân (who died A.H. 703=A.D. 1304), on fol. 364b.

1007. Ustâd-albashar 'aḳl-i-ḥâdî 'ashar (the eleventh reason) Khwâjah Naṣîr-aldîn Abû Ja'far Muḥammad bin Ḥasan (according to Rieu ii. p. 441, Muḥammad bin Muḥammad bin Ḥasan), the great scholar who is usually known as Naṣîr-aldîn Ṭûsî, because, although his family originally belonged to Sâwa, he himself was born in Ṭûs, the eleventh of Jumâdâ-alawwal, A.H. 597 (A.D. 1201, Feb. 17), and was 9 years and 5 months old, when Fakhr-aldîn Râzî (the great theologian who was born A.H. 544=A.D. 1150) died, A.H. 606 (A.D. 1210). In philosophy he was the pupil of Farîd-aldîn Dâmâd, whose teacher had been Ṣadr-aldîn Sarakhsî, who himself enjoyed the tuition of Bahmanyâr, a direct pupil of Abû 'Alî Ibn Sînâ. In Ḳuhistân, where he stayed for some time, he enjoyed the favour of the Isma'îlî governor Nâṣir-aldîn Muḥtasham (in the time of the 'Abbâside Khalîf Musta'ṣim, A.H. 640–656= A.D. 1242–1258), at whose request he wrote his famous اخلاق ناصری. An Arabic ḳaṣîdah in praise of Musta'ṣim which he sent to Baghdâd, and which Ibn 'Alḳamî, the Khalîf's wazîr, returned to Muḥtasham (died A.H. 655=A.D. 1257) with perfidious insinuations against Naṣîr-aldîn, was the cause of the latter's imprisonment till A.H. 654 (A.D. 1256), when he was released by Hulâgûkhân and became the favourite of that Moghul ruler. It is said by some, that at Naṣîr-aldîn's instigation the Khalîf Musta'ṣim was assassinated. He died the 18th of Dhû-alḥijjah, A.H. 672 (A.D. 1274, June 25), 77 years, 7 months, and 7 days old, in Baghdâd. As his principal works, besides the اخلاق ناصری, are mentioned here: شرح اشارات (i.e. a commentary on Ibn Sînâ's الاشارات والتنبیهات, composed A.H. 644=A.D. 1246, 1247, see Loth, Arabic MSS., p. 133b), تجرید (i.e. تجرید القواعد or more commonly تجرید العقائد, sometimes also styled تجرید الكلام, see Loth, ib., p. 106a), زبدة, نقد محصل, زیج خانی, تذكرة در حكمت (usually styled زیج ایلخانی, see Bodleian Cat., No. 1513), مغیثیّه, اوصاف الاشراف, (on Ṣûfism), and تنسوق نامهٔ ایلخانی; he also composed Persian poetry, on fol. 364b.

1008. Khwâjah Salmân, son of Khwâjah 'Alâ-aldîn Muḥammad, and renowned as an epic and lyric poet, flourished under the Îlkânî rulers, especially under Sulṭân Uwais Îlkânî (A.H. 757–776=A.D. 1356–1374), and retired from the world at the end of his life. According to Jâmî's statement in the Bahâristân, he was a clever imitator of earlier ḳaṣîdah-writers, especially of Kamâl Isma'îl (see No. 870 above). He composed a dîwân and two mathnawîs: جمشید و خورشید and فراق نامه, on fol. 365b.

1009. Muntakhab-aldîn, likewise a poet, on fol. 366b.

1010. Ḳâḍî Masîḥ-aldîn (in the following copy wrongly spelt Shaikh-aldîn) 'Îsâ, the minister and teacher of Sulṭân Ya'ḳûb (see No. 991 above), who complied with all orders the Ḳâḍî gave; for instance, when once the Sulṭân for the reception of the envoys of Egypt and Rûm in Tabrîz had put on a gold-embroidered garment and seated himself on the throne, the Ḳâḍî entering the majlis and perceiving that dress, declared in the presence of the whole assembly, that it was not lawful for men to dress in such a way, and requested his attendant, Sirâj-aldîn, to remove that garment from the Sulṭân's shoulders; the latter submitted to this ruling and showed no resentment. But immediately after Sulṭân Ya'ḳûb's death, A.H. 896 (A.D. 1491), he was put to death by order of the Amîr-alumarâ, Ṣûfî Khalîl. Some poetical specimens of the Ḳâḍî are quoted here, on fol. 367a.

1011. Ṭarîḳî, a poet who lived for about fifteen years at Akbar's court; then he got permission to perform the pilgrimage, and soon after died, on fol. 367b.

1012. Ṣarfî, poet and ta'rîkh-writer, went a couple of years before the composition of this book from the Dakhan to Lâhûr and composed a ḳaṣîdah in praise of Akbar; but since he found no opportunity to deliver it to the Sulṭân, he returned to the Dakhan, went on a pilgrimage to Makkah and died there; he left a dîwân, on fol. 367b.

1013. Maḳṣadî, wrote, like the following two, some clever poetry, on fol. 368a.

1014. 'Ahdî, on fol. 368a.

1015. Ḥarîfî (called in the following copy by mistake again Ṭarîḳî), on fol. 368a.

Hamadân, on fol. 368a:

1016. Khwâjah Yûsuf Ḥamadânî (i.e. Yûsuf bin Ayyûb, the great Shaikh, Safînat-alauliyâ, No. 73), enjoyed in Baghdâd the tuition of Shaikh Abû Isḥaḳ Shirâzî; he died A.H. 565 (خمس و ستّین وخمسمائة =A.D. 1169, 1170; in the Safînat-alauliyâ, A.H. 535, in the Majma'-alauliyâ, 7th bâb, A.Ḥ. 555), on the way from Harât to Marw, and was buried in Marw, on fol. 368b.

1017. Abû-alfaḍâ'il (according to others Abû-alma'âlî, see Rieu i. p. 411) 'Abdallâh bin Muḥammad al-Miyânjî, with the honorary epithet of 'Ain-alḳudât (Safînat-alauliyâ, No. 307), the great mystic Shaikh, who was put to death by order of Ḳiwâm-aldîn Abû-alḳâsim Darguzînî, the wazîr of Sulṭân Sanjar, A.H. 533 (A.D. 1138, 1139). He excelled by his unrivalled works on Ṣûfism (كشف حقائق و شرح دقائق; one of

these in Persian mixed with Arabic is described in the Bodleian Cat., No. 1247, under the title of زبدة الحقائق فی کشف الدقائق; his correspondence is noticed in Rieu, loc. cit.); he also wrote occasionally Persian poetry, on fol. 368b.

1018. Shaikh Fakhr-aldîn Ibrâhîm, known as 'Irâḳî (Safînat-alauliyâ, No. 153), the great Ṣûfic Shaikh and mystic poet, who went at an early age to India and enjoyed in Multân the tuition of Shaikh Bahâ-aldîn Zakariyyâ (died A.H. 666=A.D. 1267, see Safînat-alauliyâ, No. 152), with whom he stayed twenty-five years. He married his daughter (by whom he had a son, Kabîr-aldîn) and became finally his Khalîfah; after his death he performed the pilgrimage and afterwards went to Rûm (Asia Minor), where he became the pupil of Shaikh Ṣadr-aldîn Ḳûniyawî (Safînat-alauliyâ, No. 61, died A.H. 672=A.D. 1273, 1274), in consequence of whose lectures he composed his well-known لمعات (see Bodleian Cat., Nos. 1251–1254). Mu'în-aldîn Parwâna, the governor of Rûm, put himself under Fakhr-aldîn 'Irâḳî's spiritual guidance. After Mu'în-aldîn's death (in A.H. 677=A.D. 1278, 1279, see Rieu ii. p. 594a) he went to Egypt, where he was appointed Shaikh-alshuyûkh, and afterwards to Syria. In Damascus he stayed some time with his son Kabîr-aldîn, who had come from Multân to benefit by his father's spiritual advice, and died A.H. 688=A.D. 1289 (others give the wrong date of 707); his dîwân is still extant, on fol. 369b.

1019. Amîr Sayyid 'Alî bin Shihâb-aldîn bin Muḥammad, was first a disciple of Shaikh Sharaf-aldîn Maḥmûd bin 'Abdallâh of Mazdaḳân (in the province of Ṙai) and afterwards of Shaikh Taḳî-aldîn 'Alî Dûstî, after whose death he went back to his first Pîr; among his works are mentioned here: كتاب اسرار النقطه (so in the following copy; here كتاب الاسرار النقوط, correctly كتاب اسرار النُقَط), شرح اسماء الله, شرح فصوص الحكم (commentary on Ibn 'Arabî's well-known work), شرح قصيدهٔ خمريّهٔ فارضيّه (commentary on Ibn Fâriḍ's wine-ḳaṣîdah, with its proper title, مشارب الاذواق, see G. Flügel iii. p. 419), and ذخيرة الملوك (see Bodleian Cat., Nos. 1451–1453); he also composed Persian poetry. He died A.H. 786 (in Dhû-alḥijjah=A.D. 1385, January) in Kâbul and was buried in Khuttilân, on fol. 371a.

1020. Abûbakr, on fol. 371b.

1021. Shaikh Abû Barakah, contemporary with 'Ain-alḳudât (No. 1017), on fol. 371b.

1022. Abû 'Abdallâh حاوه يارة (?) Ṣûfî, contemporary with Abûbakr Daḳḳâḳ (who died A.H. 290=A.D. 903, Safînat-alauliyâ, No. 198), on fol. 371b.

1023. Aḥnaf, on fol. 371b.

1024. Shaikh Ḥâfiẓ Abû-al'ulâ Ḥasan bin Aḥmad 'Aṭṭâr, mentioned by Khâḳânî in his تحفة العراقين, on fol. 371b.

1025. Badî' of Hamadân, on fol. 372a.

1026. Abû-alḥusain bin al-Ḥaḍim, author of the بهجة الاسرار, on fol. 372a.

1027. Ziyâd-alkabîr, on fol. 372a.

1028. Kahmas, on fol. 372a.

1029. Abû Ḥâfiẓ (in the following copy simply Ḥâfiẓ) Tamîmî, a great traditionist, on fol. 372a.

1030. Sarûḳ bin alakhda', on fol. 372a.

1031. Abû-alfaḍl Ja'far bin 'Alî al-Iskandarânî, traditionist and famous for his fatwâs, on fol. 372a.

1032. Al'amîd alajall Sa'd-aldaulah Mas'ûd bin Sa'd bin Salmân, the famous poet who went in early youth with his father to Ghazna and rose to high rank at the court of the Ghaznawides; the following bait from one of his ḳaṣîdas is quoted here (as a counter-proof to the two verses cited in Rieu ii. p. 548) to show that he was really a native of Hamadân and not of Ghazna:

گر دل بطمع بستم شعرست صناعت
ور احمقیٔ کردم اصل از همدانست

He became a great favourite of prince Saif-aldîn Maḥmûd, the son of Sulṭân Ibrâhîm (see No. 181), in whose praise he wrote many ḳaṣîdas; but when the former became suspected of hostile intentions against his father and was arrested, Mas'ûd bin Sa'd bin Salmân was, as his alleged accomplice, imprisoned too, in the fortress of Nâi, A.H. 472 (A.D. 1079, 1080), not 572, as is here wrongly stated both in this and the following copy. He was released, after a very long captivity, under Sulṭân Mas'ûd III. The date of his death is not given here (it was probably A.H. 525=A.D. 1131, see Bodleian Cat., No. 526); he was a contemporary and disciple of Abû-alfaraj Rûnî (see Bodleian Cat., No. 523), whom he frequently praises in his poems, and left besides his Persian dîwân one in Arabic and one in Hindî or Hindûstânî; comp. A. Sprenger's article on 'Early Hindústány Poetry' in the Journal of the Asiat. Soc. of Bengal, vol. 22, pp. 442–444, on fol. 372a.

1033. Abû Sa'd (in the following copy Abû Sa'îd) bin Mas'ûd bin Sa'd bin Salmân, son of the preceding poet, was versed in poetry too and flourished under Sulṭân Bahrâmshâh (see No. 181), on fol. 376b.

1034. Alajall alkâfî Ẓafar-aldîn, a poet of the reign of Sulṭân Malikshâh (A.H. 465–485=A.D. 1072–1092); his dîwân is not extant, on fol. 376b.

1035. Athîr-aldîn Aumânî (Aumân is a village in the district of A'lam which belongs to Hamadân); before Hulâgû conquered Baghdâd he was a companion of Sulaimânshâh, one of the lieutenants of the last Khalîf Al-Musta'ṣim, and wrote panegyrics in his honour; in his later years he wrote a cutting satire on the Ḳâḍî of Hamadân, Majd-aldîn Ṭawîl; he also exchanged poetical epistles with Kamâl-aldîn Isma'îl (see No. 870), on fol. 377a.

1036. Hibat-allâh (in the following copy Haibat) bin Ibrâhîm, a poet, about whose lifetime nothing is known, on fol. 378b.

1037. Mîr Mughîth Maḥwî, a great rubâ'î-writer (died A.H. 1016=A.D. 1607, 1608, see Rieu ii. p. 738), on fol. 378b.

1038. Ḍamîrî, the son of Ḥairânî (not to be confounded with Ḍamîrî of Iṣfahân, see No. 896), who was the author of the following mathnawîs: ناهيد و بهرام, شمع و پروانه, and آسمان و زمين, on fol. 379b.

1039. Halâkî, author of a dîwân; was in his earlier

years attached to Sulṭân Ḥusain Mirzâ, the son of Bahrâm Mirzâ (Bahrâm Mirzâ was the fourth son of Shâh Isma'îl I Ṣafawî, and died A.H. 956=A.D. 1549, see Rieu i. p. 104b, or according to Beale, Oriental Biogr. Dict., p. 66a, A.H. 957=A.D. 1550), on fol. 379b.

1040. Rashkî, a poet who was so far reduced in his circumstances that at last he had to take the place of a night-watchman (عسسی), the most despised of all occupations, in Tabrîz, and was eventually killed there, on fol. 380a.

1041. Khwâjah Âḳâ Mîr (was wazîr under Shâh Ṭahmâsp, according to Taḳî Kâshi); one of his rubâ'îs is quoted here, on fol. 380a.

1042. 'Abd-alghanî, merchant and poet, visited India, on fol. 380a.

1043. Malikî of Sarkân, a poet (died, according to Taḳî Kâshî, A.H. 1004=A.D. 1595, 1596), on fol. 380b.

1044. Ḳaiṣarî, a poet, on fol. 381a.

1045. Sharârî, Halâkî's nephew, came to India in the very year when this work was written, spent a short time at the court, and then became a dervish, on fol. 381a.

1046. Bazmî, on fol. 381a.

1047. Ḥaidarî, a poet who was for some time attached to Mîr Muḥammadkhân Anka (that is, either Shams-aldîn Muḥammad Ankakhân, with the honorary title of A'ẓamkhân, who was assassinated A.H. 969=A.D. 1562, or his brother Mîr Muḥammadkhân, see Nos. 351 and 352 above), but returned to his native country after his patron's death and died there, on fol. 381a.

1048. Mashrabî, a poet, on fol. 381a.

1049. Panâhî, a clever imitator in poetry, on fol. 381a.

Rai, on fol. 381a, and *Ṭahrân*, on fol. 382b:

1050. Shaikh-al'ârifîn Abû Zakariyyâ Yaḥyâ bin Ma'âdh (i.e. Yaḥyâ bin Ma'âdh Râzi, see Safînat-alauliyâ, No. 183), contemporary with Junaid (Safînat-alauliyâ, No. 29); he went from Rai to Balkh and Harât, on fol. 383a.

1051. Shâhbâz-i-Kaunain (the royal falcon of the two worlds) Ḳuṭb-i-waḳt Yûsuf bin al-Ḥusain (usually called Yûsuf bin Ḥusain Râzi, see Safînat-alauliyâ, No. 208), a pupil of Dhû-alnûn (No. 449) and contemporary with Abû 'Uthmân Ḥîrî (Safînat-alauliyâ, No. 205); his death is fixed here in A.H. 258 (A.D. 872) instead of the usual date, A.H. 303 or 304 (A.D. 915–917), on fol. 383b.

1052. Shaikh Najm-aldîn Dâya (Safînat-alauliyâ, No. 128), a pupil of Shaikh Majd-aldîn Baghdâdî (Safînat-alauliyâ, No. 125); during the invasion of the Moghuls he fled from Khwârizm to Rûm and spent some time there in the companionship of Jalâl-aldîn Rûmî and Shaikh Ṣadr-aldîn Ḳûniyawî (see No. 1018); he died A.H. 654 (A.D. 1256) and was buried in Baghdâd. His two chief works on Ṣûfism are مرصاد العباد (see Bodleian Cat., No. 1248) and تفسیر بحر الحقائق; he also composed Persian poetry, on fol. 384a.

1053. Abûbakr Baḥlî (بحلی?), contemporary with Shaikh Bundâr Ṣairafî (see above, No. 170, and Safînat-alauliyâ, Nos. 250 and 252); two of his rubâ'îs are quoted in the مرصاد العباد (see the preceding Shaikh), on fol. 384b.

1054. Shaikh Abûbakr, on fol. 384b.

1055. Shaikh Abû-alḳâsim, on fol. 384b.

1056. Abû 'Abdallâh bin Ḥaddâd, on fol. 384b.

1057. 'Abdallâh bin 'Abd-alraḥmân, on fol. 384b.

1058. 'Abdallâh bin Muḥammad Kharrâz (the shoemaker), who lived many years in Makkah; he was a contemporary of Shaikh Yûsuf bin Ḥusain Râzî (No. 1051), on fol. 384b.

1059. Shaikh Dhar'ah (ذرعة, in the following copy درعة), on fol. 384b.

1060. Abû Muḥammad 'Abd-alraḥmân bin Abî Ḥâtim Ḥanṭalî (حنطلی or rather Ḥanẓalî حنظلی), who was born A.H. 240 and died A.H. 327 (A.D. 854–939), see Barbier de Meynard, Dictionnaire géogr., pp. 278 and 279, on fol. 384b.

1061. Abû Dhar'ah (in the following copy again درعة) 'Abdallâh ibn 'Abd-alkarîm alḳuraishî, on fol. 385a.

1062. Abû Mas'ûd Aḥmad bin al-Furât (الفرات), a great traditionist, died A.H. 258 (A.D. 872), on fol. 385a.

1063. Ṣâḥib Kâfî Isma'îl bin 'Ibâd (or 'Ubâd), a man of the sword and pen, was first wazîr of Mu'ayyid-aldaulah bin Rukn-aldaulah Ḥasan, the Bûyide Amîr of Rai and Iṣfahân (reigned A.H. 366–373=A.D. 976–983), and after his death of Fakhr-aldaulah; he died A.H. 385 (A.D. 995) or A.H. 390 (A.D. 1000; this latter date however cannot be right, as Fakhr-aldaulah, who died A.H. 387=A.D. 997, is represented here as having been present at the death-bed of his wazîr) and was buried in Iṣfahân; he wrote clever Arabic verses, on fol. 385a.

1064. Iftikhâr-al'ulamâ almutakallimîn Imâm Fakhr-aldîn, that is, Abû 'Abdallâh Muḥammad bin 'Umar bin Ḥusain alḳuraishî altamîmî albakrî, born A.H. 543 or 544 (A.D. 1148, 1149) in Rai, studied first under his father, after whose death he repaired to Khwârizm and later on to Transoxania, continually engaged in learned disputations; he died in Harât A.H. 606 (A.D. 1209, 1210). Among his numerous works there are mentioned here: التفسیر الکبیر (properly styled مفاتیح الغیب and completed A.H. 602=A.D. 1203, 1206, see Loth, Arabic MSS., p. 13b), کتاب نهایة المعقول, مطالب علیّه, کتاب الاربعین فی اصول الدین (with its full title کتاب الاربعین), محصل (probably a mistake for المحصول, or principles of jurisprudence, see Loth, loc. cit., p. 73a), مباحث مشرق, کتاب البیان و البرهان (or, as the following copy reads, probably more correctly مباحث مشرقیّة), عیون المسائل, تذهیب الدلائل, مباحث عمادیّة, کتاب تحصیل الحقّ, اجوبة المسائل التجاریّة, ارشاد النظائر, ملخّص, معالم الزبدة (in the following copy تلخیص), شرح اشارات (i.e. شرح الاشارات, a commentary on Ibn Sînâ's الاشارات والتنبیهات, see Loth, loc. cit., p. 133b), شرح عین الحکمة (correctly in the following copy شرح عیون الحکمة, a commentary on Ibn Sînâ's work on physics and metaphysics, عیون الحکمة, parts ii and iii, ib., p. 133a), شرح اسماء الله, شرح مفصّل, کلیّات قانون, etc. (all of these are Arabic works; the well-known Persian encyclopædia by the same author, حدائق الانوار فی حقائق الاسرار, composed A.H. 574= A.D. 1179, see Bodleian Cat., Nos. 1481 and 1482, is

not mentioned here). He also wrote occasionally Persian poetry, especially rubâ'îs and ḳiṭ'as, on fol. 386a.

1065. Muḥammad bin Zakariyyâ Râzî, the great physician, and author of the كتاب الحاوى, the كتاب الجامع, the كتاب الاقطاب, and the كفاية منصور (or كفاية منصورى) which was dedicated to Abû Ṣâliḥ Manṣûr bin Isḥâḳ, the nephew of Amîr Isma'îl Sâmânî (A.H. 279–295=A.D. 892–907), who appointed him governor of Rai, when he himself went into the 'Irâḳ to repulse Muḥammad bin Hârûn, who had taken possession of Ṭabaristân. According to others, the work in question was dedicated to Abû Ṣâliḥ Manṣûr bin Nûḥ bin Naṣr bin Isma'îl (a suggestion which is scarcely possible, as this Manṣûr ruled A.H. 350–366=A.D. 961–976, and Muḥammad bin Zakariyyâ died A.H. 311 or 320=A.D. 923 or 932). Muḥammad devoted himself originally to musical studies, but exchanged them afterwards for medical ones, which he pursued chiefly under the guidance of Ḥakîm Abû-alḥasan 'Alî bin Zain alṭabarî, the author of the فردوس الحكمة, on fol. 387a.

1066. Abû Bashar Muḥammad bin Aḥmad bin Ḥammâd Anṣârî Râzî Daulâbî (Daulâb is a village in the district of Rai, adjoining Ṭahrân; other places of the same name are found, as is pointed out here: (*a*) in Yaman, usually called سوق الفرج; (*b*) near Ṭâ'if, with which the poet 'Abdallâh bin 'Umar bin 'Uthmân is connected; (*c*) between Makkah and Madînah; (*d*) in Ahwâz; (*e*) a quarter of Baghdâd), a great traditionist and writer of ta'rîkhs on the birth and death of renowned scholars; he died A.H. 320 (A.D. 932), on fol. 387b.

1067. Afḍal-almutaḳaddimîn Abû Zaid (in the index of this and the text of the following copy Abû Yazîd) Muḥammad al-'Aḍâ'irî (عضائرى; in the following copy 'Aṣâ'irî عصائرى); or, as others spell the name (and that is undoubtedly correct, see Âtashkada, No. 452, Bodleian Cat., col. 278), Ghaḍâ'irî (غضائرى, because his father was a كاسه‌گر=غضائر, i.e. a potter), the prince of the poets of 'Irâḳ and panegyrist of Sulṭân Maḥmûd of Ghazna; he also wrote ḳaṣîdas and ḳiṭ'as in honour of the house of 'Alî, on fol. 388a.

1068. Pindâr of Rai, favourite and panegyrist of Majd-aldaulah Abû Ṭâlib bin Fakhr-aldaulah Dailamî (the ruler of Isfahân and Rai, with the name of Rustam, who succeeded his father Fakhr-aldaulah Abû-alḥasan 'Alî A.H. 387=A.D. 997, and was deposed by Sulṭân Maḥmûd of Ghazna A.H. 420=A.D. 1029); he also wrote ḳaṣîdas in honour of the wazîr Ṣâḥib Isma'îl bin 'Ibâd (No. 1063), who had brought him up and shown him great kindness, on fol. 388b.

1069. Amlaḥ-alshu'arâ 'Imâdî alshahriyârî, who according to some authorities is identical with 'Imâdî Ghaznawî, the only one whom 'Aufî mentions in his tadhkirah, but of whom he quotes poetical specimens which in some of the most reliable copies are ascribed to 'Imâdî Shahriyârî (Shahriyâr is one of the bulûkât or districts of Rai); others maintain that the two poets were different persons (see about this question Butkhâna, No. 35, Bodleian Cat., col. 200; Rieu ii. p. 557, and A. Sprenger, Catal., p. 439). 'Imâdî Shahriyârî, according to the allusions made in his own poems, of which about 2000 baits have been preserved, flourished under Sulṭân Ṭughrul III Saljûḳî (A.H. 571–590=A.D. 1176–1194), whom he has eulogised in several ḳaṣîdas, on fol. 389a.

1070. Imâm-alajall 'Alâ-aldîn Khuwârî (Khuwâr is situated in the province of Rai), wrote a few verses, on fol. 391b.

1071. Malik-alkalâm Faḍl-allâh alkhuwârî, contemporary with the Khwârizmshâh Tukush (A.H. 568–596=A.D. 1172, 1173–1200); he composed occasionally poetry, on fol. 391b.

1072. Mafkhar-alshu'arâ Abû-almafâkhir, a poet of the time of Sulṭân Mas'ûd bin Muḥammad bin Malikshâh (A.H. 529–547=A.D. 1134–1152); according to Barbier de Meynard, Dictionnaire géogr., p. 213, he also was born in Khuwâr, on fol. 392a.

1073. Ashraf-alshu'arâ Badr-aldîn alḳiwâmî Râzî, a poet of the Saljûḳs (as 'Aufî states), who derived his takhalluṣ from Ḳiwâm-aldîn Ṭughrâ'î, to whom he was closely attached; his poetical compositions are very rare now, on fol. 392a.

1074. Mas'ûd Râzî, a panegyrist of Sulṭân Mas'ûd of Ghazna (A.H. 421–432=A.D. 1030–1040), on fol. 393a.

1075. Dihkhudâi Abû-alma'âlî, a panegyrist of the Saljûḳs, whose dîwân is no longer extant, on fol. 393b.

1076. Maulânâ Ḳuṭb-aldîn, under Sulṭân Abû Sa'îd Bahâdurkhân Îlkhânî (A.H. 716–736=A.D. 1316–1335), author of the شرح شمسيّه, which he dedicated to the wazîr Khwâjah Ghiyâth-aldîn Muḥammad (see No. 940), the son of Khwâjah Rashîd (the author of the جامع التواريخ, see No. 17 in this Cat.), on fol. 394b.

1077. Sayyid Muḥammad Nûrbakhsh, came at an early age to Rai and settled in a village close by, where he rose to great influence and obtained many pupils and adherents, on fol. 394b.

1078. Sayyid Ja'far, eldest son of the preceding Sayyid, came to Harât under Sulṭân Ḥusain Mirzâ, where the Amîrs and other prominent men tried to retain him by the offer of splendid presents; but he refused and went to 'Arabistân, where he spent the remainder of his life in pious meditations; he also wrote occasionally poetry, on fol. 394b.

1079. Shâh Ḳâsim, another son of Muḥammad Nûrbakhsh, went likewise under Sulṭân Ḥusain Mirzâ to Khurâsân and found favour with that monarch; after some time he got permission to return to his native place, where he was greatly honoured by Shâh Isma'îl Ṣafawî. He had two sons, Shâh Shams-aldîn and Shâh Bahâ-aldaulah, on fol. 394b.

1080. Shâh Bahâ-aldaulah, son of Shâh Ḳâsim, went first to Harât and became a favourite of Sulṭân Ḥusain Mirzâ, after whose death he entered the service of Shâh Isma'îl Ṣafawî, on fol. 395a.

1081. Shâh Ḳiwâm-aldîn Muḥammad, son of Shâh Shams-aldîn ibn Shâh Ḳâsim (No. 1079), who rose to great spiritual renown and attracted many disciples, which by degrees made him haughty and overbearing; it was at his instigation that the poet Umîdî of Rai was murdered (this event must have happened shortly

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before Shâh Ismaʿîl's death and Ṭahmâsp's accession, see No. 1112 below, and also Rieu iii. p. 1091[a], where the exact month is given in which the murder was perpetrated, viz. Rabîʿ I, A.H. 930=A.D. 1524, Jan. to Febr.). Immediately after Ṭahmâsp's accession Shâh Ḳiwâm-aldîn was brought in chains to Ḳazwîn, the capital of the Ṣafawî dynasty at that time, and remained a prisoner in one of the fortresses to the end of his life; he wrote occasionally poetry, on fol. 395[a].

1082. Shâh Ṣafî-aldîn Muḥammad, brother of Shâh Ḳiwâm-aldîn, author of a dîwân of about 1000 baits, on fol. 395[b].

1083. Shâh Ḳâsim bin Shâh Ḳiwâm-aldîn, who settled in Ṭurusht after the calamity that had befallen his father; he excelled in epistolography, as an epistle proves which he sent to Mîr Ghiyâth-aldîn Muḥammad the Mîr Mirân of Yazd, on fol. 396[a].

1084. Amîr Sayyid Muḥammad, son of the preceding Shâh Ḳâsim, a poet, died young, on fol. 396[b].

1085. Amîr Shâh Riḍâ, also related to the Nûrbakhshî family, was a great chess-player, and wrote occasionally poetry, on fol. 396[b].

1086. Fikrî, related to the same family, went to the Dakhan in the time of Shâh Ṭâhir (Shâh Ṭâhir Ḥusainî Khwândî, on whose adventurous life compare Rieu i. p. 395; he died in Aḥmadnagar A.H. 952, 953 or 956=A.D. 1545, 1546 or 1549); he wrote occasionally poetry, on fol. 396[b].

1087. Ḳâḍî Muḥammad, one of the Sayyids of Warâmîn (a little town in the province of Rai), was afterwards in the service of the Ṣafawî Sulṭâns; he was a great ta'rîkh-writer and composed at the request of Shâh Ṭahmâsp a clever chronogram on the conversion of ʿÎsâkhân, the son of Lawand Gurjî, to Islâmism by that monarch, A.H. 967 (A.D. 1559, 1560), the date being expressed by the hemistich عیسی لوند شد مسلمان از صدق, on fol. 397[a].

1088. Ḳâḍî ʿAṭâ-allâh, the brother of the preceding ḳâḍi, also renowned by ta'rikhs; two of the best known are on the peace concluded between Shâh Ṭahmâsp and the Turks, A.H. 969 (A.D. 1561, 1562), expressed by the words الصلح خیر, and on the removal of the prime-minister Amîr Naḳî (in the following copy Taḳi) -aldîn Muḥammad Ṣadr from his post in consequence of illness or infirmity (علّت), skilfully worded in this way:

اگر تأریخ عزلش خواهی از من
برون کن از شریعت حرف علّت

(the حرف علّت is the weak letter ی, by the removal of which from the middle of the word شریعت the date A.H. 970=A.D. 1562, 1563, is obtained), on fol. 397[b].

1089. Ḳâḍî ʿAbdallâh, eldest son of Ḳâḍî Muḥammad (No. 1087), lived some time at Shîrâz, but returned afterwards to his native place and lived there as a very successful dihḳân or landed proprietor; he was a good poet and musician, on fol. 397[b].

1090. Ḳâḍî Ṣadîd, another son of Ḳâḍî Muḥammad, on fol. 397[b].

1091. Mîr Rukn-aldîn, a poet, on fol. 397[b].

1092. Mîr Muḥammad Ḳâsim, a poet, who was for some time a companion of Âṣafkhân (probably the same who continued the تأریخ الفی, see Nos. 110–118 in this Cat.), on fol. 398[a].

1093. Ḳâḍî ʿAhdî, a rubâʿî of whom is quoted here, on fol. 398[b].

1094. Amîr ʿInâyat-allâh, one of the superintendents or overseers (متولّی) of the sepulchre or holy shrine of the Imâmzâda ʿAbd-alʿaẓîm, whose father Ḥasan bin Zaid bin Imâm Ḥasan (bin ʿAlî bin Abû Ṭâlib the fourth Khalîf) had first been Amîr of Madînah, had then exercised his sway in Ṭabaristân for some time conjointly with his brother Ismaʿîl (usually called Dâʿî alkabîr or Dâʿî alawwal, the great or first missionary), and finally went to Rai, where he died. ʿInâyat-allâh wrote occasionally poetry, on fol. 398[b].

1095. Amîr ʿAlîshâh, son of the preceding Amîr, wrote likewise verses, on fol. 398[b].

1096. Amîr Nûr-allâh, also one of the overseers of that shrine, and an occasional poet, on fol. 399[a].

1097. Amîr Ẓahîr-aldîn Ibrâhîm, a prominent member of the same body of mutawallîs or overseers of ʿAbd-alʿaẓîm's shrine, used as poet the takhalluṣ Waṣfî (in the following copy Waḍʿî), on fol. 399[a].

1098. Amîr Majd-aldîn Ismaʿîl, son of the preceding Amîr, used Majdî as takhalluṣ in his poetry, on fol. 399[a].

1099. Shaikh Shihâb-aldîn ʿAlî, one of the superintendents or overseers of the shrine of the Imâmzâda Abû-alḥasan, one of the descendants of the seventh Imâm Mûsâ Kâẓim, in Andarmân (a village in the district of Rai); he wrote occasionally verses, on fol. 399[a].

1100. Shaikh Abû-alḳâsim, son of the preceding Shaikh, likewise an occasional poet, on fol. 399[b].

1101. Âḳâ Ghiyâth, son of the preceding Shaikh, died very young, on fol. 399[b].

1102. Ḳâḍî Masʿûd, son of Ḳâḍî ʿAbdallâh, who had come from Ḳazwîn to Rai and obtained the ḳâḍiship of that district; after his father's death he succeeded him in his office; he is the author of a work on epistolography, styled دستور قاضی, and also wrote occasionally poetry; he had nine renowned sons in Ṭahrân, on fol. 399[b].

1103. Ḳâḍibeg, the eldest of Ḳâḍî Masʿûd's sons; whilst in Îrân, he was a favourite of Shâh Ṭahmâsp; afterwards he went to Aḥmadnagar in the Dakhan and rose to the rank of a wakîl; when deposed from his office he set out on his return journey to his native place, but only reached Lâr, where he died, on fol. 400[a].

1104. Amîr ʿAbd-alḳâdir, another of Ḳâḍî Masʿûd's sons, was under Shâh Ṭahmâsp five years ḳâḍî of Tabrîz; A.H. 989 (A.D. 1581) he was killed in Rai (the ta'rîkh on his death, however, viz. آه شهید میر عبد القادر, gives A.H. 987=A.D. 1579), on fol. 400[a].

1105. Amîr Muʿizz-aldîn Malik, a third son of Ḳâḍî Masʿûd and his successor in office, on fol. 400[a].

1106. Amîr Tâj-aldîn Ḥasan, a fourth son of Ḳâḍî Masʿûd, studied first in Shîrâz under Mirzâ Jân (i.e. Ḥabîb-allâh Shîrâzî, who died A.H. 994=A.D. 1586), afterwards in Karbalâ and Najaf under Maulânâ Aḥmad Ardabîlî; he afterwards returned to his native town; he is the author of a حاشیهٔ مطالع (glosses on the مطالع الانوار on logic by Maḥmûd bin Abûbakr Urmawî, who died A.H. 682=A.D. 1283, 1284, a work

on which also Mirzâ Jân, Tâj-aldîn's teacher, has exercised his ingenuity, see Loth, Arabic MSS., p. 145[a]) and of glosses on the اصول or dogmas (حاشیه بر علم اصول), on fol. 400[b].

1107. Amîr Ja'far, a fifth son of Ḳâḍî Mas'ûd and likewise a pupil of Mirzâ Jân; he excelled particularly in the art of divination, called جفر, on fol. 400[b].

1108. Amîr Ḳâḍî, a sixth son of Ḳâḍî Mas'ûd, went to India and entered Akbar's service; but as his career was not prosperous, he left for the Dakhan, where his eldest brother (No. 1103) occupied for some time a high position. Unsuccessful even there he returned to his native country; he was a clever poet, on fol. 400[b].

1109. Amîr Zain-al'âbidîn, a seventh son of Ḳâḍî Mas'ûd, wrote likewise now and then poetry, on fol. 401[a].

1110. Amîr Shams-aldîn 'Alî, an eighth son of Ḳâḍî Mas'ûd, was an occasional poet too, on fol. 401[a].

1111. Mîr Abû Turâb, the ninth and youngest son of Ḳâḍî Mas'ûd, a clever poet, on fol. 401[a].

1112. Maulânâ Umîdî, studied in Shîrâz; in A.H. 927 (A.D. 1521) he accompanied Dûrmishkhân to Harât, the capital of Khurâsân, and two years later he returned to Rai, where he soon after was murdered (see No. 1081 above); the ta'rîkh on his death by Maulânâ Nâmî, one of his pupils, as given here, represents the wrong date 925: آه از خون ناحق من آه; of Umîdî's poems there are still extant seventeen ḳaṣîdas, three ghazals, a ساقی نامه, and some ḳiṭ'as and rubâ'îs, on fol. 401[a].

1113. Khwâjah Muḥammad Ṭâhir, Umîdî's son, who also wrote occasionally poetry, on fol. 402[b].

1114. Khwâjah Muḥammad Sharîf Hijrî (according to Ilâhî a nephew of Umîdî, see A. Sprenger, Catal., p. 87), who went after his father's death to Khurâsân and became wazîr of the governor of that country, Muḥammadkhân Sharaf Ughlu Taklû (here designated as Tâtâr Sulṭân Walad Muḥammadkhân Sharaf-aldîn Ughlu, who was appointed to that post in A.H. 941 = A.D. 1534, 1535, comp. Rieu i. p. 15[b]); he served in the same capacity Muḥammadkhân's son, and after the latter's death he entered Shâh Ṭahmâsp's service, first for seven years as wazîr of Yazd, Abarḳûh, etc.; and later on as wazîr of Iṣfahân; the ta'rîkh of his death, composed by Ḍamîrî (of Iṣfahân), is: گردید یکی کم زملاذ وزرا (one to be deducted from the numerical value of ملاذ وزرا, which is 985 = A.H. 984, A.D. 1576, 1577); he left a dîwân, which the author of this book, however, had not seen; some specimens are quoted, on fol. 402[b].

1115. Khwâjah Ghiyâth-aldîn Muḥammad, son of the preceding wazîr and poet, still alive at the time when this work was composed (he was the father of the famous Nûrjahân, and under the title of I'timâd-aldaulah wazîr of the emperor Jahângîr), on fol. 403[a].

1116. Khwâjah Muḥammad Ṭâhir Waṣlî, another son of Muḥammad Sharîf Hijrî, likewise alive at that time; he composed some good poetry, on fol. 403[b].

1117. Khwâjah Mirzâ Aḥmad, brother of Muḥammad Sharîf and father of the author of this work, Amîn Aḥmad Râzî; he was in great favour with Shâh Ṭahmâsp and for some years kalântar or prefect of Rai, on fol. 403[b].

1118. Khwâjah Khwâjagî, another brother of Muḥammad Sharîf, wrote occasionally poetry, for instance, a rubâ'î in honour of Asadbeg Mustaufî Muḥammadkhân Sharaf-aldîn Ughlu (no doubt the same governor of Khurâsân mentioned above in No. 1114), on fol. 404[a].

1119. Khwâjah Shâpûr, son of Khwâjah Khwâjagî, a poet (who had first the takhallus Farîbî or Fitnî, according to Taḳî Kâshî Ḳarîbî, and was a sister's son of Umîdî, see Bodleian Cat., No. 1072); besides lyrical poetry he wrote mathnawîs, an extract from one of which, در صفت فرهاد (or, as the same passage is styled in the Bodleian MS., داستان کوه کوفتن فرهاد), belonging to an epopee شیرین و خسرو, is quoted here; his death, which of course is not recorded here, took place about the same time as that of his protector Âṣafkhân, i.e. in or shortly after A.H. 1021 (A.D. 1613); comp. also Ethé, Firdausî's Yûsuf und Zalîkhâ, in 'Verhandlungen des VII Internationalen Orientalisten-Congresses, Semitische Section,' Vienna, 1888, p. 32, on fol. 404[a].

1120. Khwâjah 'Abd-alriḍâ, a nephew of Muḥammad Sharîf, poet and ta'rîkh-writer; one of his ta'rîkhs is on the death of Shâh Ḳâsim (perhaps identical with No. 1083), expressed by وفات شاه قاسم (= A.H. 994, A.D. 1586), the other on the wedding of Maḥmûdbeg Nâmî, represented in this form: الهی عاقبت محمود گردان (= A.H. 992, A.D. 1584), on fol. 405[b].

1121. Khwâjah Muḥammad Riḍâ, son of the preceding 'Abd-alriḍâ, a poet, who died very young, on fol. 406[a].

1122. Khwâjah Muḥammad Muḥsin, nephew of 'Abd-alriḍâ, a poet, on fol. 406[a].

1123. Khwâjah Niẓâm-almulk, wrote occasionally poetry, on fol. 406[b].

1124. Khwâjah Ja'far, a good physician, writer of riddles and occasional poet, on fol. 406[b].

1125. Maulânâ Afḍal Nâmî, was attached to Umîdî his whole lifetime and left a dîwân of ghazals, on fol. 407[a].

1126. Khwâjah Hidâyat-allâh Musharraf (or Mushrif), a poet, who excelled in writing parodies to verses of the Shâhnâma, Lailâ and Majnûn, and other poems, on fol. 407[a].

1127. Mirzâ Muḥammad (in the following copy 'Alî), with the takhallus Khulḳî, on fol. 407[a].

1128. Maulânâ Fahmî, had poetical contests with Maulânâ Sahmî of Bukhârâ; one of his ḳiṭ'as, quoted here, refers to Mîr Bâḳir of Astarâbâd, on fol. 407[a].

1129. Maulânâ Muḥammad Sairî, a cousin of the preceding poet, on fol. 407[b].

1130. Maulânâ Ghafûrî, on fol. 407[b].

1131. Maulânâ Câ'cî (چاچی in the index, جاجی in the text; the following copy reads Ḥâjî), wrote occasionally poetry, like the two preceding Maulânâs, on fol. 407[b].

1132. Maulânâ Ḥisâbî, composer of well-measured verses, on fol. 407[b].

Damâwand, on fol. 407[b]:

1133. Amîr Ghiyâth-aldîn Muḥammad bin Amîr Yûsuf of Shakarâb (in the district of Damâwand), got his first instruction from his uncle Amîr Fakhr-aldîn,

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later on he studied under Saif-aldîn Taftâzânî; in Sulṭân Ḥusain Mirzâ's reign he became master in one of the madrasas (of Harât); after that ruler's death he gained the favour of Muḥammad Khân Shaibânî (A.H. 906–916=A.D. 1500–1510), and when Shâh Ismâ'îl Ṣafawî conquered Harât, he made him ḳâḍî of Khurâsân. Ghiyâth-aldîn was treacherously arrested by Amîrkhân, the Amîr-alumarâ of Khurâsân, and put to death, 56 years old, by his command A.H. 927=A.D. 1521 (one ta'rîkh on his death is قتل بندگان میرك, another, by Khwâjah Ḍiyâ-aldîn Mîram, or, according to the following copy, Mîr, والله شهید و هو یحیی الموتی, out of which و must be dropped in order to give the required date); as poet he used the takhalluṣ Khulḳî; he is the same Ghiyâth-aldîn, at whose request Khwândamîr composed the حبیب السیر (comp. Rieu i. p. 98a), on fol. 408b.

1134. Maulânâ Sâ'il of Âh (in the district of Damâwand), he went in early youth to Hamadân and settled there for life; with the poet Ḥairatî (died A.H. 961=A.D. 1554) he had continual disputes and a continual rivalry in poetry, on fol. 408b.

1135. Maulânâ Saif-almulûk, originally of Damâwand, with the takhalluṣ Shujâ'î, a good poet and physician; in the latter capacity he attended Mîr Sayyid Muḥammad Jâmabâf (the distinguished Ṣûfî and rubâ'î-writer, see No. 639 above), on fol. 409a.

1136. Maulânâ Ḳurbî, a poet, on fol. 409b.

Simnân, on fol. 409b:

1137. Sakkâk, a companion of Shaikh Abû-alḥasan Bustî, on fol. 410a.

1138. Shaikh al-'Ârif Rukn-almillah wa aldîn 'Alâ-aldaulah (Safînat-alauliyâ, No. 132), the greatest Ṣûfic saint after Junaid; he was for some time in the service of the pâdishâh (i.e. Arghûnkhân, who reigned from A.H. 683 to A.H. 690=A.D. 1284–1291), but soon gave up all worldly affairs and devoted himself exclusively to a devotee's life. On his return, A.H. 689 (A.D. 1290), from the pilgrimage he went back to his native town; he died, 70 years old (other authorities give him 77), A.H. 736 (=A.D. 1336, not, as is wrongly stated here as well as in the following copy, A.H. 786), on fol. 410a.

1139. Abû-albarakât Taḳî-aldîn 'Alî Dûstî, a companion and friend of 'Alâ-aldaulah, on fol. 410a.

1140. Khwâjah 'Imâd-aldîn Mas'ûd, was for some time wazîr of Timûr, on fol. 410b.

1141. Khwâjah Ghiyâth-aldîn Sâlâr, was president of the council under Timûr, on fol. 410b.

1142. Khwâjah Shams-aldîn 'Alî, one of Shâhrukh's wazîrs, on fol. 410b.

1143. Khwâjah Ḳuṭb-aldîn Ṭâ'ûs, was for some time wazîr under Mirzâ Abû-alḳâsim Bâbar, the son of Baisunghar (A.H. 853–861=A.D. 1449–1457), and Sulṭân Abû Sa'îd (A.H. 854–873=A.D. 1450–1469), on fol. 410b.

1144. Khwâjah Niẓâm-aldîn Bakhtyâr, became wazîr in the first years of the reign of Sulṭân Ḥusain Mirzâ (the successor of Abû Sa'îd), on fol. 410b.

1145. Najm-aldîn, author of a few verses, on fol. 410b.

1146. Amîr Yamanî (or Yamînî, as the index has), a poet, on fol. 410b.

1147. Amîr Sayyid 'Alî, was engaged in writing a history of the Dakhan at the time when this work was composed; he also made verses, on fol. 410b.

1148. Farîbî, or Firîbî, a poet, on fol. 410b.

Astarâbâd, on fol. 410b:

1149. Shams-alma'âlî Ḳâbûs (i.e. Ḳâbûs bin Washmgîr, the ruler of Jurjân, A.H. 366–403=A.D. 976–1012), renowned by his Arabic and Persian writings; he wrote Persian verses and had poetical contests with Ustâd Abûbakr Khwârizmî; the best known among his prose-works is the كمال البلاغة, on fol. 411a.

1150. Abû Manṣûr Tha'âlibî, contemporary with Ḳâbûs and author of a work, styled سیر الملوك, on fol. 411b.

1151. Amîr 'Unṣur-alma'âlî Kaikâ'ûs bin Iskandar bin Ḳâbûs (the king of Ṭabaristân), author of the famous قابوس نامه (commenced A.H. 473 or 475=A.D. 1080–1083, comp. W. Pertsch, Berlin Cat., pp. 302 and 303) and of Persian verses, on fol. 411b.

1152. Amîr-almu'aẓẓam Nuṣrat-aldîn (in the index Naṣîr-aldîn) Kabûdjâma, rose to a high position under Sulṭân Tukush (the Khwârizmshâh A.H. 568–596=A.D. 1172–1200); he was at last denounced to his sovereign by his rivals and escaped death only by inducing those who arrested him, by means of rich gifts, to take him, before his execution, into the presence of the Shâh. There he succeeded by a clever impromptu poem in appeasing his anger, on fol. 412b.

1153. Alamîr alkabîr Fakhr-aldaulah Mas'ûd bin Nuṣrat-aldîn, son of Kabûdjâma, wrote Arabic and Persian poetry, on fol. 413a.

1154. Abû 'Alî Jurjânî, who gave a clever interpretation of the word بُخل, stinginess (the ب=بلا, the خ=خسران, the ل=لوم), on fol. 413a.

1155. Shaikh Abû-alḳâsim Jurjânî, on fol. 413a.

1156. Sayyid alḥukamâ Sayyid Ismâ'îl (i.e. Zain-aldîn Abû Ibrâhîm Ismâ'îl bin al-Ḥasan bin Muḥammad bin Aḥmad, or bin Aḥmad bin Muḥammad, see Bodleian Cat., No. 1576 sq., and Rieu ii. pp. 466 sq. and 475 sq.), the great physician and author of the ذخیرهٔ خوارزمشاهی, the كتاب اغراض (or اغراض الطبّ), here wrongly called an abridgment of the preceding work, the خفی علائی (which is the proper abridgment of the ذخیره), etc. These works are stated here to have been dedicated to Îl Arslân Khwârizmshâh (which is impossible, since that Shâh reigned A.H. 551–567=A.D. 1156–1172, and Sayyid Ismâ'îl died, according to the best authorities, A.H. 531=A.D. 1136, 1137; the correct name of the Shâh, in whose service he spent most of his time, is undoubtedly Ḳuṭb-aldîn Muḥammad Khwârizmshâh, who reigned A.H. 491–521 =A.D. 1098–1127, and was the father of Atsiz bin Khwârizmshâh, A.H. 521–551=A.D. 1127–1156, for whom, when still heir-apparent, most of these works were written), on fol. 413a.

1157. Ḥakîm Bâlîth (بالیث, in the following copy Bâlît بالیت), a poet who is said here to have been quoted in 'Aufi's tadhkirah (in the only extant copy of that work in the Sprenger Coll. in Berlin his name, however, is not found), on fol. 413a.

1158. Abû Dharâ'ah, one of the Sâmânide poets (Ethé, Rûdagî's Vorläufer, etc., No. 15), on fol. 413b.

1159. Fakhr-aldîn As'ad, the author of the epopee ویس و رامین (completed between A.H. 434 and 447=A.D. 1042–1055, see Bodleian Cat., No. 522; Zeitschrift

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der D. M. G. xxiii. p. 375 sq.; edited in the Bibl. Indica), on fol. 413b.

1160. Lâmi'î, a poet, on fol. 414b.

1161. Faṣîḥî, the author of the romantic mathnawî وامق وعذرا, court-poet of Kaikâ'ûs (No. 1151), on fol. 414b.

1162. Amîr Sayyid Sharîf-aldîn 'Alî, was born A.H. 740 (A.D. 1339, 1340) in Ṭâghûn (طاغون) near Astarâbâd; became in A.H. 779 (A.D. 1377, 1378) acquainted with Shâh Shujâ' and was appointed professor in the Dâr-alshifâ or medical hospital of Shîrâz; he stayed there about ten years and wrote his Arabic glosses on the مطوّل (i.e. Sa'd-aldîn Taftâzânî's commentary on Jalâl-aldîn Muḥammad Ḳazwînî's تلخيص المفتاح, completed A.H. 748 =A.D. 1347, 1348, comp. Loth, Arabic MSS., p. 246). In A.H. 789 (A.D. 1387), when Tîmûr took possession of Shîrâz, Sayyid Sharîf-aldîn was ordered to Samarḳand, where he remained till Tîmûr's death. Then he returned to Shîrâz, where he died A.H. 816 (A.D. 1413, 1414), 76 years old. He had frequent scientific disputations with Sa'd-aldîn Taftâzânî (died A.H. 791 or 792=A.D. 1389 or 1390). In Samarḳand he wrote most of his famous Arabic glosses and commentaries, viz. حاشية شرح كشّاف, حواشئ شرح هداية حكمت منيرك, شرح مفتاح (glosses on Muḥammad bin Mubârak Shâh Bukhârî Mirak's commentary on the هداية of Mufaḍḍal bin 'Umar Abharî, who died A.H. 663=A.D. 1265, see Loth, Arabic MSS., pp. 136 and 137), حواشئ شرح حكمت العين ميرك (i.e. the حكمة العين by Najm-aldîn 'Alî bin 'Umar Kâtibî Ḳazwînî, who died A.H. 693 =A.D. 1294, see Loth, ib. p. 139), حواشئ تلويح (the تلويح is Sa'd-aldîn Taftâzânî's supercommentary on the توضيح, which is itself a commentary, composed on his 'principles of jurisprudence,' or تنقيح, by the author himself, 'Ubaid-allâh bin Mas'ûd Maḥbûbî Ḥanafî, who died A.H. 747=A.D. 1346, 1347, see Loth, ib. p. 79), شرح مواقف (commentary on the كتاب المواقف, or system of scholastic theology, by 'Aḍud-aldîn Îjî, who died A.H. 756=A.D. 1355, see Loth, ib. p. 114), حاشئ شرح تجريد اصفهانى (or simply حاشية التجريد, glosses on Shams-aldîn Maḥmûd Iṣfahânî's (died A.H. 749=A.D. 1348) commentary on the تجريد القواعد, Naṣîr-aldîn Ṭûsî's compendium of metaphysics and Muḥammadan faith, see Loth, ib. p. 106), حاشئ شرح طوالع اصفهانى (glosses on the same Iṣfahânî's commentary on the طوالع الانوار, or compendium of scholastic theology by Nâṣir-aldîn 'Abdallâh Baiḍâwî, who died A.H. 685=A.D. 1286, see Loth, ib. p. 111), حاشيه بر شرح مطالع مولانا قطب الدين رازى (Ḳuṭb-aldîn Muḥammad Râzî, see No. 1076 above, died A.H. 766= A.D. 1364, 1365), شرح تذكرة (commentary on Naṣîr-aldîn Ṭûsî's تذكرة, or elements of astronomy, see Loth, ib. p. 218), شرح چغمينى (a commentary on the مُلَخَّص, or compendium of astronomy, by Maḥmûd bin Muḥammad bin 'Umar Cakmînî, or Caghmînî, resp. Jaghmînî, see Loth, ib. p. 219), حاشئ شرح اشارات (probably Naṣîr-aldîn Ṭûsî's commentary on Ibn Sînâ's الاشارات والتنبيهات), حواشئ راضى and حواشئ متوسّط (glosses on the middle commentary of Rukn-aldîn Ḥasan Astarâbâdî, who died A.H. 717 or 715=A.D. 1317 or 1315, on the كافية في النحو by Ibn Ḥâjib, who died A.H. 646=A.D. 1248, 1249, see Loth, ib. p. 258); he composed there besides a Persian commentary on the same Kâfiyah (فارسى در كافيه), a Persian treatise on logic (الرسالة الكبرى فى المنطق, see Rieu ii. p. 812), and the well-known Persian work on Arabic inflections, styled صرف مير (Rieu ii. p. 522). After his return to Shîrâz he added to this list of publications the حاشئ شرح مختصر اصول ابن حاجب (glosses on the commentary, probably 'Aḍud-aldîn Îjî's, on Ibn Ḥâjib's مختصر المنتهى, or principles of jurisprudence, see Loth, ib. p. 74) and the شرح فرائض سراجى (commentary on Sirâj-aldîn Muḥammad bin Muḥammad bin 'Abd-alrashîd alsajâwandî's work on the right of inheritance, commonly styled الفرائض السراجيّة or simply السراجيّة, see Loth, ib., p. 60), on fol. 414b.

1163. Amîr Jamâl-aldîn, prime minister of Shâh Ṭahmâsp, on fol. 415a.

1164. Amîr Saif-aldîn Muḥammad, son of the preceding Amîr, enjoyed likewise great influence in the majlis of the Shâh (i.e. Ṭahmâsp), on fol. 415a.

1165. Amîr Amîn-aldîn Ḥasan, brother of Amîr Saif-aldîn, on fol. 415a.

1166. Amîr Taḳî-aldîn Muḥammad, son of the preceding Amîr, became governor of Astarâbâd, on fol. 415a.

1167. Amîr Fakhr-aldîn Simâkî, was first teacher in and Shaikh-alislâm of Sabzwâr, afterwards prime-minister of Shâh Ṭahmâsp; among his works are mentioned حاشئ هداية حكمت (see on the هداية, No. 1162), حاشيه بر تهذيب (or as this copy originally had and as the following one distinctly reads: حاشيه بر حاشئ تهذيب, glosses on the glosses of Taftâzânî's تهذيب المنطق, see Loth, Arabic MSS., p. 146), and حاشيه بر شرح تجريد (comp. No. 1162), on fol. 415a.

1168. Maulânâ 'Imâd-aldîn Ḳârî, on fol. 415b.

1169. Maulânâ Nizâm, wrote ḳaṣîdas in honour of the house of 'Alî (must be different from the Maulânâ Nizâm, mentioned in the Âtashkada, No. 324, Bodleian Cat., col. 273, as author of a mathnawî, سليمان وبلقيس, since his death is fixed there in A.H. 921=A.D. 1515, and here is added the distinct statement that Nizâm's daughter, after his death, applied in a ḳiṭ'ah, quoted here, to Sulṭân Ḥusain Mirzâ, who died A.H. 911= A.D. 1506, for a tombstone on her father's grave), on fol. 415b.

1170. Hilâlî, of Turkish extraction, but born in Astarâbâd; he went in early youth to Harât; when 'Ubaid-allâhkhân conquered that city, he gained the favour of that Uzbeg invader by a ḳaṣîdah; but as Maulânâ Baḳâ'îlang and Maulânâ Shams-aldîn Ḳuhistânî, who were in 'Ubaid-allâhkhân's service, grew envious of him and calumniated him as a heretic, he was put to death (A.H. 939=A.D. 1532, 1533, see Bodleian Cat., No. 1019 sq.), a rash deed, of which the Khân afterwards greatly repented; of Hilâlî's works are

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mentioned here only the two mathnawîs, شاه و درویش and لیلی و مجنون, as well as a dîwân of ghazals (the صفات العاشقین is omitted), on fol. 416a.

1171. Maulânâ Saḥâbî, settled in Najaf, particularly renowned as rubâ'î-writer (he died A.H. 1010=A.D. 1601, 1602, see the Khulâṣat-alafkâr, No. 130, Bodleian Cat., col. 307, and ib., col. 667), on fol. 416b.

1172. Mîr Muḥammad Mu'min, a poet, went to the Dakhan and rose to high favour at the court of Ibrâhîm Ḳuṭbshâh (who died A.H. 988=A.D. 1580); at the time when this work was composed he was in the service of Ibrâhîm's son and successor, Muḥammad Ḳulî Ḳuṭbshâh (A.H. 988–1020=A.D. 1580–1612), on fol. 417a.

1173. Maulânâ Sulṭân Muḥammad Ṣidḳî, a poet, lived many years in Kâshân, on fol. 417b.

1174. Maulânâ 'Alî Gul, a poet at the court of the Sulṭâns of the Dakhan; he died before the composition of this work, on fol. 418a.

1175. Maulânâ Mu'în, with the takhalluṣ of Ladhdhat, a very subtle writer in prose and verse, on fol. 418a.

1176. Muḥammad Amîn Dhauḳî, died before the composition of this work; one of his baits is quoted here, on fol. 419a.

1177. Sayyid 'Abd-alḥaḳḳ, wrote some ḳiṭ'as, on fol. 419a.

1178. Mîr Murâdî, a poet (his death is fixed by Taḳî Kâshî in A.H. 976 or 979=A.D. 1568, 1569, or 1571, 1572), on fol. 419b.

1179. Raughanî, a poet who went to India and died there, on fol. 419b.

1180. Maulânâ Nâṭiḳî, died on his way back from India; two rubâ'îs of his are quoted here, on fol. 419b.

1181. Amîr Shams-aldîn 'Alî, a poet, on fol. 419b.

1182. Nasîm, a rubâ'î of whom is quoted here, on fol. 420a.

1183. Muḥammad Muḳîm, son of Sayyid Muḥammad Dâniyâl, was in India at the time when this work was composed, on fol. 420a.

1184. Ḳasamî or Ḳismî (according to the index, Ḳasimî; the following copy reads distinctly Ḳismatî), spent his life in the companionship of Khwâjah Ḥusain Thanâ'î (of Mashhad, who died A.H. 996=A.D. 1588, see Bodleian Cat., No. 1045 sq.), an occasional poet like the preceding Muḳîm, on fol. 420a.

Ṭabaristân, on fol. 420a; *Mâzandarân*, on fol. 421a; *Âmul*, on fol. 421b:

1185. Shaikh Abû-al'abbâs Ḳaṣṣâb, the Shaikh of Âmul and Ṭabaristân, contemporary with Abû-alfawâris Kirmânshâhî, on fol. 421b.

1186. Shaikh Muḥammad Ḳaṣṣâb, pupil of the preceding Shaikh, lived in Dâmaghân, on fol. 421b.

1187. Abû Ja'far (Muḥammad) bin Jarîr al-Ṭabarî, the famous author of the تأريخ طبرى, the تفسير كبير (i.e. جامع البيان فى تأويل القرآن), the splendid commentary on the Ḳurân, see Loth in Zeitschrift der D. M. G., vol. 35, p. 588 sq.), and other works (died A.H. 310=A.D. 922), on fol. 421b.

1188. Muḥammad bin Maḥmûd Âmulî, author of a commentary on the كلّيّات or first book of Ibn Sînâ's Ḳânûn (شرح بر كلّيّات قانون, see Loth, Arabic MSS., p. 228) in Arabic, and of the نفائس العيون (correctly, نفائس الفنون فى عرائس العيون), an encyclopædia of Muḥammadan sciences in Persian, an imitation of Ḳuṭb-aldîn Shirâzî's (died A.H. 710=A.D. 1310, 1311) درّة التاج (see on the latter Rieu ii. p. 434; the نفائس الفنون were completed between A.H. 736 and 742=A.D. 1336–1342, see Bodleian Cat., Nos. 1483–1491, and Rieu ii. p. 435 sq.), on fol. 421b.

1189. Shaikh 'Izz-aldîn Âmulî, author of the حسنيّه, a Shi'ite treatise on Muḥammadan faith and duties, dedicated to Ḥasan Nâmî (in the following copy, حسن نامى), one of the kings of Mâzandarân (see on the رسالهٔ حسنيّه or حسنيّه, W. Pertsch, Berlin Cat., p. 246, and Rieu i. p. 35, where no author's name is given), on fol. 422a.

1190. Abû-alfatḥ Âmulî, one of whose rubâ'îs is quoted here, on fol. 422a.

1191. Maulânâ Muḥammad Ṣûfî, a poet alive at the time when this work was composed and a devout follower of the mystic path, on fol. 422a.

1192. Maulânâ Ḳâ'imî, author of a mathnawî, on fol. 423a.

1193. Rafîḳî, a poet, on fol. 423a.

Rustamdâr, on fol. 423a:

1194. Maulânâ Muḥammad, lived in Mashhad, a great logician, who wrote occasionally poetry, on fol. 423a.

Gîlân, on fol. 423b:

1195. Shaikh Muḥyî-aldîn 'Abd-alḳâdir, the founder of the Ḳâdirî order (Safînat-alauliyâ, No. 36), born A.H. 471 (A.D. 1078, 1079), went 18 years old, A.H. 488 (A.D. 1095), to Baghdâd (he died A.H. 561=A.D. 1166), on fol. 423b.

1196. 'Ain-alzamân Jamâl-aldîn Kîlakî (in the index and in the Safînat-alauliyâ, No. 124, Kîlî), one of the Khalîfas of Shaikh Najm-aldîn Kubrâ (who died A.H. 618=A.D. 1221), on fol. 424a.

1197. Khwâjah Tâj-aldîn 'Alîshâh, was first wazir under Uljâ'itû Sulṭân (A.H. 703–716=A.D. 1303–1316) conjointly with Khwâjah Rashîd (the author of the Jâmi'-altawârîkh, see No. 17 in this Cat.); after Rashîd's assassination under Uljâ'itû's successor, Abû Sa'îd, he combined all power in his own hand; he died A.H. 723 (A.D. 1323), on fol. 424a.

1198. Khwâjah Najm-aldîn Maḥmûd (i.e. Maḥmûd Gâwân bin Shaikh Muḥammad Gîlânî), known as Khwâja-i-Jahân, a title of honour, bestowed upon him by Sulṭân Muḥammadshâh of the Bahmanî dynasty in the Dakhan (who reigned A.H. 867–887=A.D. 1463–1482); he was falsely accused before the Sulṭân, who gave orders for his execution (A.H. 886=A.D. 1481). Among his writings a رساله در انشا is mentioned, by which no doubt the مناظر الانشا is meant, a treatise on refined prose-writing, see Bodleian Cat., No. 1348 (a collection of model letters, styled رياض الانشا, by the same author, is described ib., No. 1349); he used to send presents to renowned Shaikhs of the 'Irâḳ and Khurâsân, for instance, to the poet Jâmî, who thanked him in a ḳaṣîdah, on fol. 424b.

1199. Amîr Najm-aldîn Mas'ûd, one of the famous men of Rasht, who enjoyed afterwards the favour of

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Shâh Isma'îl Ṣafawî and rose to the rank of a wakîl, on fol. 425a.

1200. Bâbâ Naṣîbî, a poet who was brought under the notice of Sulṭân Ya'ḳûb of the Âḳ-ḳoyunlû dynasty by Bâbâ Fighânî of Shîrâz (see Nos. 203 and 212); he died according to A. Sprenger, Catal., p. 510, A.H. 944=A.D. 1537, 1538, on fol. 425a.

1201. Kârkiyâkhân Aḥmad, the king of Gîlân, who was, after a reign of thirty-one years, deposed and imprisoned by Shâh Ṭahmâsp Ṣafawî, A.H. 974 (A.D. 1566); after Shâh Muḥammad's accession (A.H. 985=A.D. 1577) he was released from his twelve years' imprisonment and reinstated in his kingdom; but he proved himself a very bad ruler, and when Shâh 'Abbâs after his accession summoned him to his court, he did not obey, but began secret negotiations with the Turkish Sulṭân. Thereupon 'Abbâs got infuriated against him and set out to punish him, but he escaped in a ship and went towards Shîrwân. He finally abandoned his project of an alliance with the Turks, and repaired to Najaf and Karbalâ, where he led a contemplative life at the time when this work was composed. During his imprisonment he had exchanged rubâ'îs with Shâh Isma'îl II Ṣafawî, who had been confined by his father Ṭahmâsp in the same fortress of Ḳahḳah as he; he also wrote ghazals, on fol. 425b.

1202. Shaikhzâda, with the takhalluṣ Fidâ'î, son of Shaikh Muḥammad Lâhijî, the author of a commentary on the گلشن راز (i.e. the مفاتیح الاعجاز فی شرح گلشن راز, commenced A.H. 877=A.D. 1473); Shaikhzâda was a poet of considerable power (Muḥammad Lâhijî, the father, with his full name, Shaikh Shams-aldîn Muḥammad bin Yaḥyâ Lâhijî Nûrbakhshî, was a renowned poet too, with the takhalluṣ of Asîrî, see Rieu ii. p. 650; Shaikhzâda died A.H. 927=A.D. 1521), on fol. 426a.

1203. Ḳâḍî 'Abdallâh Yaḳînî, belonged on his father's side to the Nûrbakshî order, and was on his mother's side a nephew of Shaikh Aḥmad Lâhijî; he wrote some verses, on fol. 426b.

1204. Ḳâḍî Yaḥyâ, nephew of the preceding Ḳâḍî, Ṣûfî and poet, on fol. 426b.

1205. Maulânâ Yaḥyâkhân (in the following copy Yaḥyâ Jân), son of Maulânâ Aḥmad Ṭabîb, a famous physician in Shâh Isma'îl's reign; he was for a long time wazîr of Gîlân, and died in Ḳazwîn A.H. 967 (A.D. 1559, 1560); he wrote occasionally poetry, on fol. 427a.

1206. Ḳâḍî Shams-aldîn, was originally the teacher of Shâh Isma'îl and became prime-minister under Shâh Ṭahmâsp, on fol. 427a.

1207. Maulânâ Niẓâm-aldîn Aḥmad, a great astronomer, on fol. 427a.

1208. Ḥakîm Ni'mat-allâh of Dailamân, a clever physician, had 300 Turkish and Hindû slaves, on fol. 427a.

1209. Bîlah (or Pîlah) Fakîh, was for some years prime-minister of Gîlân, on fol. 427a.

1210. Ḥakîm Ṣadr-alsharî'ah, son of the preceding Bîlah (or Pîlah) Fakîh, a physician, on fol. 427a.

1211. Maulânâ Luṭf-allâh, who spread the knowledge of philosophy and logic in Gîlân, on fol. 427a.

1212. Maulânâ Maḥmûd, called Sarbarahna (the bare-headed), great both in intellectual and technical sciences, on fol. 427a.

1213. Ḥakîm Shams-aldîn, was in Akbar's service and obtained the title of Ḥakîm-almulk (the royal physician), on fol. 427a.

1214 and 1215. Ḥakîm 'Alî and Ḥakîm 'Alâ-aldîn, two other clever physicians, on fol. 427a.

1216. Maulânâ 'Abd-alwahîd, had in Gîlân scientific contests with Maulânâ Mirzâ Jân, on fol. 427b.

1217. Nûr-aldîn Muḥammad Firârî (in the following copy Ḳarârî), son of Maulânâ 'Abd-alrazzâḳ, and a good poet, was for years prime-minister of Gîlân, on fol. 427b.

1218. Masîḥ-aldîn Ḥakîm Abû-alfatḥ, brother of the preceding Nûr-aldîn, was in Akbar's service, on fol. 427b.

1219. Ḥakîm Humâm, another brother of Nûr-aldîn, wrote also poetry, on fol. 427a.

1220. Ḥakîm Dawâ'î, who spent a long time in quiet devotion in Makkah; in the very year when this work was written he had joined Akbar's court as companion of Khân A'ẓam Kûkultâsh; he wrote occasionally poetry, on fol. 428a.

1221. Maulânâ Ḥayâtî, a poet, who was a protégé of Masîḥ-aldîn Ḥakîm Abû-alfatḥ (No. 1218) and also favoured by Akbar, on fol. 428b.

1222. Bâbâ 'Abdî, a Ṣûfî who after thirty years' wandering settled down in Ḳandahâr by the side of Bâbâ Ḥasan Abdâl's grave; he wrote risâlas on prosody and rhyme and on riddles, and composed occasionally verses, on fol. 428b.

1223. Ḥâlatî, calligrapher and occasional poet, on fol. 429a.

1224. Ḳurbî, a poet, on fol. 429a.

1225. 'Âkifî, good astronomer and poet, on fol. 429a.

1226. Ḳâ'ilî, a poet who came to India shortly before this work was composed, on fol. 429a.

1227. Fidâ'î, a poet who lived and died in Shîrâz, on fol. 429a.

1228. 'Inâyat Zargar (the goldsmith), a protégé of Ḳâḍî Yaḥyâ (No. 1204), on fol. 429a.

1229. Mîr Maḥmûd, a poet who came to India a few years before the composition of this work, but soon after undertook a new journey and was not heard of after, on fol. 429b.

Ḳazwîn, on fol. 429b:

1230. Shaikh Abûbakr Shâdân, died A.H. 531 (A.D. 1136, 1137), on fol. 430b.

1231. Shaikh Nûr-aldîn Muḥammad bin Khâlid, on fol. 430b.

1232. Shaikh 'Alak or 'Ilk (علك), on fol. 430b.

1233. Shaikh Abû 'Alî Abû Bâbân, was according to the تاریخ گزیده assassinated by an Isma'ilite in Damascus, but his body was by pious people carried to Ḳazwîn and buried there, on fol. 430b.

1234. Shaikh Sa'd-aldîn Ḳatlaḳ-khwâjah (قتلغ خواجه) Khâlidî, who converted many unbelievers to Islâm, on fol. 430b.

1235. Shaikh Sharaf-aldîn Ṭawîl, was highly esteemed by Abû Sa'îd Bahâdurkhân (A.H. 716–736=A.D. 1316–1335), who often visited him, on fol. 431a.

1236. Abû-alḥasan Zâhid, who fasted thirty years and died A.H. 345 (A.D. 956, 957), on fol. 431a.

1237. Muḥammad bin Zaid (according to Barbier de

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Meynard, Dict. géogr., p. 445, bin Yazîd, which seems to have been written first in this copy too, but afterwards corrected into Zaid) bin Mâjah, a great traditionist and Ḳurân-commentator; one of his most renowned works on tradition is the سنن (كتاب السُّنَن); he was born according to Barbier de Meynard, loc. cit., A.H. 209 and died A.H. 273 (A.D. 824–886), on fol. 431a.

1238. Shaikh Najm-aldîn 'Abd-alghaffâr alshâfi'î, the author of the حاوى فقه, the لباب (work on Shâfi'ite law), and a commentary on the لباب (with its proper title كتاب العجاب فى شرح اللباب, see Loth, Arabic MSS., p. 69); he died A.H. 663=A.D. 1265 (in the following copy 660, according to Loth, loc. cit., A.H. 665=A.D. 1266, 1267), on fol. 431a.

1239. 'Abd-alsalâm bin Muḥammad, author of a large commentary on the Ḳurân (تفسير كبير) in 300 جزو; he died A.H. 488 (A.D. 1095), on fol. 431a.

1240. Amîn-aldîn Naṣîr bin 'Azîz-aldîn, under Sulṭân Maḥmûd (so in the following copy; here, probably by mistake, Muḥammad) bin Sabuktagîn, rose to the rank of a mustaufî of 'Irâḳ; later on he gave this office up, performed the pilgrimage, and devoted himself to a religious life, on fol. 431a.

1241. Imâm-aldîn Abû-alḳâsim 'Abd-alkarîm, author of a شرح كبير and a شرح صغير (a larger and a smaller commentary, viz. on Ghâzâli's famous work on Shâfi'ite law, الوجيز فى الفروع, the larger one of which in twelve volumes is entitled فتح العزيز على كتاب الوجيز, see Mehren in Zeitschrift der D. M. G., vol. 27, p. 205), of the محرّر (a system of Shâfi'ite law, see Loth, Arabic MSS., p. 68), and other works; he is usually called Râfi'î Ḳazwînî, and died A.H. 623 (A.D. 1226, see Loth and Mehren, loc. cit.), on fol. 431a.

1242. Sadîd-aldîn, a great sage, connected with the Marzubân tribe, which has produced many learned traditionists, on fol. 431a.

1243. Imâm Sa'îd Bâbûyah Râfi'i, greatly praised by Khâḳânî; he wrote Persian and Arabic poetry, on fol. 431a.

1244. Maulânâ Najm-aldîn 'Umar Kâtibî, who was called to Marâgha by Naṣîr-aldîn Ṭûsî, when the latter was engaged in the زيج ايلخانى, i.e. the زيج or astronomical tables, constructed by Hûlâgû's order (see Bodleian Cat., No. 1513), to assist him in the work; his own compositions are the شمسيّه, dedicated to Khwâjah Shams-aldîn Muḥammad (i. e. Juwainî, see Nos. 668 and 797 above), the حكمة العين, the كشف, a commentary on Imâm Fakhr's ملخّص, and the جامع الدقائق; he died, according to Loth, Arabic MSS., p. 139 sq. (where he is more correctly styled Najm-aldîn 'Alî *bin* 'Umar Kâtibî, comp. also No. 534 above), A.H. 675 (A.D. 1276, 1277); the usual date of his death, however, is A.H. 693 (A.D. 1294), on fol. 431b.

1245. Iftikhâr-aldîn Muḥammad Bakrî, well versed in Turkî, under the Moghuls; he translated كليله و دمنه into the Moghul tongue (i.e. into Caghatâi, see Ḥ. Khalfa v. p. 239) and the سندباد نامه into Turkish; he was first in the service of Uktâi Ḳâ'ân, and afterwards in that of Mangû Ḳâ'ân (died A.H. 656=A.D. 1258), who had been his pupil; the latter appointed him governor of the whole of Ḳazwîn, gave to one of his brothers, Imâm-aldîn Yaḥyâ, the governorship of the 'Irâḳ-i-'ajam and later on that of the 'Irâḳ-i-'arab too; to another brother, 'Imâd-aldîn, for some years the governorship of Mâzandarân; and to a third brother of his, Rukn-aldîn, that of Gurjistân, on fol. 431b.

1246. Malik Raḍî-aldîn Bâbâ, under Abaḳâkhân, who made him governor of Diyârbakr; he wrote some rubâ'is, on fol. 431b.

1247. Jamâl-aldîn Ushaḳ alḳuṭnî, died 90 years old, in the reign of Abaḳâkhân; he also wrote rubâ'is, on fol. 432a.

1248. Ḳâḍî Niẓâm-aldîn 'Uthmân, a poet under Arghûnkhân, on fol. 432a.

1249. Fakhr-aldîn Fatḥ-allâh Mustaufî, one of the clerks of Khwâjah Rashîd-aldîn Faḍl-allâh (the author of the جامع التواريخ, who died A.H. 718=A.D. 1318, see No. 17 in this Cat.) and of Rashîd-aldîn's son, Khwâjah Ghiyâth-aldîn Muḥammad (who died A.H. 736=A.D. 1336); he wrote some poetry, on fol. 432a.

1250. Ḥamd-allâh Mustaufî, brother of the preceding Fakhr-aldîn, the famous author of the تأريخ گزيده (see Nos. 19 and 20 in this Cat.), and the نزهة القلوب (see Bodleian Cat., Nos. 406–412); he also wrote some poetry, on fol. 432a.

1251. Sirâj-aldîn Ḳumrî, a renowned poet, who was for some time attached to the rulers of Khurâsân and Transoxania; after his return to the 'Irâḳ he became the favourite of Sulṭân Abû Sa'îdkhân (who died A.H. 736=A.D. 1335); his diwân is still extant, on fol. 432b.

1252. Bahâ-aldîn, a poet, of whom two rubâ'is are quoted here, on fol. 433a.

1253. 'Imâd-aldîn, another poet, of whom one rubâ'î is quoted, on fol. 433a.

1254. 'Ubaid Zâḳânî, the famous writer of pleasantries in verse and prose (who died A.H. 772=A.D. 1370, 1371, see Bodleian Cat., Nos. 797–800). His first literary work was, according to Daulatshâh, a رساله در علم بيان (in the Makhzan-algharâ'ib, No. 1538, Bodleian Cat., col. 350, رساله در علم معانى), which he dedicated to Shâh Abû Isḥaḳ Injû (reigned over Fârs A.H. 742–754=A.D. 1341–1353), but without finding favour with that sovereign; he is besides the author of a dîwân and of witty sayings in prose (some of which have been quoted in the Makhzan-algharâ'ib, loc. cit.); his comic epopees are not mentioned here, on fol. 433a.

1255. Maulânâ Majd-aldîn Karkhî, a poet, on fol. 435a.

1256. Darwîsh Dihakî, a poet, praised by Mîr 'Alî-shîr in his مجالس النفائس, on fol. 435a.

1257. Mirzâ Sharaf Jahân (according to the index of this copy and Barbier de Meynard, Dictionnaire géogr. etc., p. 444, foot-note, Ashraf Jahân), son of Ḳâḍî Jahân, a poet under Shâh Ṭahmâsp, born A.H. 902, 18th of Rabî'-alâkhar (A.D. 1496, Dec. 24), died in Syria A.H. 962, 7th of Dhû-alka'dah (A.D. 1555, Sept. 23); his son was Amîr Ṣadr-aldîn Muḥammad, a good musician, on fol. 435a.

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1258. Ḳâḍî Rûḥ-allâh, brother of Ḳâḍî Jahân, wrote some poetry, on fol. 435b.

1259. Mirzâ Ḳiwâm-aldîn Ja'far, with the epithet of Âṣafkhân, came in early age to India and rose to important positions in Akbar's reign; he was a renowned verse-writer, on fol. 436a.

1260. Âḳâ Mullâ, a poet, on fol. 437a.

1261. Amîr Yaḥyâ, author of the لبّ التواريخ (see Nos. 101–103 in this Cat.); he died A. H. 962 (A. D. 1555), 77 years old (the date of Yaḥyâ's death appears twice in this article, first in the correct way, viz. 962, afterwards, probably by a mere mistake, as 972); his son, Amîr Ghiyâth-aldîn 'Alî, was still alive at the time when this work was composed, on fol. 437b.

1262. Ḳâḍî Ḥasan, a poet under Akbar, likewise still alive, on fol. 437b.

1263. 'Azîzî, author of a dîwân and of some mystic poems, for instance, گل و مُل (rose and wine), وجه القناعة, صحيفة العشّاق, also of a rhymed treatise on geomancy (رسالهٔ منظومهٔ رمل), on fol. 437b.

1264. Mîr 'Azîz, a poet, who was a friend and for some time a companion of Mirzâ Sharaf Jahân (No. 1257), on fol. 437b.

1265. Ḳâḍî Aḥmad Ghaffârî, the well-known author of the جهان آرا and the نگارستان (see Nos. 106–108 and 606–613 in this Cat. respectively). He was a descendant of Imâm Najm-aldîn 'Abd-alghaffâr, the author of the Shâfi'ite law-book الحاوى (see Bodleian Cat., No. 337), who died A. H. 663 or 665 (see No. 1238 above). Aḥmad Ghaffârî died A. H. 975 (A. D. 1567, 1568), on his return from the Ḥijâz, on fol. 438a.

1266. Shâh Ḳâsim Fahmî, a poet, son of Maulânâ 'Azîz-aldîn Calabî, who himself was a descendant of Shaikh Nûr-aldîn Muḥammad bin Khâlid (see No. 1231), on fol. 438a.

1267. Maulânâ Adham, wrote a famous ḳaṣîdah in praise of one of the Ṣafawî rulers, on fol. 438b.

1268. Maulânâ Hilâl, author of a satire on the people of Ḳumm, on fol. 438b.

1269. Maulânâ Isma'îl Bakhshî, a poet, on fol. 438b.

1270. Mîr Muḥammad Kar, likewise a poet, on fol. 438b.

1271. Asadbeg, another poet, on fol. 439a.

1272. Maulânâ Murâd, of whom a rubâ'î, directed against Maulânâ Aḥmad Sa'îdî, is quoted here, on fol. 439b.

1273. Sayyid Nûr-allâh, wrote some poetry, on fol. 439b.

1274. Khwâjagî, a poet, on fol. 439b.

1275. Khiḍrî, of whom one rubâ'î is quoted, on fol. 440a.

1276. Furûghî 'Aṭṭâr, a poet, on fol. 440a.

1277. Jadhbî, another poet, on fol. 440a.

1278. Kâkâ, a sweet singer of verses, on fol. 440a.

1279. Ḥâfiẓ Ṣâbûnî, who exchanged verses in the dialect of Ḳazwîn with Maḳṣûd, another poet of that town, on fol. 440a.

1280. Muḥammad Sharîf Îzadî, a poet, on fol. 440b.

1281. Sag-i-lawand, another poet, on fol. 440b.

1282. Niẓâm Kalâgh, wrote some poetry, on fol. 440b.

1283. Maulânâ Mukârim, an occasional poet, on fol. 440b.

Abhar, on fol. 440b:

1284. Abûbakr bin Ṭâhir, a Ṣûfic Shaikh, contemporary with Shiblî, died A. H. 330=A. D. 941, 942 (Safînat-alauliyâ, No. 230), on fol. 440b.

1285. Kamâl-aldîn Abû 'Umar, was for a long time wazîr of the Saljûḳ Sulṭâns Arslân (A. H. 556–571= A. D. 1161–1176) and his son Ṭughrul (A. H. 571–590= A. D. 1176–1194), on fol. 441a.

1286. Niẓâm-aldîn bin Sa'd-aldîn, wazîr of Sulṭân Tukush, the Khwârizmshâh (A. H. 568–596=A. D. 1172–1200), on fol. 441a.

1287. Sa'd-aldaulah Yahûd (the Jew), wazîr of Arghûnkhân (A. H. 683–690=A. D. 1284–1291), on fol. 441a.

1288. Athîr-aldîn (i. e. Mufaḍḍal bin 'Umar, who died A. H. 663=A. D. 1264, 1265), author of a كتاب الكشف on philosophy, a محصول اشارات (so in the following copy; here محصول و اشارت), a زبدة, and a هداية; he also wrote Persian poetry, on fol. 441a.

1289. Rafî'-aldîn, author of a translation of Euclid (اقليدس), a treatise on arithmetic (رسالهٔ حساب) and Persian poetry; at the end of his life he went to Kirmân and died there; he flourished in the reign of Ghâzânkhân (A. H. 694–703=A. D. 1295–1304), on fol. 441a.

1290. Jamâl-aldîn, a poet, on fol. 441b.

1291. Nargisî, likewise a poet, lived in Harât (according to A. Sprenger, Catal., p. 514, he died A. H. 938=A. D. 1532), on fol. 441b.

1292. Tadharwî (or Tadarwî), a nephew of Nargisî and a good poet, went at an early age to Rûm and lived there for a considerable time; afterwards he went to India and found favour first with the Khân-khânân Bairamkhân (see No. 409 above) and after his death with Khân A'ẓam Kûkultâsh (see Nos. 352 and 1220), to whom he dedicated an epic poem, which was an imitation of Ibn 'Imâd's دة نامه; another epopee of his, the حسن يوسف, was dedicated to Yûsuf Muḥammadkhân; he wrote besides lyrical poetry; the place of his death was Âgra, on fol. 442a.

Zanjân, on fol. 443a:

1293. Akhî Faraj, pupil of Shaikh Abû-al'abbâs Nahâwandî (see on both the Safînat-alauliyâ, Nos. 145 and 146); his death is fixed here in A. H. 557 (the correct date is no doubt 457=A. D. 1065), on fol. 443a.

1294. Khwâjah Ṣadr-aldîn Aḥmad, son of a ḳâḍî of that town, became prime-minister of Kaikhâtûn (or Kaikhâtû, as the name is usually written, a son of Abaḳâkhân, who ascended the throne in A. H. 690= A. D. 1291 and ruled a little over three years), with the honorary title of Ṣadrjahân, on fol. 443b.

1295. Ḳuṭb-aldîn Aḥmad, brother of the preceding Khwâjah, was ḳâḍî-alḳuḍât under Kaikhâtûn, on fol. 443b.

1296. Ḳâḍî Bahâ-aldîn, a rubâ'î of whom is quoted here, on fol. 444a.

1297. Kamâl-aldîn, wrote a famous ḳaṣîdah in honour of Naṣîr-aldîn Ṭûsî (No. 1007 above), on fol. 444a.

Sanjâs (so spelt here just as in the Safînat-alauliyâ, No. 333, Rukn-aldîn Sanjâsî; in Barbier de Meynard, Dictionnaire géogr. etc., p. 300, it is called Sajâs) and *Suhraward*, on fol. 444a:

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1298. Shaikh Ḍiyâ-aldîn Abû Najîb 'Abd-alḳâdir Suhrawardî (see Safînat-alauliyâ, No. 122, where he is distinctly called *'Abd-alḳâhir*), on fol. 444a.

1299. 'Umdat-alsâlikîn Shaikh Shihâb-aldîn Abû Ḥafṣ 'Umar bin Muḥammad al-Bakrî al-Suhrawardî (Safînat-alauliyâ, No. 148), nephew of the preceding Shaikh and contemporary with Shaikh 'Abd-alḳâdir Jîlânî. He was Shaikh-alshuyûkh of Baghdâd. The dates of his birth and death are respectively, Rajab, A.H. 539 (A.D. 1145, Jan.), and A.H. 632 (A.D. 1234), in the reign of the Khalîf Al-Mustanṣir (A.H. 623–640= A.D. 1226–1242). Among his works are mentioned here: عوارف (i.e. عوارف المعارف, see Loth, Arabic MSS., p. 172), رشح النصائح, and اعلام التقى, on fol. 444b.

1300. Shaikh Shihâb-aldîn almaḳtûl al-Suhrawardî (Safînat-alauliyâ, No. 318), who was put to death A.H. 585 (A.D. 1189, in the Safînat-alauliyâ, loc. cit., A.H. 587=A.D. 1191), 36 or 38 years old. Among his works are mentioned here: التنقيحات (on jurisprudence), التلويحات and كتاب الهياكل (on Ṣûfism), on fol. 445a.

1301. Shams-aldîn Ṭâhir Sanjâsî (or Ṣajâsî), a poet, on fol. 445a.

Ṭâram (between Ḳazwîn and Gîlân), on fol. 445a:

1302. Maulânâ 'Alî, with the takhalluṣ Ṭâramî, the nephew of Maulânâ Ṣâdiḳ Muḥaddith, lived some time in India and Kâbul, then spent nine years in 'Arabistân, and after his return to India entered the service of the emperor Humâyûn; he wrote some poetry, on fol. 445a.

1303. Mîr Dûst, likewise with the takhalluṣ Ṭâramî, was a favourite of Humâyûn too, on fol. 445b.

Sulṭâniyyah (in the province of Ḳazwîn), on fol. 445b:

1304. Shaikh Jamâl-aldîn Muṭahhar 'Alî (علی, in the following copy Ḥallî حلّی), contemporary with Sulṭân Uljâ'itû Muḥammad Khudâbanda, the son of Arghûnkhân and founder of the city of Sulṭâniyyah (reigned A.H. 703–716=A.D. 1304–1316), who was instructed by him in the doctrines of the Imâmiyyah order, on fol. 446a.

1305. Shâh Ṭâhir, born in Sulṭâniyyah, went at an early age to Kâshân, and, to escape the jealousy of Shâh Ismâ'îl Ṣafawî, escaped from there to India A.H. 923 (A.D. 1517, in Rieu i. p. 395b, A.H. 926 is given as date of his flight). He soon became the favourite and friend of Sulṭân Burhân Niẓâmshâh of Aḥmadnagar (A.H. 911–961=A.D. 1505–1553, see No. 449 in this Cat.), whom he won over to the Shî'ah order of the Imâmiyyah; he was renowned as Inshâ-writer and poet, and died (according to Rieu, loc. cit.) at Aḥmadnagar, A.H. 952, 953 or 956 (A.D. 1545, 1546 or 1549), on fol. 446a.

Âdharbaijân, on fol. 447a; *Tabrîz*, on fol. 447b:

1306. Maulânâ Shams-aldîn Muḥammad bin 'Alî bin Mâlikzâd (in the following copy Malakzâd, in the Safînat-alauliyâ, No. 334, Malakdâd), the spiritual guide of Jalâl-aldîn Rûmî, and pupil of Shaikh Abûbakr Sallabâf Tabrîzî; according to others, of Shaikh Rukn-aldîn Sanjâsî, who was also the Pîr of Shaikh Auḥad-aldîn Kirmânî (Safînat-alauliyâ, No. 333); and according to a third tradition, of Bâbâ Kamâl Khujandî (or Jandî, as the Safînat-alauliyâ calls him more correctly, loc. cit.). He came A.H. 642 (A.D. 1244, 1245) to Ḳûniyah (Iconium), where he met with Jalâl-aldîn Rûmî; he died A.H. 645 (A.D. 1247, 1248), on fol. 448a.

1307. Shaikh Maḥmûd Shabistarî, the author of the گلشن راز, died A.H. 720 (A.D. 1320), on fol. 449b.

1308. Shaikh-i-Kajah, Shaikh-alislâm of Tabrîz under Sulṭân Ḥusain (sic! correctly Shaikh Ḥasan Buzurg, the founder of the Îlkânî dynasty, who died A.H. 757=A.D. 1356) and his son and successor Shaikh Uwais (A.H. 757–776=A.D. 1356–1374; Sulṭân Ḥusain was the son and successor of Uwais); the post of Shaikh-alislâm remained in the family of Shaikh Kaj till the time of Tîmûr, on fol. 450a.

1309. Shaikh Ḍiyâ-aldîn, a poet, on fol. 450a.

1310. Shaikh Bâbâ Faraj, on fol. 450a.

1311. Shaikh Faḳîh Zâhid (in the index Faḳîhzâda), became blind at the end of his life, on fol. 450a.

1312. Shaikh Abû Isḥaḳ Ibrâhîm bin Yaḥyâ, on fol. 450b.

1313. Shaikh Imâm Ja'dah (جعدة), on fol. 450b.

1314. Amîr Sayyid Ḳâsim-i-Anwâr (Safînat-alauliyâ, No. 356), the renowned poet, with his original name Mu'în-aldîn 'Alî, of Sarâb near Tabrîz, got his tuition from Shaikh Ṣafî-almillah wa aldîn Ardabîlî (so according to the Ḥabîb-alsiyar) or from Ḳuṭb-alauliyâ Ṣadr-aldîn Mûsâ ibn Shaikh Ṣafî-aldîn (so according to the Jahânârâ). In Jâmî's نفحات it is stated that he was afterwards a pupil of Shaikh Ṣadr-aldîn 'Alî Yamanî. He lived under Sulṭân Shâhrukh several years in Harât, but repaired to Samarḳand in consequence of the advice given him by Mirzâ Baisunghar; ultimately he returned and settled in Kharjird near Jâm, where he died A.H. 837 (A.D. 1433, 1434), on fol. 450b.

1315. Ḥakîm alajall Ḳaṭrân bin Manṣûr Ajalî, another renowned poet, author of the epic poem نوس نامه, which he dedicated to the Amîr Muḥammad bin Amîr Ḳumâj, governor of Balkh; among the lyrical specimens quoted here, is a ḳaṣîdah in praise of Kiyâ Bû Ṭâhir bin Marzubân (in Taḳî Kâshî's tadhkirah, see A. Sprenger, Catal., p. 16, No. 10, Ḳaṭrân's death is fixed in A.H. 485=A.D. 1092), on fol. 450b.

1316. Amîn-aldîn Dâd, a poet, on fol. 457a.

1317. Khwâjah Humâm, a contemporary of Sa'dî and imitator of that poet in his ghazals, on fol. 452b.

1318. Îraj, another poet, on fol. 453a.

1319. Ḳuṭb-aldîn 'Atîḳî, a poet, on fol. 453b.

1320. Jalâl-aldîn 'Atîḳî, son of the preceding poet, was in the great wazîr Rashîd-aldîn's service (see No. 1249 above); he wrote some poetry, on fol. 453b.

1321. Maulânâ Muḥammad 'Aṣṣâr, author of the epopee مهر ومشترى (died A.H. 784=A.D. 1382), on fol. 453b.

1322. Badî'î, a poet, on fol. 454a.

1323. Khwâjah Ghiyâth-aldîn, another poet, on fol. 454a.

1324. Malik Maḥmûd, son of Malik Muẓaffar-aldîn, a writer of verses, on fol. 454b.

1325. Shams-aldîn 'Ubaidî, on fol. 454b.

1326. Khwâjah 'Alî, a traditionist, on fol. 454b.

1327. Maulânâ Mu'în-aldîn, prime-minister of Mirzâ Sulṭân Abû Sa'îd (Gurgânî, A.H. 854–873=A.D. 1450–1469), on fol. 454b.

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1328. Maulânâ Mîr 'Alî, a great calligrapher, on fol. 454b.

1329. Maulânâ Ja'far, a good scribe, on fol. 454b.

1330. Amîr 'Abd-alwahhâb, was Shaikh-alislâm under Sulṭân Ya'ḳûb (i. e. Ya'ḳûbbeg Âḳ-ḳoyunlû, A. H. 883–896 = A. D. 1478–1491; this Amîr is left out in the following copy), on fol. 454b.

1331. Ḳâḍî (in the following copy Amîr, by a confusion with the preceding 'Abd-alwahhâb) 'Abd-alraḥmân, was about twenty years ḳâḍî-alḳuḍât of Tabrîz under Shâh Isma'îl Ṣafawî, on fol. 454b.

1332. Shaikh Ṣan'-allâh, flourished from the time of Sulṭân Ya'ḳûb to that of Shâh Isma'îl, on fol. 454b.

1333. Maulânâ 'Abd-alṣamad, on fol. 454b.

1334. Maulânâ Mîrak Kitâbî, well versed in Ḳurân interpretation, on fol. 454b.

1335. Sharîf, author of a diwân, under Shâh Ṭahmâsp; the chief quotations given here are extracts from a satirical ḳaṣîdah, written against Ghiyâth Kahrah, one of Ṭahmâsp's mustaufis or head-clerks, and another ḳaṣîdah, addressed to the same as an apology for the satirical one, on fol. 454b.

1336. Ḥaidarbeg Anîs, likewise under Shâh Ṭahmâsp, who imprisoned him and put him to death as the alleged accomplice of the rebellious wazîr of Tabrîz, Ḳâḍî Muḥammad Musâfirî, who had gained his position through the influence of Ḥaidarbeg; a few of his verses have been preserved, on fol. 456a.

1337. Ḥasanbeg Shakar Oghlû (شكر اغلى), was on his father's side a great-grandson of 'Alî Shakar of the Bahârlû tribe, and on his mother's related to Jahânshâh, the Turkmân pâdishâh (who was killed in battle A. H. 872 = A. D. 1467); he was a good poet and musician and used as takhalluṣ Muḳîmî, on fol. 456a.

1338. Kamâl-aldîn Ćalabîbeg, went at an early age to Ḳazwîn, where he enjoyed the companionship of Khwâjah Afḍal-aldîn Muḥammad Tarikah (No. 887 above), and thence to Shîrâz, where he became a pupil of Maulânâ Mirzâ Jân (No. 230 above); he was a renowned philosopher and poet, and received the honorary epithet of 'Allâmî, on fol. 456b.

1339. Maḥmûdbeg Fusûnî, originally of Shîrâz, but brought up in Tabrîz and reckoned among the poets of that district; he was besides a good astronomer and arithmetician, on fol. 457b.

1340. Maulânâ Muḥammad 'Alî, son of Maulânâ Ghiyâth-allâh, who was some time Shaikh-alislâm of Âdharbaijân; after his father's death Muḥammad 'Alî succeeded to the dignity of Shaikh-alislâm; he also wrote occasionally poetry, on fol. 458a.

1341. Maulânâ Muḥammad Ḥusain, another son of Maulânâ Ghiyâth-allâh; he was a good calligrapher and occasional poet, on fol. 458a.

1342. Maulânâ Nithârî, a poet, who wrote a ḳaṣîdah in honour of Ḳâḍî Muḥammad Musâfirî, the governor of Tabrîz (see No. 1336 above); but as he was not rewarded for it, he wrote a satire against him instead, and then betook himself to the 'Irâḳ, where he died, on fol. 458a.

1343. Mîr 'Abd-albâḳî, one of the pupils of Maulânâ Mirzâ Jân (No. 230 above); when his teacher went to Tûrân he betook himself to India and entered the service of 'Abd-alraḥîm Khânkhânân (No. 410 above), in which he was still at the time of the composition of this work, on fol. 458b.

1344. Maulânâ Ḥaidarî, went at an early age to India and gained the favour of Muḥammad Ḳâsimkhân Nîshâpûrî; when he paid a second visit to India he wrote a ḳaṣîdah in honour of A'ẓamkhân and was introduced to Akbar through Mîr Muḥammadkhân Anka (see No. 352 above); he is the author of a dîwân of ghazals and of a mathnawî in imitation of Sa'dî's Bûstân, on fol. 458b.

1345. Sâmirî, son of the preceding poet, wrote verses too, on fol. 459a.

1346. Wuḳû'î, son of a blacksmith, wrote good poetry, on fol. 459a.

1347. Faṣîḥî, another poet, on fol. 459b.

1348. Ṣabûrî, son of Ḳarâbeg the goldsmith, good writer in verse and prose, on fol. 459b.

1349. Maulânâ 'Urfî Kamângar (the bow-maker), wrote 130 ḳaṣîdas in praise of Shâh Ṭahmâsp, on fol. 459b.

1350. Maulânâ Luṭfî, son of the preceding poet, wrote verses too; he went to India and was at the time when this work was written in attendance on Zainkhân Kûkultâsh (No. 414 above), on fol. 460a.

1351. Maulânâ Ṭûbâ (طوبى), a good poet, on fol. 460a.

1352. Khwâjah Fânî, was an occasional poet, on fol. 460b.

1353. Ḥaḳîrî, wrote a few verses, on fol. 460b.

1354. Faḳîrî, composed some poetry too, on fol. 460b.

1355. Sahwî, good calligrapher and occasional poet, on fol. 460b.

1356. Naẓmî, a poet, on fol. 460b.

1357. Ja'farî, an expert in divination and occasional poet, on fol. 460b.

1358. Żarfî (in the following copy Żarifî), wrote also some verses, on fol. 460b.

Ardabîl, on fol. 460b:

1359. Shaikh Ṣafî-almillah (alḥaḳḳ in the following copy) wa aldîn Abû-alfatḥ Isḥaḳ, a descendant of the seventh Imâm Mûsâ Kâẓim in the twenty-first generation, and ancestor of the Ṣafawis; his complete genealogy is as follows: Shaikh Ṣafî-aldîn Isḥaḳ bin Shaikh Amîn-aldîn Jabra'îl bin Shaikh Ṣâliḥ bin Ḳuṭb-aldîn bin Ṣalâḥ-aldîn Rashîd bin Muḥammad al-Ḥâfiẓ bin 'Iwaḍ bin Fîrûzshâh bin Muḥammad bin Sharafshâh bin Muḥammad bin Ḥasan bin Muḥammad bin Ibrâhîm bin Ja'far (Muḥammad Ja'far in the following copy) bin Muḥammad bin Isma'îl bin Muḥammad bin Aḥmad A'râbî bin Abû Muḥammad al-Ḳâsim bin Abû-alḳâsim Ḥamzah bin al-Imâm Mûsâ-alkâẓim; yearning for instruction in Ṣûfism he went, under the plea of meeting his brother Ṣalâḥ-aldîn Rashîd, who lived in Fârs, to Shîrâz and settled down in the convent of Shaikh Abû 'Abdallâh bin Khafîf (Safînat-alauliyâ, No. 144); he also enjoyed there the friendship of Sa'dî; through Mir 'Abdallâh Fârsî he succeeded at last in being received among the pupils of Shaikh Zâhid Jilânî; at the request of this Pîr (who also gave him his daughter, Bibî Fâṭimah, in marriage) he afterwards established his spiritual authority in Ardabîl; he died A. H. 735, 17th of Dhû-alḥijjah (A. D. 1335, Aug. 8); his life,

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teachings, and miracles are fully described in the صفوة الصفا (see Rieu i. pp. 345 and 346), on fol. 461a.

1360. Shaikh Ṣadr-aldîn Mûsâ, son and spiritual successor of the preceding Shaikh and grandson of Shaikh Zâhid; most of the reigning princes of his time had enjoyed his tuition, for instance, Jânîbegkhân and his son Turdîbegkhân, Amîr Timûr Gurgân, etc.; he died, according to the Ḥabîb-alsiyar (see Rieu i. p. 346), A.H. 758 (A.D. 1357), on fol. 461b.

1361. Shaikh Khwâjah 'Alî, son and spiritual successor of Shaikh Ṣadr-aldîn Mûsâ, on fol. 462a.

1362. Shaikh Ibrâhîm, son of Shaikh Khwâjah 'Alî, who at the end of his life undertook the pilgrimage to Ḥijâz and appointed Ibrâhîm his deputy; Khwâjah 'Alî died on the way back, and Ibrâhîm became his Khalîfah, on fol. 462a.

1363. Sulṭân Junaid, Shaikh Ibrâhîm's son and spiritual successor, who by his popularity roused the jealousy and suspicion of Mirzâ Jahânshâh, the ruler of the two 'Irâḳs and Âdharbaijân (No. 1337 above), and had to leave Ardabîl for Diyârbakr, where he married Khadîjah, the sister of the governor Abû-alnaṣr Ḥasanbeg. After some time he was again compelled to leave Diyârbakr, and on his way to Gurjistân he got, in Shirwân, into conflict with Khalîl-allâh (the Shirwânshâh), and was killed by him (A.H. 860=A.D. 1456, as we learn from other sources), on fol. 462a.

1364. Sulṭân Ḥaidar, son and spiritual successor of Sulṭân Junaid and nephew of Amîr Ḥasanbeg; the latter, after his victory over Mirzâ Jahânshâh and Sulṭân Abû-Sa'îd (i.e. Abû Sa'îd Mirzâ Gurgânî, who reigned A.H. 854–873=A.D. 1450–1469), married his daughter, Ḥalîmahbegî Âghâ, to Sulṭân Ḥaidar; the issue of this marriage was three sons, one of whom was Shâh Isma'îl, the first independent ruler of the Ṣafawî dynasty; Sulṭân Ḥaidar fell, like his father, in a fight with the then Shirwânshâh (the son of Khalîl-allâh) and his ally, Sulṭân Ya'ḳûb (see No. 1330 above). This event took place (according to other sources) A.H. 893 (A.D. 1488), on fol. 462a.

1365. Shaikh Abû Zar'ah (see Barbier de Meynard, Dictionnaire géogr. etc., p. 22, foot-note), accompanied Shaikh 'Abdallâh Khafîf (*Abû* 'Abdallâh *bin* Khafîf? see Safînat-alauliyâ, No. 144) on his pilgrimage to Ḥijâz, on fol. 462b.

1366. Maulânâ Ḥusain, a relation of Sulṭân Ḥaidar (No. 1364), at whose suggestion he went for his studies to Khurâsân; he also wrote poetry occasionally, on fol. 462b.

1367. Maulânâ Aḥmad, on fol. 463a.

1368. Khân Mirzâ, son of Ma'ṣûmbeg, the wakîl of Shâh Ṭahmâsp Ṣafawî; he was a good lawyer and occasional poet, on fol. 463a.

1369. Nizârî, a good poet, on fol. 463a.

1370. Maulânâ Ya'ḳûb, another poet, on fol. 463a.

1371. Wârithî, likewise a poet, on fol. 463b.

1372. Jâmî, author of a few verses, on fol. 463b.

1373. Fardî, wrote also occasionally verses, on fol. 463b.

Khalkhâl, on fol. 463b:

1374. Maulânâ Shaikh Aḥmad Fanâ'î (so probably correct in the following copy and in Barbier de Meynard, loc. cit., p. 211; this copy reads, both in text and index, فناری), Ṣûfî and poet, a grandson of Shaikh Abû Yazîd Khalkhâlî; he enjoyed the tuition of Amîr Ghiyâth-aldîn-manṣûr, Maulânâ Aḥmad Abîwardî, Maulânâ Shams-aldîn Muḥammad Ḥuṣrî, and Maulânâ Kamâl-aldîn Ḥusain Lârî (in the following copy Dârî); he died in Ḳazwîn, A.H. 975 (A.D. 1567, 1568), on fol. 463b.

1375. Maulânâ Faḍl (in the following copy Afḍal), brother of the preceding Shaikh, likewise Ṣûfî and poet, on fol. 464a.

1376. Maulânâ Malik Sa'îd, a poet, on fol. 464a.

1377. Imâmî, one rubâ'î of whom is quoted here, on fol. 464a.

1378. Maulânâ Ḥusain, author of various glosses (حاشية); the most important are the glosses on the تهذيب المنطق والكلام by Taftâzânî (who died A.H. 791 or 792=A.D. 1389, 1390, see No. 534), on fol. 464a.

Urdûbâd, on fol. 464a:

1379. Mirzâ Kâfî, occupied the post of Munshî-almamâlik for years, on fol. 464b.

1380. Khwâjah Ḥâtimbeg, a cousin of Mirzâ Kâfî, was first wazîr of Yaktâshbkhân, the ruler of Kirmân; after the overthrow of the latter by Shâh 'Abbâs I, he gained the favour of that monarch and became, after the dismissal of Mirzâ Luṭfî, wazîr of the realm, a post he still held at the time when this work was composed, on fol. 464b.

1381. Mirzâ Ṣâdiḳ, nephew of Mirzâ Kâfî, went after the completion of his studies to the Dakhan, where he stayed ten years in middling circumstances till he rose under Murtaḍâ Nizâmshâh (A.H. 972–996=A.D. 1565–1588) to the rank of a wakîl or chief administrator of the realm; but he soon lost both this position and his life; three of his rubâ'îs are quoted here, and one of Mullâ Żuhûrî respecting Ṣâdiḳ's fate, on fol. 464b.

1382. Ḳâḍî Muḥammad, with the takhalluṣ Naṣîrî, a good poet, on fol. 465a.

1383. Fikrî, also a poet, on fol. 465a.

Marâgha, on fol. 465a:

1384. Laṭîf-aldîn Zakî, whose family came originally from Marâgha; but he himself was born and brought up in Kâshghar and lived as panegyrist at the court of the ruler of that country, on fol. 465a.

Fifth Iḳlîm: *Shirwân*, with its principal towns of *Bâkû*, *Ars* (or Arsh), *Shamâkhî*, and *Ḳabalah*, on ff. 466a and b:

1385. Sulṭân-alshu'arâ Ḥassân-al'ajam Afḍal-aldîn Badîl (the substitute, i.e. of the great poet Sanâ'î) Khâḳânî, the famous panegyrist; his real name is given here as Afḍal-aldîn ibn 'Alî alshirwânî; when he wanted to retire into solitary life and could not obtain the Khâḳân's permission to do so, he took flight to Bailaḳân, but was arrested on the road and imprisoned. After seven months' confinement in prison he was released through the intercession of the mother of the Khâḳân, and now went on a pilgrimage to Makkah. This journey he turned to a poetical account in his تحفة العراقين. His death is fixed here in A.H. 582 (A.D. 1186), a date which is impossible, as Rieu ii. p. 559 has conclusively proved; he probably died about A.H. 595 (A.D. 1199). The Khâḳân, who was chiefly the object of Khâḳânî's praise (as here stated), was the Khâḳân-i-Kabîr Minûćihr of Shirwân, who

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according to the جهان آرا of Ḳâḍî Aḥmad Ghaffârî traced his pedigree back to Anûshirwân in the following way: Abû-almuẓaffar Minûćihr bin Kasrân bin Kâwus bin Shahriyâr bin Garshâsp bin Afridûn bin Farâmurz bin Sâlâr bin Zaid bin Jûn bin Marzubân bin Hurmuz bin Anûshirwân ('Abdallâh Baiḍâwî, on the other hand, in his نظام التواريخ traces the king's genealogy back to Bahrâm Ćûbîn, the rebellious general of Hurmuz IV, who reigned A. D. 578–590). The author inserts here a short account of the successors of Minûćihr, viz. *Farrukhzâd*, *Gushtâsp*, *Farâmurz*, *Farrukhzâd bin Farâmurz*, *Kaikubâd*, *Kâwus* (died A. H. 774=A. D. 1372, 1373), *Hûshang* (died A. H. 784=A. D. 1382, 1383), *Shaikh Ibrâhîm* bin Sulṭân Muḥammad, the contemporary of Timûr (died A. H. 820=A. D. 1417), *Sulṭân Khalîl bin Shaikh Ibrâhîm* (died A. H. 867=A. D. 1462, 1463, comp. No. 1363 above; his name Sulṭân Khalîl is a chronogram for his accession, viz. 820), *Farrukh Yasâr bin Khalîl* the Shirwânshâh (Shirwânshâh is here said to be a chronogram for his accession, which accordingly would have taken place in A. H. 863=A. D. 1459, apparently four years before his father's death; he was killed by Shâh Isma'îl Ṣafawî A. H. 906=A. D. 1500, 1501), *Bahrâmbeg* bin Farrukh Yasâr (died A. H. 907=A. D. 1501, 1502), *Ghâzîbeg* bin Farrukh Yasâr (died A. H. 908=A. D. 1502, 1503), *Shaikh Ibrâhîm*, known as *Shaikh Shâh* bin Farrukh Yasâr (died A. H. 930=A. D. 1524), *Sulṭân Khalîl bin Shaikh Shâh* (died A. H. 942=A. D. 1535, 1536), *Shâhrukh* bin Sulṭân Farrukh bin Shaikh Shâh (nephew of Khalîl and last independent ruler of Shirwân, taken prisoner by Shâh Ṭahmâsp A. H. 945=A. D. 1538, 1539, and died one year after, A. H. 946=A. D. 1539, 1540), on fol. 467[a].

1386. *Afṣaḥ-aldîn Falakî*, a poet who is said by Ḥamd-allâh Mustaufî to have been Khâḳânî's teacher, but, according to Shaikh Âdhurî in his جواهر الاسرار, both Khâḳânî and Falakî were pupils of Abû-al'alâ Ganjawî, a statement which seems corroborated by some allusions in Khâḳânî's elegy on Falakî's death (A. H. 577=A. D. 1181, 1182, comp. Âtashkada in Bodleian Cat., col. 266, No. 133), on fol. 472[b].

1387. Sayyid Dhû-alfaḳâr, the great ḳaṣîdah-writer (see Bodleian Cat., No. 1333, col. 821, and Âtashkada, ib., col. 266, No. 131; Zeitschrift der D. M. G. xv. p. 755 sq.); some verses from a very elaborate ḳaṣîdah in praise of the wazîr of Shirwân, Muḥammad almâstawî (المستوى so in this and the following copy; in Âtashkada and Zeitschrift loc. cit. Mâstarî), are quoted here among other specimens. Dhû-alfaḳâr went afterwards, as is stated here, to the 'Irâḳ and became a favourite of Sulṭân Muḥammad bin Tukush, the Khwârizmshâh (A. H. 596–617=A. D. 1200–1220), who commissioned him to celebrate his exploits in an epic poem in the metre of the Shâhnâma (comp. on the doubtfulness of this statement Zeitschrift loc. cit. p. 756); the date of his death, as usually given, was A. H. 689 (A. D. 1290), on fol. 474[b].

1388. 'Izz-aldîn, a poet (was according to Âtashkada, loc. cit., No. 132, contemporary with Khâḳânî), on fol. 475[a].

1389. Abû Ṭâhir, wrote some poetry (this poet is mentioned in the index, but *not* in the text; the following copy, however, contains this item).

1390. Sayyid Ḥasan Wâ'iẓ, a good calligrapher and occasional poet, on fol. 476[a].

1391. Maulânâ Mas'ûd, one of the court-poets of the Sulṭân Ḥusain Mirzâ, on fol. 476[a].

1392. 'Abdî, of whom a few verses are quoted, on fol. 476[a].

1393. Amîr Jalâl-aldîn, wazîr of Amîr 'Alî Pâdishâh, on fol. 476[a].

1394. Maulânâ Amîr Kamâl-aldîn Mas'ûd, well versed in logic and author of glosses (حاشيه) on the شرح حكمة العين (a commentary by Shams-aldîn Muḥammad bin Mubârak Shâh Bukhârî, commonly called Mîrak, on the حكمة العين, a work on metaphysics and physics, by Kâtibî Ḳazwînî, who died A. H. 693=A. D. 1294, see above, No. 1244, and Loth, Arabic MSS., p. 139), on fol. 476[a].

1395. Maulânâ Pîr Muḥammad, in Akbar's service, on fol. 476[a].

Arrân, on fol. 476[a]:

1396. Shaikh Abû-al'abbâs, with his real name, Aḥmad bin Muḥammad bin Hârûn alṣûfî, on fol. 476[b].

Tiflis, on fol. 476[b]; *Ganja*, on fol. 476[b]:

1397. Abû-al'alâ, was king of poets in Shirwân under the Shirwânshâh-i-Kabîr Jalâl-aldîn wa aldunyâ Akhtasân or Akhsatân Minûćihr (so distinctly both here and in the following copy, a mixture of two royal personages, father and son, Akhsatân being the son of Minûćihr, according to Rieu ii. pp. 559 and 567; but in the index, ib. iii. p. 1165[b], the order is reversed and Minûćihr represented as son of Akhsatân; in the list of Shirwânshâhs above, No. 1385, no Akhsatân appears, the name of Minûćihr's son and successor being given as Farrukhzâd); he married his daughter to Khâḳânî, on fol. 576[b].

1398. Ibn Khaṭîb, contemporary with Sulṭân Maḥmûd of Ghazna, exchanged many مناظرات with his sweetheart Mahistî, on fol. 478[a].

1399. Mahistî, according to some of Nîshâpûr, according to others—and that seems the correct version—of Ganja, Ibn Khaṭîb's sweetheart, wrote pleasant verses, on fol. 478[b].

Bailaḳân, on fol. 478[b]:

1400. Mujîr-aldîn, court-poet of the Atâbegs of Âdharbaijân, especially of Ḳizil Arslân (A. H. 582–587=A. D. 1186–1191), who, however, roused the poet's jealousy and anger by bestowing greater favour on Athîr-aldîn Akhsikatî and Jamâl-aldîn Ashharî. Mujîr-aldîn thereupon addressed a famous ḳiṭ'ah to Ḳizil Arslân. He also attached himself for some time to Sulṭân Ṭughrul bin Arslân Saljûḳî (A. H. 571–590=A. D. 1176–1194). Later on he was sent to Iṣfahân as revenue-collector, where he exchanged bitter satires with Sharaf-aldîn Shufurwah and Jamâl-aldîn 'Abdalrazzâḳ. He was assassinated by an excited mob in a bath of that town (A. H. 594=A. D. 1198, see Bodleian Cat., No. 559). Amîr Khusrau in the preface to his غرّة الكمال places him as poetical genius above Khâḳânî, whose pupil he is said to have been, on fol. 479[a].

Khwârizm, on fol. 481[a]:

1401. Shaikh Najm-aldîn Kubrâ, with the Kunyah Abû-aljanâb, and his real name, Aḥmad bin 'Umar

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(Safînat-alauliyâ, No. 124), died A. H. 618 (A. D. 1221); among his pupils and disciples are mentioned here: Majd-aldîn Baghdâdî, Sa'd-aldîn Ḥummû'î, Kamâl Jandî, Raḍî-aldîn 'Alî Lâlâ, Saif-aldîn Bâkharzî, Najm-aldîn Râzî, Jamâl-aldîn Kîlî, and Maulânâ Bahâ-aldîn Walad (comp. on these Shaikhs, Safînat-alauliyâ, Nos. 125–129 and 136); a number of rubâ'îs by Najm-aldîn Kubrâ are quoted here, on fol. 482b.

1402. Shaikh Majd-aldîn Baghdâdî, pupil of the preceding Shaikh, with the Kunyah Abû Sa'îd and his real name Sharaf bin al-Mu'ayyad; according to some he was originally of Baghdâd, in so far as Sulṭân Muḥammad Khwârizmshâh (see No. 1387 above) called by permission of the Khalîf Majd-aldîn's father, a clever physician, from Baghdâd to his court. Majd-aldîn was first in the service of the Kurd kings and of the Khwârizmshâh, but later on renounced all worldly appointments and became a pupil of Najm-aldîn Kubrâ; after fifteen years he was raised to the dignity of a Shaikh-alshuyûkh of Khwârizm. He was killed during the invasion of C'ingîzkhân either A. H. 607 or 616 (A. D. 1210, 1211, or 1219); he composed a number of rubâ'îs, on fol. 483b, last line.

1403. Shaikh 'Alâ-aldîn, on fol. 485a.

1404. Naṣîr-aldîn Maḥmûd bin Muẓaffar, a great Shâfi'ite lawyer, to whom Ḳâḍî 'Umar bin Sahlân of Sâwa dedicated his work on philosophy and logic, entitled مصابر نصيرى; he occupied for a considerable time the post of wazîr of Sulṭân Sanjar; but was eventually imprisoned and put to death together with his son, Shams-aldîn 'Alî, in consequence of unfounded charges against the latter, on fol. 485a.

1405. Ṣâḥib Maḥmûd Balwâj, left his native town in Sulṭân Muḥammad Khwârizmshâh's time and attached himself to C'ingîzkhân, who employed him on an embassy to the Khwârizmshâh, and afterwards appointed him his wazîr; after C'ingîzkhân's death (A. H. 624=A. D. 1227) Uktâi Ḳâ'ân confirmed him in his post, and after the conquest of Khaṭâ made him governor over that province; he held that position until his death in the reign of Mangû Ḳâ'ân (who died A. H. 656=A. D. 1258), on fol. 485b.

1406. Mas'ûdbeg, son of Maḥmûd Balwâj, was (in the name of C'aghatâikhân, the son of C'ingîzkhân and brother of Uktâi Ḳâ'ân) governor of Transoxania and Turkistân during the reigns of Uktâi Ḳâ'ân, Kuyûkkhân and Mangû Ḳâ'ân, the first three successors of C'ingîzkhân; when Alghû, the grandson of C'aghatâikhân, asserted his authority over those realms, he was appointed wazîr, and continued to be at the head of affairs under Burâḳkhân, who sent him A. H. 666 (A. D. 1267, 1268) on an important mission to Abâḳâkhân; after Burâḳkhân had been defeated by Abâḳâkhân, Mas'ûdbeg left him and attached himself to Ḳaidûkhân, who, after the utter destruction of Bukhârâ and Mas'ûdbeg's madrasah there together with its library by Abâḳâkhân's army, despatched Mas'ûdbeg thither to rebuild it, a task in which he wonderfully succeeded, on fol. 485b.

1407. Iftikhâr-alafâḍil Abû-alḳâsim Maḥmûd bin 'Umar Jâr-allâh Zamakhsharî, the great Arabic scholar, (Zamakhshar is a village in the district of Khwârizm), who obtained his honorary title of 'neighbour of God' through his long residence in Makkah. Principal works: كتاب المفصّل (the famous work on Arabic grammar), اساس البلاغة (on lexicography), ربيع الابرار, فصوص الاخيار, الرائض (on legal and religious ordinances), رؤس المسائل (on jurisprudence), شرح ابيات سيبويه, المستقصى (on Arabic proverbs), سوائر, همم العربيّة, القسطاس, شقائق النعمان, ديوان التمثّل, الاسلام (on prosody), ديوان, مقدّمة الادب, المنهاج, معجم الحدود, الرسائل, ديوان الشعر, and الكشّاف (the well-known commentary on the Ḳurân, edited by Colonel Nassau Lees). After his return from Makkah Zamakhsharî went to Baghdâd. He was born A. H. 467 (A. D. 1074, 1075, the following copy has 462=A. D. 1069, 1070) and died A. H. 538 (A. D. 1143, 1144), on fol. 486b.

1408. Abû-alfatḥ Nâṣir bin al-Makârim (correctly bin Abû-almakârim) al-Muṭarrizî, a great lawyer, grammarian, poet, etc., died A. H. 610 (A. D. 1213, 1214) in Khwârizm, where he was known as the Khalîfah of Zamakhsharî; more than 700 elegies were composed on his death. Among his works are mentioned here: كتاب ازهدى, كتاب المعرّب, شرح مقامات حريرى, and مصباح (the well-known, see Loth, Arabic MSS., p. 252b, is omitted here), on fol. 487a.

1409. Abûbakr Muḥammad bin 'Abbâs, nephew of Abû Ja'far bin Jarîr al-Ṭabarî (the great historian, comp. Nos. 2–13 in this Cat.); he was himself called طبرخيز (originating in Ṭabaristân), his mother being a native of that country, whereas his father belonged to Khwârizm; he died A. H. 383 (A. D. 993), on fol. 487a.

1410. Imâm 'Alâ-aldîn, a poet, quoted in 'Aufi's tadhkirah, on fol. 487b.

1411. Khwâjah Abû-alwafâ (so correctly in the following copy; the present one has Abû-albaḳâ, a reading which is besides refuted by the immediately following paragraph), a great Ṣûfî and saint of Khwârizm, died A. H. 835 (A. D. 1431, 1432); he wrote a number of rubâ'îs, on fol. 487b.

1412. Maulânâ (Kamâl-aldîn) Ḥusain, a pupil of the preceding Khwâjah, author of the مقصد الاقصى (with its full title, المقصد الاقصى فى ترجمة المستقصى, composed according to Rieu i. p. 144 and iii. p. 1081a between A. H. 829 and 834=A. D. 1426–1431) and of a commentary on the بُرْدة (by Muḥammad bin Sa'îd Bûṣîrî, who died A. H. 694, 696, or 697=A. D. 1295, 1297, or 1298, see Loth, Arabic MSS., p. 237b); he wrote poetry occasionally, and died (according to Rieu, loc. cit.) A. H. 839 (A. D. 1435, 1436), on fol. 487b.

1413. Pahlawân Maḥmûd Bûriyâ, author of the كنز الحقائق (containing stories in verse) and of some rubâ'îs, on fol. 487b.

1414. Ḥusâmî Ḳarâkûlî, a poet, on fol. 488a.

1415. Zulâlî (left out by mistake in the following copy), was a seller of vinegar in Harât, and wrote poetry occasionally, on fol. 488a.

Mâwarâ-alnahr (*Transoxania*), on fol. 488a; *Samarḳand*, on fol. 488b:

1416. Abû-alḳâsim bin Samâsh, on fol. 488b.

1417. Abû-alḳâsim alḥakîm, a great adherent of Shaikh Abûbakr Warrâḳ (No. 556 above), on fol. 489b.

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1418. Hâshimî Sughdî (سغدى, so in the following copy; the present one has, both in text and index, Sa'dî, سعدى), a pupil of Abûbakr Warrâḳ, on fol. 489b.

1419. Ḥâfiẓ Abî 'Abdallâh bin 'Abd-alraḥmân bin Abû-alfaḍl Bahrâm aldârami (الدارمى), a great traditionist, born A.H. 181, died in Samarḳand A.H. 275 (A.D. 797–888, 889), on fol. 489b.

1420. Shaikh Abû Manṣûr Mâturîdî (Mâturîd is a place near Samarḳand), one of the أئمّة كلام who split into two sections, the Mâturîdiyyah, originating with Abû Manṣûr, and the Ash'ariyyah (according to A. Sprenger, Catal., p. 574, he was the spiritual guide of Sûzanî, see below, Nos. 1427 and 1461), on fol. 489b.

1421. Farîd-aldîn Abû 'Abdallâh Muḥammad al-Rûdagî, the earliest classic poet of Persia (see Ethé, Rûdagi der Sâmânidendichter, in 'Göttinger Nachrichten,' 1873, pp. 663–742), born blind in Rûdag near Samarḳand, panegyrist of Amîr Naṣr II (so to be read instead of نصير) bin Aḥmad bin Isma'il Sâmânî (who reigned A.H. 301–331=A.D. 913–942); he died A.H. 330 or 343 (A.D. 941, 942 or 954, 955), see Ethé, loc. cit., p. 673, on fol. 489b.

1422. Żahîr- (in the following copy Żahîr-aldîn) alkuttâb Muḥammad bin 'Alî al-Kâtib, author of the سندباد نامه, the اغراض السياسة (with a commentary), and the سمع الظهير فى جمع الظهر (see on these three works Ḥ. Khalfa iii. p. 620, i. p. 368, and iii. p. 629 respectively; comp. also Rieu ii. p. 748, where the title of the third work is given as سمع الظهير فى جمع الظهير); he also wrote some poetry, and flourished in the middle of the sixth century of the Hijrah, on fol. 492b.

1423. Malik-alkalâm 'Umar bin Muḥammad alḥartâbâdî (or, as the following copy reads, alḥarnâbâdî), went to Khurâsân and settled in Balkh, author of letters (رقعة) and rubâ'is, on fol. 492b.

1424. Abû Sa'id Aḥmad bin Muḥammad almanshûrî, a poet of the time of Sulṭân Maḥmûd of Ghazna (see A. Sprenger, Catal., p. 3, No. 19), on fol. 493a.

1425. Sayyid-alshu'arâ Ustâd Abû Muḥammad al-Rashîdî, author of the زينت نامه (on the art of poetry), exchanged letters and entered into poetical contests with Mas'ûd bin Sa'd bin Salmân (No. 1032 above), who sent him his dîwân as a present; he entered the service of the Khâḳân-i-'aẓîm Khiḍr bin Ibrâhim, at whose court 'Am'aḳ (of Bukhârâ, see No. 1474 below) occupied the position of 'king of poets,' and a number of other poets flourished at that time, viz. Lu'lû, Kalâmî, Najîbî, Sipihrî (or 'Alî Sipihrî, as he is called further down on fol. 512b, l. 5 ab infra, under ''Am'aḳ'), Jauharî, Sa'dî, 'Alî Shaṭranjî, 'Alî Tâyîdî, Yaḥyâ Farghânî, Bukhârî Sâgharjî, etc. Besides other kaṣîdas, some in praise of the Khâḳân Ḳadrkhân Abû-alma'âlî Jabrîl bin Aḥmad are quoted here; the Âtashkada (see Bodleian Cat., col. 287, No. 738), however, calls him a panegyrist of Malikshâh, and mentions a mathnawî of his, مهر و وفا, on fol. 493a.

1426. Niẓâm-aldîn Aḥmad bin 'Alî al'arûḍî (usually known as Niẓâmî 'arûḍî), author of mathnawîs, of the مجمع النوادر and the چهار مقاله, in prose; according to 'Aufî he was attached to the Saljûḳ Sulṭân Ṭughrul III bin Arslân (A.H. 571–590=A.D. 1176–1194); but he himself in his چهار مقاله states that he was forty-five years in the service of the kings of Ghûr, and praises especially 'Alâ-aldîn Abû 'Alî bin Ḥasan bin Ḥusain, with the epithet of Jahânsûz (comp. also Âtashkada in Bodleian Cat., col. 288, No. 745), on fol. 495a.

1427. Ḥamîd-aldîn al-Jauharî (al-Mustaufî, as is added in the following copy), who had poetical contests with Ḥakîm Sûzanî (died A.H. 569=A.D. 1173, 1174, see Bodleian Cat., No. 541), on fol. 496a.

1428. Mu'ayyid-aldîn, author of the پهلوان نامه, on fol. 496b.

1429. Ajall-alafḍal Shihâb-aldîn Aḥmad bin al-Mu'ayyid, son of the preceding poet and a good ḳaṣîdah-writer, on fol. 496b.

1430. Ajall-almuḥtarim Bahâ-aldîn al-Karîmî, a poet who spent the later part of his life in Nîmrûz and Sijistân, where he was greatly honoured by the ruler of that country, Malik Shams-aldîn, on fol. 497b.

1431. Malik-alkalâm Sayyid Ḥasan Ashrafî, the well-known poet (died A.H. 595=A.D. 1199, see Âtashkada in Bodleian Cat., col. 287, No. 733), on fol. 498a.

1432. Ajall-alḥukamâ Abû 'Alî Shaṭranjî (see above, No. 1425, where he is called 'Alî Shaṭranji), court-poet of the Khâḳân, on fol. 500a.

1433. Afṣaḥ-alkalâm Amîr Rûḥânî, a poet who was first in the service of Sulṭân Bahrâmshâh (A.H. 512–547=A.D. 1118–1152), and afterwards in that of Atsiz the Khwârizmshâh (A.H. 521–551=A.D. 1127–1156), on fol. 500b.

1434. Maulânâ Jamâl (in the following copy Jamâli), a poet, on fol. 501b.

1435. Khwâjah Karîm-aldîn, a pupil of Shaikh Niẓâm-aldîn Auliyâ (see the Maṭlûb-alṭâlibîn, No. 653 in this Cat.), after whose death Sulṭân Muḥammad Tughluḳ (A.H. 725–752=A.D. 1325–1351) made him Shaikh-alislâm of the realm and bestowed upon him the honorary title of Anwâr-almulk, on fol. 501b.

1436. Maulânâ Ṣadr-aldîn Ibrâhîm, was for some time prime-minister of Mirzâ Shâhrukh (A.H. 807–850=A.D. 1405–1447), on fol. 501b.

1437. Khwâjah 'Abd-almalik, wrote glosses on the هداية (either Abharî's, who died A.H. 663=A.D. 1264, 1265, or Marghînânî's, who died A.H. 593=A.D. 1197), on fol. 501b.

1438. Maulânâ Fâḍil, wrote glosses on the شرح تحرير القواعد الشمسيّة (by which is probably meant the المنطقيّة فى شرح الرسالة الشمسيّة, the commentary of Ḳuṭb-aldîn Râzî Taḥtânî, who died A.H. 766=A.D. 1364, 1365, on the famous treatise on logic, styled الرسالة الشمسيّة by Kâtibî Ḳazwînî, see No. 534 above), on fol. 501b.

1439. Khwâjah Faḍl-allâh, a second Abû Ḥanîfah in jurisprudence and a second Ibn Ḥâjib in Arabic philology, on fol. 501b.

1440. Maulânâ Kamâl-aldîn 'Abd-alrazzâḳ, the author of the famous history of the Timûrides, مطلع السعدين (see Nos. 192–195 in this Cat.), on fol. 501b.

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1441. Bisâṭî, a panegyrist of Sulṭân Khalîl bin Mîrânshâh Gurgân (who died A.H. 814=A.D. 1411), on fol. 501b.

1442. Riyâḍî, a poet (who was drowned A.H. 884=A.D. 1479, 1480, see Bodleian Cat., Nos. 890 and 891), on fol. 501b.

1443. Jauharî, an expert in the arts of prosody and rhyme and author of a poetical version of the سِيَر النبی, which he made at the request of Mîr 'Alîshîr, on fol. 501b.

1444. Mîr Ḳuraishî, wrote some poetry, on fol. 502a.

1445. Khwâjah Ḥâjî Muḥammad, wrote likewise some verses, on fol. 502a.

1446. Maulânâ Abû-alkhair, a great expert in philosophy and medicine and a good poet, went at the end of Sulṭân Ḥusain Mirzâ's reign to Harât and stayed there till Muḥammadkhân Shaibânî, the Uzbegkhân, invaded Khurâsân and took Harât (A.H. 913=A.D. 1507); he then returned with the Khân to Transoxania and was greatly honoured by him; at the time of the second invasion of Khurâsân, Kaskanḳarâ Sulṭân, the ruler of Balkh, obtained from the Uzbegkhân permission to call Maulânâ Abû-alkhair to his court, which he did, on fol. 502a.

1447. Maulânâ Ḳâsim Kâhî, with his real name Najm-aldîn Muḥammad, and the Kunyah Abû-alḳâsim; in his fifteenth year he became a pupil of 'Abd-alraḥmân Jâmî, the great poet and Ṣûfî, and later on attached himself to Hâshimî Kirmânî, who had the honorary name of Shâh Jahângîr (see No. 291 above); afterwards, in Akbâr's reign, he went to India, stayed some time in Banâras with Bahâdurkhân, the brother of the Khânzamân (see Nos. 411 and 412 above), and settled at last in Âgra, where he died, 110 years old, A.H. 988, the 2nd of Rabî'-althânî (A.D. 1580, May 17), a date which is ingeniously expressed by Faiḍî in the chronogram, دویم از ماه ربیع الثانی (not دوم as the word is wrongly spelt here and in the following copy; comp. Rieu iii. p. 1093a, where he is called Kâbulî and not Samarḳandî); another ta'rîkh on his death is by Maulânâ Ḳâsim Bukhârî, one of Ḳâsim Kâhî's pupils: رفت ملا قاسم کاهی; a third by Maulânâ 'Ârifî: زجهان رفته قاسم کاهی; a fourth by Mîr Yûsuf Astarâbâdî, خوش طبع, only gives 987. Maulânâ Ḳâsim Kâhî was a great musician and poet, on fol. 502a.

1448. Maulânâ Ṣâdiḳ Ḥalwâ'î, a descendant of the great saint Ḥalwâ'î, called the شمس الائمّة حلوائی, went after the performance of the pilgrimage to India, and stayed awhile in Lâhûr; on his way back to Samarḳand he was detained by Muḥammad Ḥakîm Mirzâ in Kâbul, who gradually handed the whole management of governmental affairs to him; after some years' stay in Kâbul Maulânâ Ṣâdiḳ finally returned to his native town, where he was still at the time when this work was composed; he wrote occasionally poetry, on fol. 504a.

1449. Badî'î, known as Maulânâzâda, wrote some verses, on fol. 504b.

1450. Turdî rûda (تردی رودہ, in the following copy تردی رودہ), whose father belonged to Harât and was one of the clerks of Sulṭân Ḥusain Mirzâ; he himself went to India and rose to an important position; he specially excelled in the composition of ta'rîkhs, for instance, on the capture of Barwaj (بروج) in Gujarât by Mirzâ Yân in A.H. 977 (A.D. 1569, 1570), فتح بروج کردند; on the death of Lâḍîn Nâmî in A.H. 976 (A.D. 1568, 1569), حیف زلاچین شه دین پرور, on fol. 504b.

1451. Figârî, a poet who lived from the time of 'Ubaid-allâhkhân Uzbeg (A.H. 939-946=A.D. 1532-1539) to that of 'Abdallâhkhân (who succeeded his father in Samarḳand A.H. 990 = A.D. 1582, see No. 574 in this Cat.), on fol. 504b.

1452. Manẓarî, a poet who gained the favour of the Khânkhânân Bairamkhân (see No. 409 above), on fol. 504b.

1453. Mir Ḥâshim Muḥtarim, lived in India at the time of the composition of this work; he knew the whole Mahâbhârata by heart, and wrote verses occasionally, on fol. 504b.

1454. Ṣâliḥ Nidâ'î, a poet who wrote a mathnawî, styled عبد الله خان نامه, in praise of the deeds of 'Abdallâhkhân Uzbeg, which, however, did not meet with particular favour, on fol. 504b.

Kash (twenty farsangs south of Samarḳand), also called *Ḳubbat-alkhaḍrâ* and *Sarsabz* (سرسبز, correctly *Shahr-i-sabz*, شهر سبز, as the following copy reads, comp. Vullers, Lexicon, ii. p. 836b), on fol. 505a:

1455. Abû Isḥaḳ, on fol. 505a.

1456. Khwâjah Abû-albarakah, wrote some poetry, on fol. 505a.

1457. Khwâjah Bahâ-aldîn, son of the preceding Khwâjah, wrote likewise verses, on fol. 505a.

1458. Khwâjah Ayyûb, another son of Khwâjah Abû-albarakah and a good poet, on fol. 505a.

Nasaf (eighteen farsangs from Samarḳand), on fol. 505b:

1459. Alṣadralimâm Sharaf-almillah wa-aldîn Ḥusâm-ala'immah Muḥammad bin Abîbakr, who, on his way to Makkah, had an interview in Rai with the poet Khâḳânî and with 'Umar Nûḳânî, the chief Ḳurân-reader of that town; Sharaf-aldîn Ḥusâm (as he is usually called) wrote several ḳiṭ'as and a famous ḳaṣîdah in praise of Ḳilij Ṭamghâjkhân Ibrâhîmkhân bin al-Ḥusain of Turkistân, who resided in Samarḳand (about A.H. 558=A.D. 1163, see No. 746 above), on fol. 505b.

1460. Alsayyid alajall Muftî-al'aṣr Shams-aldîn (in the following copy Shams-aldâ'î) alḥusainî, an occasional poet, of whom one rubâ'î is quoted here, on fol. 507a.

1461. Tâj-alshu'arâ Muḥammad bin 'Alî al-Sûzanî, the well-known ḳaṣîdah-writer and satirical poet (who died A.H. 569=A.D. 1173, 1174, see Bodleian Cat., No. 541); he chose his takhalluṣ Sûzanî, because, when studying in Bukhârâ, he got enamoured with a young needle-maker (سوزنگر) and became himself in consequence an apprentice of that trade; besides other poems there is quoted here in full one of his best ḳaṣîdas on the unity of God (در توحید), on fol. 507a.

1462. Ḥakîm Jannatî, contemporary with the wazîr 'Alâ-almulk, wrote some poetry, on fol. 509a.

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Bukhârâ, on fol. 509b:

1463. Shaikh-almuḥaddithîn Abû 'Abdallâh Muḥammad bin Isma'îl bin Ibrâhîm, the great traditionist and author of the famous صحيح, born A.H. 194 (A.D. 810), died A.H. 256 (A.D. 870, comp. No. 737 above, and Zeitschrift der D.M.G. iv. p. 5 sq.), on fol. 509b.

1464. Abû Khâlid Yazîd bin Hârûn, on fol. 509b.

1465. Abûbakr Muḥammad bin 'Abdallâh Audanî (اودني), a Shâfi'ite lawyer, died A.H. 385 (A.D. 955) in Kalâbâd, one of the quarters of Bukhârâ (see Safînat-alauliyâ, No. 274, where his father is called Ibrâhîm), on fol. 509b.

1466. Ḥâfiẓ Abû Naṣr Aḥmad bin Muḥammad bin Ḥasan, a traditionist, belonging to the same quarter of Bukhârâ, on fol. 510a.

1467. Jamâl-aldîn Maḥmûd bin Aḥmad Naṣîrî, was professor at the مدرسة نوريّه in Damascus, and died there A.H. 636 (A.D. 1238, 1239), on fol. 510a.

1468. Daḳîḳî, the Sâmânide poet, who began the poetical composition of the 'Book of Kings' under Amîr Nûḥ II bin Manṣûr (A.H. 365–387=A.D. 976–997) and wrote 1000 baits (comp. Ethé, Rûdagî's Vorläufer und Zeitgenossen, No. 19), on fol. 510a.

1469. Amîr Abû-alḥasan 'Alî alaghâḍî, the contemporary of Daḳîḳî, equally renowned as a valiant knight and as a poet (see Ethé, loc. cit., No. 20), on fol. 510b.

1470. Alshaikh alajall Sa'd-aldîn As'ad bin Shihâb, scholar and poet, on fol. 510b.

1471. Alṣadr alkabîr Burhân-alislâm Tâj-almillah wa-aldîn 'Umar bin Mas'ûd, a poet who greeted by a clever rubâ'î the accession of Arslânkhân, the son of Sulṭân Ibrâhîm (of Ghazna, who reigned A.H. 451–492=A.D. 1059–1099), to the throne of Samarḳand, and also wrote an elegy on Ibrâhîm's death in form of a string of rubâ'îs; a ḳaṣîdah in honour of Ḳilij Arslân Khâḳân (by whom the same Arslânkhân, son of Ibrâhîm, seems to be meant) is likewise quoted here, on fol. 511a.

1472. Alṣadr alajall Niẓâm-almillah wa aldîn Muḥammad bin 'Umar bin Mas'ûd, son of the preceding poet and occasional poet himself, on fol. 511b.

1473. Sulṭân-al'ulamâ Ṣadr-alshari'ah, wrote verses occasionally, on fol. 512a.

1474. Alajall Shihâb-aldîn 'Am'aḳ, who composed a mathnawî, يوسف و زليخا, which can be read in two metres (the statement, given here, that 'Am'aḳ's poem was the *first* adaptation of the biblical story in Persian verse is, of course, wrong, see Ethé, Firdausî's Yûsuf und Zalîkhâ, in Verhandlungen des VII internationalen Orientalisten-Congresses, Semitische Section, pp. 25 and 33, Wien, 1888). According to 'Aufî, 'Am'aḳ belonged to the panegyrists of the Saljûḳ rulers, but in Nizâmî 'Arûḍî's چهار مقاله it is stated that he was king of poets at the court of the Khâḳân Khiḍr bin Ibrâhîm, the ruler of Turkistân and Transoxania (see No. 1425 above). The date of his death, which is not given here, was A.H. 543 or 544=A.D. 1148, 1149 (see also Butkhânâ in Bodleian Cat., col. 200, No. 41, and Âtashkada, ib. col. 287, No. 723), on fol. 512b.

1475. Amîr-i-'amid Kamâl-aldîn Jamâl-alkuttâb, an intimate friend of Sulṭân Sanjar, on fol. 515b.

1476. Ma'nawî, one of the old poets (see Ethé, Rûdagî's Vorläufer, etc., No. 10), on fol. 515b.

1477. Alajall Sa'd-aldîn Sharaf-alḥukamâ Kâfî-alnajâ (النجا here both in text and index; the following copy reads Bukhârî, بخارى), a poet of the Khwârizmshâhs, on fol. 515b.

1478. Sa'd-aldîn As'ad, another poet, on fol. 516a.

1479. Ḥakîm Samanî (so here سمنى, in the following copy Shamanî شمنى) ala'raj, engaged in many poetical contests; he wrote a satirical ḳiṭ'ah against Sirâj-aldîn 'Ârif, on fol. 516a.

1480. Bahâ'î Bukhârî, of whom one rubâ'î is quoted here, on fol. 516a.

1481. Jauharî (called in the Âtashkada, Bodleian Cat., col. 286, No. 717, and in Beale's Oriental Biogr. Dict., p. 136a, Jauharî Zargar, the goldsmith), originally of Bukhârâ and contemporary with Athîr-aldîn Akhsikatî (see No. 1528 below); he grew up, however, in 'Irâḳ and composed at the request of Sulaimânshâh, the son of Sulṭân Muḥammad, the son of Sulṭân Malikshâh (of the Saljûḳs of 'Irâḳ, who ascended the throne in A.H. 547=A.D. 1152), an epic poem styled حكايت امير احمد و مهستى; after the death of Sulṭân Muḥammad (the successor of Malikshâh) in A.H. 555 (A.D. 1160) Sulaimânshâh ascended the throne, but only reigned a little over six months; being very much addicted to pleasure and wine he renounced the crown and handed it over to Arslânshâh bin Ṭughrul bin Muḥammad bin Malikshâh (who reigned A.H. 556–571=A.D. 1161–1176); some of Jauharî's lyrical poems are quoted here, on fol. 516b.

1482. Sa'd-aldîn Mas'ûd Daulatyâr, a poet, of whom one rubâ'î is quoted, on fol. 517a.

1483. Raunaḳî, a poet (who flourished under the last Sâmânides and the first Ghaznawides, comp. Ethé, Rûdagî's Vorläufer, etc., No. 17), on fol. 517a.

1484. Majd-aldîn Fahmî, a poet, on fol. 517a.

1485. Shâkirî, one of the older poets; Hindûshâh in his فرهنگ الصحاح العجميّة (i.e. صحاح عجم or, see W. Pertsch, Berlin Cat., p. 204 sq., and Rieu ii. p. 515a) quotes a few of his verses, on fol. 517a.

1486. Khwâjah 'Abd-alkhâliḳ Ghujdawânî, son of 'Abd-aljamîl (see Safînat-alauliyâ, No. 76); his father had come from Rûm to Ghujdawân (near Bukhârâ); when Khwâjah Yûsuf Hamadânî (see No. 1016 above) came to Bukhârâ, 'Abd-alkhâliḳ enjoyed his tuition. He had four Khalîfas or spiritual successors, viz. Khwâjah Aḥmad Ṣadîḳ, Khwâjah Auliyâi Kalân, Khwâjah Sulaimân Karmînî, and Khwâjah 'Ârif Rîwgarî (Rîwgar is six farsangs from Bukhârâ, see Safînat-alauliyâ, No. 77, where 'Ârif is called a pupil of 'Abd-alkhâliḳ instead of merely his fourth Khalîfah). Khwâjah 'Ârif Rîwgarî, whose disciple Khwâjah Bahâ-aldîn Nakshband (Safînat-alauliyâ, No. 82) is here said to have been, had likewise four Khalîfas, one of whom was Khwâjah Maḥmûd (Safînat-alauliyâ, No. 78). Among the four Khalîfas of Khwâjah Maḥmûd one is again mentioned, viz. Khwâjah 'Alî Râmînî (رامينى, so both here and in the following copy; Safînat-alauliyâ, No. 79, reads Râmtinî), with the epithet

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of 'Azîzân, who lived 130 years and was buried in Khwârizm, on fol. 517a.

1487. Khwâjah Muḥammad Bâbâ-i-Samâsî (so correctly in the following copy, comp. Safînat-alauliyâ, No. 80; here he is wrongly called, both in text and index, Bâbâ Humâ'î), the Khalîfah of 'Azîzân, on fol. 518a.

1488. Sayyid Amîr Kulâl, the Khalîfah of the preceding Khwâjah (Safînat-alauliyâ, No. 81) and spiritual guide of Bahâ-aldîn Nakshband; he had been twenty years under Bâbâ-i-Samâsî's tuition, on fol. 518a.

1489. Khwâjah Bahâ-aldîn Nakshband, died A.H. 791 (A.D. 1389); he wrote rubâ'îs occasionally, on fol. 518a.

1490. Khwâjah 'Alâ-aldîn 'Attâr, one of Khwâjah Bahâ-aldîn's companions (Safînat-alauliyâ, No. 85), on fol. 518b.

1491. Khwâjah Ḥasan 'Aṭṭâr, son of the preceding 'Alâ-aldîn, on fol. 518b.

1492. Khwâjah Muḥammad Pârsâ (Safînat-alauliyâ, No. 83), another of Bahâ-aldîn's companions and author of the فصل الخطاب (see Rieu ii. pp. 863 and 864, and W. Pertsch, Berlin Cat., p. 294), on fol. 518b.

1493. Khwâjah Abûnaṣr Pârsâ, son of the preceding Khwâjah (Safînat-alauliyâ, No. 84), on fol. 518b.

1494. Sayyid Burhân-aldîn Khâwandshâh, who traced his pedigree back to Zaid, the son of the fourth Imâm Zain-al'âbidîn (Safînat-alauliyâ, No. 8); after his father's death he went first to Balkh and then to Harât, where he enjoyed the tuition of many great Shaikhs, especially of Shaikh Bahâ-aldîn 'Umar; after the latter's death he returned to Balkh, where he died A.H. 871 (A.D. 1466, 1467), and was buried opposite the tomb of Aḥmad bin Khiḍrawaih (see No. 555 above). He left three sons: (a) Amîrkhwând Muḥammad (usually called Mîrkhwând or Mirkhond), the author of the روضة الصفا (see Nos. 24–75 in this Cat.), who died A.H. 903 (A.D. 1498); (b) Sayyid Niẓâm-aldîn, the prime-minister of Badî'-alzamân Mirzâ (the son of Sulṭân Ḥusain Mirzâ, see No. 832 above); (c) Sayyid Ni'mat-allâh, on fol. 518b.

1495. Khwândamîr, the maternal grandson of Mîrkhwând (so distinctly stated here twice, ll. 4 and 5 and l. 12, comp. Rieu i. p. 96b) and author of the حبيب السير (Nos. 79–100 in this Cat.), which he dedicated to Khwâjah Ḥabîb-allâh Sâwajî (comp. Rieu i. p. 98). He lived in Harât from the time of Sulṭân Ḥusain Mirzâ to the governorship of Dûrmishkhân, went then to India, where he spent some years in Humâyûn's service, and ended his life in Gujarât (A.H. 941=A.D. 1534, 1535), on fol. 519a.

1496. Nâṣir Bukhârî, author of a dîwân (died A.H. 772=A.D. 1370, 1371, see Bodleian Cat., No. 801), on fol. 519a.

1497. Khwâjah 'Iṣmat, son of Khwâjah Mas'ûd, who traced his origin back to Ja'far, the son of 'Alî bin Abî Ṭâlib; he was a favourite of prince Khalîl Sulṭân (Mîrânshâh's son, who died A.H. 814=A.D. 1411); when the intrigues of jealous courtiers separated him from his patron, he wrote a famous ghazal at the time of parting, a few verses of which, besides other lyrical poetry, are quoted here (he died A.H. 829=A.D. 1426, or according to a chronogram in the Makhzan-algharâ'ib, A.H. 840=1436, 1437, see Bodleian Cat., No. 861, and col. 351, No. 1545), on fol. 519b.

1498. Maulânâ Barandaḳ, a poet and favourite of Mirzâ Baiḳarâ (slain A.H. 819=A.D. 1416), Sulṭân Ḥusain Mirzâ's grandfather (not brother, as he is strangely called here, he being the son of 'Umar Shaikh Mirzâ, and the grandson of Tîmûr, see Âtashkada in Bodleian Cat., col. 286, No. 715), on fol. 520a.

1499. Maulânâ Khayâlî, a poet (who died in Ulughbeg's reign, A.H. 850–853=A.D. 1446–1449, see Bodleian Cat., No. 871), on fol. 520b.

1500. Maulânâ Saifî (i.e. Saifî 'Arûḍî, who died A.H. 909=A.D. 1503, 1504, see Bodleian Cat., No. 984), went to Harât for study and obtained the favour of Mir 'Alîshîr; after his return he became tutor of Mirzâ Baisunghar bin Mirzâ Sulṭân Maḥmûd bin Sulṭân Abû Sa'îd (who ruled over Samarḳand A.H. 900–905=A.D. 1495–1500), after whose assassination by Khusraushâh he settled in Bukhârâ, where he died a few years after, on fol. 520b.

1501. Wâṣilî, wrote some verses, on fol. 520b.

1502. Khwâjah Hâshimî, a descendant of Khwâjah 'Iṣmat (No. 1497) and grandson of Khwâjah Muḥammad Pârsâ (No. 1492), a poet in the time of 'Ubaid-allâh-khân Uzbeg (A.H. 939–946=A.D. 1532–1539); he is not to be confounded with Shâh Jahângîr Hâshimî, the author of the مظهر الآثار (see No. 291 above), as has been done in the Âtashkada (Bodleian Cat., col. 287, No. 726, where Hâshimî of Bukhârâ is stated to have written the مظهر الانوار, which is clearly a mistake for مظهر الآثار, comp. ib., col. 271, No. 257), on fol. 520b.

1503. Niyâzî, a poet who went first to Harât, where he got acquainted with the clever musician Shâh Muḥammad Surnâ'î (سرنائی); he repaired afterwards to Balkh, which he had to leave on account of a satire on the inhabitants of that town who threatened to murder him, and began now a wandering and restless life, going to Kûlâb (the capital of Khatlân, see col. 420 above), where he fell in love with Mîr Ḥaidar 'Alî bin Sulṭân Uwais, thence to Badakhshân, Kâbul, Ḳandahâr, where he failed to obtain the favour of Muḥammad Bairamkhân Khânkhânân (see No. 409 above), and Sind. There again he was unable to get an admission to Mirzâ Shâh Ḥusain's court, and lived for some time in dire want, till after Shâh Ḥusain's death his son, Mirzâ Bâḳî, gave him some assistance. His desire to approach Sulṭân Akbar, however, remained unfulfilled; and when at last, through the intercession of Shâh Khwâjah, the son of Dûst Khâwand, a summons to appear in the imperial court was sent to Niyâzî, the poet had already breathed his last, on fol. 520b.

1504. Raunaḳî, was first attached to Mirzâ Kâmrân (No. 405 above), and afterwards in the service of Mirzâ Ibrâhîm bin Mirzâ Sulaimân (No. 583 above) in Badakhshân, where he died A.H. 964 (A.D. 1557); some verses of a ḳaṣîdah of his, in honour of Maulânâ Muḥammad Zâhid, are quoted here, on fol. 521b.

1505. Kathîrî, of whom one rubâ'î is quoted here, on fol. 521b.

1506. Darwîsh Maḳṣûd Tîrgar (the arrow-maker), a poet, on fol. 521b.

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1507. Maulânâ 'Ahdî Ḳarâḳûlî, wrote some rubâ'îs, on fol. 521b.

1508. Raḥmî (as in the index of this and the text of the following copy; the present text reads Raḥîmî), wrote some poetry too, on fol. 522a.

Farghâna, on fol. 522a:

1509. Shaikh Muḥammad Sâḥirî, one of the Abdâls, on fol. 522a.

1510. Shaikh Aḥmad Juwâlgar (the bag-maker), a friend of the preceding Shaikh, details of whose life are given in the نفحات الانس, on fol. 522a.

1511. Bâb-i-Farghânî, a great Shaikh, contemporary with the author of the كشف المحجوب (i.e. Abû-alḥasan 'Alî bin 'Uthmân bin Abî 'Alî aljullâbî alhujwîrî, who died after A.H. 465=A.D. 1073, see Bodleian Cat., No. 1245), who once visited him, on fol. 522a.

1512. Shaikh Sa'd-aldîn (Muḥammad bin Aḥmad, see Ḥ. Kalfa vi. p. 158), author of the مناهج العباد الى المعاد, on fol. 522b.

1513. 'Abdallâh bin Muḥammad al-'Ubaidî (or, as Ḥ. Khalfa iv. p. 169 calls him, Burhân-aldîn 'Ubaidallâh bin Muḥammad 'Ubaidalî Sharîf Farghânî, commonly called 'Ubrî, who died A.H. 743=A.D. 1343, 1344), a Ḥanafite and Shâfi'ite lawyer, author of a شرح طوالع (a commentary on Nâṣir-aldîn 'Abdallâh bin 'Umar Baiḍâwî's طوالع الانوار من مطالع الانظار, see Loth, Arabic MSS., p. 110b), a شرح المصباح and a شرح المنهاج (i.e. منهاج الوصول الى علم الاصول by Baiḍâwî, see Ḥ. Khalfa vi. p. 217), on fol. 522b.

Andijân (in the middle of Farghâna), on fol. 522b:

1514. Sayyid Shams-aldîn Muḥammad, with the epithet, Mîr Sayyid Sarbarahna (the bare-headed), came in Sulṭân Ḥusain Mirzâ's reign to Harât and occupied there for twenty years the post of a superintendent of the tomb or shrine of Shaikh Luḳmân Paranda. Finally he was removed from that office in consequence of a charge of lavish expenditure brought against him. But through a clever ḳaṣîdah addressed to Mîr 'Alîshîr he obtained again the post of wazîr, which he held for some time till he retired from the world, on fol. 522b.

1515. Amîr Niẓâm-aldîn Kalân Khwâjah, wrote some poetry, on fol. 522b.

1516. Sipâhî, grandson of Khwâjah Kalân (or Kalân-beg, as he is called here), a poet who died very young, on fol. 523a.

1517. Ṣafâ'î, a clever man, who also wrote verses occasionally, on fol. 523a.

1518. Hijrî, an expert in the art of prosody and rhyme, and occasional poet, on fol. 523a.

1519. Ḳâḍî 'Abd-alsamî' (عبد السميع), a pupil of Maulânâ Aḥmad Jand, and a descendant of the author of the هداية (probably the work of that title on Ḥanafite law, by Burhân-aldîn Abû-alḥasan 'Alî bin Abûbakr bin 'Abd-aljalîl Marghînânî, whose death is commonly fixed in A.H. 593=A.D. 1197, see No. 1437 above and comp. Ḥ. Khalfa vi. p. 479, No. 14366; G. Flügel iii. p. 202; Loth, Arabic MSS., p. 54; W. Pertsch, Berlin Cat., p. 247; edited Calcutta, A.H. 1234, translated into English by C. Hamilton, London, 1790, second edition by S. G. Grady, London, 1870); he was, at the time when this work was written, in India by order of the Ḳâḍî-alḳuḍât, on fol. 523a.

Ûsh (south-east of Andijân), on fol. 523a:

1520. Khwâjah Ḳuṭb-aldîn Bakhtyâr (see Safînat-alauliyâ, No. 112; Maṭlûb-alṭâlibîn, 15th maṭlab, No. 2, and Sawâṭi'-alanwâr, No. 16), the spiritual successor of Khwâjah Mu'în-aldîn Sijzî (No. 301 above), died A.H. 633 (A.D. 1235), on fol. 523a.

1521. Bahâ-aldîn, lived most of his time in India and was on intimate relations with Sulṭân Ḳuṭb-aldîn Aibak (who reigned in Dihlî A.H. 602–607=A.D. 1206–1210), on fol. 524a.

Marghînân (seven farsangs to the west of Andijân), on fol. 524a:

1522. Shaikh Żahîr-aldîn Abû-al'alâ, born A.H. 511 (A.D. 1117, 1118), died A.H. 573 (A.D. 1177, 1178), author of a هداية on Ḥanafite law, than which, as here is stated, no clearer work ever was written (we suppose this هداية is identical with the one mentioned in No. 1519, and both author's name and date of his death corrupted through some mistake on the part of the compiler of the Haft Iḳlîm), on fol. 524a.

1523. Malik-alkalâm Bahâ-aldîn, a poet concerning whose lifetime nothing has been ascertained; a long ḳaṣîdah of his is quoted here, on fol. 524a.

Isfara or *Isfarang*, the mountainous district nine farsangs to the south-west of Marghînân, on fol. 525a:

1524. Malik-alkalâm Saif-aldîn, a poet who went in early youth to Khwârizm and spent some time in the service of the Khwârizmshâh Îl Arslân (A.H. 551–567=A.D. 1156–1172); a famous ḳaṣîdah which he recited in the majlis of that prince, in imitation of one of Khâḳânî's by mere change of rhyme, is given here, in an abridged form, together with other specimens of his great lyrical power, on fol. 525a.

Khujand (five farsangs to the west of Andijân), on fol. 526b:

1525. Shaikh Kamâl, the well-known poet (Safînat-alauliyâ, No. 354), who, according to Jâmî's Bahâristân, imitated, but at the same time surpassed, Khwâjah Ḥasan of Dihlî (No. 392 above); after performing the pilgrimage to Makkah he settled in Tabrîz, where he stayed all his life, except four years which he spent at Sarâi in Dasht-i-Ḳipčâḳ, the capital of the Khân of Ḳipčâḳ, Tughtamish, who had taken him with him after his attack upon Tabrîz (A.H. 787=A.D. 1385, see Rieu ii. p. 632b). After his return from Sarâi Kamâl Khujandî enjoyed in Tabrîz the favour of Sulṭân Ḥusain bin Uwais (this statement must be corrected in so far as the favour of Sulṭân Ḥusain, who reigned A.H. 776–784=A.D. 1374–1382, was bestowed upon the poet *before* he went to Sarâi, whereas at the time of his return to Tabrîz the ruler of that town was Mîrânshâh bin Tîmûr, who likewise granted him his patronage, see Rieu, loc. cit.). He had a lively correspondence with Ḥâfiẓ of Shîrâz, and died A.H. 803 (A.D. 1400, 1401), on fol. 527a.

1526. 'Ajîbî, a poet concerning whose lifetime nothing is known, on fol. 527b.

1527. Shihâbî Ghazâlî, another poet, on fol. 528a.

Akhsîkat (here wrongly spelt Akhtî اختى, and in the following copy Akhsî اخسى; another form is Akhsitak

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or Âkhsitak, see W. Pertsch, Berlin Cat., p. 1225, footnote, the largest town of Farghâna, after Andijân, nine farsangs from the latter place), on fol. 528a:

1528. Afḍal-almutaḳaddimîn Athîr-aldîn, the great poet, who, attracted by the fame of Khâḳânî, went to 'Irâḳ and attached himself in Hamadân to Sulṭân Arslân bin Ṭughrul (A.H. 556–571 = A.D. 1161–1176). He had many poetical contests with Khâḳânî, but retired at last from the world and settled down to a solitary life of pious meditation in Khalkâl (see above, col. 479); he died A.H. 608 = A.D. 1211, 1212 (see Bodleian Cat., No. 620), on fol. 528a.

Shâsh (or *Châch*, the modern Tâshkand, also called *Banâkit*), on fol. 530b:

1529. Muḥammad bin 'Alî bin Isma'îl alḳaffâl (the locksmith), derwish, traditionist, poet, and Imâm, who spread the Ḥanafite law in Transoxania; Shaikh Abû Isḥaḳ Shîrâzî gives a detailed account of him in his طبقات الفقها; he was born A.H. 291 (A.D. 904), and died A.H. 330 (A.D. 941, 942), on fol. 530b.

1530. Abûbakr Muḥammad bin Aḥmad bin Ḥusain bin 'Umar, known as al-Mustaẓhir, with the epithet of Fakhr-alislâm, a Shâfi'ite lawyer, studied law first under 'Abdallâh Kâzarûnî and Abû Manṣûr Ṭûsî, and afterwards in Baghdâd under Shaikh Abû Isḥaḳ, and Abû Naṣr bin Ṣâ' (صاع), with whom he read his (Abû Naṣr's) own work on jurisprudence, called الشامل. After Abû Isḥaḳ's death Abûbakr became the head of the Shâfi'ite lawyers, and wrote several works on Shâfi'ite law, for instance, the حلية العلما, dedicated to the 'Abbâside Khalîf Almustaẓhir-billâh (A.H. 487–512 = A.D. 1094–1118), and therefore sometimes styled مستظهرى. He was afterwards appointed professor in the مدرسهٔ نظاميّه in Baghdâd, and died A.H. 507 (A.D. 1113, 1114), 78 years old, since he was born A.H. 429 (A.D. 1037, 1038), on fol. 530b.

1531. Fakhr-aldîn Banâkitî (i.e. Abû Sulaimân Dâ'ûd), poet and historian, author of the تأريخ بناكتى, which he dedicated to Sulṭân Abû Sa'îdkhân, A.H. 717 = A.D. 1317 (see No. 18 in this Cat.), on fol. 531a.

1532. Badr Shâshî (or commonly Badr-i-Châch), the panegyrist of Sulṭân Muḥammad bin Tughluḳ (A.H. 725–752 = A.D. 1325–1351, see Maṭlûb-alṭâlibîn, 9th maṭlab, No. 7), comp. Bodleian Cat., No. 793, on fol. 531a.

1533. Khwâjah Nâṣir-aldîn 'Ubaid-allâh (Safînat-alauliyâ, No. 87), better known as Khwâjah Aḥrâr, whose detailed biography is found in the رشحات عين الحيات (Nos. 633–635 in this Cat.), the greatest Shaikh of Turkistân and Transoxania, pupil of Maulânâ Ya'ḳûb Charkhî (No. 346 above) and Maulânâ Niẓâm-aldîn Khâmûsh (Safînat-alauliyâ, No. 88); his death, which took place in Samarḳand, is fixed here (contrary to all other statements, which give A.H. 895) in A.H. 896 (A.D. 1491), according to the following chronogram by Mîr 'Alishir: خلد برين, on fol. 531a.

1534. Kamâl Shaikh, contemporary with Khwâjah Aḥrâr, on fol. 531b.

1535. 'Abd-alghaffâr, known as Maulânâzâda, wrote poetry occasionally, on fol. 531b.

1536. Ḳâḍî Ghaḍanfar, wrote some poetry too, on fol. 531b.

1537. Ḥuznî, a pupil of Ḳâsim Kâhî (No. 1447 above), on fol. 531b.

Sixth Iḳlîm: *Turkistân*, on fol. 532a; *Fârâb*, on fol. 533a:

1538. Abû Naṣr Muḥammad bin Muḥammad alturkî (i.e. Abû Naṣr Fârâbî, or Alfarabius, the great philosopher, see Wüstenfeld, Geschichte der arabischen Aerzte und Naturforscher, p. 53 sq., and Dieterici, Alfârâbîs Philosophische Abhandlungen, Leiden, 1890, German translation, ib. 1892), spoke originally only Turkî, but learnt the Arabic tongue in Baghdâd, whither he had gone from his native country; he studied there under Abûbashar bin Yûnus, with whom he read various works of Aristotle; he was a contemporary of prince Saif-aldaulah, Mutanabbî's great friend and patron, who died A.H. 356 (A.D. 966, 967), on fol. 533a.

1539. Isma'îl bin Ḥammâd al-Jauharî, the author of the الصحاح فى اللغة, the famous Arabic dictionary, died A.H. 393 (A.D. 1002, 1003), comp. Flügel, Grammatische Schulen, p. 253 sq., on fol. 534a.

1540. Isḥaḳ bin Ibrâhîm, another Arabic scholar, on fol. 534a.

Jand, on fol. 534a:

1541. Bâbâ Kamâl, a pupil of Shaikh Najm-aldîn Kubrâ (see No. 1401 above), on fol. 534a.

1542. Shaikh Mu'ayyad, a disciple of Ṣadr-aldîn, on fol. 534a.

Kâshghar, on fol. 534b; *Yârkand*, on fol. 534b; *Khotan*, on fol. 535a. In this chapter (on ff. 535b–540a) a detailed account of the Amîrs of Kâshghar is inserted, who were vassals of the Khâns of Jatah or Moghûlistân, from the time of Tughluḳtîmûrkhân (A.H. 748–764 = A.D. 1347–1363), according to the تأريخ رشيدى (comp. on this work Rieu i. p. 164b sq., and W. Erskine, History of India under Baber and Humâyun, pp. 38–192, etc.), beginning with (1543) *Amîr Tûluk*, to whom Tughluḳtîmûrkhân entrusted the governorship of Kâshghar. Tûluk had four brothers, viz. Mir Bûlâjî (Erskine: Yûlâjî), Shams-aldîn, Ḳamar-aldîn, and Amîr Shaikh Daulat. After Tûluk's death (1544) *Mîr Bûlâjî* was raised to the governorship, and after him his son (1545) *Amîr Khuddâdâd*. The latter's uncle, *Ḳamar-aldîn*, who had in vain requested Tughluḳtîmûrkhân to appoint him governor instead of his little nephew, revenged himself after the Khân's death by killing the latter's children and usurping himself the Khânship. But one of Tughluḳtîmûr's sons, who was still a baby, Khiḍr Khwâjah, had, together with his mother, been rescued by Khudâidâd and safely hidden in Badakhshân, and after Ḳamar-aldîn's death Khudâidâd reinstated him in his father's Khânship. Amîr Khudâidâd made, at the end of his life, a pilgrimage to Makkah and Madînah, and died in the latter town. He was succeeded by his son (1546) *Amîr Muḥammadshâh*, who lost Kâshghar and Khotan in consequence of the conquest of these countries by Tîmûr. But Muḥammadshâh's son (1547), *Mîr Sayyid 'Alî*, kept an eye upon these provinces, and sought an opportunity to regain the governorship. After three invasions and successful battles against Ḥâjî Muḥammad Shâyista and Pîr Muḥammad Barlâs, the successive governors appointed by Mirzâ Ulughbeg, to whom

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his father, Mirzâ Shâhrukh, had given Transoxania, Turkistân, and Farghâna, he at last made himself master of Kâshghar again, and ruled twenty-four years. His elder son (1548), *Sâtsiz Mirzâ* (in the following copy distinctly spelt Sânsiz Mirzâ), succeeded him, and reigned seven years. After his death in A.H. 869 (A.D. 1464, 1465) the younger brother (1549), *Muḥammad Ḥaidar Mirzâ*, assumed the government of Kâshghar, as the two sons of Sâtsiz, Abâbakr Mirzâ and 'Umar Mirzâ, were still too young for such a position, and reigned twenty-four years. *Abâbakr Mirzâ* (1550), when attaining manhood, subdued Yârkand and Khotan, and at last attacked his uncle Muḥammad Ḥaidar Mirzâ himself. A long war ensued between these two relatives, Ḥaidar Mirzâ being supported by Yûnuskhân, the ruler of Moghûlistân, till finally, after many changes of fortune, Ḥaidar Mirzâ and Yûnuskhân perished, and *Abâbakr Mirzâ* became sole master of the country. He was in his turn overthrown by (1551) *Sulṭân Abû Sa'îdkhân*, the grandson of the before-mentioned Yûnuskhân and brother of Mansûrkhân (who, after his father Aḥmadkhân, Yûnuskhân's son, had acceded to the throne of Moghûlistân). Abû Sa'îdkhân, after many vicissitudes, succeeded, in Rajab, A.H. 920 (A.D. 1514, August, September), in conquering Yârkhand, the capital of Kâshghar; he died A.H. 939 (A.D. 1532, 1533), and his son (1552), *'Abd-alrashîdkhân*, seized the reins of government (the date, given here for his accession, viz. 950, must be a mistake for 940, as he succeeded his father immediately). He was twenty-five years old when he became sovereign ruler, and his reign lasted nearly thirty-three years (till A.H. 971 = A.D. 1564). He was a clever writer in prose and verse, and left thirteen sons, viz.: (*a*) *'Abd-allaṭîfkhân*, who was killed; (*b*) *'Abd-alkarîmkhân*, who succeeded his father, and was still ruler of Kâshghar when this work was written; he was a great expert in archery and music; (*c*) *'Abd-alraḥîm Sulṭân*, who was killed; (*d*) *'Abd-al-'azîz*, who died sixteen years old; (*e*) *Adham Sulṭân*, known as Ṣûfî Sulṭân, who was sixteen years deputy-ruler of Kâshghar during his father's reign and then died; (*f*) *Muḥammad Sulṭân*; (*g*) *Muḥammad Bâkî*; (*h*) *Ḳuraish Sulṭân*, who, being offended by his brother 'Abd-alkarîmkhân, went to India and entered the service of Akbar; after some years he died there, and left five sons, who were all alive at the time when this work was written; (*i*) *Abû Sa'îd Sulṭân*; (*k*) *'Abdallâh Sulṭân*, who likewise went to India, and left two sons behind him at his death; (*l*) *Ulûs Sulṭân*; (*m*) *'Ârif Sulṭân*; and (*n*) *'Abd-alraḥîm Sulṭân*. Among the learned men of Kâshghar are mentioned here:

1553. Jamâl-almillah wa-aldîn Ṣâ'id bin Muḥammad, known as Maulânâ Jamâl-aldîn Turkistânî, on fol. 540b.

1554. Taghârbeg bin Muḥammad bin Sulaimân, was first a merchant, but rose soon to the dignity of a wazîr in one of the towns of Turkistân; afterwards he became wazîr of Sulṭân Sanjar, and was greatly praised by the poets of that time, for instance, by Amir Mu'izzî (No. 747 above), on fol. 540b.

1555. Maulânâ Sa'd-aldîn (Safînat-alauliyâ, No. 89), was first a pupil of Maulânâ Nizâm-aldîn Khâmûsh and afterwards, at the latter's request, took Shaikh Zain-aldîn Khwâfî (No. 658 above) as his spiritual guide. On his pilgrimage to Makkah he enjoyed the companionship of Shâh Ḳâsim-i-Anwâr (No. 1314 above), Abû Yazîd Pûrânî (see Safînat-alauliyâ, No. 359), Zain-aldîn Khwâfî, and Shaikh Bahâ-aldîn 'Umar, on fol. 540b.

1556. Maulânâ 'Alâ-aldîn, on fol. 541a.

1557. Mirzâ Ḥaidar, the grandson of Muḥammad Ḥaidar Mirzâ and author of the تاريخ رشيدى (see above under Kâshghar), who, by order of Sulṭân Abû Sa'îdkhân (see No. 1551 above), carried out a victorious invasion of Kashmîr (A.H. 938–939 = A.D. 1531, 1532), and afterwards, when returning from India, went a second time to Kashmîr and there set himself up for seven years as independent ruler. He was killed there A.H. 958 (A.D. 1551), on fol. 541a.

1558. Amîr Aḥmad Ḥâjî, was for a few years governor of Harât under Sulṭân Ḥusain Mirzâ, and also for some time exercised power in Samarḳand; he wrote poetry occasionally, on fol. 541a.

Ṭarâz, on fol. 541b; *Çigil* (چگل), on fol. 541b; *Khallukh*, on fol. 541b; *Tâtâr*, on fol. 541b (the Tâtars are stated here to trace their origin back to Yâfeth Oghlân, i.e. Turk bin Yâfeth, who, after a life of 240 years, left the kingdom to Alanjakhân, after whom followed Datîbâḳûi, and then Kûk. The latter had two sons, Tâtâr and Moghûl, between whom the realm was divided; Tâtâr's successors were Baghûkhân, Maliḥakhân (so in the following copy, the present has سحنخان), Îlikhân, Atsizkhân, Urdûkhân, Aidukhân, under whom the Tâtars and Moghuls, who had hitherto lived in friendly intercourse, fell out with one another, and Sûtij or Sûnijkhân); *Rûs* (Russia), on fol. 542a; *Bughrâj*, on fol. 543a; *Kîmâk* (or Kaimâk, also called Kimâs and Kîmiyâs, in Ḳipçâḳ), on fol. 543a; *Khazar*, on fol. 543a; *Isfîjâb* (or Isfanjâb, as it seems to be spelt here, in Turkistân), on fol. 543b; *Ḳusṭanṭaniyyah* (Constantinople), on fol. 543b.

On ff. 544a–547b, a short account of the 'Uthmânî Sulṭâns from *Ertoghrul*, the father of 'Uthmân I (who died, 90 years old, A.H. 687 = A.D. 1288), to *Sulṭân Muḥammad III bin Murâd III* (who ascended the throne in A.H. 1003 = A.D. 1595, a proof that some parts of the Haft Iḳlîm were written after A.H. 1002, the usual date of its completion). *Rûmiyah* (Rome), left out here in consequence of a small lacuna after fol. 547b; *Shlashwîn* or *Shlashwik* (شلشوين, شلشوق, or even شلشون, Schleswig, comp. Ḳazwînî ed. Wüstenfeld ii. p. ٣٠٣, and G. Jacob, Ein arabischer Berichterstatter etc., Berlin, 1890, p. 12), on fol. 548a; *Ḳirishna* or *Kirishna* (قرشنه or كرشنه, on French or Frankish territory, از بلاد فرنج, where the faces of the people are half white and half black, perhaps the Grisons?), on fol. 548a; *Zirigarân* and *Tîrsarân* (زره گران وتيرسران, two districts near the Caspian gates, peopled by tall armour-makers, see Ḳazwînî ed. Wüstenfeld ii. p. ٣٩٩ sq.), on fol. 548a.

Seventh Iḳlîm: *Bulghâr*, on fol. 548b:

1559. Khwâjah Aḥmad, who lived in Ghazna, and to whom Sanâ'î dedicated his غريب نامه (a mathnawî of Sanâ'î not known otherwise, unless it is identical with the third mathnawî in No. 3346 of the India Office Collection, which bears no title there, see further below

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in this Cat. under 'Sanâ'î' in the poetical part), on fol. 549a.

Saḳlâb, on fol. 549a:

1560. Yâjûj and Mâjûj (Gog and Magog), on fol. 549a.

Bâṭiḳ (a town in Rûm), on fol. 549a; *Bâṭin-alrûm* (where a great number of Christians dwell), on fol. 549b; *Jâbulḳâ* (at the furthest end of Maghrib), on fol. 549b.

No. 49, ff. 550, ll. 21; Nasta'lîḳ; illuminated frontispiece on fol. 19b; size, 9 in. by 5¼ in.

725

Another splendid copy of the Haft Iḳlîm.

This splendid copy is without an index. Beginning the same as in the preceding copy. Iḳlîm I, on fol. 3a; II, on fol. 14a; III, on fol. 42b; IV, on fol. 224b; V, on fol. 554a; VI, on fol. 638a; VII, on fol. 658b. Fol. 474 must be inserted between ff. 448 and 449.

Dated, by Shaikh Muḥammad Islâm of Aḥmadâbâd, the 21st of Rabî'-althânî, A.H. 1089 (A.D. 1678, June 12). This copy was purchased from the executors of the Marquis of Hastings.

No. 3143, ff. 662, ll. 21; clear and distinct Nasta'lîḳ; illuminated frontispiece; many marginal additions; splendid binding in green and gold; size, 10⅝ in. by 5¾ in.

726

An incomplete copy of the same.

This copy opens abruptly in the third Iḳlîm with the words: واو بخدمت خواجه حسن رفته, corresponding to fol. 60b, l. 5, in the preceding copy. Iḳlîm IV, on fol. 131a; V, on fol. 408b; VI, on fol. 480a; VII, on fol. 498b.

Dated A.H. 1093 (A.D. 1682) by 'Abd-alraḥmân bin Muḥammad Ṭâhir bin Khwâjah Aḥmad. There are 48 leaves missing in the beginning.

No. 1653, ff. 501, ll. 25; Nasta'lîḳ; size, 12 in. by 7 in.

727

Intikhâb-i-Haft Iḳlîm (انتخاب هفت اقليم).

An abridgment of the *Haft Iḳlîm*, made by Faiḍ-allâh Anṣârî Jaunpûrî, with the takhalluṣ Himmat (see fol. 4b, l. 1), and dedicated to Wajîh-aldîn 'Alîkhân Bahâdur, who is called the master of the sword and pen (صاحب السيف و القلم), see fol. 4a, l. 1 sq. A date of this compilation, which simply gives the geographical accounts of the Haft Iḳlîm in a condensed form, omitting all the biographical details, is not found.

Beginning: ستايش وآفرين آفريننده را كه معموری هفت اقليم الخ.

Iḳlîm I, on fol. 5b; II, on fol. 11b; III, on fol. 22a; IV, on fol. 78a; V, on fol. 102a; VI, on fol. 113b; VII, on fol. 127b.

No date. This rather modern copy belonged formerly to Mr. Richard Johnson.

No. 1366, ff. 132, ll. 13; Shikasta; worm-eaten; size, 8⅛ in. by 4⅝ in.

728

Historical and geographical extracts.

Contents:

1. A few extracts from a تأريخ ميرابراهيم الحسينى الموسوى (not met with hitherto), on ff. 8a–15b, 22 and 23, consisting of short accounts of the emperors Akbar, Jahângîr, Shâhjahân, etc.

2. Extracts from the Haft Iḳlîm, beginning with a ذكر هفت اقليم (a general account of the seven climates, somewhat like the preceding انتخاب), on ff. 99a–151b, and concluding with a مجملئ سلاطين دهلى كه در هفت اقليم آورده بتحرير مى آرد (the general account of the Muḥammadan rulers of Dihlî, which is found on fol. 153a, first line sq. in No. 724, col. 406 above), on ff. 153a–176b.

3. Another extract from the تأريخ ميرابراهيم, containing a تعريف امصار (description of cities), and beginning with Akbarâbâd, ff. 177a–190b.

An index of these miscellanies is found on ff. 2b–7a.

No. 611, ff. 2b–15, 22, 23, 99–190, ll. 21; careless Nasta'lîḳ; size, 8⅞ in. by 4⅝ in.

729

Bahjat-al'âlam (بهجة العالم).

A modern work on general geography, by Ḥakîm Mahâratkhân of Iṣfahân, styled بهجة العالم (see fol. 2a, l. 2 and colophon). It is the *first volume* (مجلّد اوّل) of a larger work; a second volume, entitled روضة الافراح, and comprising Persian translations of several Arabic works, for instance, تحفة الالباب, جريدة العجائب, and others, is promised in the preface of this book. The author lived at the time of the emperor Bahâdurshâh, whose death in A.H. 1124 (A.D. 1712) appears as a recent event, and must have compiled this volume about A.H. 1130 (A.D. 1718), comp. the short extract from it described in Rieu iii. p. 992. The present MS. contains:

1. A general part, dealing with the *seven climates*, in an arrangement similar to the Haft Iḳlîm, but without any biographical notices. Iḳlîm I, on fol. 2b; II, on fol. 7a; III, on fol. 16b; IV, on fol. 51b; V, on fol. 87b; VI, on fol. 93b; VII, on fol. 102a.

2. A special part, dealing with particular points of geographical interest in detail. The chief subdivisions of this part are:

(*a*) ذكر بعضى از بلاد متفرّقه, on fol. 104b, beginning with a description of the countries of Rûm (ممالك روم), taken from the Hasht Bihisht (No. 571 above); followed by an account of India, according to the *fourth* volume of the Akbarnâma (see fol. 121a, first line), i.e. the آئين اكبرى, which is usually called the *third book* (see Nos. 264–270 above), but which, on account of the usual division of the first book into two separate parts, may very well be called the fourth; miscellaneous notes on various towns and provinces (see fol. 126b), extracted from a work styled انيس العارفين, etc.

(*b*) ذكر بعضى از عجائب جزائر, on fol. 144b, taken

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chiefly from Ḳazwînî's عجائب المخلوقات (Nos. 712–714 above).

(*c*) ذكر بعضى از عجائب جبال يعنى كوها, on fol. 151b.

(*d*) ذكر بعضى از عجائب انهار, on fol. 156a.

(*e*) ذكر بلاد مغرب زمين, on fol. 159a, last line.

Beginning: الحمد لله ... وبعد چون دريافت غرائب مبرعات و عجائب مصبوعات حكيم قدير الخ.

Dated the 17th of Rajab, A.H. 1211 (A.D. 1797, Jan. 16). Bibliotheca Leydeniana.

No. 2409, ff. 171, ll. 19; distinct Nasta'lîḳ; size, 13⅝ in. by 8⅜ in.

730

Ḥadîḳat-alaḳâlim (حديقة الاقاليم).

A large modern geographical encyclopaedia, with many historical and literary records, following in the main the system of the Haft Iḳlîm, but considerably richer in detail with regard to India in general and to the more modern periods of Indian history in particular, compiled by Ḳâḍî Murtaḍâ Ḥusain, known as Allâhyâr 'Uthmânî Balgrâmî, who was born A.H. 1132 (A.D. 1720), entered A.H. 1142 (A.D. 1729, 1730), in his tenth year, the service of Mubâriz-almulk, the Ṣûbadâr of Gujarât, and was till A.H. 1187 (A.D. 1773, 1774) in the train of many other distinguished Indian Amîrs, who are enumerated in detail in Rieu iii. pp. 992–994. In A.H. 1190 (A.D. 1776) he became munshî of Capt. Jonathan Scott, and at his request began to compile the present work, on the basis of the most renowned books, written on geography and history. The conclusion of the work was written by him A.H. 1202 (A.D. 1787, 1788). A detailed account of its contents is given in the Bodleian Cat., No. 422; comp. also W. Pertsch, Berlin Cat., pp. 414–417; Elliot, History of India, viii. pp. 180–183. Lithographed in Lucknow, 1879 and 1881.

Beginning, on fol. 1b: حمد بيحدّ مر خداى عزّ وجلّ را كه لسان عالميان الخ.

Iḳlîm I, on fol. 4a; II, on fol. 24b; III, on fol. 133b; IV, on fol. 428b; V, on fol. 492b; VI, on fol. 507a; VII, on fol. 549a. Khâtimah (احوال دنياء نو), on fol. 558a.

No date.

No. 2643, ff. 581, ll. 22; careless Nasta'lîḳ; size, 15¼ in. by 9⅛ in.

731

Aḥwâl-i-'Imârât-i-Mustaḳirr-alkhilâfah (احوال عمارات مستقرّ الخلافه).

A topographical and historical account of the principal public buildings, mausoleums, mosques, and gardens of Akbarâbâd, i.e. Âgra, especially those built by Akbar and Shâhjahân, compiled, from various sources, by a pupil of the Âgra Government College, Sîl Cand (سيلچند), see fol. 6b, l. 4, and colophon, at the request of Mr. James Stephen Lushington (مستر جمس اسفين لسكين), comp. ff. 5a, l. 2, and 6a, ll. 7 and 8; and Rieu iii. p. 1031. This gentleman, who was acting collector and magistrate in Âgra, 1825 and 1826, had issued an appeal to the Government College, to supply him with such topographical accounts, and he received besides the present work a smaller treatise on the same subject, by Mânik Cand, headed احوال شهر اكبرآباد, see Rieu iii. p. 958.

Beginning: سبحان الله ذرّهٔ بيتاب را بحضور خورشيد دستگاه عجز طرازى است الخ.

On fol. 4a a eulogium of the Governor-General of India.

Among the numerous chapters we mention as the most interesting ones:

Fortress of Âgra, with a table of inscriptions, on fol. 24a.

Môtî Masjid, with illustration, on fol. 30b.

Tâj Maḥall, with illustration, on fol. 51b sq.

Letters and firmâns of Shâhjahân, 'Âlamgir, Dârâ Shukûh, etc., on fol. 59b sq.

Mausoleum of I'timâd-aldaulah, with illustration, on fol. 104a.

Account of Nûr Jahân Begam, on fol. 120a.

Akbar's mausoleum at Sikandra, with illustration, on fol. 193b.

Mosque at Fatḥpûr, with illustration, on fol. 210b, last line sq.

This Kitâb-i-'Imârat (كتاب عمارت), as it is styled in the colophon (another title given to it is حالات اكبرآباد, see Rieu, loc. cit.), was transcribed from the original copy of Sîl Cand, who was a student at the Madrasah of Âgra, by وسشن ضلع, for Mr. James Davidson (مستر جمس ديودسن); no date. The copy was purchased of Madden & Co., 1st of August, 1843. Special works on the topography of the Tâj Maḥall are noticed in Rieu i. p. 430 and iii. p. 958b; Mehren, Cat., p. 47, and W. Pertsch, Berlin Cat., p. 520.

No. 2450, ff. 218, ll. 17; Nasta'lîḳ; five excellent full-page illustrations and a table of inscriptions; size, 9¾ in. by 6 in.

732

Masâfat-i-Shahrhâi Hindûstân (مسافت شهرهاى هندوستان).

Tables showing the distance of the different provinces, districts, and towns of India from one another, according to the statistic survey under the Moghul emperors, especially under Shâhjahân (see fol. 4b sq.). It begins with a short index of the provinces of Îrân. The principal portion of this little book, dealing with India proper, begins on fol. 3b.

This copy was made for Mr. Richard Johnson by Muḥammad Bakhsh, A.H. 1194 (A.D. 1780), at Lucknow.

No. 1718, ff. 28; Shikasta; size, 9 in. by 5⅛ in.

X. Romances and Tales.

733

Tarjumat-alfaraj ba'd-alshiddah (ترجمة الفرج بعد الشدّة).

A large collection of stories, relating cases of wonderful deliverance from danger, translated by Ḥusain bin As'ad bin alḥusain aldihistânî (see fol. 5a) from the

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Arabic work الفرج بعد الشدّة و الضيقة, which is here (on fol. 5b) and in all the other copies wrongly ascribed to Abû-alḥasan 'Alî bin Muḥammad almadâ'inî (who died in Baghdâd, A.H. 224 or 225=A.D. 839 or 840). The real author of the Arabic original, often mentioned in this translation, is Abû 'Alî al-Muḥassin, called Ḳâḍî al-Tanûkhî, who died A.H. 384 (A.D. 994), comp. Rieu ii. p. 752a; W. Pertsch, Berlin Cat., p. 982; J. Aumer, p. 56; Cat. des MSS. et Xylographes, p. 408; G. Flügel iii. p. 451, etc. Some of the stories are printed in the appendix of Chodzko's Persian Grammar, new ed., Paris, 1883. The present translation was made at the request of 'Izz-aldîn Ṭâhir bin Zangî, probably about the middle or in the second half of the sixth century of the Hijrah, at any rate before 'Aufî, who quotes this work in his جوامع الحكايات (see No. 600 sq. in this Cat.). A corroboration of Abû 'Alî al-Muḥassin's authorship of the original is found in the list of authorities, given in the preface of the زينة المجالس, where it is styled كتاب فرج بعد الشدّة ابو مُحَسِّن, see W. Pertsch, Berlin Cat., p. 979.

Beginning: حمد و ثنای قيّومی كه عجز عقول ذرّيات آدم از ادراك الخ.

Index, on ff. 6a–18b; the thirteen bâbs into which the work is commonly divided are found here: Bâb I, on fol. 19a; II, on fol. 31b; III, on fol. 47a; IV, on fol. 76b; V, on fol. 101a; VI, on fol. 154b; VII, on fol. 185a; VIII, on fol. 293a; IX, on fol. 322a; X, on fol. 339b; XI, on fol. 350b; XII, on fol. 371b; XIII, on fol. 407b.

Dated by Shaikh Muḥammad Fâḍil at Lâhûr, the 29th of Rajab, A.H. 1027 (A.D. 1618, July 22).

No. 1664, ff. 472, ll. 15; large and distinct Nasta'lîḳ; size, 11⅝ in. by 7 in.

734

Another copy of the same.

Beginning: حمد و ثنا قيّومی را كه عجز عقول ذرّيات آدم را از ادراك الخ.

Index, on ff. 5v–14b.

Bâb I, on fol. 14b; II, not marked; III, on fol. 33b; IV, on fol. 59a; V, on fol. 81b; VI, on fol. 130a; VII, on fol. 152a; VIII, on fol. 247a; IX, on fol. 273a; X, on fol. 290a; XI, on fol. 300b; XII, on fol. 319b; XIII, on fol. 352b. No date. A great number of headings in the single ḥikâyas are quite incorrect.

No. 1425, ff. 413, ll. 19; clear and distinct Nasta'lîḳ; size, 10¼ in. by 5½ in.

735

A slightly defective copy of the same.

This copy, which is not dated, lacks *one* leaf in the beginning; the first words on fol. 1a, و محض صدق يقينست لقوله الخ, correspond to fol. 2a, last line in the following copy (No. 774). Index, on ff. 3a–10b.

Bâb I, on fol. 10b; II, on fol. 19a; III, on fol. 26a; IV, on fol. 46a; V, on fol. 63a; VI, on fol. 100a; VII, on fol. 119b; VIII, on fol. 190b; IX, on fol. 209a; X, on fol. 220b; XI, on fol. 228a; XII, on fol. 242a; XIII, on fol. 266a.

No. 1857, ff. 309, ll. 24–25; Naskhî; size, 9⅜ in. by 5 in.

736

Another still more defective copy of the same.

This copy is defective at the end, breaking off on fol. 557b with the words: شرمسار گشتند و عذرها ....., corresponding to the preceding copy, fol. 307a, l. 11. There is besides a large lacuna in the middle of fol. 105b, between ll. 5 and 6, comprising the remaining part of bâb IV, from the twelfth story on to the end, as well as the beginning of bâb V, nearly to the end of the eighth story (corresponding to ff. 55a, l. 15–77a, l. 8, in the preceding copy).

Index, on fol. 6b. Bâb I, on fol. 19b; II, on fol. 33b; III, on fol. 53b; IV, on fol. 88b; V, missing; VI, on fol. 149a; VII, on fol. 186a; VIII, on fol. 326b; IX, on fol. 361b; X, on fol. 385a; XI, on fol. 400a; XII, on fol. 427a; XIII, on fol. 473b.

The copy, which is not dated, is somewhat worm-eaten throughout, but in most places carefully mended. The last leaves are seriously damaged. Instead of فرج there is everywhere written فرح, as in the Munich copy (see J. Aumer, loc. cit.).

No. 774, ff. 557, ll. 17; large Nasta'lîḳ; size, 9⅞ in. by 5⅞ in.

737

Tarjuma-i-Kitâb-alfaraj ba'd-alshiddah.

An apparently different and, as it seems, enlarged translation, or rather adaptation of the same Arabic original, designated moreover in the following copy as 'the second half' (نصف ديگر) only, and made, according to the preface, at the request of the Sulṭân of Sind, Nâṣir-aldîn Ḳubâcah (A.H. 607–625 = A.D. 1210–1228). It belongs therefore to a somewhat later period than the preceding version. A translator's name does not appear anywhere. A conjecture on the fly-leaf of the following copy suggests as such Muḥammad 'Aufî, the author of the جوامع الحكايات and the لباب الالباب (the latter of which is in fact dedicated to Ḳubâcah's wazir, 'Ain-al-mulk Ḥusain al-Ash'arî, see Rieu ii. p. 749).

Beginning: حمد و ثناء مكرّمی كه انس را أُنس بخشيد وجانّ را جان داد ونسيم روان را درچمن تن روان گردانيد و عقل را عاقلهٔ قالب ساخت و معرفت ذات همچون خويش بدو حوالت ..... ; here follows a large blank, after which the preface continues in this way: قدر فرمان ملك معظّم خسرو اعظم مالك رقاب امم مولیٔ ملوك الترك و العجم ناصر الدنيا و الدين غياث الاسلام و المسلمين اعدل الملوك و اكرم السلاطين سلطان ارض الله ناصر عباد الله حافظ بلاد المؤيّد بنصر الله محرّز ممالك الدنيا مظهر العليا ابو الفتح قباچه الخ.

As to the subdivision into bâbs, there can be traced the following ones:

Bâb VI, on fol. 61b: باب ششم در ذكر جماعتی كه در ورطهٔ هلاك افتادند و فضل حق تعالی ايشانرا خلاص داد.

Bâbs VII and VIII are not found anywhere.

Bâb IX, on fol. 101a: باب نهم در ذكر جماعتی كه

چنگ (پنجنگ) سباع افتادند و پروردگار جلّ جلاله ایشانرا خلاص داد.

Bâb X, on fol. 126a: باب دهم در عافیت دادن از امراض و اسقام بامر ملك علّام.

Bâb XI, on fol. 135a: باب یازدهم در ذکر جماعتی که از دست شریران فتّان خلاص یافتند.

Bâb XII, on fol. 149a: باب دوازدهم در بیان حال جماعتی که از پیش بلا گریختند و در دام محنت نیاویختند.

Bâb XIII, on fol. 174a: باب سیزدهم جماعتی که ببلای هوا درمانده عاقبت بمقصود رسیده اند.

Bâb XIV, on fol. 256a: باب چهاردهم در ذکر جماعتی که بالفاظ وافی و جوابهای شافی از خشم ملوك و سلاطین روزگار خلاص یافته اند.

Bâb XV, on fol. 285a: باب پانزدهم[1] در ذکر جماعتی که از حبس و بند خلاص یافته اند واز زحمت خلاص گشته اند.

Bâb XVI, on fol. 352b: باب شانزدهم در ذکر جماعتی که در خواب بشارت نجات شنیده اند و در بیداری از سر صدق دیده اند.

Bâb XVII, on fol. 392b: باب هفدهم در ذکر جماعتی که بمدد اتّفاق خوب از مکروه خلاص یافته اند و به نیل مقصود ومراد رسیده اند.

Dated the 22nd of Ramaḍân, in the year تسعه ثمانین و خمسین (? perhaps misspelt for تسعه مائه و ثمانین وخمس), A.H. 985=A.D. 1577, Dec. 3), in كرخ near Baghdâd. A seal of Muḥammad Farrukhsiyar (died A.H. 1131=A.D. 1719), on fol. 1a.

No. 1432, ff. 459, ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 10½ in. by 5⅞ in.

738

Another copy of the same translation.

Beginning the same (but without the prefixed praise of God): قدر فرمان ملك معظّم خسرو اعظم الخ. The bâbs which can be traced here (but all without number and heading) are: VI, on fol. 53a; IX, on fol. 89a; X, on fol. 111a; XI, on fol. 119b; XII, on fol. 132a; XIII, on fol. 153a; XIV, on fol. 223b; XV, on fol. 254a; XVI, on fol. 315b. Fol. 211b corresponds to fol. 242a in the preceding copy, and 330a, first line, to fol. 369a, l. 5 there. Fol. 84b is left blank.

Dated the 17th of Ramaḍân, A.H. 1057 (A.D. 1647, Oct. 16).

No. 720, ff. 420, ll. 17; Nasta'lîḳ; size, 8⅛ in. by 4⅜ in.

739

Ḳiṣṣa-i-ćahâr darwîsh (قصّهٔ چهار درویش).

The Persian version of the story of the Sulṭân of Rûm, Âzâdbakhsh, his son Bakhtyâr, and the four dervishes, popularly ascribed to the greatest Persian poet of India, Amîr Khusrau of Dihlî, who died A.H. 725 (A.D. 1325), comp. Bodleian Cat., No. 443; Rieu ii. p. 762; A. F. Mehren, p. 32; Eastwick, translation of the Bâgh-o-Bahâr, Hertford, 1852, p. vii.

Beginning: امّا بعد راویان اخبار و ناقلان آثار و طوطیان شکر شکن الخ.

Dâstân I, story of the first Dervish, on fol. 6a.

Dâstân II, story of the second Dervish, on fol. 32b.

Dâstân III, story of the Sulṭân, on fol. 56b.

Dâstân IV, story of the third Dervish (here called درویش چهارم by mistake), on fol. 100b.

Dâstân V, story of the fourth Dervish, on fol. 120b.

Epilogue or final story (داستان اخیر), on fol. 135b.

The book ends on fol. 141a; the remaining two pages and a half are filled with a detailed colophon, in which the transcriber, who does not mention his name, gives a short historical account of the circumstances under which he made this copy, in A.H. 1188, the sixteenth year of Shâh 'Âlam's reign (A.D. 1774, 1775).

Bibliotheca Leydeniana.

No. 2480, ff. 142, ll. 18–19, but the greater number of pages are written in diagonal lines; Shikasta; size, 8⅜ in. by 3½ in.

740

Another copy of the same.

Beginning as usual. Story of the *first* Dervish, on fol. 5b; of the *second*, on fol. 32a; of the *Sulṭân*, on fol. 58b; of the *third* Dervish, on fol. 100b; of the *fourth*, on fol. 121a. The epilogue is not marked by any special heading.

No date. Bibliotheca Leydeniana.

No. 2813, ff. 139, ll. 15; Naskhî, mixed with Shikasta; size, 7½ in. by 5¼ in.

741

The same.

Beginning: الحمد لله الذی اشرف الانسان بالکرم و فضّل نفوسهم علی جزیل النعم وامتحن قلوبهم ..... امّا بعد راویان اخبار و ناقلان آثار و طوطیان شیرین الخ.

Story of the *first* Dervish, on fol. 6a, last line; of the *second*, on fol. 39b; of the *third*, on fol. 138a; of the *fourth*, on fol. 167b. The epilogue is not marked.

There seems to be a lacuna after fol. 159.

No date. A former owner was G. Swinton.

No. 2626, ff. 190, ll. 12; Shikasta; ff. 1–9 supplied by another hand in Nasta'lîḳ; partly worm-eaten; size, 8¼ in. by 5⅓ in.

742

The same.

Beginning: راویان اخبار وناقلان آثار الخ.

No date.

No. 475, ff. 104, ll. 17–21; written very unequally, partly in Nasta'lîḳ, partly in Shikasta; a little worm-eaten here and there; size, 8¾ in. by 4¾ in.

743

Ṭûṭînâma (طوطی نامه).

The older and larger version of the famous 'Tales of a Parrot,' by Ḍiyâi Nakhshabî (or Ḍiyâ-aldîn Nakhshabî), containing fifty-two stories, and composed A.H. 730 (A.D. 1330); comp. Bodleian Cat., Nos. 444–448; Rieu ii. p. 753; W. Pertsch, Berlin Cat., p. 985, and Zeitschrift der D. M. G., vol. xxi. p. 505 sq.; J. Aumer,

[1] Here wrongly styled یازدهم.

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pp. 53 and 54; Cat. Codd. Or. Lugd. Bat. i. pp. 355 and 356; Göttinger Gelehrte Anzeigen, 1858, p. 529, etc. Translated into English by M. Gerrans, London, 1792. On the Turkish version see W. Pertsch, Berlin Turkish Cat., p. 439.

Beginning: الحمد لله ربّ العالمين والعاقبة للمتّقين و الصلوات الخ. The usual beginning of most other copies (but with the omission of the first two words, مناجات بحضرت) appears here on fol. 2a: رازق النعاب فى عشّه الخ. The book concludes on fol. 242b. On fol. 243a the date is given, viz. 4th of Jumâdâ-alûlâ, in the first year of 'Âlamgîr's reign (=A.H. 1069, A.D. 1659, Jan. 28). On ff. 243b–245a a kaṣîdah by Shâh Ni'mat Walî-allâh (or more commonly Ni'mat-allâh Walî, who died A.H. 834 =A.D. 1431, see Rieu ii. p. 634b) and some arithmetical tables are added. Many pages slightly injured.

No. 3496, olim 8. J. 26, ff. 245, ll. 15–19; Nasta'lîḳ; ff. 1–6, 33–36, 39–42, 181, 188–245 supplied by various other hands; size, 8⅞ in. by 5½ in.

744

Another copy of the same.

Beginning as usual: مناجات بحضرت رازق الخ.

Dated the 23rd of Shawwâl, A.H. 1137 (A.D. 1725, July 5). Occasional corrections on the margin. On the last page there appears the fragment of a letter, written by Mirzâ 'Alî Ḳulibeg, the son of 'Alî-marwân-khân, to 'Umdat-i-Umarâi Rafi'-alshân Nawwâb Muḥammad Amînkhân (who is probably identical with Muḥammad Amînkhân, son of Mîr Jumlah, who died A.H. 1093=A.D. 1682).

No. 3367, olim 8. J. 28, ff. 263, ll. 15; very unequal Nasta'lîḳ; size, 8⅛ in. by 4⅝ in.

745

The same.

Beginning as in No. 3496 (743 above): الحمد لله ربّ العالمين و العاقبة للمتّقين و الصلوات على نبيّ محمّد و آله اجمعين، میگوید قائل این رسائل الخ. This copy, which is dated the 18th of Sha'bân, in the twenty-sixth year of Shâh 'Âlam's reign (=A.H. 1198, A.D. 1784, July 7), contains only fifty-one stories (the second and third not being separated from one another).

No. 1587, ff. 217, ll. 15; Nasta'lîḳ; size, 9¼ in. by 5¾ in.

746

The same.

Beginning: مناجات بحضرت رازق النعمات الخ. It contains the usual fifty-two stories, and ends on fol. 172b, dated the 27th of Rabi'-alawwal, A.H. 1199 (A.D. 1785, Feb. 7). Fol. 173a contains a تأريخ روضهٔ منوّرهٔ مغفور میان غلام شاه, in eleven mathnawî-baits, containing a chronogram for A.H. 1186 (A.D. 1772, 1773). On the fly-leaves there is written by another hand a rather illegible short story of Bikramajît (Vikramâditya). Presented by Mr. Madly, 23rd August, 1809.

No. 3333, olim 8. J. 25, ff. 173, ll. 17; Nasta'lîḳ; size, 9⅞ in. by 6¼ in.

747

The same.

Excellent copy, which begins in this way: آغاز توحید ذو الجلال باری تعالی خالق مخلوقات و رازق موجودات سمیعًا مالکًا قائمًا لا یزال مناجات بحضرت رازق العنایات الخ.

Dated by 'Abd-alkarîm of Ḳandahâr, the 8th of Rajab, A.H. 1202 (A.D. 1788, April 14).

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No. 2573, ff. 343, ll. 13; large and distinct Nasta'lîḳ; size, 9¾ in. by 5⅝ in.

748

The same.

Beginning: مناجات بحضرت رازق النعاب فى عشّه که رازق وحوش و طیور نعیم عمیم الخ.

Dated the 25th of Rabi'-alawwal, A.H. 1206 (A.D. 1791, Nov. 22).

No. 1565, ff. 218, ll. 17; large Nasta'lîḳ; size, 9⅜ in. by 5⅞ in.

749

The same.

No date. Many various readings and corrections on the margin. The right order of ff. 166–174 is: 166, 172, 168, 169, 170, 171, 167, 173, 174. Slightly injured here and there.

No. 3495, olim 8. J. 27, ff. 195, ll. 13–17; Nasta'lîḳ; the first and the last four leaves supplied later; size, 9¼ in. by 5⅝ in.

750

The same.

Beginning: مناجات بحضرت رازق النعات (!) فى غشّه که رازق وحوش و طیور الخ.

No date. Bibliotheca Leydeniana.

No. 2533, ff. 171, ll. 21; Naskhî, by two different hands, the older of which comprises ff. 28–154 and 156–159, undoubtedly a portion of the original copy, the missing portions of which have been supplied later on. Several pages of the original part, for instance, ff. 64, 129, etc., are greatly injured; size, 12⅛ in. by 6½ in.

751

The same.

This copy begins with nine mathnawî-baits, the first of which runs thus:

خدایا اهل دل را ذوق دل ده ــ ضیاء نخشبی را شوق دل ده

On the top of fol. 1b the usual beginning of this work is supplied by a different hand, as it seems, viz.: مناجات بحضرت رازق النّعَات (!) فى عُشّه که رزق وحوش و طیور نِعَم عمیم اوست الخ.

No date. Collated. Bibliotheca Leydeniana.

No. 2712, ff. 329, ll. 13; clear Nasta'lîḳ; small illuminated frontispiece; size, 8¾ in. by 5 in.

752

Ṭûṭînâma.

The later and abridged version of the 'Tales of a Parrot' made by Muḥammad Ḳâdirî in the 17th century of the Christian era. It has been edited and translated

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into English by Gladwin, Calcutta, 1800, and London, 1801; German translation by Iken, Stuttgart, 1822; comp. Bodleian Cat., Nos. 1975 and 2028; Rieu ii. p. 754; J. Aumer, p. 54.

Beginning: بعد از جنس جنس ثنا و صفت پیدا کنندهٔ آسمان و زمین الخ.

This abridgment contains, like the British Museum copy, only thirty-five stories. No date. Modern copy. College of Fort William, 1825.

On other Persian and Turkish versions (for instance, the one mentioned in H. Khalfa iv. p. 172), and on the Hindûstânî version of Ḳâdirî's abridgment, the 'Totâ-Kahânî,' see W. Pertsch, loc. cit. (No. 743 above), and Bodleian Cat., No. 444.

No. 2331, ff. 77, ll. 12–13; Nasta'lîḳ; worm-eaten; size, 7¼ in. by 5 in.

753

The same.

Another copy of Muḥammad Ḳâdirî's abridged version of the Ṭûṭînâma, numbering here thirty-eight stories, the first being headed حکایت طوطیٔ تاجر, the last حکایت دختر قیصر روم.

The preface is wanting. It begins at once with the introductory story, thus: آورده اند که در شهری از شهرهای هند بازرگانی بود مبارك نام مال بسیار داشت الخ.

No date. Bibliotheca Leydeniana.

No. 2556, ff. 337–402, ll. 13; large Nasta'lîḳ; size, 9⅛ in. by 6¼ in.

754

A fragment of Ḳâdirî's abridged version.

This copy, slightly differing in wording from the usual copies of Ḳâdirî's abridgment of Nakhshabî's Ṭûṭînâma, contains only eight داستان, that is the first eight nights, ending with the story of the prince and the seven wazîrs (which begins here on fol. 66a), comp. W. Pertsch, Ueber Nachschabî's Papageienbuch, in Zeitschrift der D. M. G., vol. xxi. p. 520. In the colophon the work is styled کتاب ترجمهٔ طوطی نامه, as if this redaction was a retranslation into Persian from some other version, a supposition, however, which is at variance with the few introductory lines on fol. 16b, where it is expressly stated, that this is the عبارت سلیس, the plain version, of Muḥammad Khudâbanda Ḳâdirî.

Beginning: پس از ثنا و صفت خداوند آسمان و زمین حقیقت این است چون داستان گفتهٔ حضرت نخشبی.

Copied A.H. 1217 (A.D. 1802, 1803) at Seringapatam. Bibliotheca Leydeniana.

No. 2469, ff. 16–103, ll. 11; large Nasta'lîḳ; size, 8⅛ in. by 6 in.

755

Nigâristân (نگارستان).

A collection of moral anecdotes in imitation of Sa'dî's Gulistân, treating of matters of practical philosophy and ethics, interspersed with verses and short tales, by Mu'în-aldîn alasfarâ'inî aljuwainî, who composed it A.H. 735 = A.D. 1334, 1335 (see fol. 13a, line 1), and dedicated it to Sulṭân Abû Sa'îd Bahâdurkhân (who reigned A.H. 716–736 = A.D. 1316–1335), comp. fol. 6a; H. Khalfa vi. 381, No. 13981; Bodleian Cat., Nos. 1447–1449; Rieu ii. p. 754; Mélanges Asiatiques, iii. p. 732.

It is divided into seven bâbs (a fihrist is found on fol. 19a, last line sq.), viz.:

باب اوّل در مکارم اخلاق, on fol. 19b.
باب دویم در صیانت و پرهیزگاری, on fol. 59a.
باب سیم در حسن معاشرت, on fol. 92b.
باب چهارم در عشق و محبّت, on fol. 125a.
باب پنجم در وعظ و نصیحت, on fol. 159b.
باب ششم در فضل و رحمت, on fol. 198a.
باب هفتم در فوائد متفرّقه, on fol. 237a.

Beginning: شکر و ستایش خدای را که ازلیّتش از سمت بدایت الخ.

The first half collated and annotated. Copied A.H. 977 (A.D. 1569, 1570) at Samarḳand by Khwâjah Khwâwand bin Khwâwand Mîrak. The Nigâristân concludes on fol. 277b. Fol. 278 is filled by another hand with a satire of Khwâjah Abû-albarakah on the Ḳâḍî of Nîshâpûr.

Beginning: چو دور شد زرخ دهر جعد طرّهٔ جور الخ.

No. 56, ff. 278, ll. 17; small but distinct Nasta'lîḳ; the first two pages splendidly illuminated; size, 9¼ in. by 6 in.

756

Another copy of the same.

Beginning: حمد و ستایش مر خدایرا که ازلیّتش از سمت بدایت منزّه است الخ.

In the index the usual order of the seven bâbs is changed in this way, that the seventh, viz. در فوائد متفرّقه, appears as third, the third therefore as fourth, and so on (see fol. 81a), but in the text the arrangement agrees with that in the preceding copy: bâb I, on fol. 81a; II (not marked), on fol. 118b; III (not marked), on fol. 149a; IV, on fol. 178b; V (not marked), on fol. 236a; VI, on fol. 271a; VII, on fol. 304a. No date; rather modern copy, bought (together with the Bahâristân, which forms the first part of this MS.) by Adam Clarke, for four guineas, 1817, from Mr. Henry George Keene, who acquired it in 1803.

Received into the library, April 10, 1877.

No. 3183, ff. 63–342, ll. 17; large and distinct Nasta'lîḳ; size, 11⅝ in. by 6⅞ in.

757

Anwâr-i-Suhailî (انوار سهیلی).

The Persian translation of Kalilah and Dimnah, by Ḥusain bin 'Alî al-Wâ'iẓ alkâshifî, who died A.H. 910 (A.D. 1505); comp. Bodleian Cat., Nos. 431–437; Rieu ii. p. 756; W. Pertsch, Berlin Cat., p. 970 sq.; J. Aumer, p. 46; Cat. des MSS. et Xylographes, p. 409; H. Khalfa v. p. 239; Zenker i. pp. 83 and 84. Edited Calcutta, 1804, 1816, 1824, etc.; Hertford (by Ch.

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Stewart), 1805, by J. W. Ouseley, 1851; lithographed A.H. 1270; translated into English by E. B. Eastwick, Hertford, 1854, by A. N. Wollaston, London, 1878. Parts of the Anwâr-i-Suhailî have been printed in text and translation in the Asiatic Journal, vol. v, in Langlès' Chrestomathy (see on this very rare publication Pertsch, Berlin Cat., p. 442, note 2), and in Spiegel's Chrestomathia Persica, pp. 23–40. The latter have been translated into German by H. Ethé (Morgenländische Studien, Leipzig, 1868, pp. 147-166); some miscellaneous verses from the Anwâr-i-Suhailî have been published in English translation in A. Rogers' Persian Anthology, London, 1889, pp. 35–47. The composition of this modernized version of Naṣr-allâh bin Muḥammad bin al-Ḥamîd's older Persian translation of Al-Muḳaffa's' Arabic text (which was made about A.H. 539 = A.D. 1144, 1145, see Bodleian Cat., No. 430) was suggested to the author by Niẓâm-aldîn Amîr Shaikh Aḥmad al-Suhailî, who died A.H. 907 or 908 (A.D. 1501–1503). It contains fourteen chapters.

Beginning: حضرت حکیم علی الاطلاق جلت حکمته که وظائف الخ.

This copy, which is very much soiled, is dated the 8th of Shawwâl, A.H. 1097 (A.D. 1688, Aug. 28). A few various readings on the margin.

No. 3458, olim 8. J. 23, ff. 235, ll. 21; careless Nasta'lîḳ; size, 9¼ in. by 5 in.

758

Another copy of the same.

Beginning the same. Dated by Muḥammad 'Âbîd, son of a ḳâḍî in the district of Shâhjahânâbâd, who wrote it for بهمه سریرام امین برکنه, A.H. 1114 (here called the 47th year of 'Âlamgîr's reign), the 2nd of Ṣafar (A.D. 1702, June 28).

No. 342, ff. 290, ll. 19; Nasta'lîḳ; size, 12 in. by 7½ in.

759

The same.

Dated the 19th of Sha'bân, A.H. 1139 (here called the ninth year of Muḥammadshâh's reign) = A.D. 1727, April 11, by کویندرام; some pages slightly injured.

No. 3137, ff. 154, ll. 23–24; Nasta'lîḳ; illuminated frontispiece; size, 10½ in. by 6½ in.

760

The same.

Dated the 7th of Rajab, A.H. 1168 (A.D. 1755, April 19).

No. 3268, olim 9. J. 3, ff. 314, ll. 17; very unequal Shikasta, probably written by different hands; size, 12 in. by 7⅝ in.

761

The same.

Dated the 29th of Rajab, A.H. 1202 (A.D. 1788, May 5).

No. 442, ff. 328, ll. 17–18; Shikasta; size, 8⅜ in. by 4¾ in.

762

A slightly defective copy of the same.

The first leaf of this copy is missing; it begins abruptly thus: . . . وای راه نمایندهٔ آدمیان الخ, corresponding to No. 3458 (757 above), fol. 2a, l. 6.

Dated the 27th of Sha'bân, A.H. 1103 (A.D. 1692, May 14), by Muḥammad Akram al-Kâtib.

No. 70, ff. 303, ll. 20; Nasta'lîḳ; size, 8⅝ in. by 5¾ in.

763

A still more defective copy of the same.

It opens abruptly thus: باد رفتار بر جای خشك آید آتش زده گشت کوه و کان هم الخ, corresponding to No. 3458 (757 above), fol. 8a, ll. 9 and 10; the first twenty leaves or more are greatly injured and partly destroyed by worms.

No date; end of the twelfth century of the Hijrah.

No. 2701, ff. 330, ll. 16; very clear and distinct Nasta'lîḳ; size, 10½ in. by 7⅜ in.

764

Another defective copy of the same.

No date. A lacuna on fol. 146b, corresponding to No. 3458 (757 above), fol. 168a, l. 6, to fol. 176a, l. 12. The right order of ff. 155–201 is: 155, 157, 156, 158, 159, 161, 160, 162–184, 193–200, 188, 187, 186, 185, 192, 191, 190, 189, 201.

No. 182, ff. 306, ll. 17; Nasta'lîḳ; illuminated frontispiece; size, 11 in. by 6 in.

765

Another very defective copy of the same.

There is a large lacuna after fol. 81, corresponding to No. 3458 (757 above), fol. 59b, l. 4 ab infra to fol. 81b, l. 9, and a smaller one between the last two leaves; the end of fol. 379b corresponds to No. 3458, fol. 332b, l. 18, and the third line on fol. 380a to fol. 335b, l. 6, in the same copy.

No. 3366, olim 8. J. 24, ff. 380, ll. 16–18; Nasta'lîḳ; size, 8⅝ in. by 4½ in.

766

An incomplete copy of the same.

This copy breaks off in the tenth chapter with the words: . . . ملازمت خواهی نمود, corresponding to the preceding copy (No. 3366), fol. 305b, l. 13. To disguise this incompleteness the transcriber has added: و برهمین صفت این کتاب کلیله ودمنه از ملك حافظ فقیر الله است. Occasionally various readings on the margin.

No. 3472, olim 8. J. 22, ff. 273, ll. 19; Nasta'lîḳ; size, 9¾ in. by 5¾ in.

767

'Iyâr-i-dânish (عیار دانش).

A later modernized Persian version of Kalilah and Dimnah, in which the flowery style of the Anwâr-i-Suhailî has been toned down to a more sober and plain language, and the two introductory chapters, omitted by Ḥusain Wâ'iẓ, have been restored, on the basis of the older version of Naṣr-allâh, by Abû-alfaḍl bin Mubârak, the

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great prime-minister of the emperor Akbar and author of the Akbarnâma (see Nos. 235–270 in this Cat.). He completed this work, which was written at the emperor's request, the 15th of Sha'bân, A.H. 996 (A.D. 1588, July 10 = 19 Tîrmâh-i-ilâhî in the year 33 = 22 Tîrmâh-i-jalâlî in the year 51 = 14 Âdharmâh-i-ḳadimî in the year 967 or, according to other copies, 957 of the Yazdajird era = 17 Mâh-i-Aspâr in the Hindû year 1645 = Mâh-i-rûmî in the year 1899 of the Iskandarî era); comp. Bodleian Cat., Nos. 438–440; Rieu ii. p. 756b; W. Pertsch, Berlin Cat., p. 974 sq.; J. Aumer, p. 47; G. Flügel iii. p. 286; Notices et Extraits, x. p. 197 sq. (where extracts in text and translation are given by De Sacy). The Hindûstânî translation of this version is the خرد افروز. The 'Iyâr-i-dânish contains sixteen chapters and a khâtimah.

Beginning: سپاس ازل و ابد خداوندی را کہ کران تا کران از آشکارو پنهان پرتو آفتاب عالمتاب جمال اوست الخ

All the headings are unfortunately omitted in this copy, which is the oldest among the dated ones of the India Office Library, viz. completed the 9th of Rabî'-alawwal, A.H. 1090 (the twenty-second year of 'Âlamgîr's reign) = A.D. 1679, April 20. The right order of ff. 37–44 is: 37, 39–43, 38, 44.

No. 3506, olim 8. J. 2, ff. 271, ll. 16–19; large, unequal Nasta'lîḳ; size, 9⅞ in. by 5¼ in.

768

Another copy of the same.

This copy is a little spoiled by damp, but upon the whole good and useful, all the headings are found here distinctly written.

Bâb I, on fol. 6b: در گفتار بزرجمهر و سخنان کہ باین کتاب مناسبتی دارد; II, on fol. 9a: در احوال بوزرویهٔ (read بزرویهٔ) طبیب; III, on fol. 30b: در گوش ناکردن سخنان سخن چینان; IV, on fol. 80b: در سزا یافتن بد کاران و بد سرانجامیء آنها; V, on fol. 103b: در فوائد دوستی و در اندیشیدن کاروبار یکدلیء دوستان; VI, on fol. 121b: دشمنان و ایمن نابودن از فریب ایشان; VII, on fol. 148b: در زیان بیخردی و از دست دادن مقصود و دیر شتافتن در آن; VIII, on fol. 160a: در زیان شتاب‌زدگی در کارها; IX, on fol. 164a: در دور اندیشی و بفریب آزاد شدن از چنگ دشمن; X, on fol. 171b: در پرهیز نمودن از کینه داران و بچاپلوسیء ایشان اعتماد نا کردن; XI, on fol. 180a: در بخشیدن گناهان کہ خوشترین صفتی است پادشاهان را; XII, on fol. 194b: در پاداش کارها; XIII, on fol. 200b: در افزون طلبیدن واز کار خود باز ماندن; XIV, on fol. 204b: در بزرگی و دانش و گرانباری و آهستگی در کارها; XV, on fol. 216b: در بیان پرهیز نمودن پادشاهان از سخنان بیوفایان و بد اندیشان بر التفات نانمودن بر گردش روزگار; Khâtimah, on fol. 229b.

Dated the 9th of Dhû-alḳa'dah, A.H. 1152 = A.D. 1740, Feb. 7 (here called by mistake the twenty-seventh year of Muḥammadshâh's reign, instead of the twenty-first), by Laṭîf-allâh bin Khair-allâh 'alawî, at 'Aẓîm-âbâd.

No. 1692, ff. 232, ll. 17–18; Nasta'lîḳ; size, 9½ in. by 5½ in.

769

The same.

Another very good and distinctly written copy, quite agreeing in its chapter-headings with the preceding copy.

Bâb I, on fol. 8b; II, on fol. 11b; III, on fol. 45a; IV, on fol. 116a; V, on fol. 148a; VI, on fol. 171a; VII, on fol. 206b; VIII, on fol. 222a; IX, on fol. 227b; X, on fol. 238a; XI, on fol. 255a; XII, on fol. 268a; XIII, on fol. 275b (the heading of this bâb is left blank); XIV, on fol. 282b; XV, on fol. 299b; XVI, on fol. 307a; Khâtimah, on fol. 317b.

No date. The proper order of ff. 297–304 is: 297, 299, 298, 300, 301, 303, 302, 304.

No. 548, ff. 321, ll. 16–17; distinct Nasta'lîḳ; illuminated frontispiece; size, 8⅛ in. by 5⅜ in.

770

The same.

Another good copy, with distinct chapter-headings.

Bâb I, on fol. 7a; II, on fol. 9b; III, on fol. 32a; IV, on fol. 80b; V, on fol. 102a; VI, on fol. 121b; VII, on fol. 147b; VIII, on fol. 160b; IX, on fol. 164a; X, on fol. 171b; XI, on fol. 181a; XII, on fol. 196a; XIII, on fol. 202a; XIV, not marked; XV, on fol. 220b; XVI, on fol. 226b; Khâtimah, on fol. 234a.

No date.

No. 1403, ff. 236, ll. 21; distinct Nasta'lîḳ, by several hands; illustrations on ff. 22b, 23a and b, 24b, 28a, 30a, 33b, 34b, 35b, 36b, 37a and b, 39a, 40a, 106b, 107a, 114b, 129a, 141b, 142a, 143a and b, 154a and b, 155a, 157a, 158b, 159b, 167a and b, 168b, 170a, 172b, 173a, 174a, 183b, 194a, 206b, 219b, and 232a; numerous other blanks left for pictures which have not been filled in; size, 12½ in. by 6½ in.

771

The same.

Beginning: سپاس از ازل و ابد خداوندی را کہ کران تا کران از آشکارا و نهان پرتوه (read پرتو) آفتاب عالمتاب الخ

Index, on fol. 9b.

Contents (agreeing upon the whole with those in the three preceding copies): Bâb I, on fol. 10a; II, on fol. 14a; III, on fol. 50a; IV, on fol. 133b; V, on fol. 172a (در فوائد یکدل بودن با دوستان); VI, on fol. 203a; VII, on fol. 247a; VIII, on fol. 266a (headed here less correctly در زیان و شتاب‌زدگی); IX, on fol. 273a (here از چنگ دشمن instead of از دشمن); X, on fol. 285b (در پرهیز نمودن از کینه داران وتکیه ناکردن بر چاپلوسیء ایشان); XI, on fol. 299b (in the text the heading of bâb X is repeated here by mistake; in the index the wording is correct, only صفت instead of صفتي); XII, on fol. 325a (در بیان پاداشتن الخ); XIII, on fol. 335a (در بزرگیء); XIV, on fol. 344a (در حرز افزون طلبیدن الخ)

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دانش و گرانباری و آهستگی در کارها خصوصًا پادشاهان را); XV, on fol. 365b; XVI, on fol. 376a.

No date. College of Fort William, 1825.

No. 2055, ff. 394, ll. 13; large Nasta'lîḳ; the older portion of the copy comprises ff. 39–378; ff. 1–38 and 379–394 are of a more recent date; size, 9 in. by 5½ in.

772

The same.

No date. Khâtimah, on fol. 232a.

No. 1539, ff. 235, ll. 21; Nasta'lîḳ, ff. 9–16 supplied by another hand, ll. 20; illuminated frontispiece; size, 11⅜ in. by 5½ in.

773

The same.

No date. Khâtimah, on fol. 424b, last line.

No. 1816, ff. 430, ll. 14; large and distinct Nasta'lîḳ; ff. 1–67, 410–419 and 426–430 supplied by a modern hand; size, 9⅝ in. by 5¼ in.

774

A defective copy of the same.

This copy, which is not dated, opens abruptly thus: . . . دانایان پیشین است چه از کوه‌ها دانایان خواسته اند الخ, corresponding to No. 1692 (768 above), fol. 2a, lin. penult. Index, on ff. 7b–8a.

Bâb I, on fol. 8b; II, on fol. 12b; III, on fol. 53b; IV, on fol. 147a; V, on fol. 190b (در فوائد یکدلی با دوستان); VI, on fol. 225a; VII, on fol. 275b; VIII (beginning wanting, as there are seven leaves entirely torn away between ff. 295 and 296, comprising fol. 159a, l. 7 to fol. 162a, l. 11 in No. 1692; half of fol. 294 is likewise torn away); IX, on fol. 300a; X, on fol. 314b, first line; XI, on fol. 330b, first line (heading omitted); XII, on fol. 358b; XIII, on fol. 370a; XIV, on fol. 380a (در بزرگیء دانش الخ); XV, on fol. 404a; XVI, on fol. 416b (در اکتفا ننمودن برگردش روزگار); Khâtimah, on fol. 432b.

No. 3209, ff. 438, ll. 15; Nasta'lîḳ; pencil-notes in English throughout; size, 8¾ in. by 5¾ in.

775

A still more defective copy of the same.

This copy opens abruptly, on fol. 1a, with these words: . . . . گشاده اند نظم درین بستان زبان باید الخ, corresponding to No. 1692 (768 above), fol. 1a, l. 6.

Bâb I, on fol. 9a; II, on fol. 12a; III, on fol. 44b (in this bâb there are three lacunas, viz. one after fol. 55, corresponding to No. 1692, fol. 38b, l. 6, to fol. 39a, end of l. 11; the second after fol. 56, corresponding to fol. 39b, last line, to fol. 40b, l. 8 in the same copy; the third after fol. 58b, corresponding to fol. 42a, l. 8, to fol. 42b, l. 3 ab infra in the same copy); IV, on fol. 114b; with the heading of bâb V, on fol. 148b: باب پنجم در فوائد یکدل بودن با دوستان (No. 1692, fol. 103b, l. 3), this copy breaks off. A portion of fol. 74 is torn away at the bottom.

No. 2732, ff. 148, ll. 15; Nasta'lîḳ; size, 9½ in. by 5⅛ in.

776

Another fragmentary copy of the same.

This very incomplete copy is besides in a state of helpless confusion. So far as we have been able to rearrange the leaves, their proper order appears to be: ff. 1–8, large blank, 129–136, 121–128, 113–120, 105–112, 97–104, 89–92, lacuna, 37–40, 25–32, 17–24, 9–16, blank and lacuna, 93–96, 81–88, 73–80 (between ff. 79 and 80 probably a small blank), 65–72, 57–64, 49–56, 41–48, 33–36. The only headings which appear are those of the third bâb on fol. 97a and of the fourth on fol. 37a.

No. 1186, ff. 136, ll. 15; Nasta'lîḳ; the first eight leaves added by a more recent hand; size, 8¼ in. by 5⅞ in.

777

Another disorderly copy of the same.

This most peculiar copy agrees in the preface and the first bâbs, although they are without headings, entirely with the preceding ones (index on fol. 9a, *first* bâb on fol. 10a), but further on a great disorder begins, and the copy differs altogether from the usual ones; for instance, there suddenly occurs, on fol. 52b, another *first* bâb: باب اوّل در اجتناب نمودن از قول ساعی و نمّام; on fol. 102b, a *third* bâb (comp. bâb V in the usual copies): باب سیم در موافقت دوستان و فوائد معاضدت ایشان; on fol. 220b, a *fourth* bâb: باب چهارم در ملاحظهٔ کردن احوال دشمنان و ایمن نا بودن از مکر و حیلهٔ ایشان (comp. bâb VI in the usual copies). Then follows, on fol. 280b, a *tenth* bâb: باب دهم در بیان خرابیٔ اعمال بطریق مکافات; an *eleventh* bâb, on fol. 290a: باب یازدهم در مضرّت افزون طلبیدن و از کار خود باز ماندن (comp. bâb XIII in the usual copies); a *twelfth* bâb, on fol. 303a: باب دوازدهم در فضیلت حلم الخ; a *thirteenth* bâb, on fol. 340b: باب سیزدهم اجتناب کردن ملوك از قول غدر و خیانت (comp. bâb XV in the usual copies); a *fourteenth* bâb, on fol. 362b: باب چهاردهم در عدم انقلاب زمان. This chapter is the last in the copy, which was presented by J. Wombwell, Esq., the 10th of April, 1804.

No. 1550, ff. 381, ll. 15; written by different hands very unequally and incorrectly in Nasta'lîḳ and Shikasta; size, 9⅜ in. by 6 in.

778

Laṭâ'if-alṭawâ'if (لطائف الطوائف).

Jests and witty stories about the different classes of mankind, compiled by 'Alî bin Ḥusain alwâ'iẓ alkâshifî (the son of the author of the Anwâr-i-Suhaili), better known as Ṣafî (not Nasafî, as is wrongly written here), and completed shortly after A.H. 939 (A.D. 1532, 1533), in Gharjistân, where he had betaken himself after many hardships and a year's captivity in Harât, at the court of Naṣîr-aldaulah wa Ẓahîr-almillah Shâh Muḥammad, the Sulṭân of Gharjistân; comp. Bodleian Cat., Nos. 454–457; Rieu ii. p. 757 sq.; W. Pertsch, Berlin Cat.,

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p. 975 sq. Another title, sometimes given to this work, is لطائف الظرائف. It is divided into fourteen bâbs, viz.:

I. در بیان استحباب مزاح و ذکر بعضی از مطائبات پیغمبر باصحابه الخ (about Muḥammad), in eight faṣls, on fol. 3b.

II. در ذکر بعضی از نکات شریفه و حکایات لطیفهٔ ائمّهٔ معصومین (about the Imâms), in twelve faṣls, on fol. 15b.

III. در ذکر حکایات لطیفهٔ ملوك و نکات ظریفهٔ سلاطین (about kings), in ten faṣls, on fol. 33a.

IV. در لطائف امرا و مقرّبان و ظرائف وزرا و ارباب دیوان (about Amîrs, favourites, wazîrs, and other high state dignitaries), in six faṣls, on fol. 43b.

V. در لطائف ادیبان و منشیان و ندیمان و سپاهان و دلیران در مناظرهٔ پادشاهان (about men of letters, Munshîs, courtiers, officers, etc.), in six faṣls, on fol. 52b.

VI. در لطائف اعراب و نکات فصحا و بلغا و ذکر بعضی از حکم و امثال ایشان (about Bedouins, grammarians, orators, etc.), in five faṣls, on fol. 61a.

VII. در لطائف مشایخ و علما و فضلا و فقها و اصحاب تذکیر (about Shaikhs, 'Ulamâs, legal men, etc.), in eight faṣls, on fol. 74b.

VIII. در لطائف حکماء متقدّمین و متأخّرین و حکایات عجیبهٔ اطبّا و معبّرین و منجّمین (about philosophers, old and new, physicians, interpreters of dreams, and astrologers), in eight faṣls, on fol. 85b.

IX. در لطائف شعرا و بدیهه گفتن ایشان در محلّها و ذکر بعضی از عجائب صنائع شعری و غرائب بدائع فکریّ ایشان (about poets, etc.), in nine faṣls, on fol. 97b.

X. در لطائف ظریفان از مردان و زنان (about male and female wags), in eleven faṣls, on fol. 127b.

XI. در حکایات و لطائف بخیلان و پرخواران و طفیلیان (about misers, gluttons, and parasites), in five faṣls, on fol. 149b.

XII. در لطائف طامعان و دزدان و گدایان و کوران و کران (about greedy men, thieves, beggars, blind and deaf men), in eight faṣls, on fol. 156b.

XIII. در لطائف کودکان و غلامان و کنیزکان زیرك و تیز فهم (about clever children and slaves), in seven faṣls, on fol. 160b.

XIV. در لطائف و حکایات ابلهان و کذّابان و مدّعیان نبوت و دیوانگان (about silly people, liars, and impostors), in seven faṣls, on fol. 174b.

Beginning: بعد از ادای لطائف تحمیدات الهی و وظائف صلوات حضرت رسالت پناهی علیه و آله صلوات الخ.

Dated the 11th of Sha'bân, A.H. 1191 (A.D. 1777, September 14).

No. 1359, ff. 1–185, ll. 17; clear Nasta'lîḳ, on fol. 78a a second hand seems to commence; size, 8⅜ in. by 4¾ in.

779

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 3a; II, on fol. 12b; III, on fol. 27a; IV, on fol. 35b; V, on fol. 43a; VI, on fol. 50a; VII, on fol. 61a (here wrongly styled فصل instead of باب); VIII, on fol. 71b; IX, on fol. 83b; X, on fol. 111a; XI, on fol. 131b; XII, on fol. 137b; XIII, on fol. 146b; XIV, on fol. 154b. The title given to it in the colophon is لطائف الظرائف (see the remark in the preceding copy); the proper title لطائف الطوائف appears on fol. 2b, last line, and fol. 3a, first line.

The first owner of this copy, which is not dated, was Mirzâ Muḥammad Ḥasan bin Ghaḍanfarkhân 'Âlamgîrshâhî.

No. 1804, ff. 164, ll. 17; clear and distinct Nasta'lîḳ; small illuminated frontispiece; size, 10½ in. by 6 in.

780

Kiṣṣa-i-Ḥâtim Ṭâ'î (قصّهٔ حاتم طائی).

The Persian romance of Ḥâtim Ṭâ'î, the model of liberality and generosity in the East, beginning, exactly as No. 451 in the Bodleian Cat.: سپاس بی قیاس مر پروردگاریرا جلّ شانه و هزاران نعت بر آن سرور کائنات حضرت ..... راویان اخبار و ناقلان آثار چنین روایت میکنند در بیان تولّد حاتم بن طی بن کهلان الخ.

Comp. Bodleian Cat., Nos. 449, 2–451; Rieu ii. p. 764; J. Aumer, p. 55; W. Pertsch, Berlin Cat., p. 991; A. F. Mehren, p. 33. This romance has been translated into English by Duncan Forbes, London, 1830; the Calcutta edition by J. Atkinson, 1818, contains only an abridgment of it. Other editions, Constantinople, 1840, and Bombay. A different version of the same story, made by Ḥusain al-Wâ'iẓ alkâshifî, A.H. 891 (A.D. 1486), is described in Bodleian Cat., No. 452, and W. Pertsch, Berlin Cat., p. 992. This copy is severely damaged by worms in many places, and not dated.

No. 2472, ff. 160, ll. 13; Nasta'lîḳ; size, 8¾ in. by 6 in.

781

Another copy of the same.

The same story of Ḥâtim Ṭâ'î, styled here قصّهٔ حاتم طائی و حسن بانو. No date.

Beginning as in the preceding copy.

No. 750, ff. 119, ll. 17; large and distinct Nasta'lîḳ; worm-eaten; size, 11⅛ in. by 7⅝ in.

782

A short fragment of the same.

Beginning as in the preceding copies. On fol. 380a, the first faṣl begins (فصل اوّل در بیان سرگذشت حسن بانو دختر برنغ بازرگان و اخراج کردن از شهر پادشاه خراسان الخ).

The last words on fol. 413b agree practically (of course the exact wording differs, as in all popular

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romances, considerably in the various copies) with the beginning of fol. 12a, in the preceding copy.

Copied in the beginning of the present century.

No. 2383, ff. 371–413, ll. 11; large Nasta'lîḳ; size, 8¾ in. by 5¾ in.

783

Ḳiṣṣa-i-Ḥâtim Ṭâ'î.

A much fuller and greatly enlarged redaction of the romance of Ḥâtim Ṭâ'î, more than twice as large as the preceding copies and as all the other editions of this work, hitherto known. It consists of *two* different portions, the *first* of which is styled هفت سَیْر حاتم طی (see the same additional title in Rieu, loc. cit.), and begins exactly in the same manner as the preceding copies, besides being nearly the same length as that, viz.: سپاس بیقیاس مر پروردگاری را جلّ شانه و هزاران نعت بر آن محمّد مصطفی الخ.

The *second* part is styled هفت انصاف حاتم طی, and begins on fol. 170a: راویٔ ذو فنون بمضمون موزون معروف بمنی بعبارت صاف هفت انصاف حاتم طی را بیان میکند که چون حاتم طی از آن سفرها که بسبب حسن بانو الخ.

No date.

No. 606, ff. 416, ll. 17; large and distinct Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

784

Ḳiṣṣa-i-Amîr Ḥamzah (قصّهٔ امیر حمزه).

An incomplete copy of the romance of Amîr Ḥamzah, the son of 'Abd-almuṭṭalib and uncle of the prophet, in a version similar, as it seems, to that in the copy of the Bodleian Library (Bodleian Cat., No. 473), and the second and third copy of the British Museum (Rieu ii. p. 761). It begins thus: الحمد لله . . . . . امّا بعد قصّهٔ داستان مرد میدان پهلوان روی زمین عمّ رسول آخر الزمان امیر حمزه بن عبد المطّلب بن هاشم بن مناف قریشی که مبارزان عالم را حلقهٔ بندگی بگوش انداخته چنین آورده اند که در قرن ماضیه که در ایران زمین پادشاهی بود در شهر مدائن الخ.

This copy breaks off at the end of the fifty-eighth dâstân, which deals with the battle of Uḥad, and begins on fol. 159a. The whole work contains, according to the various copies, from seventy to eighty dâstân. On the possible authorship of Mullâ Jalâl Balkhî, comp. Rieu, loc. cit., and Garcin de Tassy, Histoire de la littér. Hind., 2nd ed., vol. i. p. 236; on Turkish versions of the Ḥamzanâma, Fleischer, Kleinere Schriften, iii. p. 228; Bodleian Cat., No. 2108; and G. Flügel ii. p. 29. Another copy of this romance is noticed in J. Aumer, p. 55. Lithographed in Lucknow.

No date. Bibliotheca Leydeniana.

No. 2567, ff. 165, ll. 21; Naskhî, mixed with Shikasta; size, 8¾ in. by 6 in.

785

Portion of an enlarged version of the same.

The incomplete romance, contained in this most incorrect copy, and styled on fol. 1a, both (!) قصّهٔ امیر همزه and قصّهٔ امیر عرب, seems to be an enlarged and greatly modified redaction of the original Ḥamzanâma, resembling that defective copy of the رموز حمزه (or as it is styled with the same mistake in spelling as here: رموز همزه), which is described in Rieu ii. p. 761 (Add. 24,418). A great number of the first chapters are apparently missing here; the portion preserved in our copy contains thirty short داستان (on ff. 1b, 8b, 12b, 16a, 19b, 29b, 33a, 39b, 42b, 47a, 59b, 62b, 65a, 68a, 69b, 77b, 82b, 91a, 99b, 104a, 108a, 113a, 119a, 130a, 136b, 143a, 145b, 163a, 173a, and 184b), every one of which begins with the phrase (read سر) آمدم بر سری داستان. Among the prominent characters that appear here are, besides Ḥamzah himself (called امیر عرب or همزهٔ (!) عرب) and the prophet Muḥammad, شاهزادهٔ بدیع, زمرّدشاه, عاص بن انوس, بابا عمر عیار, ایرج الزمان, etc.

Beginning of this copy, after the standard phrase which introduces every chapter: امّا للبن آرایان بساطین (read بساتین) اخبار و نخل پیرایان فرداس (read فردوس) اشمار گلدستهٔ سخن تازه تر ازو نسترین (از نسرین or از نسترین read) ازین باغ کهن چنین به بزم بیان آورده اند که بابا عمر عیار بر دری (read در) بارگاه زمرّدشاه رسید الخ.

No date. The رموز حمزه have been printed in seven vols., Ṭahrân, A.H. 1274.

No. 942, ff. 186, ll. 19; Nasta'lîḳ; size, 8¾ in. by 5½ in.

786

Ḳiṣṣa-i-Shâh-i-mardân 'Alî (قصّهٔ شاه مردان علی).

Another very large, but likewise incomplete, Persian romance of similar character and similar contents as the preceding one, and therefore styled, in a note, on fol. 1a, قصّهٔ حمزه; but whether it is merely another enlarged version of the Ḥamzanâma or rather an independent romance, dealing with heroic deeds of the same period, is difficult to say; at any rate, the chief hero here is 'Alî bin Abî Ṭâlib, Muḥammad's son-in-law and fourth Khalîf, not Ḥamzah, the prophet's uncle; every paragraph begins with the words امّا در محلّ و زمانی که, and closes with the phrase یا علی مدد. On the other hand, several characters appearing in the preceding copy of the Ḥamzanâma, are found here too, for instance, زمرّدشاه. In spite of its excessive length, this copy is by no means complete; it begins abruptly thus: امّا در محلّ و زمانی که نقاب وار گوهرپوش طهماسپ را گرفت زمرّدشارا گرفت نقاب وار از عقب عمر الخ, and a great number of leaves are missing at the end; there is also a blank between the middle of fol. 6a and that of fol. 7a, and portions of ff. 8, 650, and 651 are torn away. Neither date nor author's name appears anywhere. The same

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note on fol. 1a which gives to this romance the title of قصّهٔ حمزه also states that it was copied A.H. 1083 (A.D. 1672, 1673).

No. 897, ff. 664, ll. 17; distinct Nasta'lîḳ; size, 10 in. by 5¼ in.

787

Dârâbnâma (دارابنامه).

A slightly incomplete copy of one of the numerous historical romances or collections of romantic stories, founded on Persian legends, by Abû Ṭâhir of Ṭarsus (or with his full name, Abû Ṭâhir Muḥammad bin Ḥasan bin 'Alî bin Mûsâ Ṭarṭûsî or Ṭarsûsî), the fruitful author of prose-epopees in imitation of Firdausî's Shâhnâma, comp. Mohl, Livre des Rois, i. préface, pp. 74 and 75. Other works of Abû Ṭâhir are the Ḳahramânnâma (also called Dâstân-i-Ḳahramân or Ḥikâyat-i-Ḳahramân-i-Ḳâtil, see W. Pertsch, Berlin Cat., p. 993; and on the Turkish translation of the same, W. Pertsch, Berlin Turkish Cat., p. 460 sq., and Fleischer, Cat. Lips., p. 522) and the Ḳirân-i-Ḥabashî (in Turkish translation in Bodleian Cat., No. 2101; Rieu, Turkish Cat., p. 219 sq., etc.). Abû Ṭâhir's original version of the present romance on Darius and Alexander had, according to the conclusion, on fol. 444a, been preserved in the library of the emperor Akbar and put into its present form by Kaikubâd bin Mihyâr, at the request of another eminent Persian, Nûshirwân bin Bahmânshâh. From the brouillon of that compiler, the present copy was made by 'Abd-alraḥmân, and finished the 8th of Jumâdâ-alawwal, A.H. 1026 (A.D. 1617, May 14). The beginning is missing; it opens in the middle of the mythical account of Dârâb's youth, in the usual manner of all Oriental fairy tales.

The first and several other leaves are greatly injured.

No. 980, ff. 444, ll. 25 on ff. 1–94 with many blanks, ll. 21 on ff. 95–443; written by two different hands in Naskhî; size, 11¼ in. by 7⅝ in.

788

Ḳiṣṣa-i-Saif-almulûk wa Badî'-aljamâl (قصّهٔ سيف الملوك و بديع الجمال).

The love-story of prince Saif-almulûk and princess Badî'-aljamâl, a tale from the Arabian nights in Persian translation or adaptation; the redaction of the story in the present copy is the common or second one, agreeing with No. 461 in the Bodleian Cat., Rieu ii. p. 764 (Egerton 1018), and W. Pertsch, Berlin Cat., p. 996 (No. 1044), and beginning: سپاس و ستايش بيقياس مر صانعی را كه بقلم صنع خود اين همه صورتهای عجب ..... امّا بعد چنين گويد (Bodl. copy گويند) راويان اخبار و ناقلان آثار و حكيمان و بزرگان روزگار كه در ايّام محمود غازی الخ.

Comp. also G. Flügel ii. p. 27. An Eastern Turkish version in mathnawî-baits, composed A.H. 960 in Rabî'-alawwal (A.D. 1553, Febr.–March) is preserved in No. 2824, ff. 1–85, of this collection.

Dated the 19th of Ramaḍân in the seventeenth year of Muḥammadshâh's reign (A.H. 1148=A.D. 1736, Febr. 2).

No. 536, ff. 67, ll. 17; Nasta'lîḳ; very curious and comical illustrations on ff. 4a, 5a, 14a, 14b, 17a, 17b, 21a, 23b, 25b, 26a, 31b, 34a, 34b, 36b, 38a, 39b, 41b, 51a, 52a, 54b, 55a (the full page), 59b, 60a (again the full page), 63b, 64a (the full page), 66b and 67a (*one* picture, filling the two pages); size, 8 in. by 4⅛ in.

789

Another copy of the same.

The same redaction of the story, as in the preceding copy.

Beginning: آغاز داستان قصّهٔ سيف الملك (sic!) وبديع الجمال، سپاس و ستايش بيقياس مر صانعی را الخ.

No date; the original part of the MS., in bold Naskhî, is considerably old and much damaged.

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No. 2497, ff. 1–67, ll. 14–15; Naskhî, except ff. 1–5, 11, and 51–67, which have been added by a much more modern hand, on white paper in Nasta'lîḳ, ll. 10–11; size, 8¼ in. by 5 in.

790

The same.

The same redaction again, beginning: سپاس و ستايش الخ; this modern copy was finished the 8th of Jumâdâ-alawwal, A.H. 1217 (A.D. 1802, September 6), at Patna. Bibliotheca Leydeniana.

No. 2383, ff. 1–126, ll. 11; large Nasta'lîḳ; size, 8¼ in. by 5¾ in.

791

A shorter redaction of the same story.

This redaction, considerably shorter and differing much in the wording (comp. Bodleian Cat., Nos. 462 and 463, and Rieu ii. p. 765), begins: راويان اخبار و ناقلان آثار و خوانندگان تواريخ ..... چنين آورده اند كه سلطان محمود پادشاه را الخ.

Dated the 11th of Rabî'-althânî, A.H. 1120 (A.D. 1708, June 30).

No. 1197, ff. 41b–73, ll. 15; Shikasta, partly written in diagonal lines; size, 8⅝ in. by 4¾ in.

792

Another short redaction of the same.

Title: قصّهٔ سيف الملك (sic!) و بديع الجمال و گلستان ارم (see W. Pertsch, loc. cit.) و ساعد و شهباز پادشاه پريان و غير اين من منشی نواز.

Beginning: بدانكه چنين آورده اند راويان اخبار و ناقلان اثرار (آثار sic! instead of) و گذارندگان سخنان كه در زمين پيشين شهنشاه عادل سلطان محمود سبكتگين رحمة الله عليه بخدمت سلطنت پناهی سرفراز گشت الخ.

Dated the 3rd of Rabî'-alawwal (the year is left out).

No. 3083, ff. 10–48, ll. 13; Naskhî, mixed with Shikasta; size, 7¾ in. by 5⅝ in.

793

Ma'dan-aljawâhir (معدن الجواهر).

A collection of moral tales and anecdotes in twenty-two bâbs and a conclusion, or اختتام, made by Mullâ Ṭarzî, A.H. 1025=A.D. 1616 (see author's name and ta'rîkh, viz. تأريخ اوكتاب جهانگير پادشاه, on fol. 206a, l. 12 sq.), and dedicated to the emperor Jahângîr.

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This copy, which is not dated, but contains among the MSS. of the India Office collection the fullest redaction of the work, begins: جهان جهان نیایش جهانداری را سزد که رایات جهانگیری فرمان روایان والا شکوه بر اوج گنبذ گردان الخ.

Comp. on this collection Bodleian Cat., Nos. 464 and 465 (containing the shorter redaction in seventeen bâbs, see No. 795 below); W. Pertsch, Berlin Cat., p. 983 (also the shorter redaction); J. Aumer, p. 60; and Rieu iii. p. 1038.

Index, on fol. 11a. Bâb I (در بیان درجهٔ شهادت و قدرتی الخ), on fol. 11b; II (در عشق و محبّت), on fol. 17b; III (در جود و سخاوت), on fol. 62a; IV (در فضیلت توکّل و قناعت), on fol. 84a; V (در فضیلت اکل حلال و صدق مقال), on fol. 89b; VI (در بیان بخشایش الهی الخ), on fol. 94a; VII (در بیان استغنای ایزدی الخ), on fol. 97b; VIII (در وفا و حقیقت و نتیجهٔ آن), on fol. 101b; IX (در بیوفائی و بیحقیقی و ثمرهٔ آن), on fol. 113b; X (در پاداش تهمت و افترا الخ), on fol. 130a; XI (در بیان آنکه طینت آدمی‌زاد بآب غم سرشته), on fol. 135b; XII (در فضیلت دیانت و امانت), on fol. 141a; XIII (در نتیجهٔ بیدیانتی و کفران نعمت), on fol. 145b; XIV (در معدلت و انصاف), on fol. 150b; XV (در نتائج بُتپرستی و دغابازی), on fol. 156b; XVI (در نتیجهٔ اندیشهٔ تباه در بارهٔ مردم بیگناه), on fol. 158a; XVII (در بیان گوش کردن اندرز خیر سگالان صواب اندیشه), on fol. 179a; XVIII (در بیان احوال ستاره شناسان الخ), on fol. 183a; XIX (در بیان حقیقت سرود و سماع), on fol. 187a; XX (در بیان شگیفتهای تقدیر), on fol. 190a; XXI (در مذمّت فقر اضطراری), on fol. 191b; XXII (در نگارش تلبیس زنان مکّارهٔ بدکاره), on fol. 195a. Conclusion (در بیان احوال خویش و نیاگان رفیع الشان), on fol. 205a.

No. 1559, ff. 206, ll. 14–17 (ff. 195–204, ll. 13 on different paper); Nasta'lîḳ, by various hands; size, $9\frac{3}{8}$ in. by $5\frac{3}{4}$ in.

794

Another copy of the same.

This copy, dated the 4th of Dhû-alḳa'dah, A.H. 1102 (A.D. 1691, July 30), contains the same twenty-two bâbs, but lacks the conclusion or اختتام, just as the first Munich copy (No. 189 in J. Aumer, loc. cit.).

Beginning as in the preceding copy. Index, on fol. 8a, l. 9 sq.

No. 3158, ff. 215, ll. 15; Nasta'lîḳ; illuminated frontispiece; size, $7\frac{7}{8}$ in. by $4\frac{1}{2}$ in.

795

A shorter redaction of the same.

This copy contains the text of the Ma'dan-aljawâhir in that shorter form in which it is found in the two Bodleian copies, the second Munich copy (J. Aumer, No. 190), and the Berlin copy, viz. in seventeen bâbs only, to which are added between the second and third two other bâbs, corresponding to the twenty-second and the third in the preceding copies (beginning here respectively on ff. 63a and 85b), and the same conclusion as in No. 793, exhibiting the name of the author, Ṭarzî, and the chronogram for A.H. 1025. The seventeen bâbs of this copy correspond to those in No. 793, as follows: Bâb I, on fol. 8b=1st; II, on fol. 13a=2nd; III, on fol. 97a=9th; IV, on fol. 113b=12th; V, on fol. 118a=8th; VI, on fol. 126b=10th; VII, on fol. 134a=14th; VIII, on fol. 138a=4th; IX, on fol. 141b=5th; X, on fol. 144b=7th; XI, on fol. 147b=6th; XII, on fol. 150a=11th; XIII, on fol. 153a=21st; XIV, on fol. 157a=20th; XV, on fol. 161b=19th; XVI, on fol. 164b=18th; XVII, on fol. 169a=16th. Conclusion, on fol. 170b. Entirely missing are consequently bâbs 13, 15, and 17 of the larger redaction.

No date.

No. 1527, ff. 172, ll. 17; Nasta'lîḳ; size, $11\frac{3}{4}$ in. by 8 in.

796

Two short stories, on ff. 203–206a and ff. 206a–216 respectively; the first alleged to have been taken from معدن الجواهر and beginning: یکی از عارفان حقیقی بگذارش آورده که جوانی از ممالك هندوستان بفضائل گوناگون الخ.

The second, without a heading, opens thus: در نامهای باستانی بنظر درآمده که در ولایت گیلان الخ.

The last pages a little injured.

No. 95, ff. 203–216, ll. 15; Shikasta; size, $8\frac{1}{4}$ in. by $4\frac{3}{4}$ in.

797

Jâmi'-alḥikâyât (جامع الحکایات).

A collection of Persian stories, compiled from various sources in prose, interspersed with verses, by an anonymous author. Beginning, on fol. 2b:

ای خامهٔ سحر سنج بخرام ـ در راه سخن‌وری بنه گام.

Fol. 1 contains a useful index. The title of this collection appears on fol. 2b, l. 6. Both the contents, and the few dates of composition which are found at the end of some of these stories, viz. Rajab, A.H. 1028 (A.D. 1619, June, July), on fol. 21b, l. 3 ab infra; and 4th of Sha'bân, A.H. 1025 (A.D. 1616, Aug. 17), on fol. 41b, last line (A.H. 1046=A.D. 1636, 1637, at the end of the whole work is probably the date of the copy), show, clearly enough, that this collection has nothing in common with 'Aufî's well-known work of a similar title (see Nos. 600–604 in this Cat.).

The order of leaves, which are misplaced in a rather bewildering manner, is as follows: ff. 1–172, 217–228, 201–216, 173–200, 229–400.

Contents:

1. حکایت پادشاه که در تلاش مرد بیغم سعی کرد, on fol. 2b.
2. حکایت شاهزاده که در حیات پدر سفر اختیار کرد, on fol. 11b.
3. حکایت مردی منعم از شهر حلب, on fol. 21b.
4. حکایت حجّاج بن یوسف ثقفی (styled at the end حکایت مسعود دمشقی و حجّاج), on fol. 24b.

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5. حکایت خشت زن شهرکازرون, on fol. 41b, last line.

6. حکایت ملك فارس عزّالملك و پسر او مجد الملك, on fol. 52a.

7. حکایت عزیز و زن, on fol. 74a (this story corresponds to the ninth in a collection of Persian tales in the Bodleian Cat., No. 477, col. 438).

8. حکایت بازرگان که در کاروان‌سرای نیشاپور فرود آمده بود, on fol. 79a.

9. حکایت هشام بن عبد الملك (this tale, which is not marked in the index, is taken from Aḥmad bin A'tham al-Kûfi's کتاب فتوح in the Persian translation, described in Nos. 131–133 of this Cat.), on fol. 82a.

10. حکایت هارون الرشید وجوان سگ پرست, on fol. 84b.

11. حکایت شیخ صنعان و مریدان, on fol. 97b (compare Bacher, Karl der Grosse und seine Tochter Emma in Zeitschrift der D. Morgenl. Gesellschaft, vol. 34, p. 614).

12. حکایت چهار مرد (at the end: حکایت شهر بیجانان), on fol. 114b.

13. حکایت پری و شاهزاده (in the index: حکایت پادشاه و پسر), in three قصّه, on ff. 119b, 123b, and 124b.

14. حکایت شاهزادهٔ جوان و جوان بخت (in the index: حکایت پادشاه بلاد مغرب و سه پسر او), on fol. 125b.

15. حکایت بهرام گور و کنیزك (دلآرام), on fol. 141a.

16. حکایت شاهزادهٔ نوجوان و دختر شاه یمن (in the index: حکایت پادشاه ولایت خطا), on fol. 146b.

17. حکایت دختر شاه کشمیر وشاهزادهٔ قنوج, on fol. 163b.

18. حکایت رضوان شاه وپری و چشمه و آهو, on fol. 222a.

19. حکایت هارون الرشید واسحق موصلی, on fol. 204b.

20. حکایت آن شاهزاده که مادر و پدر بفروخت و با دختر ملك چین مناظره کرد, on fol. 209a. (It is in substance identical with the original of Gozzi's and Schiller's Turandot, comp. another incomplete copy of the same story in No. 798; at the end the same moral inferences, which are given in the following copy.)

21. حکایت پادشاه شمشیر بند, on fol. 183a (corresponding to the eighth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).

22. حکایت مرد و زن, on fol. 195b.

23. حکایت مرد و زن جمیل, on fol. 195b.

24. حکایت مرد مطرب و زن صاحب جمال, on fol. 196a.

25. حکایت ابو بکر ربّانی, on fol. 196a.

26. حکایت پادشاه و دختر سپه سالار, on fol. 196b.

27. حکایت مرد بنا ومهندسی وزن مستوره, on fol. 229b.

28. حکایت آن پادشاه‌زاده که در خواب بر دختری عاشق شد که سه خال بر روی داشت, on fol. 243b.

29. حکایت خالد جوهری (در شهربصره) و پسرش منصور و یوسف حجّام, on fol. 270b.

30. داستان آن پادشاه که زن پری‌زاد خواست و قصّهٔ مار سیاه وسفید, on fol. 303b.

31. داستان سعد و سعید و شمعون جهود و مرغ سعادت, on fol. 307a.

32. حکایت پادشاه دریا بار و صد پسر, on fol. 316a.

33. حکایت داستان شاهزاده و حصیرباف, on fol. 324b.

34. داستان ماهی‌گیر و پسر, on fol. 326a.

35. حکایت پادشاه شهر بغداد, on fol. 332a.

36. داستان بازرگان بصره, on fol. 333a. (This and the following eight stories are in substance identical with the tales of the Bakhtyâr-nâma, comp. Sir W. Ouseley's edition of it, London, 1801.)

37. حکایت پادشاه حلب, on fol. 336b.

38. داستان مرد صابر, on fol. 339b.

39. حکایت پادشاه یمن, on fol. 344a.

40. حکایت پادشاه بلاد طبرستان, on fol. 347b.

41. حکایت پادشاه حبشه, on fol. 352b.

42. حکایت مرد جواهرشناس بغداد, on fol. 358a.

43. حکایت ابو تمام, on fol. 361b.

44. حکایت پادشاه حجاز, on fol. 364b.

45. حکایت منصور دمشقی و گنج یافتن, on fol. 367b (corresponding to the fourth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).

46. حکایت پادشاه و پسر عاقل, on fol. 374b (corresponding to the third story in the same).

47. حکایت قاضی که از خرمن گل بزیر افتاد, on fol. 379a.

48. حکایت خشت زن و خلیفهٔ بغداد, on fol. 380b.

49. حکایت مرد ابطال درشهرکوفه, on fol. 384b.

50. حکایت مردی درعهد عضد الدوله در شهر بغداد, on fol. 390b.

51. A story without any heading, effaced in many places, dealing with an incident in 'Alî's Khilâfat, on fol. 393a.

52. حکایت تاجر مصری, on fol. 395a.

The collection ends on fol. 399a; but the following pages down to fol. 401a contain an additional story, written by another hand in diagonal lines and dated A.H. 1055, the 2nd of Dhû-alḳa'dah (A.D. 1645, Dec. 20). Bibliotheca Leydeniana.

No. 2541, ff. 401, ll. 17; Nasta'lîḳ, written by two principal hands, the one on ff. 1–172 and 201–228, the other on ff. 174–200, 229–268, and 271–399; a third and fourth hand, the latter especially approaching Shikasta, on ff. 173 and 269–270, ll. 18–20; size, 11 in. by $6\frac{1}{4}$ in.

798

Another, incomplete, copy of the same story, contained in No. 20 of the preceding collection, the story of the daughter of the Faghfûr or emperor of China, who puts certain critical questions to all her lovers, and kills them if they are not able to give the correct reply. A number of leaves are missing in the beginning, but the main portion of the story is complete. At the end a number of moral inferences are drawn, for instance: 1. برپادشاهی پادشاهی و گدائی وراحت و رنج برکس 2. اعتمادی نیست از فرزند قابل آسایش دنیا و اخرت است 3. جاوید نماند در کارها فکر و تأمّل خوبست 4. , etc.

No date. Comp. Behrnauer, 'Der junge Perser und die griechische Prinzessin' in 'Johannes-Album,'

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Chemnitz, 1857, Prosaische Beiträge, pp. 55–70, where a much older version of the Turandot story is given, taken, as is stated there, from 'Aufi's original جامع الحكايات (or rather جوامع الحكايات). No date.

No. 1239, ff. 20, ll. 16; Nasta'lîḳ; size, 9 in. by 5⅝ in.

799

Afsânat-alghará'ib (افسانت الغرائب).

Another collection of Persian stories, without preface or conclusion, similar in character and sometimes in contents also to those in the جامع الحكايات in No. 797 (comp., for instance, Nos. 21 and 22 of this compilation with Nos. 15 and 4 in the preceding one). The above title is found on the fly-leaf, and there is also the name of the author quoted, viz. Mullâ Tayammunî Rûmî (ملّا تيمّنى رومى). It contains the following tales:

1. قصّهٔ اسكندر ذو القرنين, on fol. 1b. 2. قصّهٔ منظرشاه, on fol. 38a. 3. حكايت برهمن, on fol. 55a. 4. حكايت پادشاه كشمير, on fol. 78b. 5. حكايت دهقان فارس, on fol. 81a. 6. حكايت روباهى گرسنه, on fol. 85a. 7. حكايت مرد مسافر, on fol. 88b. 8. حكايت دمنه, on fol. 93a. 9. قصّهٔ بوزينه, on fol. 95a. 10. حكايت سه جوان, on fol. 97a (see a similar story in W. Pertsch, Berlin Cat., p. 988, No. 2). 11. حكايت موش و گربه (W. Pertsch, loc. cit., No. 8), on fol. 105b. 12. حكايت عادلخان, on fol. 112a. 13. حكايت پادشاه سمرقند, on fol. 132a. 14. حكايت قاسم ديوانه, on fol. 137b. 15. حكايت گل ترك, on fol. 151b. 16. حكايت عبد الله, on fol. 152a. 17. حكايت مرد پيرى هيمه كش, on fol. 156a. 18. حكايت عظيم الملك, on fol. 165b. 19. حكايت پادشاه بصره, on fol. 178a. 20. حكايت رئيس موصل, on fol. 193b. 21. قصّهٔ حجّاج, on fol. 204a. 22. حكايت شهزاده بهرام و گل اندام, on fol. 216b. 23. حكايت مرد نيشاپور در بلاد عراق, on fol. 239b. 24. حكايت خاورشاه پادشاه, on fol. 247a.

Beginning: واقعهٔ تولّد ذو القرنين بدانكه اسكندر اصل از مغرب است ليكن بسبب آنكه مادر او از روم است اورا اسكندر رومى گويند الخ.

No date. Fol. 2 a little injured.

No. 810, ff. 264, ll. 17; Nasta'lîḳ; size, 8¼ in. by 4⅝ in.

800

Maḥbûb-alḳulûb (محبوب القلوب).

A collection of moral tales by Barkhwurdâr bin Maḥmûd Turkmân of Farâh, with the takhalluṣ Mumtâz, see fol. 1b, l. 2, and fol. 72a, l. 3. The title appears on fol. 72a, l. 6. It is in substance the same work as noticed in Rieu ii. p. 767 sq., but differs in so far as it is considerably smaller in extent and lacks the preface quoted there. The beginning (which differs from that in Rieu's copy) is exactly the same as that of the Berlin copy (noticed by W. Pertsch, Berlin Cat., p. 317, No. 289), viz.: چهرهٔ پرداز عرائس حريم عجز و نياز و مصوّر نگارخانهٔ فرنگ آب الخ.

The short introduction on ff. 1b–2b, in which there is only mention of the author's stay in Harât (fol. 2a, l. 12), refers exclusively to the *first story* of our collection, which begins on fol. 2b, and bears as title (see fol. 2a, l. 8): حكايت فيروزشاه مصرى و گنجور عابد (given as general title to the whole collection on the fly-leaf). The subdivisions consist of حكايت and باب, the latter nine in number (on ff. 22b, 38a, 40b, 50b, 61a, 66a, 69a, 71b, and 165a); the last bâb contains, as in Rieu's copy, the story of Ra'nâ and Zîbâ (باب از كتاب رعنا و زيبا). The author flourished under Minûčihrkhân's governorship of Mashhad (A.H. 1034–1074=A.D. 1625–1664), see Rieu iii. p. 1093b.

No date. The Maḥbûb-alḳulûb has been printed in Bombay, A.H. 1268. Bibliotheca Leydeniana.

No. 2652, ff. 197, ll. 18; Nasta'lîḳ, by different hands, mixed with Shikasta; size, 12¾ in. by 7¼ in.

801

Kitâb-i-Ra'nâ wa Zîbâ (كتاب رعنا و زيبا).

Another copy of the story of Ra'nâ and Zîbâ, the last part of the preceding Maḥbûb-alḳulûb, beginning: طرّاح قطعات رنگين گلشن اين مقاله و مفسّر آيات صحائف اين رساله برخوردار ولد محمود تركمان فراهى كه گلستان ابواب اين نسخه را الخ.

Dated by 'Abdallâh the 28th of Jumâdâ-alawwal, A.H. 1159 (A.D. 1746, June 18).

No. 1843, ff. 27–136, ll. 15; Nasta'lîḳ; size, 8⅝ in. by 5 in.

802

Dâstân-i-Maḥbûb-alḳulûb (داستان محبوب القلوب).

Another portion of the same Maḥbûb-alḳulûb, beginning: در مراعات جانب دوستان صادق موافق و مذمّت آشنائئ بيگانگان رسم وراه آدميّت الخ.

Dated by the same 'Abdallâh as the preceding copy, the last of Jumâdâ-alawwal, A.H. 1159 (A.D. 1746, June 20).

No. 1843, ff. 136b–260, ll. 15; Nasta'lîḳ; size, 8⅝ in. by 5 in.

803

Three short Persian romances.

1. Ḳiṣṣa-i-Fîrûzshâh (قصّهٔ فيروزشاه), on fol. 1b, different from the حكايت فيروزشاه in the Maḥbûb-alḳulûb (No. 800 above), and beginning: راويان اخبار حاكيان اسمار در نقل چنين آورده اند كه در شهر بدخشان پادشاه بود الخ.

This story of the son of the king of Badakhshân is ascribed on the fly-leaf of the following copy (No. 804) to 'Alî Naurûzkhân (who might be identical with Naurûz 'Alîbeg Shâmlû, one of the more modern poets quoted in the Makhzan-alghará'ib, Bodl. Cat., col. 388, No. 2830, and in the Ṣuḥuf-i-Ibrâhîm in W. Pertsch, Berlin Cat., p. 663, No. 205).

2. Ḳiṣṣa-i-Ḥusnârâ (قصّهٔ حسن آرا), on fol. 30b, beginning: بعد از حمد و ثناى حضرت ذو الجلال و قادر قدرت بى شبه وبى مثال الخ.

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3. Ḳiṣṣa-i-Madhumâlat (قصّهٔ مدهمالت), on fol. 49b, beginning: جواهر زواهر محمدت ولآلیٔ لوالیٔ منقبت نثار مر جناب تقدّس الخ. This love-story of princess Madhumâlat or Madhûmâlat is stated to have been taken from a poetical version of the same subject, which may be either 'Âḳilkhân Râzî's مهر وماه, composed A.H. 1065 (A.D. 1655), see Rieu ii. p. 699a, or the قصّهٔ منوهر و مدهومالت, the Persian version of a Hindû poem, completed A.H. 1059 (A.D. 1649), see Rieu ii. pp. 700a and 803b. Stories nearly related to this are میکا و منوهر, see further below, No. 824, and the mathnawî پدماوتی و منوهر, described in W. Pertsch, Berlin Cat., p. 929.

The proper order of ff. 1–16 is: 1–9, 12, 10, 11, 14, 15, 13, and 16.

No. 1421, ff. 79, ll. 17; large Nasta'lîḳ; size, 11 in. by 7⅞ in.

804

Ḳiṣṣa-i-Fîrûzshâh (قصّهٔ فیروزشاه).

Another copy of the same short romance, which forms the first part of the preceding copy, beginning in the same way as there. English notes and rubrics, partly in pencil, partly in ink, on the margin throughout. Dated the 10th of Ramaḍân, A.H. 1198 (A.D. 1784, July 28, Bangâlah era, 1191), at Calcutta. The first owner of this copy was C. Macaulay (1785), a later one Alex. Falconer.

No. 3074, ff. 56, ll. 13; Shikasta; size, 8⅝ in. by 5¼ in.

805

Ḳiṣṣa-i-Mihr u Mâh (قصّهٔ مهر و ماه).

A Persian romance, styled, 'sun and moon,' or the love-story of prince Mihr, son of Khâwarshâh and princess Mâh, beginning: ..... الحمد لله ربّ العالمین روایت میکنند که در دیاری (read دیار) مشرق پادشاهی بود نام او خاورشاه بود الخ.

See other copies of the same story in the Bodleian Cat., No. 1241, 1, in Rieu ii. p. 765, and in Cat. des MSS. et Xylographes, p. 410, comp. also Garcin de Tassy, Histoire de la littérature Hindouie etc., 2nd ed., ii. p. 550, where several Hindûstânî mathnawîs, written on the same subject, are noticed.

Dated the 29th of Rajab in the nineteenth year of (جلوس والا, probably 'Âlamgîr's reign, which would be A.H. 1087=A.D. 1676, Oct. 7).

No. 1533, ff. 73, ll. 15; size, 10⅝ in. by 5¾ in.

806

Bahâr-i-dânish (بهار دانش).

A collection of tales, the framework of which is formed by the story of Jahândâr Sulṭân and Bahrawar Bânû, composed A.H. 1061 (A.D. 1651) by Shaikh 'Inâyat-allâh Kanbû (see fol. 3a, l. 8), who died in Jumâdâ-alawwal, A.H. 1082 (A.D. 1671, September); see Bodleian Cat., Nos. 466–472, and No. 1976; Rieu ii. p. 765, and iii. p. 1093b; W. Pertsch, Berlin Cat., pp. 999 and 1000; J. Aumer, pp. 54 and 55; A. F. Mehren, p. 32. The collection is preceded by a preface of the author's younger brother and pupil, Muḥammad Ṣâliḥ Kanbû, the author of the 'Amal-i-Ṣâliḥ (see Nos. 332–336 in this Cat.). The present copy, although undated, appears upon the whole the best in the India Office collection.

Beginning: فاتحهٔ کتاب مستطاب آفرینش وپیرایهٔ صحیفهٔ دانش و بینش حمد خداوند خرد بخش سخن آفرین الخ.

The work itself begins on fol. 6b. On complete editions of the text in Delhi, Lucknow, Bombay, etc., comp. Zenker ii. p. 627; Bodleian Cat., No. 1976; and Rieu, loc. cit. Part of the text has been published in the 'Selections for the Use of the Students of the Persian Class,' vol. ii, Calcutta, 1809, and in the 'Classical Selections from some of the most esteemed Persian Writers,' vol. i, Calcutta, 1828. English translations by Alexander Dow, London, 1768, and by Jonathan Scott, 3 vols., Shrewsbury, 1799; German translation, by A. Th. Hartmann, Leipzig, 1802. On a French translation by Lescallier, and the printed text which is found on the margin of Niẓâmi's Sikandarnâma, Bombay, A.H. 1261, see Zenker ii. p. 631, and W. Pertsch, loc. cit.

No. 1408, ff. 374, ll. 15; large and distinct Nasta'lîḳ; illuminated frontispieces on ff. 1b and 6b; pictures and drawings on ff. 10a, 12b, 13a, 17a, 21b, 25a, 32a, 32b, 37a, 40b, 41a, 42a, 45b, 57b, 67a, 69b, 72a, 74a, 75b, 76a, 79b, 81b, 83a, 84a, 85b, 87b, 88a, 90a, 91a, 93b, 97a, 99b, 101a, 104a, 104b, 106a, 110b, 111a, 112b, 113b, 114a, 114b, 117b, 118a, 120b, 121a, 124b, 126b, 127a, 129a, 129b, 133a, 133b, 136a, 136b, 139a, 139b, 144a, 144b, 148a, 148b, 151a, 151b, 155a, 155b, 161a, 161b, 165a, 165b, 170a, 170b, 173b, 174a, 178a, 182a, 191a, 191b, 197a, 199a, 204a, 210b, 211a, 215b, 216a, 221b, 222a, 226a, 231b, 232a, 244b, 245a, 249b, 250a, 257b, 258a, 266b, 267a, 271a, 275b, 276a, 280a, 282b, 283a, 288b, 289a, 292a, 295b, 296b, 299a, 302a, 308b, 309a, 314a, 322a, 326a, 333b, 334a, 337a, 357b, 358a, 358b, 359a, 361b, 364b, 371b, and 372a; size, 12 in. by 7⅞ in.

807

Another copy of the same.

This copy of the Bahâr-i-dânish, the oldest of the dated ones among the complete copies, is very rudely written, greatly injured, worm-eaten and dirty. It is collated. Beginning the same as in the preceding copy. The work itself opens on fol. 5a. Dated the 27th of Jumâdâ-althânî, A.H. 1145 (A.D. 1732, Dec. 15). College of Fort William, 1825.

No. 2054, ff. 310, ll. 17; Shikasta, many pages written in diagonal lines; size, 9¾ in. by 5¼ in.

808

The same.

Beginning as usual; the work itself opens on fol. 4b. The Arabic paging is wrong from fol. 141 onwards, but the text is uninterrupted and the copy complete. Dated at Aḥmadnagar Farruḳhâbâd the 26th of Muḥarram, A.H. 1182 (A.D. 1768, June 12), in Shâh 'Âlam's reign. It belonged formerly to Mr. James Ballantyne. Collated.

No. 3217, ff. 234, ll. 17; Nasta'lîḳ; size, 9 in. by 5⅝ in.

809

The same.

The work itself begins on fol. 8a. Dated by Shaikh Walî-allâh Ṣadîḳî Khishṭî, an inhabitant of Jamâlpûr,

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in the district of Shâhjahânâbâd, at Banâras, in the seraglio of Shaikh Salîm, the 24th of Rajab, A. H. 1185 (thirteenth year of Shâh 'Âlam's reign)=A. D. 1771, Nov. 2.

No. 1818, ff. 216, ll. 18–22; unequal and often careless Nasta'lîḳ; size, $9\frac{3}{8}$ in. by $5\frac{7}{8}$ in.

810

The same.

This modern, but very good and correct copy is dated by Muḥammad A'ẓam the 14th of Dhû-alḥijjah, A. H. 1204 (A. D. 1790, Aug. 25). It was made at the request of Ratanjî, son of Bahmanjî Wâriyâ (رتن جی ولد بهمن جی واریا).

No. 576, ff. 289, ll. 15; excellent, large, and distinct Nasta'lîḳ; size, $11\frac{1}{2}$ in. by $6\frac{5}{8}$ in.

811

The same.

The work itself begins on fol. 9^b. Dated the first of Muḥarram, A.H. 1207 (A. D. 1792, Aug. 19).

No. 1870, ff. 322, ll. 15; rude Nasta'lîḳ; size, $8\frac{1}{4}$ in. by $5\frac{1}{2}$ in.

812

The same.

The work itself begins on fol. 7^a. No date.

No. 2757, ff. 392, ll. 13; careless Nasta'lîḳ; size, $8\frac{1}{2}$ in. by $4\frac{5}{8}$ in.

813

The same.

The work itself begins on fol. 11^a. No date.

No. 1549, ff. 372, ll. 15; Nasta'lîḳ; size, $9\frac{1}{4}$ in. by $5\frac{7}{8}$ in.

814

The same.

The work itself begins on fol. 7^b (but without any special indication). Ff. 169–175 are misplaced; their right order is: 169, 173, 174, 170–172, 175. No date.

No. 409, ff. 229, ll. 18–19; Nasta'lîḳ; ff. 1, 226, and 229 supplied by a later hand; size, $9\frac{3}{4}$ in. by $6\frac{1}{8}$ in.

815

The same.

No date. Quite modern copy.

No. 3432, olim 8. J. 1, ff. 337, ll. 16; Shikasta; ff. 1, 2, 41, 334–337, and a few leaves in the middle written by other hands; size, $8\frac{1}{8}$ in. by $5\frac{7}{8}$ in.

816

A defective copy of the same.

This copy is incomplete at the beginning (the whole preface being left out). The first words, حسن .... صورت و جمال ظاهر گشتن الخ, correspond to No. 3217 (808 in this Cat.), fol. 6^b, l. 9.

Copied in Rajab of the year 1169 of the Bangâlah era (fourth year of Shâh 'Âlam's reign=A. H. 1176, A. D. 1763, Jan.-Febr.).

No. 2485, ff. 380, ll. 13; Shikasta; size, $9\frac{1}{2}$ in. by $5\frac{3}{8}$ in.

817

A very incomplete copy of the same.

Beginning as usual; the work itself opens on fol. 7^b. A lacuna after fol. 7^b, corresponding to No. 3217 (808 in this Cat.), fol. 4^b, l. 3 ab infra, to fol. 9^a, l. 7. A second, much larger, lacuna after fol. 210^b, corresponding to No. 3217, fol. 171^a, l. 5, to fol. 212^b, l. 8.

This copy is dated the 1st of Rabî'-alawwal, A. H. 1122 (A. D. 1710, April 30). Collated.

No. 2072, ff. 230, the main portion of the MS. in careful Nasta'lîḳ, ll. 17; ff. 1–6 by a more recent hand in careless Nasta'lîḳ, mixed with Shikasta, ll. 15; ff. 21–26 by a third hand in pure Shikasta, ll. 17–18; size, $9\frac{1}{4}$ in. by $5\frac{3}{8}$ in.

818

Bahâr-i-dânish-i-manẓûm (بهار دانش منظوم).

A poetical paraphrase of the Bahâr-i-dânish in mathnawî baits, incomplete at the end, by Ḥasan 'Alî with the takhallus 'Izzat, who lived in the reign of Tîpû Sulṭân (reigned in Maisûr or Mysore, A. H. 1197–1213=A. D. 1783–1799), to whom this work is dedicated.

Beginning: بنام آنکه جان را داد در خاک
زانجم ساخت روشن سقف افلاک

No. 153, ff. 247, ll. 10–19; Shikasta, the first five leaves supplied by a later hand, as it seems, ll. 9–12; size, $11\frac{1}{2}$ in. by $7\frac{7}{8}$ in.

819

Kiṣṣa-i-Gul u Ṣanaubar (قصّهٔ گل و صنوبر).

The story of Gul and Ṣanaubar (rose and pine tree) in Persian prose, beginning: راویان اخبار و ناقلان آثار چنین روایت کنند که در خاور زمین پادشاهی بود که آنرا سمن شاه نعلپوش میگویند الخ.

See the same story, but in an apparently shorter version and with different beginning, noticed in Rieu ii. p. 764^b, found in a MS. written in the seventeenth century. A Hindûstânî adaptation of the same was published by Hidâyat 'Alî of Islâmâbâd, 1847, at Calcutta, and translated into French by Garcin de Tassy, in 'Revue orientale et americaine,' tom. vii, 1862, pp. 69–130; another Hindûstânî translation in verse was made by Aḥmad 'Alî of Sarâwah, comp. Garcin de Tassy, Histoire de la littér. Hindouie etc., 2nd ed., i. 157, and ibidem about the Dakhnî and Urdû-Bangâlî translations of the same story; a third poetical translation into Hindûstânî by Nem C'and was published at Calcutta, 1827, and at Lucknow, 1845.

No. 675, ff. 54, ll. 13; Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $5\frac{3}{8}$ in.

820

Another copy of the same.

This version of the story of Gul and Ṣanaubar (here headed as in Rieu's copy: قصّهٔ گل با صنوبر) begins: خردمندان رموز بیانی و نقش بندان نگارستان معانی چنین روایت کنند روز سلطان السلاطین شاه ابو العبّاس در محفل فردوس مشاکل متمکّن الخ.

No date. End of the twelfth century of the Hijrah. Bibliotheca Leydeniana.

No. 2827, ff. 13^b–61^b, ll. 11; Nasta'lîḳ; size, $7\frac{1}{8}$ in. by $3\frac{7}{8}$ in.

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821

Kiṣṣa-i-Kâmrûp (قصّهٔ کامروپ).

The same prose version of the story of Kâmrûp and Kâmlatâ as in Rieu ii. p. 763 sq., where it is ascribed to the poet Muḥammad Kâẓim, that is no doubt Mîr Muḥammad Kâẓim Ḥusainî, with the takhalluṣ Karîm, who was in the service of 'Abdallâh Ḳuṭbshâh (reigned in Ḥaidarâbâd A.H. 1035–1083 = A.D. 1626–1672, see No. 465 in this Cat.); see Rieu ii. p. 683, and A. Sprenger, Catal., p. 456. Another copy of the same story is described in W. Pertsch, Berlin Cat., p. 995. It has been translated into English by W. Franklin, under the title of 'The loves of Camarûpa and Camalatâ,' London, 1793. A poetical version of the same story is Muḥammad Murâd's دستور همّت, composed A.H. 1096 (A.D. 1685), see Rieu ii. p. 697.

Beginning: قصّه پردازان غرائب آثار و دستان سرایان سوانح روزگار الخ.

No date. Twelfth century of the Hijrah. Bibliotheca Leydeniana.

No. 2774, ff. 103, ll. 14; Shikasta; size, 8½ in. by 5½ in.

822

Another copy of the same.

This modern and undated copy of the same version begins as in the preceding copy. The proper order of ff. 1–9 is: 1, 3–8, 2, 9. This MS. belonged formerly to John G. Plunkin (?), Bengal, 1806.

No. 3037, ff. 151, ll. 11 (ll. 14 on ff. 1, 3, and 4); Nasta'lîḳ; size, 8⅝ in. by 5⅝ in.

823

Shakaristân (شکرستان).

The sugar-chest, an imitation of Sa'dî's Gulistân and Jâmî's Bahâristân, containing moral stories and anecdotes frequently mixed with verses, see the title on fol. 6a, l. 4. The author is the well-known poet and calligrapher Mîr Muḥammad Mu'min, with the takhalluṣ 'Arshî (عرشی), son of Jahângîr's famous calligrapher Amîr 'Abdallâh Mushkinḳalam alḥusaini altirmidhî, see fol. 6b, l. 7; comp. Rieu i. p. 154, and ii. p. 782a, where the poet's death is fixed in A.H. 1091 (A.D. 1680); A. Sprenger, Catal., p. 335 sq., and W. Pertsch, Berlin Cat., p. 928. This work must have been one of the first literary attempts of 'Arshî, since the date of composition (contained in the title) is A.H. 1031 (A.D. 1622), and his other poetical works which are mentioned in A. Sprenger and W. Pertsch, loc. cit. (شاهد عرشی, مهر و وفا, etc.), are written at a much later period, the latter A.H. 1053 (A.D. 1643, 1644), the former A.H. 1069 (A.D. 1658, 1659). He was, moreover, according to Ârzû, panegyrist of Shâhjahân's eldest son, prince Dârâ Shukûh.

The book is divided into the following six bâbs:

1. در بیان احوال اجداد و مرشدان پاك نهاد, on fol. 9a.
2. در سیرت پادشاهان و سریرت وزیران, on fol. 22a.
3. در تربیت فرزندان پادشاهان عالیشان که خلیفة الاسلام اند, on fol 42b.
4. در بیان عارفان حقّ و عاشقان شاهد مطلق, on fol. 56a.
5. در بیان آداب و حکایات فقرا, on fol. 61b.
6. در بیان لطائف و ظرائف و خاتمه, on fol. 70b.

The index found on fol. 7a differs a little from the arrangement in the book itself, in so far as the fifth bâb appears there as fourth and is headed: در آداب صحبت با عزیزان از ایّام شباب تا شیب. We conclude from this fact and also from the whole aspect of the copy, that it is the author's autograph and probably the first sketch of the work.

Beginning: بنام آنکه نامش برزبانهاست ـ بوصف نام او شیرین بیانهاست الخ.

On fol. 6a, l. 7, the mystical mathnawî نان و حلوا, by Bahâ-aldîn Muḥammad 'Âmilî, with the takhalluṣ Bahâ'î (who died A.H. 1030 = A.D. 1620, 1621), is mentioned, comp. on that poem Bodleian Cat., Nos. 1085–1088.

No. 1757, ff. 82, ll. 13; Nasta'lîḳ; worm-eaten throughout and spoiled in many places; size, 8 in. by 4⅜ in.

824

Mîkâ u Manûhar (میکا و منوهر).

The love-story of Mîkâ (or Minkâ) and the Râja Manûhar, a Persian romance, stated here to have been composed by Mâdhodâs of Gujarât in A.H. 1098 (A.D. 1687), see the chronogram on fol. 5b, l. 7: گلبن طبع عزیزان نوبهاری یافته.

Beginning: سخن است که آدمی‌زاد را از حضیض حیوانی بانسانی رسانیده الخ.

Another copy of the same story in the Bodleian Cat., No. 478; comp. on some nearly related romances in prose and verse, No. 803 in this Cat.

Dated the 1st of Jumâdâ-althânî in the fiftieth year of 'Âlamgîr's reign (= A.H. 1118, A.D. 1706, Sept. 10).

No. 1854, ff. 178, ll. 15; irregularly written in bad Shikasta; size, 9¼ in. by 5 in.

825

Gushâyishnâma (گشایش نامه).

Stories of remarkable escapes, compiled A.H. 1101 (A.D. 1689, 1690), according to the chronogram on fol. 5a: دهد حقا گشایش‌های بیشك, comp. Rieu ii. p. 767, where A.H. 1100 is given as date of composition. The present copy differs from that in the British Museum in two points, firstly it contains seven gushâyish (instead of the six there), and secondly, the authorship of the book is assigned to two Hindûs (instead of one), viz. Râjkarn (Khwâjah Râjkarn in Rieu, loc. cit.) and Bakrân Khâyath.

Beginning: قربان آن قادر بیچون که فضای افلاك را با این همه نقوش متلوّن منقّش نموده وتصدّق الخ.

Dated the 17th of Jumâdâ-althânî, A.H. 1184 (A.D. 1770, Oct. 8), by Gauhar 'Alî.

No. 2077, ff. 67, ll. 15; Shikasta, almost illegible in many places; size, 8⅞ in. by 6 in.

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826

An incomplete story, from A.H. 1118 (A.D. 1706), related by Amân-allâh, the grandson of Shaikh Sa'd-allâh Munshî, and beginning: سخنت خواهی که بیابد آب قبول — آغاز کن از حمد حق ونعت رسول — زان پس بر سان تحفهٔ صلوات و سلام الخ.

No. 212, ff. 84b–86b, ll. 18–19; Shikasta; size, 9½ in. by 6 in.

827

Tuḥfat-alḥikâyât (تحفة الحكايات).

A short collection of stories, containing seven tales, and therefore also styled هفتگانه, by Brahman Ḥiṣârî, beginning: درین ایّام بحسب آنخورد الخ.

Dated the 29th of Dhû-alḥijjah in the sixth year of the reign of the emperor Bahâdurshah (Ḳuṭb-aldin Muḥammad Mu'aẓẓamshâh 'Âlam Bahâdur)=A.H. 1123 (A.D. 1712, Febr. 7), at Shâhjahânâbâd.

No. 944, ff. 37, ll. 17–22; Shikasta; worm-eaten; size, 8¾ in. by 5 in.

828

Bakâwalî (بكاولی).

The story of prince Tâj-almulûk, Bakâwalî and her rose, translated from Hindûstânî into Persian by Shaikh 'Izzat-allâh Bangâlî, who had commenced this story in or before A.H. 1134 (A.D. 1722) at the request of a friend of his, Muḥammad, and completed it after the latter's sudden death (the first of Dhû-alḥijjah, A.H. 1134=A.D. 1722, Sept. 12), obeying the earnest entreaty of some other friends, although he himself, in his first bitter grief, would have wished to do away with his work altogether.

Two other copies of this story are described in W. Pertsch, Berlin Cat., p. 996, where the fuller title, قصّهٔ گل بكاولی, is given, and the author's name appears as *'Inâyat-allâh Bangâlî*. This Persian version has again been translated into Hindûstânî by Nihâl C'and, under the title of مذهب عشق ('Gooli Bukawulee,' Hindustani, by Nihal Chund, preface by J. Gilchrist, Calcutta, 1804, translated into French by Garcin de Tassy in the 'Revue d'Orient,' 1858), see W. Pertsch, loc. cit., and Zenker ii. 3920 sq. Another, still more modern, Hindûstânî adaptation of the same story is the گلزار نسیم, the rose-garden of Nasîm, in verse, composed A.H. 1254 (A.D. 1838), by Pandit Dayâ Shankar Nasîm, see A. Sprenger, Catal., p. 629.

Beginning (different from that in the Berlin copy): گلزار همیشه بهار حمد و ثنای باغبان حقیقی را سزد که این طرفه بوستان جهان از انواع حسن الخ.

No date. Worm-eaten.

No. 1413, ff. 76, ll. 17; Nasta'lîḳ; size, 10¾ in. by 8 in.

829

Another copy of the same.

The beginning of this copy differs from that in the preceding one, but agrees in the main with that of the Berlin copy, viz. زینت دیباچه وسخن بنام سخن آفرین که قفل گنجینهٔ دلهارا بمفتاح الخ.

The author's name appears on fol. 6a, last line; the date, A.H. 1134, on fol. 8a, l. 9. The colophon is partly torn away.

No. 2474, ff. 141, ll. 11; Nasta'lîḳ, mixed with Shikasta; several pages slightly injured; size, 8⅞ in. by 5⅝ in.

830

Two Persian romances, in prose, by anonymous authors:

The *first*, on ff. 1b–49b, without any title, divided into ten bâbs and beginning: راویان اخبار و ناقلان آثار و محدّثان روزگار و سخن گویان کهن ..... چنین آورده اند که مشتمل بر ده باب است باب اوّل در بیان آنکه در ملك سیستان پادشاهی بود صاحب تاج و تخت و نامش آزاد بخت جاه الخ.

The *second*, on ff. 50b–105b, is styled قصهٔ ملك محمّد (according to the following copy: قصّهٔ ملك محمّد وگیتی افروز), the love-story of Malik Muḥammad and Gîtî-afrûz, beginning: راویان اخبار و ناقلان آثار..... چنین آورده اند که در زمان حضرت شیخ صنعان در طرف زمین مغرب شهری بود که آنرا ابیض می گفتند الخ.

No date. The second story greatly damaged by worms.

No. 1183, ff. 105, ll. 13; Nasta'lîḳ; size, 8⅛ in. by 5⅜ in.

831

Ḳiṣṣa-i-Malik Muḥammad u Gîtî afrûz (قصّهٔ ملك محمّد وگیتی افروز).

Another copy of the same story which forms the second part of the preceding collection, beginning in the same way. Lacunas after ff. 1 and 80. Dated the 14th of Rajab, A.H. 1151 (A.D. 1738, Oct. 28). Bibliotheca Leydeniana.

No. 2629, ff. 81, ll. 12–15; Shikasta; worm-eaten throughout; size, 9⅜ in. by 5½ in.

832

Ḳiṣṣa-i-Gîtî Ârâ (قصّهٔ گیتی آرا).

Another Persian romance without any date or author's name, beginning: راویان اخبار و ناقلان آثار چنین روایت میفرمایند که در ولایت چین پادشاهی بود عالی جاه انجم سپاه و پسری داشت با حسن و کمال آراسته الخ.

No. 202, ff. 176, ll. 17; clear and distinct Nasta'lîḳ, the first and the last two pages supplied later by another hand in Shikasta, ll. 19–20; size, 9⅞ in. by 6¾ in.

833

Bûstân-i-Khayâl (بوستان خیال).

The *first Bahâr* or the *first two volumes* (جلد) of one of the largest and most famous Persian romances, the Bûstân-i-Khayâl or 'garden of imagination,' by Mir Muḥammad Taḳî alja'farî alḥusainî of Aḥmadâbâd in Gujarât, with the takhallus Khayâl, who wrote this

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vast collection of tales, in which historical legends are blended with the adventures of Jinns and Peris, at the request of his noble patron, Nawwâb Rashîdkhân Bahâdur, wherefore, as is stated in the Berlin copy (W. Pertsch, Berlin Cat., p. 993), the work is also sometimes styled فرمایش رشیدی, and died A.H. 1173 (A.D. 1759, 1760); see A. Sprenger, Catal., p. 193, and Rieu ii. p. 770 sq. It comprises altogether fifteen volumes (جلد), divided into three Bahâr (spring), the second and third of which have the additional title of a first and second Gulistân, comp. the detailed description of this bulky romance in the Bodleian Cat., No. 480 (Caps. Or. D. 9–23, the most complete copy of the work extant, in which only one of the fifteen volumes is missing). This *first Bahâr*, which bears besides the special title of *Mahdînâma* (مهدی‌نامه), was commenced A.H. 1155 (A.D. 1742, 1743), at Shâhjahânâbâd, and serves as a sort of muḳaddimah or introduction to the whole work, relating the life and adventures of Sulṭân Abû-alḳâsim Muḥammad Mahdî and the other ancestors and predecessors of Sulṭân Mu'izz-aldîn (i.e. the Khalîf Alḳâ'im biamrillâh, the hero of the second Bahâr or first Gulistân); the last or fifteenth volume of the whole work (the end of the third Bahâr or second Gulistân) was commenced A.H. 1169 and completed in the month Dhû-alḥijjah of the same year (A.D. 1756, September), at Murshidâbâd, see Bodleian Cat., loc. cit.

Beginning of the *first volume* (No. 1773), on fol. 1b: تبارك الذی جعل فی السماء بروجا وفعل فیها سراجًا قمرًا نیّرًا الخ.

Beginning of the *second volume* (No. 1774), on fol. 1b: ذکر رفتن سلطان ابو القاسم محمّد مهدی و پادشاهزادگان و بعضی امراء عرب بزیارت حرمین و عتبات عالیّات و بیان وقائع آن، نقل (نقلهٔ Bodl. copy correctly) این اخبار از شائبهٔ (تشابه Bodl. copy correctly) تحقیق چنین آورده اند الخ.

Copied A.H. 1202 (A.D. 1787, 1788), as a comparison with No. 1770 (839 below), which is written by the same hand, proves.

No. 1773, ff. 295; No. 1774, ff. 183; large and distinct Nasta'lîḳ, by the same hand, ll. 19 in each page; size, 12⅜–12½ in. by 8⅜ in.

834

A short fragment of the same *first Bahâr* of the *Bûstân-i-Khayâl*.

Part of the first volume of the first Bahâr or Mahdînâma, only comprising forty-eight pages, and beginning as in the preceding copy: تبارك الذی جعل فی السماء بروجًا الخ.

The author's name appears on ff. 7b, last line, and 8a, first line; the title on fol. 12b, l. 7. The date of the commencement of the work, viz. A.H. 1155, is found here on fol. 12b, last line but two. The last words, with which this copy breaks off on fol. 48b, run thus: ....واکثری خلیفهٔ اوّل وثانی را دوست میداشتند و از سیوم, corresponding to No. 1773, fol. 27b, l. 6.

No. 2442, ff. 1–48, ll. 17; large and clear Nasta'lîḳ; size, 12⅜ in. by 8 in.

835

Bûstân-i-Khayâl.

The *muḳaddimah* (or first volume) of the *second Bahâr* or *first Gulistân* of the Bûstân-i-Khayâl, that is the *third volume* of the whole work. This *second Bahâr*, which relates the adventures of Mu'izz-aldîn or Alḳâ'im-biamrillâh (see the preceding copy), bears the special titles of *Mu'izznâma* معزّنامه, *Ḳâ'imnâma* قائمنامه, or even *Ṣâḥibḳirânnâma* صاحب قرانامه, and is subdivided into a muḳaddimah and two Gulshan, each Gulshan containing two Gulzâr.

Beginning: هرگونه ستایشی که در دل هر ستایش کننده بگذرد و زبان (بر زبان Bodl. copy correctly) او جاری گردد سزاوار جناب خداوندیست الخ.

Conclusion: مناسب چنان نمود که مقدّمهٔ بهار دویم را که عبارت از دفتر قائمنامه باشد درین مقام باختتام رسانیده شروع در گلستان اوّل از بهار دویم از بوستان خیال نماید الخ.

The designation given to this volume in the colophon, viz. تمام شد جلد ثالث مهدینامه, is incorrect, since the Mahdînâma comprises only the first two volumes.

No date.

No. 1932, ff. 152, ll. 16; clear and distinct Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

836

Bûstân-i-Khayâl.

The *first Gulshan* (in two Gulzâr or two volumes) of the *second Bahâr* or *first Gulistân*, corresponding to the *fourth* and *fifth* volumes of the whole work; see another copy of this first Gulshan together with the muḳaddimah (contained in the preceding copy), in J. Aumer, p. 57 (No. 185). Parts of this second Bahâr are also contained in the first British Museum copy (Add. 16,689).

Beginning (differing from that in the Bodleian copy): نخلبندان حدائق اخبار و گلشن آرایان شقائق آثار الخ.

Colophon as in J. Aumer, p. 58: گلشن اوّل یعنی دفتر اوّل از گلستان (اوّل supply) یعنی جلد اوّل از بوستان خیال (supply از بهار دویم).

Copied A.H. 1202 (A.D. 1787, 1788), see No. 833 above and No. 839 below.

No. 1771, ff. 319, ll. 19; clear and distinct Nasta'lîḳ, written by the same hand as Nos. 1773 and 1774 (833 above); size, 12½ in. by 8¼ in.

837

Bûstân-i-Khayâl.

The *first Gulzâr* of the *second Gulshan* of the *second Bahâr* or *first Gulistân*, corresponding to the *sixth volume* of the whole work. Beginning: حمدی که اگر تمام دریاهای روی زمین مرکّب شود و جمیع شاخهای درختان ربع مسکون الخ.

Copied A.H. 1202 (A.D. 1787, 1788), see the preceding copy.

No. 1772, ff. 148, ll. 19; clear and distinct Nasta'lîḳ, by the same hand as Nos. 1773, 1774, and 1771 (833 and 836 above); size, 12½ in. by 8¼ in.

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838

Bûstân-i-Khayâl.

The *second Gulzâr* of the *second Gulshan* of the *second Bahâr* or *first Gulistân*, corresponding to the *seventh volume* of the whole work. It is incorrectly styled on fol. 1a: دفتر سیوم از بهار دویم از جلد سیوم معزّنامه, بوستان خیال, and گلستان سیوم مسمّی معزّنامه; the same wrong designation of گلستان سیوم is given to this copy in the colophon. Another copy of the whole second Gulshan of the second Bahâr is noticed in J. Aumer, p. 58 (No. 186). Beginning:

بنام خدای که از مشت خاك ــ پدید آورد گوهر تابناك

Copied A.H. ۱۲ ۲ (1202?=A.D. 1787, 1788).

No. 1930, ff. 337, ll. 16; clear and distinct Nasta'lîḳ; size, 10⅞ in. by 6½ in.

839

Bûstân-i-Khayâl.

The *first daftar* or *jild* of the *third Bahâr* or *second Gulistân* of the Bûstân-i-Khayâl, corresponding to the *eighth volume* of the whole work. This *third Bahâr* (the largest of the three), which relates the adventures of Ṣâḥib Ḳirân-i-Akbar Shâhzâda Mu'izz-aldîn, Ṣâḥib Ḳirân-i-A'ẓam Shâhzâda Khurshîd Tâjbaksh, and Ṣâḥib Ḳirân-i-Aṣghar Shâhzâda Badr-i-munîr, bears the special title of *Khurshîdnâma* (خورشیدنامه), and is subdivided into seven books (جلد or دفتر) or eight volumes, the last two of which (the fourteenth and fifteenth, together with the Khâtimah) are missing in this collection. This first daftar begins: ادای حمد و سپاس ربّ العالمین حکیم علیم و نعت درود سیّد المرسلین رسول کریم و مدح و منقبت الخ.

In l. 6 this heading appears: آغاز گلستان دوم بهار سیوم از کتاب بوستان که موسوم است بخورشیدنامه, امّا راویان اخبار و ناقلان آثار و محدّثان این حدیث شیرین بیان و مخبر (مخبران Bodl. copy correctly) این داستان رنگین الخ.

Conclusion: ان شاء الله تعالی بعد ازین احوال صاحبقران اعظم و صاحبقران اصغر در دفتر دویم مذکور کرده (read کرد) خواهد شد الخ.

Dated the 7th of Muḥarram, A.H. 1202 (A.D. 1787, Oct. 19).

No. 1770, ff. 388, ll. 19; clear and distinct Nasta'lîḳ; size, 12½ in. by 8¼ in.

840

Bûstân-i-Khayâl.

The *second daftar* or *jild* of the *third Bahâr* or *second Gulistân*, corresponding to the *ninth* volume of the whole work (جلد نهم از کتاب بوستان خیال موسوم جلد دویم از بهار سیوم). This second book has been supplemented afterwards by an extensive appendix, subdivided into two shaṭr (شطر), or as the second British Museum copy (Add. 24,935) calls them, saṭar (سطر), and bearing the special title of *Shâhnâma-i-Buzurg* (شاهنامهٔ بزرگ); according to Rieu's copy this appendix is also designated as سطر الجلد, see the following two copies.

Beginning: بعد از سپاس و ستایش خداوند غفور رحیم و الصلوة (والصلوات read) نامیات بر رسول واجب التعظیم وآل و اصحاب او ..... چنین گوید .... که چون احوال صاحب قران اصغر در جلد اوّل از بهار سیوم بجای که مذکور شد رسانید شروع در تحریر جلد دویم بهار سیوم نمود و ابتدای این جلد از احوال صاحب قران اکبر شاهزاده معزّ الدین الخ.

No date.

No. 1933, ff. 367, ll. 16; clear and distinct Nasta'lîḳ; size, 10⅝ in. by 6⅜ in.

841

Bûstân-i-Khayâl.

The *first shaṭr* of the preceding *second daftar*, forming, as it seems, together with the following copy of the second shaṭr, the *tenth volume* of the whole work. From a colophon in the Bodleian copy it would appear as if these two shaṭr, which now form together with the preceding copy a *single daftar* or *jild*, although *two distinct volumes*, were originally meant to appear as third daftar; in this way some of the conflicting statements found in the Bodleian copy, the third British Museum copy (Add. 4939), and our present copies might easily be reconciled.

Beginning: نیکوترین محامد و عالیترین اثنیه سزاوار جناب حضرت خالق البریّه است که مخلوقات ارض و سماء و ما فیها بذکر حمد و ثنای او خود را مشغول می نماید الخ.

No date.

No. 159, ff. 338, ll. 16; clear and distinct Nasta'lîḳ; size, 10½ in. by 6½ in.

842

Bûstân-i-Khayâl.

The *second shaṭr* of the preceding *second daftar*, beginning: آغاز دفتر دوم از کتاب شاهنامهٔ بزرگ که مشتملست بر احوال ظفر مآل صاحبقران اعظم شاهزاده خورشید تاج بخش بلبل اقبال الخ.

In the colophon the author makes this statement (agreeing verbatim with that in the Bodleian copy): مسوّد این اوراق رنگین سیاق مناسب چنان دانست که شطر دوم از جلد دویم از بهار سیوم کتاب بوستان خیال که خورشیدنامه نام دارد درین مقام باتمام رساند و جلد سیوم الخ.

Copied A.H. 1202 (A.D. 1787, 1788).

No. 1769, ff. 330, ll. 19; clear and distinct Nasta'lîḳ, by the same hand as Nos. 1770–1774 (833, 836, 837, and 839 above); size, 12⅝ in. by 8⅛ in.

843

Bûstân-i-Khayâl.

The *third daftar* or *jild* of the *third Bahâr*, as it seems, although both on fol. 1a and at the end it is designated as second jild (a confusion, probably arising from a similar mistake as that noted in No. 841), and

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therefore corresponding to the *eleventh volume* of the whole work (which is missing in the Bodleian copy). Beginning: امّا راویان اخبار و ناقلان آثار روایت کرده اند که چون صاحبقران اکبر (؟ قصّهٔ صاحبقران اکبر و) قصّهٔ صاحبقران اعظم را بداستان صحّت رسانیده اند حسن عالی بر خواست الخ.

Copied A. H. 1202 (A. D. 1787, 1788).

No. 1929, ff. 205, ll. 16; clear and distinct Nasta'lîḳ; size, 10⅝ in. by 6½ in.

844

Bûstân-i-Khayâl.

The *fourth daftar* or *jild* of the *third Bahâr*, corresponding to the *twelfth volume* of the whole work. Beginning: زبان انسان شمع انجمن وقتی تواند شد که بقدر مقدور و حمد خداوند غفور الخ.

In l. 4 the author makes the following statement: چون جلد سیوم بهار سیوم کتاب بوستان خیال باتمام رسید شروع در تحریر جلد چهارم نمودم الخ; and further down: مخفی و مستتر نماند که جلد اوّل تمام وکمال مشترك باحوال صاحبقران اکبر و اعظم و اصغر مع توابعات بود و جلد دوم تمام و کمال مشتمل بر احوال صاحبقران اکبر شاهزاده معزّ الدین تاجور و جلد سیوم همگی باحوال صاحبقران اعظم که شاهزاده خورشید تاج بخش مع متعلّقاته بقلم آمده الخ.

In the colophon he says: الحمد لله والمنّة که جلد چهارم از بهار سیوم که فقط بر احوال صاحبقران اصغر شاهزاده بدر منیر مشتمل بود باتمام رسید باقی احوال مهتر توفیق و احوالات دیگر در جلد دیگر الخ.

Copied A. H. 1202 (A. D. 1787, 1788).

No. 1775, ff. 386, ll. 19; large and distinct Nasta'lîḳ, by the same hand as Nos. 1769–1774 (833, 836, 837, 839, and 842 above); size, 12½ in. by 8¼ in.

845

Bûstân-i-Khayâl.

The *fifth daftar* or *jild* of the *third Bahâr*, corresponding to the *thirteenth volume* of the whole work. Beginning: بعد از حمد وثنای حضرت کریم کارساز بنده نواز خداوند جهان الخ.

Colophon: تمام شد جلد سیزدهم بوستان خیال.

No. 1931, ff. 393, ll. 16; clear and distinct Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

846

A large fragment of an anonymous Persian romance, defective both at the beginning and end, with a large lacuna (comprising, according to the Arabic paging, fifty-eight leaves) after fol. 22. On the back of the binding it is styled جوامع التواریخ, but on the last page more correctly, as it seems, دفتر دوم مجمع البدائع, the second book of a novel, entitled Majma'-albadâ'i', or the collection of wonderful and surprising things. At the beginning seventeen leaves are missing, as the Arabic paging shows. The style of this work is about the same as in the preceding Bûstân-i-Khayâl, combining heroic legends and fairy tales. The copy is a correct and tolerably old one.

No. 2453, ff. 240, ll. 21; clear Nasta'lîḳ; size, 9⅝ in. by 7½ in.

847

Ajîb-alḳiṣaṣ (عجیب القصص).

A fairy tale, relating the adventures of an Indian prince who is designated in many different ways (once, for instance, یوسف جمال), and his love affairs with the princess Badî'-aljamâl, entirely different from the قصّهٔ سیف الملوك و بدیع الجمال (see Nos. 788–792 above).

Beginning: سرسبزیٔ بوستان سخن بآبیاری (بآبیاریٔ) ستایش چمن آرائی است که گلشن عشق الخ.

The title is distinctly given on fol. 7b, l. 10. The story is dedicated to the emperor Shâh 'Âlam (who reigned A. H. 1173–1221 = A. D. 1759–1806), see fol. 3b, l. 1: شاه عالم پناه دولت و دین. The author's name does not appear anywhere.

Copied at Lucknow during the wazîrship of Nawwâb Âṣaf-aldaulah Bahâdur, and finished the 25th of Jumâdâ-althânî, A. H. 1209 (A. D. 1795, Jan. 17). Bibliotheca Leydeniana.

No. 2462, ff. 152, ll. 15; Nasta'lîḳ, rather difficult to read through the absence of many diacritical points; size, 9⅝ in. by 6⅛ in.

848

Ḳiṣṣa-i-Malik Muḥammad u Shahrbânû (قصّهٔ ملك محمّد و شهربانو).

The romance of prince Malik Muḥammad and Shahrbânû (according to the Bodleian Cat., No. 482, Shamshabânû), which was translated from Hindûstânî at the request of the emperor Shâh 'Âlam, see here fol. 4b sq. According to the Bodleian copy the Persian translator's name is Munshî Ghayûrî; Lachman Singh, who appears here on fol. 4b, is no doubt the author of the original. According to the same copy the proper title of the romance is *Shu'la-i-âh* (شعلهٔ آه).

Beginning: شگفتگیٔ گلشن قصّه پردازی و تازگیٔ چمن افسانه طرازی شایستهٔ حمد جهان آرائیست که گل رعنای حبّ و محبّت را بنسیم روح پرور قدرت بالغه الخ.

No. 1481, ff. 152, ll. 9; Shikasta; size, 8⅝ in. by 5⅝ in.

849

Ḳiṣṣa-i-Bahrâmgûr u Bânui-Ḥasan (قصّهٔ بهرامگور و بانوی حسن).

A Persian romance, the love-story of Bahrâmgûr and the fair princess, the daughter of the king of the Perîs.

Beginning: راویان اخبار و ناقلان آثار و طوطیان شکر

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شکن شیرین گفتار و مهندسان سخن و گوشه نشینان کهن چنین روایت کرده اند که در شهر فارس پادشاهی بود بعدل و داد تمام خلق و بغایت خوش روی الخ.

A shorter version of the same story is noticed in W. Pertsch, Berlin Cat., p. 989, No. 12, in the first line.

Dated the 8th of Jumâdâ-althânî, A.H. 1198 (A.D. 1784, April 29).

No. 780, ff. 50, ll. 17; large and distinct Nasta'lîḳ; size, $8\frac{3}{4}$ in. by $5\frac{5}{8}$ in.

850

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1009, ff. 58, ll. 17; large and distinct Nasta'lîḳ; size, $9\frac{7}{8}$ in. by 6 in.

851

The same.

A much shorter version of the same story, beginning: راویان اخبار و ناقلان آثار و طوطیان شکر شکن شیرین گفتار چنین روایت کرده اند که در زمان قدیم در شهر فارس الخ.

Dated the 9th of Ramaḍân, A.H. 1184 (A.D. 1770, December 27). Bibliotheca Leydeniana.

No. 2808, ff. 72–93, ll. 13; Nasta'lîḳ, mixed occasionally with Shikasta; size, $8\frac{3}{8}$ in. by $6\frac{3}{4}$ in.

852

Two Persian tales.

1. Story of Sulṭân Maḥmûd, who rambles in disguise through the streets of his capital (قصّهٔ سلطان محمود غزنوی پادشاه), on fol. 1b, beginning: پادشاه عادل بود یك روز در خاطر سلطان گذشت الخ.

2. The story of prince Juwânbakht (قصّهٔ جوان‌بخت پادشاه), on fol. 14a, beginning: ناقلان اسمار و راویان اخبار این داستان بدیع را چنان نوشته اند که در زمان سلف و ایّام گذشته الخ.

No date. Presented by Jn. Kneller, Esq., April 15, 1804.

No. 1723, ff. 112, ll. 11; distinct Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $5\frac{1}{4}$ in.

853

The story of the king and the seven viziers, who, under penalty of death, are ordered to state the hidden meaning of certain trees with miraculous fruit, beginning: حکایت آورده اند که در شهری درختان را میوهٔ بر آمده آنرا از جامه کرپاس پوشیده و از درون آن روشنائی میدرخشید روزی (پادشاه or سلطان add) زیر درختان آمده احوال آن پرسید وزرا گفتند که معلوم نیست الخ.

No. 1627, ff. 106b–112b, ll. 13–14; careless Nasta'lîḳ; the last leaf written by another hand in Naskhî, ll. 23; size, 9 in. by $4\frac{7}{8}$ in.

854

The story of Solomon and the Griffin, a Persian romance in prose, by an anonymous author, beginning: الحمد لله ربّ العالمین الخ بدانکه درخبر آمده است که روزی سلیمان علیه السّلام شبی بمسند بار داده نشسته بودند الخ.

Numerous illustrations, almost on every page. No date.

No. 1255, ff. 26, ll. 19; large and distinct Nasta'lîḳ; size, $18\frac{1}{4}$ in. by $10\frac{1}{4}$ in.

855

Ḳiṣṣa-i-Parwartî u Narwartî (قصّهٔ پرورتی و نرورتی).

The story of Narwartî and Parwartî, a Persian romance by Lâla Ranjit, beginning: خداوندا اساس کاخ تکوین و ایجاد بطرحی که صورت ظهور یافته الخ.

No date. Purchased at Ḥaidarâbâd.

No. 1369, ff. 42, ll. 19; Shikasta; size, $8\frac{1}{4}$ in. by 6 in.

856

A short fragment of a story of an Indian Râjah (که نام او چیرمان) in Calicut (کلی‌کوت), at the time of the prophet Muḥammad, beginning: چنین روایت میکنند که در ایّام پیغمبر محمّد رسول الله که در سرجد کلی‌کوت الخ.

Bibliotheca Leydeniana.

No. 2556, ff. 92–95, ll. 8; Nasta'lîḳ; size, $9\frac{1}{4}$ in. by $6\frac{5}{8}$ in.

857

Ḥikâyat-i-duzd u ḳâḍî (حکایت دزد و قاضی).

The humorous story of the thief and the judge, edited at Ṭahrân, 1845; comp. Bodleian Cat., Nos. 490 and 491; Rieu ii. p. 773b; W. Pertsch, p. 26, and Berlin Cat., p. 117 (No. 6). Beginning: روایت کرده اند راویان اخبار و ناقلان آثار که در زمان پادشاه عادل یکی از خلفاء بغداد و در عهد آن خلیفه عالمی بود بغایتی فاضل و کامل و دانشمند الخ.

No date.

No. 1741, ff. 1–10, ll. 13–16; Shikasta; size, $8\frac{1}{4}$ in. by $5\frac{5}{8}$ in.

858

Ḳiṣṣa-i-Tamîm Anṣârî (قصّهٔ تمیم انصاری).

The story of Ḥaḍrat Tamîm Anṣârî, who lived under the Khalîf 'Umar, beginning: درخبرست از سرور کائنات فرموده اند که بعد از خود عجائبهای بسیار پیدا خواهد

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شد اوّل از حضرت تمیم انصاری بود که در وقت خلافت حضرت عمر روزی نماز گذارده نشسته بودند الخ.

In the following copy it is ascribed to 'Alî Muḥammad. Copied for Mr. Richard Johnson, by Muḥammad Rafi'.

No. 910, ff. 23, ll. 13; Nasta'lîḳ; size, 8¾ in. by 6 in.

859

Collection of tales and historical sketches.

This copy contains:

A. A main part on ff. 1a–70a, consisting of—

1. Ff. 1a–16a: Ḳiṣṣa-i-Tamîm Anṣârî, identical with that in the preceding copy, but styled on the fly-leaf عمرنامه, or 'story of a woman soliciting justice of the Khalîf 'Umar,' by 'Alî Muḥammad. Beginning, on fol. 1a: اندر خبر آورده اند که در وقت امیر المؤمنین عمر خطّاب رضی الله عنه روزی امیر المؤمنین رضی الله عنه نماز بامداد گذارده بود الخ.

2. Ff. 17a–63a: Bakhtyârnâma, in a similar redaction as No. 475, 3, in the Bodleian Cat. (col. 436), but divided into ten bâbs, like the enlarged version, No. 476, 1, in the same Cat. It was edited by Sir W. Ouseley, text and translation, London, 1801. Beginning, on fol. 17a: الحمد لله . . . . بدانکه این کتاب یادگار پادشاهان است و بختیارنامه که فاضلان تصنیف کرده اند تا طالبان را و خوانندگانرا پند حاصل آید و این مختصر بر ده باب است و در هر بابی حکمتها گفته است آغاز داستان بختیار نامه این است چنین روایت میکنند که در دیار عجم پادشاه بود با داد و عدل و شکوه الخ.

3. Ff. 64a–70a: Fatḥnâma, that is, Sulṭân Muḥammad III's campaign against Hungary in A.H. 1005 (A.D. 1596, 1597), identical with the 'Fatḥnâma-i-Khûnkâr-i-Rûm' in No. 572 above. It is translated from Turkish, see the title here: ترجمهٔ فتحنامهٔ حضرت بادینی پناه و شاه خونکار روم که بترکی نوشته الخ. Beginning: الحمد لمن لا نصر الّا من عنده و الصلوة و السّلام علی حبیبه الخ.

As date (probably of composition) appears at the end A.H. 1012 (A.D. 1603, 1604).

B. An appendix, by two different hands, on ff. 71a–79a, consisting of—

4. Ff. 71a–77a: Account of the district of اودگیر Ûdgîr, that is, Oodagherry in Telingana.

5. Ff. 78a–79a: A short account of Dhundia Wâgh, or as he is called here, Dhûndûjî Wâgh (دهوندوجي واگهه), the famous freebooter of Mysore, who was at last subjugated and killed by the English in 1800, see Beale, Oriental Biogr. Dict., p. 81.

No. 3053, ff. 79, ll. 13 (on ff. 71–77, ll. 9–10); written by three different hands, the greater part in Naskhî, mixed with Shikasta; size, 8 in. by 5¾ in.

B. POETRY.

I. Epic, Lyric, and Didactic Poetry.

Poets who died between A.H. 400 *and* 500.

1. Firdausî and Imitators (Nos. 860–901).

a. *Copies of the Shâhnâma with the older preface.*

860

Shâhnâma (شاهنامه).

Firdausî's great epic poem, 'the book of kings,' in four books, preceded by the older preface, anterior to the so-called Bâisunghari recension, and designated by Mohl (i. p. xv) as 'préface No. II;' see Rieu ii. p. 534a; W. Pertsch, Berlin Cat., p. 732 sq.; Bodleian Cat., No. 497; Rosen, Persian MSS., p. 169; J. Aumer, p. 6 (where it is wrongly ascribed to Bâisunghar), etc. This preface has been translated by M. de Wallenbourg in his 'Notice sur le Shahnamé,' Vienna, 1810, and begins here, on fol. 1b: سپاس و آفرین مر خدایرا که آن جهان و این جهان الخ.

First book (جلد اوّل) of the poem, on fol. 6b, beginning: بنام خداوند جان و خرد ــ کزین برتر اندیشه بر نگذرد and going down to Bahrâm's death.

Second book (جلد دویم), on fol. 151b, beginning: بنام خداوند خورشید و ماه ــ که دلرا بنامش خرد داد راه and concluding with Isfandiyâr's message of victory to his father Gushtâsp.

Third book (جلد سوم), on fol. 290b, beginning: خداوند پیروزی و فرّهی ــ خداوند دیهم و شاهنشهی and ending with the accession of Nûshirwân.

Fourth book (جلد چهارم), on fol. 407b, beginning exactly as the second book and comprising the rest of the poem.

Firdausî (Abû-alḳâsim Ḥasan or Manṣûr) was born about A.H. 321 or 322 (A.D. 933 or 934) in Shâdâb, near Ṭûs, completed the Shâhnâma, according to the usual statement, A.H. 400 (A.D. 1009, 1010), according to a rare epilogue, found only in one copy of the British Museum (Rieu. ii. p. 535a) and in No. 878 below, already A.H. 389 (A.D. 999), and according to some verses in the same copy of the British Museum, even as early as A.H. 384 (A.D. 994), and died A.H. 411 (A.D. 1020; other dates of his death are A.H. 416=A.D. 1025, and A.H. 421=A.D. 1030); comp. on the poet's biography and special incidents of his life, besides the Catalogues mentioned above, W. Pertsch, p. 68; G. Flügel i. p. 492 sq.; A. Sprenger, Catal., p. 405 sq.; Ouseley, Biogr. Notices, pp. 54–99; Ethé, Firdûsî als Lyriker, in Sitzungsberichte der bayr. Academie, philos.-philol. Classe, 1872, pp. 275–304, and 1873, pp. 623–653; 'A Sketch of the Life and Writings of Ferdusi,' London, 1876; and Ethé, Die höfische und romantische Poesie der Perser, Hamburg, 1887, p. 25 sq. Best text editions by Turner Macan, in 4 vols., Calcutta, 1829 (of the earlier Calcutta edition of 1811, by Lumsden, only

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one volume has appeared), reproduced in the lithographed eastern texts of Bombay, 1849 and 1856, Cawnpore, 1874, Ṭahrân, A.H. 1245 and 1267, etc.; J. Mohl (with a complete prose translation in French), Paris, 1838–1878; and J. A. Vullers, Leyden, 1877–1884. Parts of the poem have been published in J. Atkinson's Soohrab, a poem (Persian and English), Calcutta, 1814; Vullers, Chrestomathia Shahnamiana, Bonn, 1833; H. S. Jarrett, Selections from the Shah Namah, Calcutta, 1880; I. Pizzi, Antologia Firdusiana, second edition, Leipzig, 1891; in various Persian Chrestomathies, for instance, Spiegel (Leipzig, 1846), Pizzi (Manuale della lingua Persiana, Leipzig, 1883, and Chrestomathie Persane, Turin, 1889), and others, and in Salemann und Shukovski, Persische Grammatik, Berlin, 1889; compare also Zenker, No. 526 sq., and ii. 489 sq. Chief translations by Champion (the first eight books), 1788; St. Weston, Episodes from the Shah Nameh, 1815; J. Görres, Das Heldenbuch von Iran, 2 vols., Berlin, 1820; Starkenfels, Key-Kawus in Masenderan, Vienna, 1841; Fr. v. Schack, Heldensagen, third edition, 3 vols., Stuttgart, 1877; J. Mohl, Le livre des rois, traduit et commenté, publié par Mme. Mohl, Paris, 1876–1878; H. Zimmern, The Epic of Kings, London, 1882; S. Robinson, Persian Poetry for English Readers, 1883 (pp. 5–102); I. Pizzi, Il libro dei re, poema epico, in 8 vols., Turin, 1886–1888 (the only complete translation in verse that exists of Firdausî's epopee in any European language, except the Turkish version of Sharif, see Rieu, p. 152 sq.); Fr. Rückert, Firdosi's Königsbuch, aus dem Nachlass herausgegeben von E. A. Bayer, Sage i–xiii, Berlin, 1890; and 'Rostem und Suhrab' im Nibelungenmass, ein Fragment mitgeteilt von E. Bayer in 'Zeitschrift für vergl. Litteraturgeschichte, etc.,' Berlin, 1891, pp. 322–342. On the question of the origin of certain parts of the poem, see Nöldeke's 'Persische Studien II,' Sitzungsberichte der kais. Acad. der Wissenschaften in Wien, 1892, vol. 126.

The present copy was transcribed by Muḥammad Ḥâfiẓ Ċishti. Book I is dated A.H. 1007, first of Ramaḍân (A.D. 1599, March 28); Book II, A.H. 1007, the 18th of Shawwâl (A.D. 1599, May 14); Book III has no date; Book IV is dated A.H. 1008, the 16th of Rajab (A.D. 1600, Febr. 1). Fol. 421 (٤٢١ according to the Arabic paging) is left blank. Many small blanks besides.

No. 2118, ff. 522, 4 coll., each ll. 25; small, but very neat and clear Nasta'lîḳ; splendid illuminations on the first two pages of each book; size, $15\frac{3}{8}$ in. by $10\frac{1}{4}$ in.

861

Another copy of the same.

Contents:

The older preface on fol. 1b, beginning as in the preceding copy.

Genealogical index of all the Persian kings, quoted by Firdausi, on fol. 7a.

Another genealogical index in verse (فهرست منظوم شاهنامه), on fol. 9a.

Alphabetical index of the Pahlawî (and other uncommon) words, used by Firdausî in his epopee, on fol. 10b.

The poem itself is divided into *two halves*, viz.:

First half, on fol. 12b, beginning: بنام خداوند جان وخرد الخ.

Second half, on fol. 318b, beginning with Gushtâsp's reign: چو گشتاسپ را داد لهراسپ تخت الخ.

The *first half* is dated by Ḥâfiẓ Aḥmad bin Muḥammad the 23rd of Ramaḍân, A.H. 1009 (A.D. 1601, March 28); the second is not dated.

No. 118, ff. 596, 4 coll., each ll. 25; Nasta'lîḳ; vignettes on ff. 1a, 12a, and 318a; illuminated frontispieces on ff. 1b, 12b, and 318b; pictures on ff. 338a, 365a, and 430b. Part of ff. 58a, 79a, 102b, and 180b left blank; many headings and single verses missing or injured; ff. 487 and 556 supplied by a more modern hand; size, $13\frac{3}{8}$ in. by $9\frac{3}{8}$ in.

862

Another copy of the *first half* of the poem.

This copy, with the older preface on fol. 1b, contains only the *first half*, respectively the *first two books* of the Shâhnâma; Book I begins on fol. 8b, Book II on fol. 163b; the first goes down to Afrâsiyâb's hearing of the flight of the Irânians; the second to Arjâsp's death by the hand of Isfandiyâr. All the rest of the poem is wanting. No date. The copyist was Muḥammad Fâḍil, known as ادها بنی اسرائیل کولوی. A few various readings on the margin.

No. 3267, olim 11. J. 6, ff. 325, 4 coll., each ll. 25; good and clear Nasta'lîḳ; size, $11\frac{3}{8}$ in. by $6\frac{3}{8}$ in.

b. *Copies of the Shâhnâma with the Bâisungharî preface.*

863

Shâhnâma.

The Bâisungharî preface (dated A.H. 829 = A.D. 1426, see on the rather fictitious character of the same, and the whole question of the so-called Bâisungharî recension, the excellent remarks of M. James Darmesteter in the 'Revue Critique,' October 20, 1890, pp. 215 and 216), on ff. 1b–13b, beginning: افتتاح سخن آن به که کنند اهل کمال الخ. At the end: تمّت الدیباجة الموسومة ببایسنغری.

This preface is designated by Mohl as 'préface No. I,' and is printed with a few omissions in Macan's Introduction to the Shâhnâma, pp. 11–61.

Beginning of the poem, on fol. 13b: بنام خداوند جان و خرد الخ.

The Shâhnâma is divided into two parts, the *second* of which begins with Luhrâsp's reign (headed: کتاب چو لهراسپ بنشست بر تخت لهراسپ نامه), on fol. 270b: داد الخ. This splendid copy was made by Ḥasan bin Muḥammad Aḥsan and finished at Shîrâz the 18th of Dhû-alḳa'dah, A.H. 967 (A.D. 1560, August 10); it was given as a present to Ḳâsimbeg the 1st of Dhû-alḥijjah,

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A. H. 971 (A. D. 1564, July 11), according to a note on fol. 1a.

No. 133, ff. 538, 4 coll., each ll. 25; excellent Nasta'lîḳ; ff. 1b and 2a gorgeously illuminated in gold and blue arabesques, mixed with a variety of other colours; similar illuminations and an excellent frontispiece on ff. 270b and 271a; all the headings throughout neatly embellished; well-executed pictures on ff. 5b, 16b, 32a, 54a, 76b, 96a, 113b, 127b, 150b, 184b, 203a, 227b, 250a, 270b, 271a, 304a, 321b, 349b, 372a, 389a, 418b, 445b, 483a, and 519a; size, 14¾ in. by 8¾ in.

864

The same.

The Bâisunghari preface begins here as in the preceding copy, and is concluded by a short chronological index and list of kings.

Beginning of the poem, on fol. 12b. It is divided into *four books;* Book I ends with Rustam's return from Turkistân and Afrâsiyâb's flight; Book II, beginning on fol. 200b, with Gushtâsp's accession; Book III, beginning on fol. 315b, goes down to the accession of Nûshirwân; and Book IV, beginning on fol. 461b, comprises the rest. Dated by Majd-aldîn bin Ibrâhîm Hâfiż, A. H. 1012, the 29th of Muḥarram (A. D. 1603, July 9).

No. 3340, olim II. J. 7, ff. 586, 4 coll., each ll. 25; small Nasta'lîḳ; illuminated frontispieces on ff. 1b and 12b; adorned headings on ff. 200b and 315b. Small pictures on ff. 15a, 15b, 17a, 19a, 24b, 42a, 48b, 50a, 55a, 65b, 73b, 77b, 92b, 106b, 120b, 134a, 149a, 156a, 158b, 164a, 180b, 190a, 198b, 200a, 212b, 214a, 243b, 254b, 267b, 279a, 280b, 296b, 297a, 315b, 325b, 332a, 332b, 333b, 334b, 337a, 353a, 355a, 358b, 370a, 371a, 377a, 385b, 388b, 393a, 395b, 399b, 410a, 418b, 420b, 422a, 424a, 425b, 429a, 435a, 439b, 460b, 489a, 494b, 516a, 534b, 552b, 561a, 563b, 572b, 576b, 583a, and 585b; size, 8⅝ in. by 4¾ in.

865

The same.

The Bâisunghari preface, on fol. 1a. Beginning of the poem, on fol. 10b. It is divided into *four books,* which agree in their contents entirely with those in the preceding copy, except that Books II and III (beginning on fol. 144b) are not separated here. Book IV begins on fol. 338b. Small blanks on many pages, apparently left for the insertion of headings or pictures. Book I (جلد اوّل) is dated A. H. 1111, the 16th of Ṣafar (called here the 44th year of 'Âlamgîr's reign)=A. D. 1699, August 13; Book IV, the 8th of Dhû-alḥijjah, in the same year=A. D. 1700, May 27, by Muḥammad Ḥisârî. The first two leaves are supplied by another hand, perhaps by Warren Hastings, whose name appears at the top of the preface.

No. 3259, olim II. J. 5, ff. 427, 4 coll., each ll. 25, and a fifth on the margin, ll. 40; Nasta'lîḳ; size, 11¾ in. by 7⅛ in.

866

The same.

The Bâisunghari preface, on fol. 1b. Beginning of the poem, on fol. 15b. No subdivision into books. This copy was made for J. H. Peile, Esq., of the Madras Civil Service (مستر پیل صاحب بهادر والا مناقب), at Seringapatan (سرنگاپٹن در سلطنت انگریز), and is dated A. H. 1220, the 26th of Muḥarram (A. D. 1805, April 26). It was presented by Mr. Peile to the Library on the 19th of September, 1818.

No. 3255, olim II. J. 3, ff. 542, 4 coll., each ll. 21; large and clear Nasta'lîḳ; illuminated frontispieces on ff. 1b and 15b; size, 14½ in. by 8¾ in.

867

The same.

An extremely splendid and magnificent copy of the Shâhnâma, in two volumes, with a beautiful eastern binding; written by Hidâyat-allâh of Shîrâz, but not dated.

The Bâisunghari preface begins here, on fol. 2b, thus:

ای در صف اهل نظم استاد سخن
شد تازه و محکم از تو بنیاد سخن
فردوس مقام بادت ای فردوسی
انصاف که نیک دادهٔ داد سخن
افتتاح سخن آن به که کنند اهل کمال الخ

The full text of the satire against Sulṭân Maḥmûd is found here on fol. 9b sq.

Beginning of the *first volume,* on fol. 13b; of the *second volume,* on fol. 344b, with Luhrâsp's accession:

چو لهراسپ بنشست بر تخت عاج الخ.

Nos. 741 and 742, ff. 668, 4 coll., each ll. 25; excellent Nasta'lîḳ; illuminated frontispieces on ff. 2b, 13b, and 344b; the whole copy luxuriously embellished throughout; full-size pictures on ff. 1b, 2a, 40a, 94b, 140b, 185b, 215a, 232a, 252b, 326a, 355b, 385b, 412b, and 529b; size, 16 in. by 10 in.

868

The same.

The Bâisunghari preface, beginning here with the same verses as in No. 704 of W. Pertsch's Berlin Cat. (p. 735):

فریدون و جمشید خورشید شان
بامرش درین گنبد آمد روان

This beautiful copy is divided into *two halves,* the first of which begins on fol. 10b, the second on fol. 332b, with the accession of Luhrâsp. No date.

No. 1256, ff. 622, 4 coll., each ll. 25; excellent Nasta'lîḳ; illuminated frontispiece at the beginning of the preface and of both halves of the poem; the first four pages luxuriously embellished, on the first two a long inscription as heading of the whole work; pictures on ff. 13a, 29a, 42b, 52b, 57b, 70b, 79a, 102b, 120b, 138b, 150b, 175b, 186a, 189a, 196b, 207a, 220b, 233b, 276b, 321b, 361b, 384b, 421b, 460b, 496a, 529a, 552a, and 580b; size, 17 in. by 10⅜ in.

869

A slightly defective copy of the same.

The Bâisunghari preface breaks off on fol. 10b, in consequence of a lacuna after fol. 10, through which also the beginning of the poem is missing. The last words of the preface correspond to No. 3259 (865 in this Cat.), fol. 8b, l. 5, middle; the first words of the poem, on fol. 11a, یکی آتشی بر شده تابناك, to fol. 10b, l. 7, on the margin of the same copy. The poem is divided into *four books;* Book II begins, on fol. 201b, with the story of Bîzhan (بیژن); Book III, on fol. 310b, with Luhrâsp's accession; Book IV, on fol. 470b, with the reign of Nûshirwân. All the larger headings are

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left blank throughout; some smaller blanks besides. Ff. 586–589 are turned upside down. This defective copy, somewhat injured in the beginning too, was finished in the month Dhû-alḥijjah, A.H. 987 (A.D. 1580, January–February).

No. 341, ff. 596, 4 coll., each ll. 25; Nasta'lîḳ; the first two pages embellished; size, 11⅝ in. by 7⅜ in.

870

Another more defective and incomplete copy of the same.

A large lacuna in the Bâisungharî preface after fol. 2, corresponding to fol. 3ª, l. 12–fol. 10ᵇ, l. 9 in No. 3255 (866 in this Cat.); at the end of the preface the genealogical list of kings in mathnawî-baits (see No. 861 above). Beginning of the poem, on fol. 5ª. It consists here of *three bâbs* only, and goes down to the death of Farâmurz, the son of Rustam; all the rest of the poem is wanting. Book II begins, on fol. 314ᵇ, with Gushtâsp's accession; Book III, on fol. 368ᵇ, with the story of Farâmurz. No date.

No. 3263, olim 11. J. 2, ff. 456, 4 coll., each ll. 25-31; Nasta'lîḳ; illuminated frontispiece at the beginning of each book; pictures (some of which are full-sized) on ff. 47ᵇ, 76ª, 89ᵇ, 113ª, 130ᵇ, 149ᵇ, 155ª, 196ᵇ, 212ᵇ, 216ᵇ, 241ᵇ, 255ᵇ, 288ᵇ, 318ª, 322ᵇ, 326ᵇ, 330ᵇ, 334ᵇ, 343ᵇ, 353ᵇ, 356ᵇ, and 398ᵇ; size, 15⅝ in. by 10⅛ in.

871

Dîbâća-i-Shâhnâma (دیباچهٔ شاهنامه).

Another copy of the Bâisungharî preface, beginning: افتتاح سخن آن به که کند اهل کمال الخ, and ending with the short chronological list of the Pîshdâdian, Kayânian, Ashkânian, and Sâsânian kings of Persia. No date.

No. 3056, ff. 44–66, ll. 11; Nasta'lîḳ; size, 8¼ in. by 6⅝ in.

c. *Copies of the Shâhnâma with another preface.*

872

Shâhnâma.

This copy has the same preface as Add. 27,302 in the British Museum (Rieu ii. p. 536ᵇ) and No. 497 in the Bodleian Cat., which begins thus: حمد و ستایش مر خدای را عزّوجلّ که خدای هر دو جهان است الخ, and contains a legendary biography of Firdausî, with a short genealogical account at the end. The poem is, as in many of the preceding copies, divided into *four books*. Book I, on fol. 9ᵇ; II, on fol. 192ᵇ; III, on fol. 333ᵇ; IV, on fol. 452ᵇ. The first book goes down to Rustam's slaying the dîw Akwân (see Bodleian Cat., No. 500), the second to Kuhram's falling into the hand of Isfandiyâr, and the third to the beginning of Nûshirwân's reign; the fourth comprises the rest. Many headings are left blank. Ff. 1 and 8 are supplied by another hand. This copy was finished in Ramaḍân, A.H. 991 (A.D. 1583, September–October).

No. 453, ff. 576, 4 coll. (except the last two pages which have only two), each ll. 25; small Nasta'lîḳ; illuminated frontispiece at the beginning of each book; size, 9 in. by 5⅝ in.

873

The same.

The same preface as in the preceding copy: حمد و ستایش مر خدایرا الخ, with the short genealogical account at the end. The first 6½ lines of this preface are repeated on ff. 6ᵇ and 7ª.

Beginning of the poem, on fol. 7ᵇ. No subdivision into books; the copy is slightly injured in several places, especially towards the end.

Dated by Âdina of Bukhârâ, A.H. 1008, the 10th of Sha'bân (A.D. 1600, February 25), at Samarḳand.

No. 301, ff. 375, 4 coll., each ll. 35; excellent Nasta'lîḳ; vignettes on ff. 1ª and 6ª; illuminated frontispieces on ff. 1ᵇ and 7ᵇ; ff. 6ᵇ and 7ª splendidly embellished; pictures on ff. 51ᵇ, 52ᵇ, 68ª, 73ª, 91ᵇ, 97ª, 100ª, 103ᵇ, 122ª, 135ᵇ, 136ᵇ, 142ª, 169ᵇ, 185ᵇ, 186ª, 192ª, 223ª, 229ª, 237ᵇ, 247ª, 269ᵇ, 281ᵇ, 297ª, 349ª, and 370ᵇ; size, 14¼ in. by 9 in.

874

The same.

The same preface. Beginning of the poem on fol. 6ᵇ. No subdivision into books. Many pages are rather effaced, others slightly injured at the inner corners. The date cannot be deciphered either; the copyist's name was Ḥaidar Ḳulî of Harât.

No. 3265, olim 11. J. 1, ff. 610, 4 coll., each ll. 25; Nasta'lîḳ; the first two pages splendidly adorned; an illuminated frontispiece besides on fol. 6ᵇ; large pictures on ff. 9ᵇ, 15ᵇ, 24ᵇ, 29ª, 34ª, 65ᵇ, 74ᵇ, 77ᵇ, 84ª, 97ᵇ, 106ᵇ, 116ª, 129ª, 135ᵇ, 139ª, 179ª, 188ᵇ, 198ª, 201ª, 213ᵇ, 238ᵇ, 325ª, 340ª, 361ª, 374ᵇ, 386ᵇ, 391ᵇ, 454ª, 459ª, 464ᵇ, 480ᵇ, 523ᵇ, 535ª, 564ª, 573ᵇ, 582ᵇ, 602ª, 606ᵇ, and 609ª; size, 14⅞ in. by 9 in.

d. *Copies of the Shâhnâma without any preface.*

875

Shâhnâma.

This copy, which is dated by Ya'ḳûb bin Isḥaḳ A.H. 1009, 10th of Rabî'-alawwal (A.D. 1600, September 19), is divided into *two halves*, the first beginning on fol. 1ᵇ, the second on fol. 270ᵇ, with Luhrâsp's accession: چون لهراسپ بنشست بر تخت داد الخ.

No. 315, ff. 510, 4 coll., each ll. 25; clear and distinct Nasta'lîḳ; rich illuminations on ff. 1ª, 1ᵇ, and 2ª, and an illuminated frontispiece besides at the beginning of the second half; size, 13⅝ in. by 8⅜ in.

876

The same.

A beautiful copy, without any subdivision, dated A.H. 1012, 1st of Ramaḍân (A.D. 1604, February 2).

No. 966, ff. 523, 4 coll., each ll. 25; clear Nasta'lîḳ; splendid frontispieces and other illuminations on ff. 1ᵇ and 2ª; pictures on ff. 4ᵇ, 8ᵇ, 14ᵇ, 18ª, 26ª, 33ᵇ, 44ª, 45ª, 54ᵇ, 56ª, 57ª, 62ª, 63ª, 64ᵇ, 66ª, 68ᵇ, 71ª, 74ª, 77ᵇ, 79ª, 88ª, 97ª, 110ª, 113ᵇ, 127ᵇ, 145ª, 147ª, 157ᵇ, 169ᵇ, 171ᵇ, 177ᵇ, 180ª, 186ᵇ, 189ª, 197ᵇ, 200ᵇ, 212ᵇ, 216ª, 229ª, 232ᵇ, 243ᵇ, 254ª, 269ª, 275ª, 277ª, 279ª, 297ª, 307ª, 314ᵇ, 318ᵇ, 323ᵇ, 335ª, 358ª, 360ᵇ, 371ᵇ, 378ᵇ, 389ª, 403ᵇ, 408ª, 428ᵇ, 453ᵇ, 475ª, and 505ª; size, 14½ in. by 9¼ in.

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877

The same.

Another good copy of the Shâhnâma, with excellent and numerous marginal notes and various readings, which give quite an exceptional value to it. It is divided into *two daftars*, the second of which begins, on fol. 271b, after Bahrâm's death, with the struggle between Rustam and Kâmûs:

بنام خداوند خورشید وماه
که دلرا بنامش خرد داد راه

comp. No. 860 above.

The first daftar was finished A.H. 1053, last of Muharram (A.D. 1643, April 20); the second, the 25th of Rabî'-alâkhar in the same year (A.D. 1643, July 13).

Bibliotheca Leydeniana.

No. 2564, ff. 434, 4 coll., each ll. 25; Nasta'lîk, mixed with Shikasta; illuminated frontispiece on fol. 271b; fol. 136 partly effaced; size, 11½ in. by 7½ in.

878

The same.

This copy, which is not dated, is likewise divided into *two halves*, the first on ff. 1b–305b, the second beginning, on fol. 307b, with Gushtâsp's accession:

چو گشتاسپ را داد لهراسپ بخت
فرود آمد از تخت وبر بست رخت

Fol. 306 is left blank; there seem also to be small lacunas after ff. 241, 243, 586, and 587, as the catch-words do not agree with the beginning of the first line in the next pages.

This copy contains the very rare epilogue, quoted in Rieu ii. p. 535a (see No. 860 above), and beginning here:

چو شد ایزدی (اسپری Rieu) داستان بزرگ
سخنهای آن خسروان بزرگ

in which as date of completion for the Shâhnâma A.H. 389 (A.D. 999) is given: (read با) نهم سال هشتاد تا سیصدست.

This copy was transcribed by Mahdî 'Alî Kashmîrî; it may belong to the tenth century of the Hijrah.

No. 2593, ff. 602, 4 coll., each ll. 23; small, but clear Nasta'lîk, the first two pages splendidly illuminated; a portion of the text at the top of the last two leaves torn away; size, 9⅛ in. by 5⅛ in.

879

The same.

This copy is likewise divided into *two halves*, the second of which begins, on fol. 292a, with Luhrâsp's accession:

چو لهراسپ بنشست بر تخت شاد الخ

see Nos. 863, 867–869, and 875 above. All the headings throughout are left blank. No date. Bound together with this MS. is a letter of W. Jones to Richard Johnson, to whom this copy once belonged and who had lent it to Mr. Jones.

No. 165, ff. 626, 4 coll., each ll. 21; clear Nasta'lîk; illuminated frontispiece; the first two pages richly adorned; size, 11⅝ in. by 7⅜ in.

880

The same.

Good copy, slightly injured in several places. No subdivision; no date.

No. 3254, olim 11. J. 4, ff. 371, 4 coll., each ll. 25; the first two pages luxuriously adorned; pictures on ff. 29b, 37b, 40b, 75b, 89b, 98b, 110a, 116b, 130b, 138b, 145b, 150b, 168b, 172a, 176a, 182b, 187b, 192a, 198a, 199b, 202a, 205a, 211b, 216b, 218a, 225a, 230b, 231a, 233b, 243b, 252b, 255b, 260b, 270b, 272a, 274a, 281a, 284a, 288a, 292a, 294a, 295a, 300a, 317a, 324b, 341a, 343a, 347b, and 359b; size, 12⅞ in. by 8 in.

881

An incomplete copy of the same.

This copy breaks off in the story of Khusrau Parwîz; the last verse:

پراگنده شد لشکر شهریار
سیه گشت روز و تبه گشت کار

corresponds to fol. 576b, first line, in No. 118 (861 in this Cat.). Many small injuries throughout.

No. 119, ff. 554, 4 coll., each ll. 25; Nasta'lîk; a vignette on fol. 1a; ff. 1b and 2a luxuriously illuminated; at the beginning and end of the MS. two large pictures; size, 13¾ in. by 8½ in.

e. *Abridgments of the Shâhnâma and other works relating to the poem.*

882

Intikhâb-i-Shâhnâma (انتخاب شاهنامه).

A kind of abridgment of the Shâhnâma, with the above title given to it in the colophon on fol. 207a; it may perhaps be identical with the اختیارات or 'selections from the Shâhnâma,' made by the poet Khwâjah Mas'ûd bin Sa'd bin Salmân, who died A.H. 525 (A.D. 1131), see A. Sprenger, Catal., p. 406, and No. 908 in this Cat.; but this copy is unfortunately in such an extremely bad state, defective at the beginning, with a very large lacuna after fol. 8, and so severely injured throughout, that it is impossible to give any more detailed account of its character or purpose. There is scarcely one leaf undamaged, whole portions of many pages are torn away (particularly in the beginning), and where catch-words are found, they seldom agree with the initial verse of the following page. On fol. 207a, where the title occurs, the copy apparently concludes and is dated by Asad-allâh, A.H. 945, month of Rabî'-alawwal (A.D. 1538, August); but on ff. 207b and 208a again some extracts from the Shâhnâma are found, and on the latter page, written by another hand, is another colophon, dated A.H. 966, 18th of Jumâdâ-alawwal (A.D. 1559, February 26).

No. 2454, ff. 208, 4 coll., each ll. 28; Nasta'lîk; ff. 33 and 208 written by other hands; size, 10¼ in. by 6¾ in.

883

Muntakhab-i-Shâhnâma (منتخب شاهنامه).

This is the oldest copy in the India Office Collection of the well-known extracts from the Shâhnâma, compiled with a connecting narrative in prose by Tawak-

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kulbeg bin Tûlakbeg (according to one copy in the British Museum, Tawakkul Muḥammad bin Tûlak Muḥammad al-Ḥusainî), an officer of the prince Dârâ Shukûh, at the request of the governor of Ghazna, Shamshîrkhân, comp. Bodleian Cat., No. 504; Rieu ii. p. 539 sq.; W. Pertsch, Berlin Cat., p. 740; A. F. Mehren, p. 540; Mohl, Le livre des rois, vol. i, préface, p. lxxix, etc. Unfortunately this copy is very illegible in many places, as a great number of different hands have been engaged in transcribing the MS.

Beginning: حمد بیغایت و ثنای بینهایت مر حضرت کبریاء واجب الوجودی را که جناب قدسیٔ هویّت جلالش را از ادراك افهام الخ.

The date of composition, viz. A.H. 1063 (26th year of Shâhjahân's reign=A.D. 1653), appears here on fol. 1b, l. 3 ab infra; the name of the author on fol. 2a, l. 2, and that of the governor, Shamshîrkhân, on fol. 2a, l. 5. As title is given here, besides the منتخب شاهنامه, both on fol. 2b, l. 6, and in the colophon, خلاصهٔ شاهنامه (see Rieu, loc. cit.). The usual title, تأریخ دلگشای شمشیرخانی, is not found in this copy. At the end of Ardashîr's reign, on ff. 168a–171b, the usual additions, list of the Sâsânian kings, biography of Firdausî, and the satire against Sulṭân Maḥmûd. Dated the 25th of Ṣafar in the 46th year of 'Âlamgîr's reign (=A.H. 1114, A.D. 1702, July 21). Bibliotheca Leydeniana; a former owner was Robert Watherston.

This work was translated into English by J. Aṭkinson, in 'The Shahnamah of Firdausi,' London, 1832. An abridged translation of the same in rekhta verse, styled شاهنامهٔ موچند, was made by Mûlcand Munshî of Lakhnau, who lived in Dihlî, and dedicated his work to the Sulṭân of Dihlî, Shâh Abû Naṣr Akbarshâh (i. e. Akbar II, who reigned A.H. 1221–1253=A.D. 1806–1837), A.H. 1225 (A.D. 1810), according to the chronogram قصّهٔ خسروان عجم (in a copy of this book in No. 3128 of the India Office Collection, fol. 6b, ll. 7 and 8, and fol. 351a, ll. 5 and 6, comp. Garcin de Tassy, Histoire de la littérature Hindouie etc., 2nd ed., ii. p. 586 sq., and A. Sprenger, Catal., p. 627, where the wrong date, 1220, is given; printed Calcutta, 1846; lithographed at Dihlî and Kânpûr, A.H. 1268, also at Lakhnau).

No. 2755, ff. 171, ll. 14–21; written by at least half-a-dozen hands in various styles of careless Nasta'lîḳ and Shikasta; size, 9⅛ in. by 5⅝ in.

884

Another copy of the same.

This copy, the colophon of which styles the work تواریخ شمشیرخانی, is dated the 3rd of Rajab in the first year of the reign of Rafi'-aljalâlat (probably meant for Rafi'-aldarajât, who reigned about three months between Farrukhsiyar and Muḥammadshâh, A.H. 1131 =A.D. 1719, May 22), by Sayyid Nûr Muḥammad. Beginning as in the preceding copy. The extracts end on fol. 215a and are followed on the remaining pages by the usual additions.

No. 1578, ff. 219, ll. 19; Nasta'lîḳ; size, 8⅝ in. by 4¾ in.

885

The same.

Beginning as usual. The title, منتخب شاهنامه, appears on fol. 2a, l. 9, but at the top of fol. 1a and in the colophon the book is designated as لبّ لباب منتخب شاهنامه or simply لبّ لباب. The extracts end on fol. 267b, followed by the usual additions. Dated by Muṭî'-allâh C'ishtî alrashîdî aljaunpûri, A.H. 1170, 9th of Shawwâl (A.D. 1757, June 27). From the library of Sir Charles Wilkins.

No. 2361, ff. 274, ll. 15; Naskhî, mixed with Shikasta; worm-eaten throughout; size, 7⅞ in. by 4⅝ in.

886

The same.

Beginning: حمد بیغایت و ثنای بینهایت مر حضرت کبریای واجب الوجود ربوبیّت جلالش از ادراك افهام الخ.

The date of composition is here (on fol. 1b, l. 8) wrongly given as A.H. 1061 instead of 1063, although it is distinctly stated that it was the 26th year of Shâhjahân's reign. The title, تأریخ دلگشای شمشیرخانی, appears on fol. 3a, first line. Copied in the fifth year of Shah 'Âlam's reign (=A.H. 1177, A.D. 1763, 1764).

No. 175, ff. 296, ll. 16; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 11⅝ in. by 6½ in.

887

The same.

Beginning: حمد بیغایت و ثنای بینهایت مر حضرت کبریای واجب الوجود را که جناب قدسیٔ جلالش از ادراك الخ.

Dated the 5th of Jumâdâ-althânî, A.H. 1186 (A.D. 1772, September 3); the right order of ff. 283–286 is: 283, 285, 284, and 286.

No. 66, ff. 304, ll. 13; Nasta'lîḳ; size, 8¼ in. by 5¼ in.

888

The same.

Another very modern copy, transcribed (according to a note on the fly-leaf at the end of the MS.) by Ḥasan Muḥammad in the present century. The extracts end on fol. 195a, followed by the usual additions. This copy was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore; it was received into the Library from Dr. Royle, July 1856.

No. 3227, ff. 198, ll. 17; splendid Nasta'lîḳ; many blanks left, probably for the insertion of illustrations; size, 11 in. by 6½ in.

889

The same.

The beginning of this copy differs in the first four and a half lines from the usual text: ستایش و نیایش مر حضرت قادری بیچون را سزد که عالم گوناگون را از پردهٔ کتم الخ, but from the fifth line onwards it agrees verbatim with that of the preceding copies: که امارت وایالت . . . . پناه حشمت واجلال الخ, corresponding to fol. 2a, l. 7 sq.

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in No. 175 (886 in this Cat.). Author's name and date of composition are missing in this preface, but the governor's name, Shamshîrkhân, and the title, تأريخ دلگشای شمشيرخانی, appear here on ff. 1b, last line, 2a, first line, and 2b, last line. No date. The copy was transcribed by Ḥâfiẓ Yâr Muḥammad and Ḥâfiẓ Muḥammad Murâd.

No. 117, ff. 302, ll. 13; Nasta'lîḳ, all the margins throughout embellished with gold arabesques; size, 8⅜ in. by 4¾ in.

890

A defective copy of the same.

Some leaves are missing at the beginning of this copy; the first words, on fol. 1a, بزرگی و دينار و افسر دهد الخ, correspond to No. 175 (886 in this Cat.), fol. 3a, l. 10 second hemistich. No date. On the fly-leaf the incorrect title, محمود نامه تصنيف فردوسی, is given to this work.

No. 92, ff. 198, ll. 14–20; written very unequally and sometimes almost illegibly by different hands in various kinds of Nasta'lîḳ and Shikasta; size, 9 in. by 5 in.

891

Ganjnâma dar ḥall-i-lughât-i-Shâhnâma (گنجنامه در حلّ لغات شاهنامه).

A special dictionary for Firdausî's Shâhnâma, compiled at the request of Riḍâ Ḳulîbeg, with the epithet Nîknâmkhân (see fol. 3a, ll. 8 and 9), by 'Alî almakkî Ibn Ṭaifûr albisṭâmî (see fol. 3b, l. 10), and completed the 7th of Jumâdâ-althânî, A.H. 1079 (A.D. 1668, November 12). It is arranged alphabetically according to the *first* and *second* letters, and begins on fol. 9a with آباد. An introduction or آغاز precedes the dictionary, and is subdivided into the following three paragraphs (مضمون):

1. در بيان طلاق اسم پارس بر ملك ايران و آنكه در زمان قديم و عهد باستان از كجا تا كجارا پارس ميخوانده اند, on fol. 4b.

2. در تعداد زبان پارسی كه چند است, on fol. 5b.

3. در بيان فضيلت ابنای پارس و فصاحت زبان پارسی, on fol. 7a.

Beginning (as in Firdausî's poem):

بنام خداوند جان و خرد ــ كزين برتر انديشه در نگذرد

This copy was made a short time after the completion of the work in the same year, 1079, by Ibn Raḥmat-allâh alḥusainî Ibrâhîm, and finished the 14th of Shawwâl (A.D. 1669, March 17). It belonged formerly to Robert Ireland, Fort William in Bengal (1781). There is another entry on the fly-leaf: the 16th June, 1773, Calcutta, and the book is called there نعت شاهنامه, and 'A definition of many hard phrases made use of in the Shâhnâma.'

No. 1798, ff. 205, ll. 15; Shikasta; illuminated frontispiece; size, 11¼ in. by 6⅝ in.

892

Fihrist-i-Shâhnâma (فهرست شاهنامه).

A curious composition in form of a ḳaṣîdah, with the same rhyme in l running through the whole book, giving a versified index of the contents of the Shâhnâma, compiled by Shîrîn Parand (شيرين پرند) for the sake of a better recollection of the principal incidents in Firdausî's masterpiece.

It opens with a rubâ'î, beginning thus:

اين نامه بشاهنامه انداخته است الخ

This copy is defective, going down only to the end of Kaikhusrau's reign.

Copied A.H. 1166 (A.D. 1753), according to a note on fol. 1a.

No. 1990, ff. 22, 2 coll., each ll. 12; Nasta'lîḳ, much damaged and many lines almost effaced; size, 8½ in. by 4⅝ in.

f. *Imitations of the Shâhnâma.*

893

Garshâspnâma (گرشاسپ نامه).

The exploits of Garshâsp, prince of Sistân and ancestor of the chief hero of Firdausî's poem, Rustam, the oldest epopee composed in imitation of the Shâhnâma, and generally ascribed to the poet Asadî, Firdausî's teacher; but since all the copies of this rather rare mathnawî give unanimously as date of completion A.H. 458 (A.D. 1066), see here fol. 284a, l. 16, and old Asadî died in the reign of Sulṭân Mas'ûd bin Maḥmûd (A.H. 421–432 = A.D. 1030–1040), i.e. at least twenty-six or twenty-seven years *before* the composition of the Garshâspnâma, the latter must needs be the work of a later author, who most likely was 'Alî bin Aḥmad al-Asadî al-Ṭûsî, with the two Kunyas Abû-alḥasan and Abû-almanṣûr, the son of the older Asadî; see on this intricate question Dr. Ethé, 'Ueber persische Tenzonen,' in 'Abhandlungen des fünften Internationalen Orientalisten-Congresses zu Berlin, 1881;' Zweiter Theil, erste Hälfte, p. 64 sq., and the Bodleian Cat., Nos. 507 and 508; comp. also Rieu iii. p. 1088b; Mohl's préface to the 'Livre des rois,' and Turner Macan's edition of the Shâhnâma, vol. iv, appendix, pp. 2109–2133, where a portion of the text of the Garshâspnâma is published. Besides the two Bodleian copies and the Paris copy there are also recently four new ones added to the collection of the British Museum (Or. 2780, 2878, 2926, and 2976).

Beginning of the poem:

سپاس از خدا ايزد رهنمای
كه از كاف و نون كرد گيتی بنای

According to the last verse but one it contains 9000 baits (see the same statement in Elliott 141 of the Bodleian Library, whereas Elliott 140 of the same collection gives 10,000). Copied A.H. 1003 (A.D. 1594, 1595). This copy is in a very precarious state; many leaves are extremely injured and damaged by worms; there are besides many small blanks and omissions. Some leaves are misplaced, but as most of the catch-

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words are missing, we can set right only ff. 168–177, the proper order of which is: 168, 176, 170–175, 169, and 177.

No. 276, ff. 285, 2 coll., each ll. 19; Nasta'lîḳ; size, 8½ in. by 4¼ in.

894

Jahângîrnâma (جهانگيرنامه).

Another of the older imitations of the Shâhnâma, by an anonymous author, celebrating the life and adventures of Rustam's son Jahângîr, who, like his unfortunate brother Suhrâb, engages in a fight with his father, without knowing him, until at last father and son recognise each other. Beginning:

كنون باز كردم نگار سخن — بگويم حديث جهان كهن

On fol. 1b the poem is styled: آغاز داستان جهانگير بن رستم نامه كه منتخب شاهنامه است.

Very probably it is found like the Garshâspnâma, the Sâmnâma and others, interpolated in some copies of the Shâhnâma. Dated A.H. 1112, 29th of Dhû-alḥijjah (A.D. 1701, June 6), at Akbarâbâd.

No. 628, ff. 166, 2 coll., each ll. 16–32, written very unequally in different kinds of Shikasta; size, 9 in. by 5⅛ in.

895

Futûḥ-alsalâṭîn (فتوح السلاطين).

A poetical history of the rulers of India from the rise of the Ghaznawide dynasty to A.H. 750 (A.D. 1349, 1350), the date of this composition (see fol. 333a, l. 8), by 'Iṣâmî (عصامی), see fol. 21b, l. 3 ab infra; fol. 25a, l. 7; fol. 331b, l. 13 and the colophon. This imitation of Firdausî's Shâhnâma, which is styled فتوح السلاطين (see fol. 331b, l. 4) and is mentioned by the author of the Ṭabaḳât-i-Akbarî as one of his authorities (compare Rieu i. p. 220), was dedicated by the poet, who is probably identical with Khwâjah 'Abd Malik 'Iṣâmî, mentioned by A. Sprenger, Catal., p. 81, to 'Alâ-aldunyah wa aldîn Abû al-Muẓaffar Bahmanshâh Sulṭân (see fol. 18a sq.), that is, 'Alâ-aldîn Ḥasan, the first Bahmanî king of the Dakhan, who, according to the statement here, assumed sovereignty in A.H. 748=A.D. 1347 (see fol. 299a, but compare No. 449 in this Cat.).

A complete index of the contents is given on ff. 1–13.

Beginning of the poem, on fol. 14b:

بنام خداوند هر دو جهان
كنند ابتدا نامه كار آگهان

A short account of the old Persian kings, on fol. 27a.

Rise of Islâm and story of Muḥammad, on fol. 28b.

Rise of the Ghaznawide dynasty, on fol. 29a.

General account of Indian rulers, on fol. 30a.

Beginning of the main portion of the poem with the birth of Sulṭân Maḥmûd of Ghazna, on fol. 31a.

Death of Maḥmûd and reign of his successors, on fol. 46a sq.

History of the house of Ghûr, on fol. 58a sq.; followed in a more detailed manner by that of the Slave kings, the house of Khiljî, and the house of Tughluḳ.

Beginning of 'Alâ-aldîn Ḥasan Bahmanî's reign, on fol. 299a.

Many pages are spoiled by worms; half of fol. 267 is torn away, half of fol. 327 left blank, and parts of verses occasionally omitted. No date. Tenth century of the Hijrah. This copy belonged formerly to Charl. Boddam (Calcutta, May 1st).

No. 3089, ff. 333, 2 coll., each ll. 19; small but distinct Nasta'lîḳ; size, 7¼ in. by 4⅝ in.

896

Khâwarnâma (خاورنامه).

The exploits of 'Alî and his companions, a mathnawî composed in imitation of the Shâhnâma by Muḥammad bin Ḥusâm-aldîn of Khûsaf in Ḳuhistân, usually called Ibn Ḥusâm, with the epithet of ثانی فردوسیٔ 'the second Firdausî,' A.H. 830 (A.D. 1427), see fol. 183a, l. 8. It is generally styled خاورنامه, but the poet himself calls it here (fol. 183a, l. 9) خاوراننامه. According to the colophon it is also sometimes designated by the simple title شاهنامه; compare Bodleian Cat., No. 512; Rieu ii. p. 642; A. Sprenger, Catal., p. 432; G. Flügel ii. p. 450, and Haft Iḳlîm, No. 826 (col. 437 in this Cat.). The poet died A.H. 875 (A.D. 1470) according to Taḳî Kâshî (other, less correct, dates are A.H. 892, see Ḥ. Khalfa iii. p. 129, and 893, see Ḥabîb-alsiyar, vol. iii. Juz 3, p. 336). The introduction, found in the Bodleian copy, is missing in all the copies of this collection.

Beginning of the poem:

نخستين برين نامهٔ دلگشای
سخن نقش بستم بنام خدای

Dated A.H. 965, month of Jumâdâ-alawwal (A.D. 1558, February–March), by Maḥmûd bin 'Abd-alraḥmân. Worm-eaten in many places. Bibliotheca Leydeniana. A translation of this epopee in Dakhnî verses was made by a poet with the takhalluṣ Rustamî, who excelled both in Persian and Dakhnî poetry, for Khadîjah Sulṭân Shahrbânû, the sister of Sulṭân 'Abdallâh Ḳuṭbshâh (who ascended the throne of Gulkundah A.H. 1035=A.D. 1626, see No. 464 in this Cat.), the wife of Abû Manṣûr Sulṭân Muḥammad 'Âdilshâh bin Ibrâhîmshâh (who reigned A.H. 1037–1067, A.D. 1627–1656, see Nos. 454 and 455 in this Cat.), and the mother of Manṣûr Bakhtiyâr (a copy of this translation with gorgeous illustrations is preserved in No. 834 of the India Office Collection).

No. 2557, ff. 184, 4 centre-coll., each ll. 20 (except ff. 1 and 2, with ll. 25 in a page), and from fol. 3a on a fifth column on the margin, ll. 44; Nasta'lîḳ, by three different hands; size, 10¾ in. by 6⅞ in.

897

Another copy of the same.

This most magnificent copy of the Khâwarnâma is about 200 years old (undated) and illustrated with 156 gorgeous pictures, most of them nearly full-sized, in the richest variety of colours.

Beginning as usual:

نخستين برين نامهٔ دلگشای
سخن نقش بستم بنام خدای

One leaf is missing between ff. 206 and 207 (the lacuna corresponding to fol. 104a, margin-column, l. 12 ab

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infra, to fol. 104b, margin-column, l. 5 in the preceding copy). On one of the fly-leaves at the end of the MS. a Persian note, written by 'Alî Ibrâhîmkhân in 1789, gives the title and author's name of this poem, fixes correctly his death in A. H. 875, in the reign of Shaikh 'Umar Mîrzâ ibn Amîr Tîmûr, and alleges two peculiar reasons why it was styled خاورنامه, viz. (1) because خاوران is a place in Khurâsân, and the author, Ibn Ḥusâm, lived in Khurâsân, namely in Ḳuhistân; (2) because خاوران means 'east and west' (مشرق و مغرب), and the wonderful exploits of the hero of this poem are said to have taken place in the west (مغرب)! He further states, that this poem is especially renowned in Iṣfahân and Khurâsân, although the stories related are devoid of historical truth, that it contains 23,735 baits and 157 illustrations on 362 folios. He adds, that it must have been copied for a king or Amîr. An English translation of this Persian note by H. T. Prinsep, Esq., is affixed to a fly-leaf in the beginning of the MS. Another English note, but by a different hand and without signature, is stuck to one of the fly-leaves at the end, and runs thus:

'I am not skilful in ascertaining the age and value of a Persian manuscript, but I should think, as well from the handwriting as from the pictures, that this copy was made in the north of India, and not in Persia, and that the artists were natives of India who have taken old Persian paintings for their models. I should therefore place this MS. in the third or fourth rank as a mere work of art. But it appears, from the little that I have had time to look into, to be very correct, and the handwriting is very distinct, which give it additional value: and I have no doubt but it was made with great care and a vast expense. I know nothing of the character of the work; for this is the first copy I have ever met with: nor have I found any reference to the author in other works. He has used the measure and seems to have copied the style of Firdûsî in his celebrated Shâh-Nâmah, but I am not sufficiently acquainted with the two works to make any further comparison.'

No. 3443, ff. 361, 4 coll., each ll. 19; large and distinct Nasta'lîḳ; each column is separated from the other by a large gold stripe; splendid frontispieces on ff. 1b and 35b; ff. 1b, 2a, 35b, and 36a richly illuminated; pictures on ff. 4a, 7a, 8a, 12a, 13a, 14b, 15b, 17b, 19b, 22b, 26a, 28a, 29a, 30b, 32b, 35a, 37a, 39a, 41a, 43a, 46a, 47b, 49a, 51b, 52b, 54b, 57b, 59b, 62b, 64b, 66b, 69b, 73a, 75a, 77a, 79b, 81a, 82b, 84a, 85b, 87a, 89a, 90b, 93a, 94b, 96b, 99a, 102a, 104b, 107b, 110a, 113b, 115b, 118a, 121a, 123b, 127a, 128b, 130b, 132b, 136a, 138a, 140b, 142a, 145a, 146b, 147b, 150a, 152b, 154b, 156b, 159a, 161a, 163a, 164b, 166b, 168a, 170a, 172b, 174b, 176a, 178a, 180a, 184b, 187a, 190a, 192b, 194b, 198b, 201b, 204a, 206a, 208a, 210a, 212a, 215a, 216b, 219a, 223b, 226b, 228a, 230a, 231b, 233b, 236b, 237b, 240b, 243a, 245a, 247a, 249a, 251b, 252b, 253b, 254b, 258a, 261a, 263a, 264a, 267a, 270a, 272b, 275a, 279a, 282a, 285b, 287a, 288b, 290a, 292b, 296a, 298b, 301b, 304a, 306b, 309a, 312b, 313b, 316b, 318b, 321b, 324a, 327a, 330a, 331b, 332b, 334a, 336b, 339a, 341a, 345a, 348a, 351b, 358a, 359a, and 361a; solid eastern binding; size, 13¾ in. by 10⅝ in.

898

A defective copy of the same.

Beginning as usual. No date. This copy is in a very bad state, worm-eaten and damaged in many places; there are besides several lacunas and misplaced leaves, for instance, the proper order of ff. 183–202 is: 183, 196, 197, 195, 201, 194, 200, 198, 199, 202; the intervening leaves 184–193 are not quite consecutive, 185–192 and 184 and 193 respectively belong together, but between both these series there are lacunas.

No. 658, ff. 536, 2 coll., ll. 16–23; written very unequally by different hands in various styles of Nasta'lîḳ; size, 8¾ in. by 4½ in.

899

A short fragment of the same.

Part of the episode of Gulandâm's deliverance, from the Khâwarnâma, agreeing in substance, but not in wording, with fol. 118 sq. in No. 2557 (896 in this Cat.). It contains only six leaves and is incomplete at the end.

Heading: ابن حسام گوید، رفتن فتّاح بطلب گل اندام وخلاص نمودن ویافتن اورا در آن کوه و مژده دادن ابو المعجن را.

Beginning: چو خورشید بنهفت و بنمود ماه الخ.

Last verse:

بپرسیدش ازگردش روزگار — سروشش شنید حیدر نامدار

Bibliotheca Leydeniana.

No. 2486, ff. 195–200, 2 coll., each ll. 15; Nasta'lîḳ; size, 8¼ in. by 4¾ in.

900

Ḥamla-i-Ḥaidarî (حملهٔ حیدری).

Another imitation of the Shâhnâma, in the form of a poetical biography of Muḥammad and 'Alî, a kind of rhymed paraphrase of Mu'în-almiskîn's معارج النبوّة (Nos. 138–144 in this Cat.), by Muḥammad Rafî'khân, with the takhallus Bâdhil, who died A.H. 1123 (A. D. 1711), but left the work unfinished, which was completed twelve years after, A. H. 1135 (A. D. 1723), by Najaf, who added an older poem on the same subject, by Sayyid Abû Ṭâlib of Iṣfahân, to the end of Bâdhil's epopee, see Bodleian Cat., Nos. 390 (Khulâṣat-alkalâm, Nos. 9 and 10), 518 and 519; Rieu ii. p. 704; A. Sprenger, Catal., p. 368; W. Pertsch, Berlin Cat., p. 533, and Mohl, préface to the 'Livre des rois,' p. lxxvii note. It must not be confounded with another quite modern epopee of the same title, حملهٔ حیدری, and in the same metre, composed by Mullâ Bamûn 'Alî Kirmânî, with the takhallus Râjî, A.H. 1220 (A. D. 1805), and lithographed in Bombay, A. H. 1264, etc.; see Rieu, loc. cit.; A. Sprenger, Catal., p. 540, and W. Pertsch, Berlin Cat., p. 534. According to the last-named Catal., the original work of Bâdhil was concluded in A.H. 1119 (A. D. 1707, 1708), after fifty years' labour. It has been lithographed in Lucknow, A. H. 1267.

The poem is divided here into *two parts*, the *first* beginning, on fol. 1b:

بنام خداوند بسیار بخش
خرد بخش و دین بخش و دینار بخش

the *second*, on fol. 147b:

بنام برآرندهٔ کامها — از آغاز دانای انجامها

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The first heading in the *second* part is: داستان خیبر و وقائع سال هفتم وامر فرمودن سیّد کائنات مهیّا شدن لشکر اسلام را.

This copy is larger than Ouseley 357 in the Bodleian Library (Bodleian Cat., loc. cit.), the last chapter of that copy being found here on fol. 283b. Copied by Muḥammad A'ẓam bin Muḥammad Ṣâdiḳ. No date.

No. 139, ff. 346, 4 coll., each ll. 20; excellent Nasta'lîḳ; illuminated frontispieces on ff. 1b and 147b; size, 12 in. by 7¼ in.

901

Shâhinshâhnâma (شاهنشاهنامه).

One of the most modern imitations of the Shâhnâma in honour of the exploits of Fatḥ 'Alî Shâh, king of Persia (A.H. 1212–1250=A.D. 1797–1834), by the poet laureate Fatḥ 'Alî Khân Kâshî, with the takhallus Ṣabâ (who died, according to Rieu iii. p. 1082a, and Schefer, Ambassade au Kharezm, A.H. 1238=A.D. 1822, 1823), see Bodl. Cat., No. 520; G. Flügel i. p. 603; W. Pertsch, Berlin Cat., p. 957; Fundgruben des Orients, vi, Heft iv. p. 341 sq.; and Wiener Jahrbücher, Anzeigeblatt, vol. 6, p. 29 sq.; vol. 7, pp. 273 and 281; vol. 9, p. 1 sq.; vol. 17, p. 32 sq.; vol. 18, p. 44 sq.; and vol. 70, p. 71.

Introduction by the author, on ff. 1b–9b, beginning: نخست چون بنگری جهانی بینی پر از چون وچند همی بست و گشاد بینی و ستم و داد الخ.

Beginning of the epopee, on fol. 10b:

بنام خداوند آموزگار — نگارندهٔ نامهٔ روزگار

This most superb and splendidly executed copy was made by order of Fatḥ 'Alî Shâh himself, and finished by the transcriber, Mahdî alḥusainî alfarâhânî, the Kâtib of the royal residence, the first of Rajab, A.H. 1225 (A.D. 1810, August 2). Received from Comm. of Corresp., 28th March, 1816.

No. 3442, ff. 451, 4 coll., each ll. 20; excellent Nasta'lîḳ; gorgeous frontispieces on ff. 1b, 10b, and 11b; ff. 1b, 2a, 10b, and 11a magnificently illuminated; smaller illuminations on ff. 313a, 314a, and the last two pages; very fine pictures on ff. 28a, 32a, 37a, 44b, 56a, 64b, 78b, 88a, 97b, 102a, 110a, 111a, 112a, 113a, 114a, 115b, 116b, 130b, 145b, 150a, 153b, 156b, 201a, 212b, 218b, 235a, 239a, 245a, 263a, 280a, 317b, 339a, 343a, 354a, 382a, 387b, 389b, and 396b; splendid eastern binding with flowers; size, 15¾ in. by 9⅞ in.

2. Poets contemporary with and subsequent to Firdausî.

902

Dîwân-i-Farrukhî (دیوان فرّخی).

The very rare dîwân of the court-poet of Sulṭân Maḥmûd of Ghazna, Ustâd Abû-alḥasan 'Alî bin Jûlû' (or Ḳûlû') Farrukhî, a native of Sîstân, whose death is fixed by Taḳî Kâshî in A.H. 470 (A.D. 1077, 1078); see A. Sprenger, Catal., pp. 3, No. 22, and 15, No. 3; compare besides Âtashkada, No. 198 (Bodleian Cat., col. 269, where a work on poetry and rhetorical art, ترجمان البلاغة, is ascribed to him); Khulâṣat-alafkâr, No. 207 (ib., col. 309, where he is called a pupil of 'Unṣurî, the king of poets at Sulṭân Maḥmûd's court); Makhzan-algharâ'ib, No. 1839 (ib., col. 358); Haft Iḳlîm, No. 302 (col. 399 in this Cat.), and Bodleian Cat., col. 823. But a much earlier and—as it seems—more correct date for his demise is given in Riḍâ Ḳulîkhân's very reliable work, the مجمع الفصحا, vol. i. p. 439, viz. A.H. 429 (A.D. 1037, 1038); see also Schefer, Chrestomathie Persane, vol. ii. pp. 242–246, and pp. ۲۴۷–۲۵۲, where a few select poems in Persian text are given. There are two other complete copies of this dîwân in the British Museum (Or. 2945 and 3246). The present copy is unfortunately much damaged, whole portions of the first thirteen leaves having been torn away. The dîwân consists chiefly of ḳaṣîdas and tarji'bands, with a few ḳiṭ'as and rubâ'îs at the end.

Beginning: زبهر تهنیت عید بامداد پگاه الخ.

The second hemistich of this initial bait is partly destroyed.

The second ḳaṣîdah, on fol. 2a, alludes to Sulṭân Maḥmûd's conquest of Ḳannûj, viz.:

توئی کنندهٔ دین محمّد مختار
یمین دولت محمود قاهر کفّار
چو بازگشت بفیروزی از در قنّوج الخ

No date.

No. 1841, ff. 200, 2 coll., each ll. 22–23; Nasta'lîḳ; size, 8½ in. by 5 in.

903

Dîwân-i-Nâṣir-i-Khusrau (دیوان ناصر خسرو).

The dîwân or rather one of the dîwâns of Abû Mu'în Nâṣir bin Khusrau, with the takhallus Ḥujjat, who was born in Ḳubâdiyân near Balkh, A.H. 394, Dhû-alḳa'dah (A.D. 1004, August–September), and died in Yumgân A.H. 481 (A.D. 1088); see on the life and works of this truly wonderful man, whose real character has so long been shrouded in mystery, and whose very identity with the author of the Safarnâma has been hotly disputed until a very recent date, especially Fagnan, Note sur Nâçir ibn Khosrou (Journal Asiatique, vii série, tome 13, 1879, pp. 164–168); Rieu i. pp. 379–381, and iii. p. 1086b; Schefer, Sefer Nameh, Paris, 1881, Introduction; and Ethé, Nâṣir bin Khusraus Leben, Denken und Dichten (compare Haft Iḳlîm, No. 863, col. 441 in this Cat.), and Die mystische, didaktische und lyrische Poesie, etc. der Perser, Hamburg, 1888, pp. 13–19. Copies of this dîwân are described in A. Sprenger, Catal., p. 428; G. Flügel i. p. 496, and W. Pertsch, Berlin Cat., p. 741; there are also two copies lately added to the British Museum Collection (Or. 2845 and 3323); large extracts are found in the Butkhâna (Bodleian Cat., No. 366, ff. 36b–66b), and a peculiar tasmîṭ in the Daḳâ'iḳ-alash'âr (ib., No. 1333, col. 802); a lithographed edition appeared in Tabrîz, A.H. 1280. Selections from Nâṣir's dîwân, with German metrical translation, have been edited by Ethé in the Göttinger Nachrichten, 1882, pp. 124–152, and in the Zeitschrift der D. M. G., vol. 36, pp. 478–508; one poem of his has also been published by W. Shukowskij in Sapisski, iv. pp. 386–393, 1890. Other works of the poet are:

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(1) the Rûshanâ'înâma, see below, No. 904; (2) the Sa'âdatnâma (edited by Fagnan in the Zeitschrift, vol. 34, pp. 643–674; compare also Dr. Teufel's critical remarks on it, ib., vol. 36, pp. 106–114); (3) the Safarnâma (edited with French translation and valuable notes by Schefer, Paris, 1881; see also A. R. Fuller in the Journal of the Roy. Asiat. Society, 1872, pp. 142–164; and Guy Le Strange, Nâṣir-i-Khusrau, Diary of a Journey through Syria and Palestine, London, Palest. Pilgrims' Text Soc., 1888); (4) the Zâd-almusâfirîn (here styled in the very short biographical introduction زاد المسافر), which is in the private collection of M. Schefer (comp. his Chrestomathie Persane, vol. i, Paris, 1883, p. 182); (5 and 6) the كتاب وجه الدين and the كتاب دليل المتحيّرين (ib., p. 111), neither of which seems to be extant now.

Beginning of the present copy, on fol. 97b:

خداوندی که در وحدت قدیمست از همه اشیا
نه اندر وحدتش کثرت نه محدث را ازو تنها

This dîwân, which forms the sixth and last part of a very old and precious collection of Persian dîwâns, formerly belonging to Shâh Isma'îl Ṣafawî and bearing his seal in many places (see W. Morley, p. 7, note 1), was copied A.H. 714 in Dhû-alḳa'dah=A.D. 1315, February, by 'Abd-almu'min al'alawî-alkâshî (the other five dîwâns are those of Amîr Mu'izzî, Athîr-aldîn Akhsikatî, Adîb Ṣâbir, Niẓâm-aldîn Maḥmûd Ḳamar Iṣfahânî, and Shams-aldîn Maḥmûd al-Ṭabasî). It is unfortunately greatly damaged in many places and particularly towards the end.

No. 132, ff. 97–112, 6 coll., each ll. 40; written in a very peculiar and striking style of Naskhî; small illuminated frontispiece on fol. 97b, and a vignette on fol. 97a; miniature paintings of a rather funny character throughout; size, 15¾ in. by 11 in.

904

Rûshanâ'înâma (روشنائی نامه).

The oldest didactic mathnawî of the Persians, 'the book of enlightenment,' by the same Nâṣir bin Khusrau; it has been edited with German metrical translation and an introduction by Ethé in the Zeitschrift der D.M.G., vol. 33, 1879, pp. 645–665, and vol. 34, 1880, pp. 428–464 and 617–642 (compare Dr. Teufel's critical remarks on it, ib., vol. 36, pp. 96–106); the other four copies of this poem are in Gotha (W. Pertsch, p. 13), Leyden (Cat. Codd. Or. Lugd. Bat. ii. p. 107), and Paris (No. 781, A. du suppl., and in the private collection of M. Schefer); as date of composition appears in the Gotha codex, A.H. 420 (A.D. 1029), in the other three A.H. 343 (A.D. 954, 955), and in the present copy on fol. 57b, l. 7, A.H. 323 (A.D. 935); the correct date seems to be A.H. 440 or 441 (A.D. 1048–1050), see Zeitschrift der D.M.G., vol. 34, p. 638, note 5.

Beginning:

بنام کردگار پاك داور
که هست از عقل و وهم وفکر برتر

corresponding to v. 163 in Ethé's edition (the 162 verses of the introduction are wanting here as in all copies except that of Gotha). Dated A.H. 1061 (A.D. 1651).

No. 1430, ff. 36b–54b, 2 coll., each ll. 12; large and clear Nasta'lîḳ; size, 10⅝ in. by 6 in.

905

Dîwân-i-Abû-alfaraj Rûnî (دیوان ابو الفرج رونی).

Lyrical poems by Abû-alfaraj bin Mas'ûd al-Rûnî, who was born in Lâhûr (see the Haft Iḳlîm, No. 358), and flourished in the reigns of Sulṭân Ibrâhîm of Ghazna (A.H. 451–492=A.D. 1059–1099) and his son and successor Sulṭân Mas'ûd III (A.H. 492–508=A.D. 1099–1114), to both of whom he addressed panegyrics. He is not to be confounded with an older poet, Abû-alfaraj Sijzî, who was attached to the court of the Amir Abû 'Alî Simjûr, the governor of Khurâsân under the Sâmânides (see Haft Iḳlîm, No. 303), and whose pupil 'Unṣurî was. The usual dates, assigned to Abû-alfaraj Rûnî's death, viz. A.H. 482 or 489 (A.D. 1089 or 1096), cannot be authentic, as the poet styles Sulṭân Mas'ûd III, the reigning sovereign in various ḳaṣîdas; compare Bodleian Cat., Nos. 366 (Butkhâna, No. 1), 523, and 1333 (col. 823); Rieu ii. p. 547, and A. Sprenger, Catal., p. 308. This dîwân, which is incomplete at the end, contains chiefly ḳaṣîdas, with a few ghazals, ḳiṭ'as, and rubâ'îs.

Beginning:

سپهر دولت و دین پادشاه هفت (in other copies آفتاب)
اقلیم ابو المظفّر شاه مظفّر ابراهیم

The copy breaks off on fol. 429b; ff. 430b–432 contain a short extract from Sa'dî's Bûstân, written by another hand. Dated by 'Abd-alraḳîb the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15).

No. 328, ff. 378–432, 2 coll., each ll. 18; clear Nasta'lîḳ; size, 10½ in. by 5½ in.

Poets who died between A.H. 500 *and* 600.

906

Rubâ'iyyât-i-'Umar Khayyâm (رباعیّات عمر خیّام).

The quatrains of the famous astronomer, mathematician, and freethinker, Maulânâ Abû-alfaṯḥ 'Umar bin Ibrâhîm al-Khayyâm (or al-Khayyâmî), whose death is generally fixed in A.H. 517 (A.D. 1123), see the fullest account of his life and the tendencies of his poetry in Whinfield's Introduction to his edition of 'The Quatrains of Omar Khayyam,' and C. J. Pickering, 'Umar of Nishapur,' in the National Review, 1890, December; comp. also Meinsma, Omar Chajjam van Nishapoer etc. in De Gids, 1891, iii. pp. 504–535. Other copies are found in the Bodleian Library (Bodleian Cat., Nos. 524 and 525), the British Museum (Rieu ii. p. 546), in Gotha (W. Pertsch, p. 25), Berlin (W. Pertsch, Berlin Cat., p. 86), Vienna (G. Flügel i. p. 496), Calcutta, (Asiatic Society, No. 1548), Paris (two MSS.), and Cambridge; see also A. Sprenger, Catal., p. 464; Garcin de Tassy in Journal Asiatique, 5e série, vol. ix. p. 548, etc. Eastern editions: Calcutta, A.H. 1252 (A.D. 1836); Ṭahrân, A.H. 1278 (A.D. 1861, 1862), and Lucknow, 1878 and 1883; also a fragmentary edition (containing sixty-

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two rubâ'îs) by H. Blochmann. European editions by J. B. Nicolas (a reprint of the Ṭahrân text with French translation), Paris, 1867; by E. H. Whinfield (with English metrical translation), London, 1883; and by the Oriental Faculty of the University of St. Petersburg, 1888 (lithographed after a copy made A.H. 1285 by Mîr Ḥusain in Tabrîz). English translations (without the text) by E. Fitzgerald, London, 1859, 1868, 1872, 1879, and 1890; E. H. Whinfield, London, 1882; J. Leslie Garner, Milwaukee, 1888; McCarthy (selections in prose), London, 1889; also some selections in verse in the appendix to the 'Dialogue of the Gulshan-i-Raz,' London, 1887. German translations in verse by A. F. Schack, Stuttgart, 1878, and by Bodenstedt, Breslau, 1881.

The present copy begins with a short biographical notice of the poet: رباعیّات افصح المتقدّمین ملك الحکما مولانا عمر خیّام رحمة الله علیه' در تأریخ قدما مسطور و مذکور است که وفات الخ.

Beginning of the first rubâ'î (the same as the initial poem in Bodl. 367):

ای سوختهٔ سوختهٔ سوختنی
وی آتش دوزخ زتو افروختنی

(=No. 488 in Whinfield's edition).

The third rubâ'î is identical with the initial one in Rieu's first copy:

آمد سحری ندا زمیخانهٔ ما الخ

(=No. 1 in Whinfield).

This modern copy, dated 1811, contains 512 rubâ'îs in alphabetical order, except the first.

Bibliotheca Leydeniana.

No. 2420, ff. 212–264, 5 rubâ'îs in a page; distinct Nasta'lîḳ; size, 9½ in. by 6 in.

907

Another copy of the same.

The same short biographical notice as in the preceding copy; beginning of the rubâ'îs on fol. 159a, also the same. No date. This copy contains 362 rubâ'îs in alphabetical order, except the first.

Bibliotheca Leydeniana.

No. 2486, ff. 158–194, 5 rubâ'îs in a page; Nasta'lîḳ; size, 8¼ in. by 5 in.

908

Dîwân-i-Mas'ûd-i-Sa'd-i-Salmân (دیوان مسعود سعد سلمان).

A slightly defective copy of the lyrical poems of Sa'd-aldaulah Mas'ûd bin Sa'd bin Salmân, who was born in Hamadân, according to 'Aufî and the Haft Iḳlîm (No. 1032, col. 454 in this Cat.), where a bait of his in corroboration of this statement is quoted. Rieu, on the other hand (ii. p. 548), cites two other baits to show that his native place was Ghazna. He died probably A.H. 525 (A.D. 1131), according to others A.H. 515 (A.D. 1121). Besides his Persian dîwân he wrote two others, an Arabic and a Hindûstânî one, compare Bodleian Cat., No. 526; Butkhâna, No. 4 (ib., col. 197), and Daḳâ'iḳ-alash'âr (ib., col. 822); A. Sprenger, Catal., p. 485, and Journal of the Asiat. Soc. of Bengal, vol. xxii, p. 442 sq.; see also Journal Asiatique, 5e série, vol. ii (1853), p. 356 sq., and J. Aumer, p. 8.

Contents:

Ḳaṣîdas, ḳiṭ'as, and ghazals, all mixed together, defective in the beginning.

The first bait, on fol. 1a, runs thus:

در کان زشرم چشمهٔ یاقوت سرخ شد
وین خرده ایست نیکو خاطر بدین گمار

Rubâ'îs, on fol. 245a, beginning:

چون مار فلك بست بافسون مارا
وز خانهٔ خود کشید بیرون مارا

That this is really Mas'ûd's dîwân and not Khâḳânî's, as is wrongly stated on the fly-leaf, is proved by the frequent occurrence of the takhallus, for instance, on fol. 9b, l. 6; fol. 76b, l. 11; fol. 117b, l. 8; fol. 195b, l. 1, etc. Some pages are a little injured. No date.

No. 1424, ff. 282, 2 coll., each ll. 17; Nasta'lîḳ; size, 11⅜ in. by 6⅝ in.

909

Dîwân-i-Azraḳî (دیوان ازرقی).

Lyrical poems by Abû-almaḥâsin Abûbakr Zain-aldîn Azraḳî, the panegyrist of the Saljûḳ prince Ṭughânshâh I, see Haft Iḳlîm, No. 625 (col. 423 in this Cat.); Khazâna-i-'âmirah, No. 2 (Bodleian Cat., col. 256); Âtashkada, No. 286 (ib., col. 272), where he is called a pupil of 'Abdallâh Anṣârî; Khulâṣat-alafkâr, No. 9 (ib., col. 303); and Makhzan-algharâ'ib, No. 23 (ib., col. 317). He died A.H. 527 (A.D. 1132, 1133). Other copies are described in A. Sprenger, Catal., p. 366, and W. Pertsch, Berlin Cat., p. 742. The earliest poetical version of the سندباد نامه in Persian is ascribed to Azraḳî, comp. Rieu ii. p. 749a, and W. Pertsch, loc. cit.

The present copy of Azraḳî's dîwân contains:

Ḳaṣîdas, on fol. 177b, beginning:

زنور قبّهٔ زرّین آینه تمثال
زمین تفته فرو پوشد آتشین سربال

Rubâ'îs, on fol. 212b, margin, beginning:

ای رای تو با ضمیر گردون شده جفت
ظاهر بر تو هر چه فلك راست نهفت

No date.

No. 609, ff. 177b–214b, 2 centre-coll., each ll. 15, and a third on the margin, ll. 24–28; Nasta'lîḳ; illuminated frontispiece; the first two pages splendidly adorned; size, 9¾ in. by 5½ in.

910

Dîwân-i-Aḥmad Nâmaḳî (دیوان احمد نامقی).

The lyrical poems of the great Shaikh-alislâm Abû Naṣr Aḥmad bin Abû-alḥasan (or, according to others, Abû-alḥusain) Nâmaḳî Jâmî, usually called Aḥmad-i-Jâm, with the epithet of Zhandapîl (ژنده پیل), who was born in Nâmaḳ, a village near Jâm, A.H. 441 (A.D. 1049, 1050), and died A.H. 536 (A.D. 1141, 1142), see the Safînat-alauliyâ, No. 308, and the Haft Iḳlîm, No. 667; compare besides Rieu ii. p. 551; A. Sprenger, Catal., p. 323; Nafaḥât-aluns, pp. 405–417; Muntakhab-alash'âr, No. 16 (Bodleian Cat., col. 241); Âtashkada,

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No. 155 (ib., col. 267); Khulâṣat-alafkâr, No. 3 (ib., col. 302), and Makhzan-algharâ'ib, No. 3 (ib., col. 317); the third poetical specimen, quoted in the last-named tadhkirah, is found in this copy on fol. 24b, last line.

Contents:

Ghazals and a few ḳaṣîdas, arranged alphabetically, except the first, on fol. 1b, beginning:

ای جمالت تابشی در انس وجان انداخته
پرتو روی تو نوری در جهان انداخته

Two short mathnawîs (of forty-five and eighty-nine baits respectively), on fol. 99a, the *first* celebrating the Ḳalandar or wandering monk, and having as first word in each hemistich the word قلندر, begins thus:

قلندر پرتو نور الهیست ـ قلندر مطلع انوار شاهیست

the second, on fol. 101a, begins:

خداوندی که آن پیدا و پنهانست
جمالش بین که در هر ذرّه تابانست

The rubâ'îs, found in Rieu's and Sprenger's copies, are wanting here. No date. Ff. 54–63 are misplaced, their right order being: 54, 61, 62, 55–60, 63.

No. 329, ff. 104, 2 coll., each ll. 12; large Nasta'lîḳ; illuminated frontispiece; size, 11 in. by 6¼ in.

911

Dîwân-i-Adîb Ṣâbir (دیوان ادیب صابر).

Lyrical poems by Jalâl-aldîn (as he is called here instead of the usual Shihâb-aldîn) Aḥmad bin Isma'îl Adîb (or Sharaf-aladibbâ) Ṣâbir of Tirmidh, the panegyrist of Sulṭân Sanjar (A.H. 511–552=A.D. 1117–1157), who was drowned in the Oxus by order of Atsiz the Khwârizmshâh (A.H. 521–551=A.D. 1127–1156). The date of his death is, according to Taḳî Kâshî (A. Sprenger, Catal., p. 16, No. 11), A.H. 540 (A.D. 1145, 1146); other tadhkiras fix it in A.H. 544 or 546, see the Âtashkada, No. 728 (Bodleian Cat., col. 287); Butkhâna, No. 8 (ib., col. 197); Khulâṣat-alafkâr, No. 10 (ib., col. 303); and Makhzan-algharâ'ib, No. 1291 (ib., col. 344); the Haft Iḳlîm, No. 573, give A.H. 547 (A.D. 1152, 1153), compare Rieu ii. p. 552; A. Sprenger, Catal., pp. 313–315, and W. Pertsch, Berlin Cat., p. 709 and foot-note, in which, as the most probable date of the poet's death, A.H. 538 (A.D. 1143, 1144) is suggested according to Price, Chronological Retrospect, ii. p. 391.

This dîwân contains ḳaṣîdas, ḳiṭ'as, and rubâ'îs, and begins on fol. 48b:

جود ازین برکشیده ایوانست
کی بره مشتری و کیوانست

It forms the third part of the old collection of six Persian dîwâns (see No. 903 above), and is dated end of Muḥarram, A.H. 714 (A.D. 1314, May 16), by 'Abdalmu'min al'alawî alkâshî.

No. 132, ff. 48–75, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 48b, and a vignette on fol. 48a; funny miniature paintings throughout; size, 15¾ in. by 11 in.

912

Dîwân-i-Mu'izzî (دیوان معزّی).

The complete lyrical poems of Amîr Abû 'Abdallâh, or Abûbakr Mu'izzî, the panegyrist of Sulṭân Malikshâh and king of poets at Sanjar's court. His original name was Muḥammad bin 'Abd-almalik, and his father, 'Abd-almalik Burhânî, had been a court-poet of Alp Arslân Saljûḳî, Malikshah's father and predecessor (A.H. 455–465=A.D. 1063–1072); three places compete for the honour of being his native town, viz. Nishâpûr (see Butkhâna, No. 9, in Bodleian Cat., col. 198; Khazâna-i-'âmirah, ib., col. 259; Makhzan-algharâ'ib, No. 2247, ib., col. 370; Khushgû's Safînah, Haft Iḳlîm, No. 747, and the short biographical notice prefixed to the following copy), Nasâ (in Daulatshâh and the tadhkirah described in W. Pertsch, Berlin Cat., p. 479, No. 132), and Samarḳand (in Taḳî Kâshî, see A. Sprenger, Catal., p. 16, No. 12, and Âtashkada, No. 744 in Bodleian Cat., col. 287). He was killed by a stray arrow from Sanjar's bow, A.H. 542 (A.D. 1147, 1148). Other copies of his dîwân are described in Rieu ii. p. 552b; A. Sprenger, Catal., pp. 501 and 502, and G. Flügel i. p. 497; comp. also the Khulâṣat-alafkâr, No. 240 (Bodleian Cat., col. 310), and the Ḍaḳâ'iḳ-alash'âr (ib., col. 822).

This dîwân consists chiefly of ḳaṣîdas, intermixed with some tarkîbbands, a few ḳiṭ'as, ghazals, and rubâ'îs.

Beginning:

زمشرق تا حد مغرب شناسد هرکه دین دارد
که دین رونق بتایید امیر المؤمنین دارد

An additional series of rubâ'îs, on fol. 367a, beginning:

ای رایتو برکشیده بر ایوان سر
گردونت نهاده برخط پیمان سر

Dated the 1st of Dhû-alḥijjah, A.H. 1046 (A.D. 1637, April 26).

No. 360, ff. 379, 2 coll., each ll. 21; distinct Nasta'lîḳ; much worm-eaten and damaged in the first half, which contains many various readings and marginal glosses; illuminated frontispiece; size, 10⅝ in. by 6 in.

913

A very old, but much shorter copy of the same.

This copy, which forms the first part of the six old Persian dîwâns (see Nos. 903 and 911 above), and is written A.H. 713 or 714 (A.D. 1313, 1314), contains only a select number of Mu'izzî's poems, chiefly ḳaṣîdas, with a few ḳiṭ'as and rubâ'îs at the end. Beginning the same as in the preceding copy. A short biographical notice at the top of fol. 1b.

No. 132, ff. 1–18, 6 coll., each ll. 40; Naskhî; small illuminated frontispiece on fol. 1b, a vignette on fol. 1a; miniature paintings throughout; size, 15¾ in. by 11 in.

Sanâ'î (Nos. 914–928).

914

Seven mathnawîs by Sanâ'î.

This is the fullest collection, as yet met with, of the mystical and didactic mathnawîs of Ḥakîm Sanâ'î of Ghazna, with his full name, Abû-almajd Majdûd bin

Âdam Sanâ'î, who probably died A.H. 545 (A.D. 1150), the date given by Taḳî Kâshî and the Âtashkada (the latter stating, that Sanâ'î wrote an elegy on the death of Amîr Mu'izzî, who died A.H. 542=A.D. 1147, 1148, comp. Bodleian Cat., col. 287, No. 744); how to reconcile this date with Muḥammad bin 'Alî al-Raffâ's and Jâmî's statement, that the poet died in A.H. 525 (A.D. 1131), is not clear, but as the second mathnawî of this collection was composed A.H. 528 (A.D. 1134), and as many good copies of the حديقة give A.H. 534 or 535 (A.D. 1139–1141) as the date of composition for that mathnawî, there seems to be very good evidence for the correctness of the view taken by the two above-mentioned tadhkiras. Another, still later date for the poet's death, is given by Daulatshâh and Ḥ. Khalfa in his chronological tables, viz. A.H. 576 (A.D. 1180, 1181); compare on these conflicting statements, and on the life and works of Sanâ'î in general, Bodleian Cat., Nos. 528–537; Rieu ii. p. 549 sq.; W. Pertsch, Berlin Cat., p. 747 sq.; Ouseley, Biogr. Notices, p. 184; Ḥ. Khalfa iii. p. 40; A. Sprenger, Catal., p. 557 sq.; G. Flügel i. p. 498; Cat. des MSS. et Xylographes, p. 326; J. Aumer, p. 9; Haft Iḳlîm, No. 333, etc.

The seven mathnawîs contained in this collection are:

1. Ḥadîḳat-alḥaḳîḳah wa Sharî'at-alṭarîḳah (حديقة الحقيقة و شريعة الطريقة), usually called Ḥadîḳah, in ten bâbs (a detailed statement about the contents of which is given in the Bodleian Cat. and in W. Pertsch, loc. cit.). As date of composition appears generally A.H. 525 (A.D. 1131); other copies give A.H. 534 or 535, see above; another title of this mathnawî is Kitâb-alfakhrî, or alkitâb-alfakhrî, also Fakhrînâma, see W. Pertsch, loc. cit. Beginning of Bâb I, on fol. 1b:

ای درون پرور برون آرای
وی خرد بخش بیخرد بخشای

Bâb II, on fol. 54b; III, on fol. 65a; IV and V, not marked; VI, on fol. 143b; VII, on fol. 168a; VIII, on fol. 189a; IX, not marked; X, on fol. 264b.

2. Ṭarîḳ-altaḥḳîḳ (طريق التحقيق), composed A.H. 528 (A.D. 1134), see No. 926 below. It begins on fol. 278b:

ابتدای سخن بنام خداست
آنکه بی مثل وشبه و بی همتاست

3. Another mathnawî, without title, which may be the Gharîbnâma (غريبنامه), mentioned on col. 498, l. 4 ab infra. It begins on fol. 302b:

اینچنین گفت راوئ همدان (همه دان=)
که بعهد قدیم در همدان

4. Sair-al'ubbâd ilâ almaʿâd (سير العبّاد الى المعاد), also styled كنوز الرموز, see No. 927 below (both titles therefore designating *one* mathnawî only, see A. Sprenger, Catal., p. 558). It begins, on fol. 326b:

مرحبا ای برید سلطان وش
تخت از آب و تاجت از آتش

Portions of this mathnawî are also found in Elliott 108 of the Bodleian Library (Bodleian Cat., No. 537, fol. 282b sq.).

5. Kârnâma (كارنامه), here without a title, but identified by comparison with Nos. 916 and 927 below. It begins, on fol. 347b:

وبحك ای نقشبند بر خامه ـ قاصد رایگان بی نامه

6. 'Ishḳnâma (عشقنامه), beginning, on fol. 360b:

عشق مرغ نشیمن قدم است
قُوت او گه وجود و گه عدم است

7. 'Aḳlnâma (عقلنامه), here without a title, but identified by comparison with No. 915 below. According to No. 927 below it has the additional title of سنائی آباد. It begins, on fol. 377b:

ابتدا میکنم بنام خدا
آنکه هست از صفات نقص جدا

No date. The first nine leaves supplied later.

No. 3346, olim 13. J. 24, ff. 392, 2 coll., each ll. 19; small Nasta'lîḳ; illuminated frontispiece at the beginning of each of the last six mathnawîs; size, 6⅝ in. by 3¼ in.

915

Another defective copy of *three* mathnawîs by Sanâ'î. Contents:

1. Ḥadîḳah, with the preface of the poet himself. Beginning of this preface (in which the poet's name appears on fol. 2b, ll. 17 and 18: روزی من که مجدود سپاس وستایش مبدعی است که), on fol. 1b: آدم سنائی ام بسخن پاك كلمهٔ كن سخندان و سخنگوی را ابداع كرد الخ. It is styled in the colophon خطبهٔ حديقهٔ حكيم سنائی.

Beginning of Book I of the mathnawî itself, on fol. 11b: ای درون پرور الخ; Book II, on fol. 67b; III, on fol. 122b; IV, on fol. 132a; V, on fol. 136b (between ff. 141b and 142a one single bait is missing, indicated by the catchword: خویشتن بین الخ, corresponding to No. 2481 (918 in this Cat.), fol. 146b, l. 7); VI, on ff. 147–151 and 296–311b (the leaves are misplaced and there is a considerable lacuna between ff. 151 and 296, corresponding to No. 2481, fol. 177a, l. 6–fol. 188b, l. 1); VII, on ff. 311b–315 and 152–155b (likewise incomplete, the lacuna between ff. 315 and 152 comprising fol. 214a, l. 11–fol. 215b, l. 2 in No. 2481); VIII, on fol. 155b; IX, on fol. 159b; X, on fol. 187a. On fol. 294a there is added (by another hand in Shikasta) the famous *fatwâ* of the Khalif's court at Baghdâd, vindicating Sanâ'î's orthodoxy (see Bodleian Cat., No. 528, col. 464), and beginning: لحمد لله ربّ العالمين و الصلوة على خير خلقه محمّد و آله اجمعين در بعضی آثار است كه دو چيز در عمر الخ. Marginal glosses on the first seventy-seven leaves; on fol. 1a the author's name is misspelt as ثنائی.

2. 'Ishḳnâma, beginning, on fol. 332b: عشق مرغ الخ.

3. 'Aḳlnâma, beginning, on fol. 348b: ابتدا میکنم الخ.

This part was transcribed at the end of Muḥarram, A.H. 1061 (A.D. 1651, Jan. 23); in the colophon of the

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preface of the Ḥadîḳah appears as date the 2nd of Muḥarram, A.H. 1054 (which seems, however, a mere alteration of the original 1061). Ff. 316–331 do not belong to any of these three mathnawîs of Sanâ'î, but contain a portion of the Bâgh-i-Iram (باغ ارم), also called Bahrâm and Bihrûz (بهرام و بهروز), by Maulânâ Kamâl-aldîn Bannâ'î, with the takhallus Ḥâlî, who died A.H. 918 (A.D. 1512, 1513), see Bodleian Cat., No. 987; A. Sprenger, Catal., p. 372; Rieu i. p. 351b.

No. 1991, ff. 362, 2 coll., each ll. 19; Nasta'lîḳ; small illuminated frontispieces on fol. 1b and 11b; size, 9⅛ in. by 4⅝ in.

916

A very defective copy of *three* mathnawîs by Sanâ'î.

This very old copy of portions of three of Sanâ'î's mathnawîs is unfortunately not only greatly injured, but also in hopeless confusion as to the proper order of leaves, most of the catchwords being missing.

Contents:

1. Ḥadîḳah, beginning, on fol. 77b, with a fihrist of the ten bâbs (فهرست الابواب, comp. W. Pertsch, Berlin Cat., p. 748, where it is given in full), thus:

باب اوّل ثنا و تحمیدست

محض تنزیه و صرف توحیدست

This fihrist consists of ten baits and is immediately followed by the usual initial bait of Book I of the poem: ای درون پرور الخ. This mathnawî breaks off on fol. 93b, but a number of leaves in the other portions of the MS. seem also to belong to it.

2. Sair-al'ubbâd ilâ-alma'âd or Kunûz-alrumûz, on ff. 108a–116a, the only complete one, as it seems, of the three poems contained in this copy. Beginning: مرحبا ای برید الخ.

3. Kârnâma, beginning, on fol. 116b: ای ویحك نقشبند الخ. The conclusion of this mathnawî is found on fol. 76a (تمام شد کارنامه الخ), but whether it is complete, and how many of the other leaves really belong to it, is absolutely impossible to say. Copied in the month Jumâdâ II, A.H. 637 (A.D. 1240, Jan.), by Faḍl-allâh bin Muḥammad bin 'Umar bin 'Uthmân alṣûfî.

No. 1444, ff. 33–76b, 77b–93b, and 108a–137b, 4 coll., each ll. 25; good old Naskhî; size, 9¼ in. by 6 in.

917

A defective copy of *two* mathnawîs by Sanâ'î.

Contents:

1. Sair-al'ubbâd ilâ-alma'âd (here styled رسالهٔ سیر العبّاد), beginning, on fol. 2b: مرحبا ای برید الخ.

2. Ḥadîḳah, incomplete and much curtailed; Book I, on fol. 30a, beginning: ای درون پرور الخ; Book II, on fol. 93b; III, on fol. 107a, last line (the chapter not being numbered); IV, on fol. 157b; V, on fol. 166b; VI, on fol. 198b. The sixth bâb agrees with No. 2481 (918 in this Cat.) as far as fol. 202b, l. 6 (=fol. 175a, last line but two in that copy); but from thence there is no further agreement. Bâb VII, on fol. 241a, is entirely different from the corresponding 7th in No. 2481; after fol. 249 a very large lacuna; fol. 250a opens in Bâb X with the bait:

با دو عاقل هوا نیامیزد ــ یك هوا از دو عقل بگریزد

but the exact words are not found in No. 2481; the agreement begins again on fol. 255b, first line (= fol. 383a, first line, in No. 2481). The usual date of A.H. 525 appears here in the last bait:

پانصد و بیست و چار رفته زعام

پانصد و بیست و پنج گشت تمام

Copied by Ḳiwâm bin Muḥammad of Shîrâz; no date appears. On fol. 1a appears the same wrong spelling of Sanâ'î's name (ثنائی) as in No. 915 above.

No. 825, ff. 262, 2 coll., each ll. 14; Nasta'lîḳ; two luxuriously illuminated title-pages on ff. 1b and 2a; illuminated frontispieces on ff. 2b and 30a; ff. 2b, 3a, 29b, and 30a splendidly adorned; size, 8 in. by 5 in.

918

Ḥadîḳah (حدیقه).

Another excellent and complete copy of Sanâ'î's Ḥadîḳah, written at Iṣfahân, A.H. 1027 (A.D. 1618). Beginning as usual.

Bâb I, on fol. 1b; II, on fol. 73b; III, on fol. 139b; IV, on fol. 152a; V, on fol. 158a; VI, on fol. 171a; VII, on fol. 208b; VIII, on fol. 220a; IX, on fol. 225b; X, on fol. 260b.

Occasionally short glosses on the margin.

No. 2481, ff. 395, 2 coll., each ll. 15; Nasta'lîḳ; the last four pages written by another hand; size, 9½ in. by 5½ in.

919

Another complete copy of the Ḥadîḳah.

This copy was finished the 26th of Shawwâl, A.H. 1077 (not ۱۰۸۸, as is written at the end, since the transcriber distinctly says in words: سنهٔ سبع و سبعین و الف)=A.D. 1667, April 21. Beginning as usual.

Bâb I, on fol. 1b; II, on fol. 56a; III, on fol. 100a; IV, on fol. 120a; V, on fol. 145b; VI, on fol. 154b; VII, on fol. 166a; VIII, on fol. 183b (here called by mistake باب سادس instead of باب ثامن); IX, on fol. 190b; X, on fol. 203a. Date of composition, A.H. 525.

Damaged by worms in many pages. College of Fort William, 1825.

No. 2235, ff. 270, 2 coll., each ll. 19; Nasta'lîḳ, by two different hands, the first on ff. 1–152, the second on ff. 153–270; illuminated frontispiece; size, 12⅛ in. by 7 in.

920

The same.

No date. Beginning as usual.

Bâb I, on fol. 1b; II, on fol. 62a; III, on fol. 73a; IV, on fol. 128b; V, on fol. 138b; VI, on fol. 167b; VII, on fol. 196a; VIII, on fol. 223b; IX, not marked; X, on fol. 301b (this last bâb is extremely short in this copy).

No. 1224, ff. 315, 2 coll., each ll. 17; Nasta'lîḳ; illuminated frontispiece; size, 7⅜ in. by 4½ in.

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921

A defective copy of the same.

This copy is defective both at the beginning and end, and is besides in quite a hopeless state of confusion as to the proper order of the leaves. They are misplaced or misbound, and as most of the catchwords are missing, it is not possible to set them right. The copy begins in the middle of a prose preface, which winds up with a fihrist of the ten bâbs, and appears to be that of Muḥammad bin 'Alî al-Raffâ (alias Muḥammad bin 'Alî Raḳḳâm, see Rieu ii. p. 550[b]), on fol. 1[a]. On fol. 3[a] begins Sanâ'î's own preface: سپاس و ستایش الخ, but in an abridged form. The mathnawî itself begins on fol. 6[b]; on fol. 37[b] appears the beginning of Bâb VIII, on fol. 50[a] that of Bâb IX, on fol. 86[b] that of Bâb X, on fol. 193[a] that of Bâb V, on fol. 246[b] that of Bâb VI, on fol. 250[a] that of Bâb VII, and on fol. 270[b] that of Bâb II. No other headings are to be found. Slight injuries here and there.

No. 3418, olim 13. J. 22, ff. 300, 2 coll., each ll. 17; Nasta'lîḳ; small illuminated frontispiece on fol. 6[b]; size, $6\frac{3}{4}$ in. by $4\frac{3}{8}$ in.

922

Another defective copy of the same.

This copy is in the same hopeless confusion as the preceding one, is defective at the end, and injured in many places. On fol. 11[a] margin begins Bâb IX, on fol. 24[a] Bâb X, on fol. 51[b] Bâb II, on fol. 58[a] margin Bâb III, and on fol. 86[b] margin Bâb VIII; all the other headings are missing.

No. 3342, olim 13. J. 23, ff. 136, 2 coll., each ll. 15, and a third on the margin, ll. 28; small Nasta'lîḳ; size, $7\frac{1}{4}$ in. by $3\frac{3}{4}$ in.

923

Sharḥ-i-Ḥadîḳah (شرح حديقه).

The revised and collated edition of Sanâ'î's Ḥadîḳah with a commentary and marginal glosses by 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî, who is best known by his revised and annotated edition of Jalâl-aldîn Rûmî's mathnawî (see Nos. 1088–1090 in this Cat.), his commentaries on the same poem, entitled لطائف المعنوى and مرآة المثنوى (see Nos. 1101 and 1102 in this Cat.), and a special glossary (see Nos. 1091–1097 in this Cat.); he died A.H. 1048 or 1049 (A.D. 1638, 1639) in Shâhjahân's reign. The present copy, which is the author's autograph (comp. fol. 1[a]: حرّره و سوّده عبد اللطيف بن عبد الله الخ), was finished by him the 20th of Jumâdâ-alawwal, A.H. 1044 (A.D. 1634, Nov. 11), and represents an abridgement from a larger commentary of his, the لطائف الحدائق, from which also the glosses are taken (marked by لط). According to the dîbâća he began the larger work A.H. 1040 and completed it A.H. 1042 (A.D. 1630–1633), supported by his friend Mîr 'Imâd-aldîn Maḥmûd al-Hamadânî, with the takhalluṣ Ilâhî, the author of the well-known tadhkirah of Persian poets, the خزينهٔ گنج (see A. Sprenger, Catal., p. 66 sq.). Sprenger's remarks in the note on p. 558 of his Catal., that 'Abd-allaṭîf borrowed the copy, described there, in A.H. 1035=A.D. 1625, 1626, transcribed, collated, and annotated it, can only refer therefore to the very beginning of the author's critical labours on Sanâ'î's text, from which afterwards the two exegetical works in question sprung.

Contents:

Sanâ'î's preface, on fol. 1[b], beginning: سپاس و ستايش الخ, introduced by a few lines from 'Abd-allaṭîf's pen, on fol. 1[a]: اين ديباچه است كه صاحب طبع سليم الخ.

Editor's preface, styled ديباچهٔ مختصر بر شرح ابيات (the meaning of which is explained on fol. 11[a]: ديباچهٔ مختصر كه از جملهٔ چهار چمن شرح لطائف الحدائق (بر چمن نخستين شرح ابيات تحرير يافته), on fol. 11[b], beginning: بر ناقدان بصير و صيرفيان خبير رستهٔ بازار ملك صورت و معنى مخفى و مستور نماند كه الخ.

Short account of Ilâhî's share in this work and two ta'rîkhs on the date of its completion by the same Ilâhî, on fol. 13[b], beginning: چون پاكيزه ميوهٔ باغ اصطفا و كرامى گوهركان اجتبا سامى نتيجهٔ دودمان الخ.

Beginning of Bâb I of the Ḥadîḳah, on fol. 17[b]: اى درون الخ, again introduced by a few lines from the editor's pen, on fol. 17[a], in which he enumerates his authorities, viz. the Ḳâmûs, the Ṣurâḥ, and other famous Arabic and Persian dictionaries, grammars, etc. (لغات عربى و فرهنگهاى معتمد فارسى و قواعد نحوى و قوانين صرفى). The first words of the commentary itself run thus: قول امام جعفرست رضى الله عنه هذه قبّة النّاس و لله قببٌ كثيرةٌ يعنى اين قبّه كه كنايه از آسمانست الخ.

Bâb II, on fol. 112[b]; III, on fol. 213[a]; IV, on fol. 234[b]; V, on fol. 241[a]; VI, on fol. 256[a]; VII, on fol. 298[a]; VIII, on fol. 310[a]; IX, on fol. 316[a]; X, on fol. 348[a]. The date of composition is given here as A.H. 535:

پانصد وسى وچار رفته زعام
پانصد وسى وپنج گشت تمام

but the margin gives the various readings بيست و چار and بيست و پنج.

The *fatwâ*, on fol. 472[b], beginning as usual, introduced by the editor in this manner (comp. Bodleian Cat., No. 528): اين فصلى است كه بر سلطان اعظم مالك البرّ و البحر ابو الحارث بهرامشاه بن مسعود بن ابراهيم انار الله برهانه نوشته است الخ.

No. 344, ff. 474, ll. 19; clear and distinct Nasta'lîḳ; illuminated frontispieces on ff. 1[b], 11[b], and 17[b]; size, $10\frac{3}{4}$ in. by 6 in.

924

Another copy of the same.

The prefaces, both of the poet and his editor, the account of Ilâhî's share, the short introductions, and the

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fatwâ are wanting in this copy, which begins at once with the initial bait of Bâb I of the Ḥadîḳah; beginning of the commentary as in the preceding copy. It is rich in original glosses and notes, which make this copy especially valuable. The first gloss is: درون سالکان بنور عرفان و برون بنور شریعت.

Bâb II, on fol. 60b; III, on fol. 126a; IV, on fol. 140a; V, on fol. 143b; VI, on fol. 153a; VII, on fol. 177b; VIII, on fol. 185a; IX, on fol. 188b; X, on fol. 207a. The date of composition is again A. H. 535, but (as a various reading) there is written بیست above the word سی. On fol. 1a the poet is again called by mistake ثنائی.

This copy was made in Muḥammadshâh's reign, at the request of Mîr Mu'min Ghulâm-i-Ḥasan wa Ḥusain (میر مومن غلام حسن و حسین), by Shaikh Jamâl Muḥammad Ḳuraishî alhâshimî. The year is omitted, only the 22nd of Rabî'-alawwal is given as date.

No. 898, ff. 276, ll. 19 (the verses in 4 coll.); Nasta'lîḳ; size, 10⅝ in. by 6 in.

925

Intikhâb-i-Ḥadiḳa-i-Ḥakîm Sanâ'î (انتخاب حدیقهٔ حکیم سنائی).

Extracts from Sanâ'î's Ḥadîḳah, made by Farîd-aldîn 'Aṭṭâr (who died A. H. 627=A. D. 1230), and arranged under certain headings, as: فی نعت الرسول, on fol. 174a; فی التوحید, on fol. 174b; فی المعرفة, ib.; فی التجلّی, on fol. 175b; فی الاستناد, on fol. 176a; فی الوحدة, on fol. 176b; فی القدرة و الحکمة, on fol. 178a; فی العنایة, on fol. 179a; فی الهدایة, on fol. 179b; فی الرزق, on fol. 180a; فی العلم و الجهل, on fol. 180b; فی الجسم و الروح, on fol. 184a; فی نفس الامارة, ib.; فی نفس المطمئنّة, on fol. 184b; فی القلب, on fol. 185b; فی الایمان, on fol. 186a; فی العشق, on fol. 187b; فی الشوق, on fol. 189a; فی علامات الطریق, on fol. 190a; فی المجاهدة, on fol. 190b; فی الریاضة, on fol. 191a, etc. etc. Other copies of the same extracts in Bodleian Cat., No. 536; A. Sprenger, Catal., p. 353; G. Flügel i. p. 501; W. Pertsch, Berlin Cat., p. 750; and Cat. des MSS. et Xylographes, p. 328.

No date. Beginning: حمد و شکر خدا علی الاطلاق ذات حق را سزد باستحقاق الخ.

No. 2832, ff. 173–203; written in diagonal lines, Nasta'lîḳ; size, 7 in. by 4¼ in.

926

Ṭarîḳ-altaḥḳîḳ (طریق التحقیق).

Another complete copy of Sanâ'î's mathnawî Ṭarîḳ-altaḥḳîḳ, beginning as in No. 3346 (914 above), fol. 278b. On the last page appears the date of composition, A. H. 528:

پانصد و بیست و هشت زآخر سال
بود کین نظم نغز یافت کمال

Dated the 15th of Jumâdâ-althânî, A. H. 1061 (A. D. 1651, June 5).

No. 1430, ff. 153b–188b, 2 coll., each ll. 12–13; large Nasta'lîḳ size, 10⅝ in. by 5¾ in.

927

Ash'âr-i-Sanâ'î (اشعار سنائی).

A large collection of Sanâ'î's poetical works, but arranged in a somewhat confusing manner.

Contents:

A prose preface (دیباچه), which is apparently that of Muḥammad bin 'Alî al-Raffâ (or bin 'Alî Raḳḳâm, see above in No. 921), as the beginning is the usual one of that preface, viz.: الحمد لله الخبیر بخفیّات الضمائر العلیم بحقّیّات (بخبیّات Rieu) السرائر المنزّه عن الامثال و النظائر المتعالی عن العشیره و العشائر الخ; but at the end of this preface, on fol. 7a, the following statement appears, that this collection of Sanâ'î's poetical works is entitled: کتاب الحدائق فی الحقائق, and consists of ten kisms, viz.:

قسم اوّل در نامها و جوابها که وی نوشته است.
قسم دویم در توحید ربّ العالمین جلّ جلاله.
قسم سیوم در نعت پیغمبر محمّد مصطفا صلوات الله و سلامه.
قسم چهارم اندر موعظه وزهد و حکمت.
قسم پنجم در مدحیّات و مراثی.
قسم ششم در غزلیّات.
قسم هفتم فی المقطّعات و المراثی و الهزلیّات.
قسم هشتم در رباعیّات.
قسم نهم در مراتب حال انسانی که آنرا کنوز الرموز خوانند و سیر العبّاد الی المعاد نیز خوانند.
قسم دهم در کارنامه که ببلخ نوشته بود و سنائی آباد فی الزهد و الموعظة و السلوك و العشق.

In the collection itself these separate kisms are not forthcoming, except the *first*, *ninth*, and *tenth*. The *first* (in prose) begins, on fol. 7b, l. 1: پیش از آنکه لطف دیمومیّت و حکمت ربوبیّت الخ.

Then follows a large series of ḳaṣîdas, ḳiṭ'as, ghazals, and rubâ'îs, mixed together without any order, on fol. 23b, beginning:

قد شهد الله جلّ ذکره — بأنّه لا اله الّا هو

At the end of this series is written: (sic!) تمّت الکتاب الحدائق فی الحقائق الخ; and it is dated the 17th of Ṣafar, A. H. 1000 and (the second number is missing). On fol. 244a there is found a ḳaṣîdah in honour of Shaikh Abû-almafâkhir Muḥammad bin Manṣûr; on fol. 245a a new series of ḳaṣîdas begins, the first bait of which runs thus: ای نهاده پای همّت بر سراوج سما الخ, followed by ḳiṭ'as, on fol. 283b, and a string of ghazals

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in alphabetical order, except the first six, on fol. 295a. Beginning of the first alphabetical ghazal, on fol. 296a:

ای همه خوشی در آغوش شما
قبلهٔ جانها بُناگوش شما

The *ninth* ḳism begins on fol. 365a and contains, quite in agreement with the above index, the mystical mathnawî كنوز الرموز, otherwise styled سير العبّاد الى المعاد (see No. 914 above).

The *tenth* ḳism begins on fol. 380a and contains the second mathnawî mentioned in the index, the كارنامه (see Nos. 914 and 916 above), the heading of which runs here thus: آغاز كارنامه كه خواجه سنائی از بلخ بفرنين (read بغزنين) فرستاد بجماعت دوستان و ياران مذكور الخ.

At the end of the copy, on ff. 393b–411, a third mathnawî is found, viz. the عقلنامه (see Nos. 914 and 915 above), introduced by a short preface in prose, beginning: الحمد لله حمدًا بكافی نعمه الخ; this mathnawî is, according to the index and the colophon on fol. 411a, also styled سنائی آباد.

No. 2722, ff. 411, 2 coll., each ll. 15–24; written by different hands in various forms of Nasta'lîḳ; some of the last pages injured; size, 9⅜ in. by 6–6⅜ in.

928

Dîwân-i-Sanâ'î (ديوان سنائی).

A small collection of the lyrical poems of Sanâ'î (for copies of the complete diwân see Bodleian Cat., No. 537, and Rieu ii. p. 551a), containing chiefly ḳaṣîdas, interspersed with a few ghazals and ḳiṭ'as. Beginning:

ای در دل مشتاقات از عشق تو بوستانها
از حجّت بيچونی از صنع تو برهانها

Ff. 9–13 are misplaced; the right order is 9, 12, 10, 11, 13; there seems besides to be a lacuna after fol. 23b. No date.

No. 609, ff. 1–48a, 2 coll., each ll. 15, and a third on the margin, ll. 28; Nasta'lîḳ; illuminated frontispiece; the first two pages splendidly adorned; a drawing on fol. 1a and a picture on fol. 48a; size, 9¾ in. by 5½ in.

929

Two mathnawîs by Mu'ayyid alnasafî.

Two old mystical mathnawîs in the very form and style of the minor didactic poems of Sanâ'î, by a poet called Mu'ayyid alnasafî (who is no doubt identical with Mu'ayyid-aldîn Samarḳandî, see Haft Iḳlîm, No. 1428, col. 486 in this Cat., and W. Pertsch, Berlin Cat., p. 659, No. 305), apparently a contemporary or disciple of the author of the Ḥadîḳah, whom he closely imitated.

1. نسيم الصبا الى الصبا, on ff. 24b–32b, beginning:
ای مصابيح آسمان هدی — وی مفاتيح جنّة الماوی

2. پهلوان نامه, on ff. 94a–107b, beginning:
مرحبا ای رفيق همدم من
بشنو اين سرگذشت بر غم من

The title of this second mathnawî appears at the bottom of fol. 32b, and again at the end of the poem, on fol. 107b, l. 13; the name of the poet, on fol. 32b, l. 4, and in the title itself. The Pahlawânnâma is divided into fourteen short maḳâlas, dealing with various ethical and mystical topics, and a khâtimah.

Copied in Jumâdâ I, A.H. 637 (A.D. 1239, Dec.), by the same scribe who wrote No. 916 above, Faḍl-allâh bin Muḥammad bin 'Umar bin 'Uthmân alṣûfî.

No. 1444, ff. 24–32 and 94–107, 4 coll., each ll. 25; good old Naskhî; many pages greatly injured; size, 9¼ in. by 6 in.

930

Dîwân-i-Ḥaḍrat Ghauth-althaḳalain (ديوان حضرت غوث الثقلين).

Lyrical poems of the great founder of the Ḳâdirî order, Shâh Muḥyî-aldîn Sayyid 'Abd-alḳâdir aljîlî, with the honorary epithet of Ghauth-althaḳalain or Ghauth ala'ẓam, who was born in Ramaḍân, A.H. 470 or 471 (A.D. 1078 or 1079), and died in Rabî' II, A.H. 561 (A.D. 1166; Febr.), see Safînat-alauliyâ, No. 36. They are in alphabetical order and begin:

گر بيائی بسر تربت ويرانهٔ ما
بينی از خون جگر آب زده خانهٔ ما

Copied from a MS. of Nawwâb Bihrûzkhân. No date. Presented by Sir Barry Close, 14th May, 1813.

No. 1430, ff. 1–35, 2 coll., each ll. 12; Nasta'lîḳ; collated; size, 9⅜ in. by 5¾ in.

931

Dîwân-i-Ḥasan Ghaznawî (ديوان حسن غزنوی).

The lyrical poems of the great panegyrist of Bahrâmshâh of Ghazna (who reigned A.H. 512–547 = A.D. 1118–1152), Sayyid Ashraf-aldîn Ḥasan bin Nâṣir 'alawî (so his name is given in 'Aufî and Taḳî Kâshî, see A. Sprenger, Catal., p. 5, No. 72, and p. 16, No. 18, comp. also Rieu iii. p. 999b; in the preface of this copy, on fol. 2a, l. 4, he is called Abû al'alî Ḥasan bin Muḥammad alḥusainî; in the Haft Iḳlîm, No. 335, col. 401 in this Cat., and the Khulâṣat-alafkâr, Bodleian Cat., col. 305, No. 76, Sharaf-aldîn Ḥasan bin Nâṣir 'alawî). He died in Juwain, A.H. 565 (A.D. 1169, 1170), see A. Sprenger, Catal., p. 16; Butkhâna, in Bodleian Cat., col. 198, No. 13; and Âtashkada, ib., col. 270, No. 231; comp. also No. 933 below.

A prose preface, beginning, on fol. 1b: الحمد لله ربّ العالمين و الصلوة على رسوله محمّد وآله الطاهرين و سلّم تسليمًا كثيرًا كثيرًا واجبست بر ارباب عقل و فطنت الخ.

Tarjî's, tarkîbbands, ḳaṣîdas, ghazals, and ḳiṭ'as, all mixed together without any order, on fol. 4a, beginning:

يا رب اين مائيم و اين صدر رفيع مصطفاست
يا رب اين مائيم و اين فرق عزيز مجتباست

It agrees with the first quotation in the Makhzan-alghara'ib, No. 562 (Elliott Coll. 395, fol. 92b), see Bodleian Cat., col. 327.

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Rubâ'is, on fol. 163b, beginning:

مقصود زآفرینش ما جانست
وین گوهر پاك را حقیقت کانست

This copy, although not dated, has been put before the following two as being comparatively the fullest.

No. 236, ff. 187, 2 coll., each ll. 14; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 9¼ in. by 5½ in.

932

Another copy of the same dîwân.

No prose preface. The copy contains, like the preceding one, tarji's, tarkîbbands, ḳaṣîdas, ghazals, and ḳiṭ'as without any order, and a series of rubâ'is at the end, on ff. 274b–294. Beginning the same as in the preceding copy.

Dated the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15), by 'Abd-alraḳîb.

No. 328, ff. 150–294, 2 coll., each ll. 18; clear Nasta'lîḳ; size, 10½ in. by 5½ in.

933

The same.

This copy of Ḥasan Ghaznawî's dîwân begins with a prose preface, which is entirely different from that in No. 931. It begins, on fol. 245b: اوصاف بزرگواری و فضیلت سخنگذاریٔ او اظهر من الشمس است الخ.

On fol. 248a margin, the date of Ḥasan's death is correctly fixed in A.H. 565. Beginning of the dîwân itself, on fol. 249b, the same as in the preceding copies.

No date.

No. 609, ff. 245b–304, 2 coll., each ll. 13–15, and a third on the margin, ll. 24–28; Nasta'lîḳ; two illuminated frontispieces on ff. 245b and 249b; the first two pages both of preface and dîwân splendidly adorned; size, 9¾ in. by 5½ in.

934

Dîwân-i-Ẓahîr-aldîn Shufurwah (دیوان ظهیر الدین شفروه).

According to the short prose preface, on fol. 1b: امام عالم بارع افضل اکمل ظهیر الدین شفروه اصفهانی روّح الله روحه مردی بی نظیر و حکیم بوده است و مستجمع جمیع علوم و واعظ نیز در عهد سلطان ارسلان بوده ومدح او وپسرش طغرل گفته الخ, this copy contains the extremely rare dîwân—not met with in any other collection—of Ẓahîr-aldîn 'Abdallâh Shufurwah of Iṣfahân, who was a cousin of the better-known Sharaf-aldîn Muḥammad Faḍl-allâh or 'Abd-almu'min Shufurwah (see Haft Iḳlîm, Nos. 867 and 868, col. 441 in this Cat.; Âtashkada, Nos. 391 and 406, Bodleian Cat., cols. 276 and 277; and A. Sprenger, Catal., p. 17, No. 35), and, like him, a panegyrist of Sulṭân Arslân bin Ṭughrul Saljûḳî (A.H. 556–571 = A.D. 1161–1176) and of his son and successor, Sulṭân Ṭughrul III (A.H. 571–590 = A.D. 1176–1194); comp. also the Makhzan-algharâ'ib, No. 1492 in Bodleian Cat., col. 349, where he is praised as an expert in law, tradition, and Ḳurân-interpretation, and where some poetical extracts are given, which, however, cannot be traced in this copy. The dîwân consists of ḳaṣîdas, intermixed with a few ghazals, ḳiṭ'as, and four rubâ'is.

Beginning of the dîwân, on fol. 1b:

ای هستیٔ بی نشان نشانت — بیخود خرد از علوّ شانت

No date.

No. 240, ff. 1–88, 2 coll., each ll. 15; Nasta'lîḳ; worm-eaten; size, 8⅜ in. by 4¾ in.

Anwarî (Nos. 935–949).

935

Dîwân-i-Anwarî (دیوان انوری).

The complete lyrical poems of Auḥad-aldîn 'Alî Anwarî, commonly called the greatest ḳaṣîdah-writer of Persia, who was the panegyrist of Sulṭân Sanjar, and died probably A.H. 585 or 587 (A.D. 1189 or 1191); the Haft Iḳlîm (see above, col. 416, No. 528) fix his death in A.H. 580 (A.D. 1184); all the earlier dates given in tadhkiras, as for instance 540 or 547, are absolutely impossible; comp. on this question and on Anwarî's life and poetical achievements in general, Rieu ii. p. 554 sq.; Bodleian Cat., Nos. 543–558, and 1980; W. Pertsch, p. 83, and Berlin Cat., p. 743 sq.; A. Sprenger, Catal., p. 331 sq.; G. Flügel i. p. 502; Cat. des MSS. et Xylographes, p. 319; J. Aumer, p. 10; Krafft, p. 62; Rosen, Persian MSS., p. 170; and the Russian monograph of V. Joukowski or Shukovski, St. Petersburg, 1883 (see also W. Pertsch in the 'Literaturblatt für orientalische Philologie,' ii. pp. 10–18). The poet was born in Mahnah, in the Dasht-i-Khâwarân, near Abîward, and therefore used as first takhalluṣ Khâwarî. His dîwân has been printed, resp. lithographed in Tabrîz, A.H. 1260 and 1266; in Lucknow, 1880.

Contents:

A short preface, in prose, on fol. 1b, beginning: مهتر شغلی که اصحاب نطق و دراست بدان نازند و ارباب فهم و فراست آنرا دستور سازند الخ.

Ḳaṣîdas and tarji'bands in alphabetical order, except the first, on fol. 2b.

Beginning of the initial poem:

مقدّری نه بآلت بقدرت مطلق
کند بشکل بخاری چو گنبذ ازرق

Beginning of the first alphabetical poem, on fol. 3b:

باز این چه جوانی و جمال است جهانرا
وین حال که نوگشت زمین را و زمانرا

Ḳiṭ'as, arranged alphabetically, on fol. 188b, beginning:

ایا صدری که از روی بزرگی — فلك را نیست با قدر تو بالا

Ghazals, also in alphabetical order, on fol. 271a, beginning:

از دور بدیدم آن پری را — آن رشك بتان آزری را

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Short satirical mathnawîs (sometimes called هزلیّات or, as in the following copy, مثنویّات در هجو), on fol. 323a, beginning:

حبّذا گیر قاضیٔ گیرنگ ــ آنکه دارد زسنگ خارا ننگ

Rubâ'is, in alphabetical order, on fol. 327a, beginning:

ای هجر مگر نهایتی نیست ترا
وی وعدهٔ وصل غایتی نیست ترا

Anwarî's dîwân ends on fol. 352b, and is dated by Mu'izz-aldîn Ḥasanî, the 7th of Muḥarram, A.H. 1061 (A.D. 1650, Dec. 31). On ff. 353–359 there is written by another hand a series of anonymous mathnawi-baits, beginning abruptly:

بشنو نکته گر اهل هوشی
خویش را به که سگ بفروشی

Some of the last pages are damaged; large water-spots throughout the whole copy.

No. 2677, ff. 359, 2 coll., each ll. 19; Nasta'lîḳ; ff. 216 and 353–359 supplied by other hands; size, 11½ in. by 7 in.

936

Another copy of the same diwân.

Contents:

Ḳaṣîdas etc. in alphabetical order, except the first; beginning of the initial poem, on fol. 1b: مقدّری نه الخ.

Beginning of the first alphabetical ḳaṣîdah, on fol. 2b: باز این الخ.

Ḳiṭ'as, on fol. 215b, arranged alphabetically, beginning, on fol. 215b: ایا صدری الخ.

Short satirical mathnawîs, beginning, on fol. 296a: حبّذا گیر الخ.

Ghazals, in alphabetical order, beginning, on fol. 300b: از دور بدیدم الخ.

The same satirical mathnawîs, repeated on ff. 351b–355b.

Rubâ'is, in alphabetical order, beginning, on fol. 355b: ای هجر الخ.

No date. Numerous glosses and various readings on the margin and between the lines.

No. 1530, ff. 381, 2 coll., each ll. 19; Nasta'lîḳ; size, 10¼ in. by 6⅝ in.

937

The same.

Contents:

Ḳaṣîdas and tarji'bands, without any order, on fol. 1a, beginning as in the two preceding copies.

Ḳiṭ'as, with the short satirical mathnawîs at the end, beginning, on fol. 156a:

دوش خوابی دیده ام کو نیك دیدی نیك باد
خواب نی بل حالتی کان از کرامت برتر است

corresponding to fol. 228a in the preceding copy.

Ghazals, in alphabetical order, beginning, on fol. 238a: از دور بدیدم الخ.

Rubâ'is, on fol. 277b, without any order, beginning:

آنی که کفت ضامن ارزاق آمد
وانی که درت قبلهٔ آفاق آمد

corresponding to fol. 361a, last line but two, in the preceding copy.

No date. This copy was presented by J. Wombwell, Esq., 10th April, 1804.

No. 440, ff. 302, 2 coll., each ll. 21; Nasta'lîḳ; illuminated frontispiece; size, 8⅜ in. by 4¾ in.

938

The same.

Another complete copy of the same diwân (styled on fol. 1a: کلّیّات انوری), without a date. It contains ḳaṣîdas, ḳiṭ'as, ghazals, and rubâ'is, all mixed together without any order. Beginning as usual: مقدّری نه الخ.

No. 391, ff. 331, 2 coll., each ll. 17; Nasta'lîḳ; the first two pages splendidly illuminated; size, 10½ in. by 6 in.

939

A slightly defective copy of the same.

This copy is the oldest in the India Office Collection, dated Rabî'-alawwal, A.H. 987 (A.D. 1579, May), by Niẓâm Fadl-allâh, but unfortunately somewhat defective in the middle.

It contains:

A short laudatory introduction in prose, on fol. 1b, beginning: این جریدهٔ نامی و نسخهٔ کرامی که از مشاهدهٔ صفحاتش ارباب بینش را منظور دیده در نظرست الخ.

A *first* collection of ḳaṣîdas, ghazals, ḳiṭ'as, tarji'bands, etc., all mixed without any alphabetical order, beginning, on fol. 2a: مقدّری نه الخ.

A *second* collection, equally mixed and unalphabetical, beginning abruptly with the last four baits of a poem with the radif انداخته, which cannot be traced in the other copies, on fol. 69a (the lacuna after fol. 68 comprises, according to the Arabic paging, *one* leaf only).

Rubâ'is, beginning, on fol. 211a: ای تیغ ترا نهاده سرها گردن الخ.

Worm-eaten; occasional notes on the margin.

No. 3515, ff. 233, 2 coll., each ll. 15; large, excellent Nasta'lîḳ; splendid binding in red and gold; size, 9⅞ in. by 6⅛ in.

940

Another more defective copy of the same.

Contents:

Ḳaṣîdas and tarji'bands, *first collection*, in alphabetical order, except the first, on fol. 1b: مقدّری نه الخ.

Beginning of the first alphabetical ḳaṣîdah, on fol. 3a:

سپهر رفعت و کوه وقار و بحر سخا
بهار دولت ودین آن جهان قدر و بها

corresponding to fol. 8a in No. 1530 (936 above).

Ḳaṣîdas etc., *second* collection, interspersed with

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ghazals, likewise in alphabetical order, but only beginning in the letter ر, on fol. 180a:

ای بهمّت برتر از چرخ اثیر — وز بزرگی دین یزدان را ظهیر

corresponding to fol. 78a, first line, in No. 1530. This is owing to a lacuna after fol. 179. The last ḳaṣîdah, which begins, on fol. 179b, ای پرده زشاهان, corresponds to fol. 195b in No. 1530, and breaks off with the 13th bait (=No. 1530, fol. 196a, l. 10).

Ḳiṭ'as, with a few ghazals, concluded by the short satirical mathnawîs, on fol. 237a, beginning:

ای فلك پیش طالع نیکت — کرده پرواز اختر بدرا

corresponding to the fourth ḳiṭ'ah in No. 1530, fol. 216a.

Fol. 179 injured. No date. College of Fort William, 1825.

No. 2258, ff. 358, 2 coll., each ll. 15–16; Nasta'lîḳ, by at least four different hands; size, 8⅛ in. by 4⅞ in.

941

A third defective copy of the same.

Contents:

Ḳaṣîdas etc., without any order, on fol. 1b, beginning as usual.

Ghazals, arranged alphabetically, beginning, on fol. 134b:

ای عقل تو پیر و بخت برنا — خارست زمانه وتو خرما

Ḳiṭ'as, in alphabetical order, beginning, on fol. 184a: زهی صدری الخ.

This part is incomplete at the end; the last ḳiṭ'ah on fol. 192b, which breaks off with the second bait, is found in No. 1530, fol. 247b, ll. 3 and 2 ab infra. There are besides lacunas after ff. 189 and 191. The ḳiṭ'ah ربع مسکون الخ, beginning on fol. 189b, corresponds to No. 1530, fol. 230a, the ḳiṭ'as on fol. 190a to ff. 243b and 237b respectively in the same copy (so that the end of letter ت, the whole letters ج, ح, and خ, and the beginning of the letter د are missing). The last ḳiṭ'ah, on fol. 191b, ای خداوندی الخ, is found on fol. 243a in No. 1530, the first ḳiṭ'ah, on fol. 192a, on fol. 245b, l. 5, in the same copy.

Small blanks on ff. 69b and 73b. The proper order of ff. 38–43 is: 38, 40, 39, 42, 41, and 43.

Various readings and many additions on the margin.

A great number of pages worm-eaten.

No. 1006, ff. 192, 2 coll., each ll. 21; Nasta'lîḳ; size, 10 in. by 5½ in.

942

A fourth defective copy of the same.

This copy is in a very unsatisfactory state, worm-eaten throughout, more especially in the first half, and damaged besides in many places, whole parts of the first leaves being torn away or effaced. It is defective at the end.

Contents:

The same short prose preface as in No. 2677 (935 above); beginning: مهتر شغلی که الخ. The poet's name is given here, on fol. 2a, l. 6, as 'Alî bin Maḥmûd bin Isḥaḳ al-Anwarî.

Ḳaṣîdas, without any order, on fol. 2b, beginning as usual.

Ḳiṭ'as, in alphabetical order, beginning, on fol. 185b: ایا صدری الخ.

Ghazals, on fol. 258b, beginning:

زعهد تو بوی وفا می نیاید الخ

corresponding to fol. 319b in No. 1530 (936 above).

A few more ḳiṭ'as and ḳaṣîdas, on ff. 287a–289a.

Satirical mathnawîs, beginning, on fol. 289a: حبّذا گیر الخ.

One ghazal and a few ḳiṭ'as on fol. 293a, followed by rubâ'îs which break off on fol. 298b. The last rubâ'î, از خاك درت, corresponds to No. 1530, fol. 369a, l. 3 ab infra.

Many various readings and interesting glosses on the margin.

No. 3520, olim 3113*, ff. 298, 2 coll., each ll. 19; Nasta'lîḳ; size, 10 in. by 5⅝ in.

943

A part of Anwarî's diwân.

This copy contains only:

Ḳaṣîdas etc., without alphabetical order, beginning on fol. 1b as usual.

Ḳiṭ'as, interspersed with a few ḳaṣîdas, ghazals, and rubâ'îs (nineteen rubâ'îs and one fard at the end), on fol. 182b, beginning:

نگر تا حلقهٔ اقبال نامکن نجنبانی
سلیما ابلها لا بل که محروما و مسکینا

No date. Many various readings and glosses on the margin.

No. 2690, ff. 282, 2 coll., each ll. 17; large Nasta'lîḳ, by different hands as it seems; the first eight and the last three leaves supplied by a modern hand; size, 10⅛ in. by 5¾ in.

944

Ḳaṣâ'id-i-Anwarî (قصائد انوری).

Anwarî's ḳaṣîdas in alphabetical order, except the first and the third; beginning of the *initial* ḳaṣîdah as usual. The *second* corresponds to No. 1530, fol. 6a, the *third* to fol. 194b, first line, and the *fourth* (or second alphabetical poem), beginning ای قاعدهٔ تازه زدست الخ, to fol. 4b, first line, in the same copy. Rich marginal glosses and notes.

Dated the first of Dhû-alḳa'dah, A.H. 1094 (A.D. 1683, Oct. 22), in the castle of Sûlâpûr, by Nâdirbeg, son of 'Abdallâhbeg ibn 'Ibâd-allâhbeg, a descendant of Aḥrâr (i.e. Shaikh 'Ubaid-allâh, see No. 633 in this Cat.) and inhabitant of Andijân.

No. 1926, ff. 226, 2 coll., each ll. 17; Nasta'lîḳ, size, 10 in. by 6 in.

945

Another copy of the same.

The same ḳaṣîdas, arranged alphabetically, beginning

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as usual. The second (or first alphabetical) ḳaṣîdah, on fol. 2ª, beginning: صبا بسبزه بیاراست باغ دنیی را الخ, is the second in the preceding copy too. Rich marginal notes.

Copied A.H. 1120 (A.D. 1708, 1709), in Bahâdur-shâh's reign, by 'Abd-alkhâliḳ Gharib.

No. 514, ff. 239, 2 coll., each ll. 15; Nasta'lîḳ; size, 8¼ in. by 5½ in.

946

Intikhâb-i-dîwân-i-Anwarî (انتخاب دیوان انوری).

Extracts from Anwarî's diwân, consisting of ḳaṣîdas, ghazals, and ḳiṭ'as, without any order. The initial poem is the same as the second in the preceding two copies: صبا بسبزه الخ.

No date.

No. 609, ff. 48ᵇ-81ª, 2 coll., each ll. 15, and a third on the margin, ll. 24–28; Nasta'lîḳ; illuminated frontispiece, the first two pages richly adorned; two pictures on ff. 80ᵇ and 81ª; size, 9¾ in. by 5½ in.

947

Sharḥ-i-dîwân-i-Anwarî (شرح دیوان انوری).

Explanation of the difficult verses in Anwarî's diwân, especially his ḳaṣîdas, by Muḥammad bin Dâ'ûd bin Muḥammad bin Maḥmûd 'Alawî Shâdiyâbâdî, who flourished in the reign of Nâṣir-aldîn Khiljî, the ruler of Mâlwah (A.H. 906–916=A.D. 1500–1510), see Rieu ii. p. 556ª. He also wrote a commentary on Khâḳânî's poems, see Nos. 968–970 below. Beginning: سپاس بی قیاس مر صانع قدیم را کہ بامر کن جملهٔ مکوّنات را از نهان خانهٔ کتم عدم در صحراء وجود آورد الخ.

The first verse, explained, on fol. 2ª, is the initial bait usually found in copies of Anwarî's ḳaṣîdas: مقدّری نه الخ.

Dated the 24th of Muḥarram, A.H. 1056 (A.D. 1646, March 12), by Amînkhân ibn Shaikh 'Abdallâh of Shâhpûr.

No. 1126, ff. 1–88, ll. 16–19; Nasta'lîḳ, mixed with Shikasta; size, 9½ in. by 5½ in.

948

Sharḥ-i-dîwân-i-Anwarî (شرح دیوان انوری).

Another commentary on Anwarî's ḳaṣîdas and ḳiṭ'as, by Abû-alḥasan Farâhânî (or as his contemporary Naṣrâbâdî in his tadhkirah, composed between A.H. 1083 and 1092=A.D. 1672–1681, see No. 669 in this Cat., calls him, Mîr Abû-alḥasan, a Ḥusainî Sayyid of Farâhân), see Bodleian Cat., No. 557; Rieu ii. p. 556ᵇ; A. Sprenger, Catal., pp. 332 and 333; Mélanges Asiatiques, iv. p. 54.

The commentary on the ḳaṣîdas begins, on fol. 1ᵇ: سپاسی کہ از روی گواهی الخ.

The first ḳaṣîdah commented upon is the second (or first alphabetical one) of the usual copies: باز این چه جوانی الخ.

The ḳaṣîdas conclude, on fol. 66ª, with the colophon: تمام شد شرح دیوان انوری, and are followed by the commentary on the ḳiṭ'as (شرح مقطّعات انوری از ابو الحسن فراهانی), beginning with this verse:

ای نام تو قالب عبارت را روح
در راه تو پای عقل و دانش مجروح

Dated the 19th of Ramaḍân, in the 19th year of 'Âlamgîr's reign (=A.H. 1087, A.D. 1676, Nov. 25). On fol. 1ª this copy is designated as الجزو الاوّل من شرح دیوان انوری.

No. 1910, ff. 91, ll. 18–19; Shikasta; size, 9 in. by 5½ in.

949

The first part of the same commentary.

Abû-alḥasan Farâhânî's commentary on Anwarî's ḳaṣîdas, beginning as in the preceding copy. No date.

No. 212, ff. 1–83, ll. 20; careless Nasta'lîḳ; size, 9½ in. by 5½ in.

Khâḳânî (Nos. 950–970).

950

Kulliyyât-i-Khâḳânî (کلّیّات خاقانی).

The complete poetical works of Afḍal-aldîn Badîl Ibrâhîm bin 'Alî Najjâr Khâḳânî of Shirwân, who had originally the takhalluṣ of Ḥaḳâ'iḳî, which he exchanged at the suggestion of his spiritual guide Abû al'alâ Ganjawî for Khâḳânî in honour of the Khâḳân-i-Kabir Minûćihr and his son Akhsatân or Akhtasân, comp. on some points of difficulty connected with these Haft Iḳlîm, Nos. 1385 and 1397, cols. 480 and 482 in this Cat. Khâḳânî died probably A.H. 595 (A.D. 1199); another possible date is A.H. 590 (A.D. 1194), but quite impossible is A.H. 582 (A.D. 1186); see on Khâḳânî's life and poetry especially Khanykov, Mémoire sur Khacani, in Journal Asiatique, 6ᵐᵉ série, vol. iv. p. 137 sq. (1864), and vol. v. p. 296 sq. (1865), and Salemann's introduction to his Russian edition of Khâḳânî's rubâ'îs, St. Petersburg, 1875; comp. besides Bodleian Cat., Nos. 560–581; Rieu ii. p. 558 sq.; W. Pertsch, Berlin Cat., p. 768 sq.; A. Sprenger, Catal., p. 461; G. Flügel i. p. 508; Cat. des MSS. et Xylographes, p. 329; Ouseley, Biograph. Notices, p. 157; Mélanges Asiatiques, iii. p. 114 sq., etc. Khâḳânî's poetical works have been lithographed in Lucknow, 1879.

This copy of the Kulliyyât contains:

1. Tuḥfat-al'irâḳain (تحفة العراقین), the famous mathnawî in which the poet describes his pilgrimage from Shirwân to Makkah and Madînah and his way back, with special reference to the two 'Irâḳs, i.e. 'Irâḳ-i-'ajam and 'Irâḳ-i-'arab, beginning with a prose preface, on fol. 1ᵇ: خیر ما اعتصم المرء بحبالة کلمة العجز الخ.

Beginning of the mathnawî itself, on fol. 4ª:

مائیم نظارگان غمناك — زین حقّهٔ سبز و مهرهٔ خاك

The contents of this mathnawî have been given in

detail by Khanykov in his Mémoire (quoted above), pp. 173–179; see also Wiener, Jahrbücher, vol. 64, Anzeigeblatt, pp. 16–18. It has been lithographed in Agra, 1855, and in Lucknow, 1876; extracts from it have also been printed in Lahore, 1867.

2. Diwân (ديوان), containing ḳaṣîdas, tarji'bands, ḳiṭ'as, and ghazals, all mixed together without any order, on fol. 91b, beginning: دل من پير تعليمست و من طفل زبان دانش الخ.

A second, anonymous, mathnawî, noticed in the Kulliyyât-i-Khâḳâni, Bodleian Cat., No. 560, is not found in this copy.

Dated the 13th of Ṣafar, A.H. 1007 (A.D. 1598, Sept. 15).

No. 1767, ff. 407, 2 coll., each ll. 19; Nasta'lîḳ; illuminated frontispieces on ff. 1b and 91b; size, 11½ in. by 6⅝ in.

951

Intikhâb-i-Kulliyyât-i-Khâḳânî (انتخاب كلّيّات خاقانى).

Extracts from Khâḳânî's dîwân (انتخاب ديوان خاقانى), consisting of ḳaṣîdas, ghazals, and rubâ'îs (the latter on ff. 112b–117a), followed by the Tuḥfat-al'irâḳain (on ff. 117a margin–176). Beginning of the ḳaṣîdas: مرا زهاتف همّت رسد بگوش خطاب الخ, corresponding to fol. 138a in No. 2552 (967 below). Beginning of the mathnawî as usual.

Dated the 12th of Jumâdâ II, A.H. 1038 (A.D. 1629, Febr. 6), by Muḥammad Shafi' of Iṣfahân.

No. 609, ff. 81b–177a, 2 coll., each ll. 15, and a third on the margin, ll. 24–28; Nasta'lîḳ; illuminated frontispiece, the first two pages richly embellished; a picture on fol. 177a; size, 9¾ in. by 5½ in.

952

Tuḥfat-al'irâḳain (تحفة العراقين).

Another copy of the mathnawî 'Tuḥfat-al'irâḳain,' with the preface in prose on fol. 1b; beginning of the poem itself on fol. 6b.

Many short marginal glosses. No date.

No. 262, ff. 93, 2 coll., each ll. 19; small Nasta'lîḳ; illuminated frontispieces on ff. 1b and 6b; size, 8¼ in. by 3¼ in.

953

Another copy of the same.

Prose preface, on fol. 1b; beginning of the mathnawî, on fol. 9b.

The whole copy is filled with valuable glosses, both interlinear and marginal, but unfortunately a number of the latter are half cut or torn away. As date appears only the 15th of Shawwâl, but no year. Bibliotheca Leydeniana.

No. 2615, ff. 191, 2 coll., each ll. 9; Nasta'lîḳ; worm-eaten; a part of the margin cut or torn away almost throughout; size, 9 in. by 5 in.

954

A slightly defective copy of the same.

This copy begins abruptly in the prose preface, on fol. 1a, with the words: در آسمان بر مساكين . . . . . گشاده دارد الخ, corresponding to No. 262 (952 above), fol. 2a, l. 3 ab infra (*one* leaf missing). Beginning of the mathnawî, on fol. 3a.

At the end on fol. 77a a short epilogue in prose, giving an account of the six maḳâlas into which the poem is divided,—viz.: 1. عرائس الفكر و مجالس الذكر (here beginning on fol. 3a). 2. معراج العقول (here on fol. 6b). 3. فى وصف بلاد عراق و همدان و مدينة السّلام بغداد و مدائح اصحاب هٰؤلآء البلاد تسمّى سبحة الاوتاد الخ (here on fol. 23a). 4. فى اوصاف الكوفة و المدينة و هٰؤلآء البلاد و يسمّى موارد الأوراد و خزانة الاوتاد (here on fol. 33a). 5. فى وصف مدينة الرسول الخ وهى تسمّى بهداية الهدى الخ الى المهدى (in the epilogue مدينة الهدى الى المهدى) (here on fol. 42b). 6. فى وصف الشام و الموصل و اصحاب هٰؤلآء البلاد الخ (here on fol. 53a),—and the number of baits in each.

Dated, as it seems, A.H. 1078 (A.D. 1667, 1668).

The copy is greatly injured in many places, but as carefully mended as possible. Bibliotheca Leydeniana.

No. 2791, ff. 77, 2 coll., each ll. 21; Nasta'lîḳ; size, 8⅜ in. by 5⅛ in.

955

The same, without the preface.

No preface. Beginning of the mathnawî as usual.

Various readings and short glosses on the margin. An entry of a former owner on fol. 1a. Dated the 14th of Muḥarram, A.H. 1058 (A.D. 1648, Febr. 9).

No. 1058, ff. 97, 2 coll., each ll. 17; careless Nasta'lîḳ; size, 8½ in. by 4¾ in.

956

The same.

No preface. Dated the 24th of Rabi'-alawwal, A.H. 1099 (A.D. 1688, Jan. 28).

No. 278, ff. 127, 2 coll., each ll. 13; Nasta'lîḳ; size, 7⅛ in. by 3⅝ in.

957

The same.

No preface. Dated, on fol. 191b, A.H. 1134 (A.D. 1721, 1722).

Fol. 192 is left blank. Fol. 193 is filled with an anonymous ḳaṣîdah, beginning:

بعد توحيد خداوند ودرود مصطفى
نعت آل پاك پيغمبر رسول مجتبى
هست مدح خسرو غازى معزّ الدين حسين
حامئ دين آفتاب معدلت ظلّ خدا

Khâḳânî's mathnawî is accompanied with a great number of interesting and valuable notes and glosses, both marginal and interlinear.

No. 1195, ff. 81b–193, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ; size, 8⅝ in. by 4½ in.

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958

The same.

No preface; no date. Many various readings, glosses, and additions, both marginal and interlinear. College of Fort William, 1825.

No. 2186, ff. 112, 2 coll., each ll. 15; Shikasta; size, 8¼ in. by 6 in.

959

The same.

No preface; no date. Numerous marginal glosses.

No. 280, ff. 105, 2 coll., each ll. 15; the last three pages supplied by another hand, ll. 17; worm-eaten; Nasta'lîḳ; size, 7½ in. by 4¼ in.

960

Sharḥ-i-Tuḥfat-al'irâḳain (شرح تحفة العراقين).

A commentary on the Tuḥfat-al'irâḳain, composed by Shaikh 'Abd-alsalâm, A.H. 1057, in the 20th year of Shâhjahân's reign = A.D. 1647 (see ff. 3b, l. 7, and 4b, ll. 10–13), comp. A. Sprenger, Catal., p. 463, and Bodleian Cat., No. 581.

Beginning of the preface (different from that in Sprenger): حمدی که کتاب ستایش و شرح نیایش را عنوان زیبد و اجزای تحسین و اوراق آفرین را شیرازه بندد مر متکلّمی را الخ.

The first verse of the mathnawî, commented upon, is the usual initial bait: مائیم نظارگان الخ, on fol. 6a.

Another commentary on the same mathnawi, by Ghulâm Muḥammad, is noticed in Bodleian Cat., No. 580.

This copy was finished the 17th of Dhû-alḳa'dah, A.H. 1059 (A.D. 1649, Nov. 22), only two years after the completion of the commentary.

No. 642, ff. 159, ll. 17; irregular Nasta'lîḳ, by two different hands, as it seems; size, 9 in. by 4½ in.

961

Diwân-i-Khâḳânî (ديوان خاقاني).

Another copy of Khâḳânî's lyrical poems, dated the 7th of Rabî'-alâkhar, A.H. 1004 (A.D. 1595, Dec. 10). It contains ḳaṣîdas, tarji'bands, ḳiṭ'as, and ghazals, all mixed together without any alphabetical order; from fol. 321b down to the end there are only ghazals.

Beginning: دل من پیر تعلیمست و من طفل زبان دانش الخ.

No. 1264, ff. 372, 2 coll., each ll. 19; Nasta'lîḳ; the first two pages richly illuminated; size, 11¼ in. by 6¾ in.

962

Another copy of the same diwân.

This copy is dated A.H. 1006, the 10th of Ṣafar (A.D. 1597, Sept. 22), and contains:

Ḳaṣîdas, interspersed with some ghazals and ḳiṭ'as, on fol. 1b. Beginning as usual.

Tarji'bands, on fol. 219b, beginning:

دلا از جان و جان تا کی یکی جویای جانان شو
چو سلطان اوست بر جانها غلام خاصّ سلطان شو

The right order of ff. 263–270 is: 263, 265, 266, 264, 269, 267, 268, and 270. Occasional notes on the margin.

The title کلّیّات خاقانی, on fol. 1a, is incorrect, as the copy only contains the diwân.

No. 589, ff. 270, 2 coll., each ll. 19; Nasta'lîḳ; size, 10½ in. by 5¾ in.

963

The same.

Contents:

Ḳaṣîdas, on fol. 1b, beginning as usual.

Tarji'bands and marâthî (elegies), on fol. 220a. Beginning: ای دل ز دام گلشن تن در گذشتنیست الخ.

The first elegy, on fol. 225a, begins thus:

ای روز رفتگان جگر شب فرو درید
آن آفتاب از آن جگر شب بر آورید

Kiṭ'as, on fol. 273a, beginning: چون زمان عهد سنائی در نوشت الخ.

No date. Many glosses on the margin of the first 40–50 leaves.

This copy was presented to Mr. Richard Johnson, 1778; a Persian note by a former owner, on fol. 1a, contains the date A.H. 1183 (A.D. 1769, 1770).

No. 1263, ff. 284, 2 coll., each ll. 18–19; Nasta'lîḳ; size, 11½ in. by 6¾ in.

964

The same.

A very large and rich copy, not dated.

Contents:

Ḳaṣîdas, tarji'bands, elegies, ḳiṭ'as, mystical ghazals, etc., all mixed together without any order, on fol. 1b.

Beginning as usual. At the end of this part, on fol. 367a, there is the following colophon: تمّت القصائد الكبار و الصغار و الترجيع المراثي و المقطّعات و الغزليّات في التجريد و العزلة و الموعظة و النصيحة و مذمّة الدنيا و شكاية الزمان و معاتبة الاخوان و المراثي و المدائح و الهجا و الهزل و سائر المعاني، و شرعت في الغزليّات (!) العشق و الرباعي.

Love-ghazals, in alphabetical order, on fol. 367a, beginning:

گرنه عشق او قضاء آسمانستی مرا
از بلای عشق او روی امانستی مرا

Rubâ'îs, on fol. 442a, beginning: این چرخ بد آئین نه نکو میگردد الخ.

Occasionally short glosses on the margin.

No. 2460, ff. 460, 2 coll., each ll. 19; very clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 10¼ in. by 5¾ in.

965

The same.

This copy contains chiefly ḳaṣîdas, without alphabetical order, interspersed with occasional ghazals, ḳiṭ'as, and rubâ'îs. No date. Eleventh or twelfth century of the Hijrah.

No. 3284, olim 19. J. 3, ff. 248, 2 coll., each ll. 19; clear and distinct Nasta'lîḳ; size, 11½ in. by 6⅜ in.

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966

The same.

This copy, dated the 16th of Rabî'-alawwal, A.H. 1101 (the 33rd year of 'Âlamgîr's reign=A.D. 1689, Dec. 28), contains only ḳaṣîdas and tarjî'bands. Numerous marginal glosses. Fol. 148 supplied by another hand.

No. 2650, ff. 1–249, 2 coll., each ll. 18; large Nasta'lîḳ; size, 12¼ in. by 7 in.

967

A very large, but defective copy of the same.

This copy (which is incorrectly styled, on fol. 1a, Kulliyyât-i-Khâḳânî) contains ḳaṣîdas, tarjî'bands, ghazals, and ḳiṭ'as, all mixed together, without any order. Beginning as usual. On fol. 406a a series of rubâ'îs begins with the same bait as in No. 2460 (964 above): این چرخ بد آئین الخ.

This part is incomplete at the end; it breaks off on fol. 415b; the last rubâ'î corresponds to the fourth in No. 2460, fol. 450a.

On the fly-leaves, at the end, there are written some lines in Arabic, beginning: قال النبیّ صلّی الله علیه و آله الخ.

No. 2552, ff. 415, 2 coll., each ll. 19; Nasta'lîḳ; illuminated frontispiece; some embellishments on the first two pages; size, 10⅜ in. by 6¼ in.

968

Sharḥ-i-Dîwân-i-Khâḳânî (شرح دیوان خاقانی).

A commentary on the difficult verses in the ḳaṣîdas and other minor poems of Khâḳânî (شرح بعضی ابیات مشکلهٔ قصائد واشعار مفصّلهٔ دیوان افضل الفضلا و سلطان الشعرا سحبان العصر حسّان الدهر افصح العرب و العجم افضل الدین عثمان بن علی المعروف با نام خاقانی, as the inscription in the following copy has it), by the same Muḥammad bin Dâ'ûd bin Muḥammad bin Maḥmûd 'Alawî Shâdiyâbâdî, who wrote a commentary on Anwarî's dîwân, see No. 947 above; other copies of the same in Bodleian Cat., Nos. 572 and 573; Rieu ii. p. 561, and A. Sprenger, Catal., p. 462.

Beginning of the preface: جواهر زواهر سپاس بی قیاس نثار حضرت صمدیّت جلّ قدرته الخ.

The first verse, explained, is the usual initial one: دل من پیر تعلیمست الخ, on fol. 90b, bottom. A small blank on fol. 258b.

Dated (by the second hand) in Dhû-alḳa'dah, A.H. 995 (A.D. 1587, October). Other commentaries on Khâḳânî's dîwân are described in Rieu ii. 562 (by 'Alawî Lâhijî in Jahângîr's time); W. Pertsch, Berlin Cat., p. 770, and G. Flügel i. p. 509 (by 'Abd-alwahhâb bin Maḥmûd al-Ḥasanî al-Ḥusainî al-Ma'mûrî, with the takhalluṣ Ghanâ'î, who flourished about A.H. 1090=A.D. 1679, and whose commentary seems to have the special title of محبّت نامه); and A. Sprenger, Catal., p. 463 (فرح افزا, by Ḳabûl Muḥammad, the author of the Haft Ḳulzum).

No. 1126, ff. 90–263, written by two hands, the first in Naskhî, on ff. 90b–170a middle, 25–30 diagonal lines in a page; the second in Nasta'lîḳ, on ff. 170a middle–263, larger in the beginning and getting smaller and smaller towards the end, 24–32 diagonal lines in a page; size, 9½ in. by 5⅜ in.

969

A defective copy of the same.

Beginning, on fol. 5b, the same as in the preceding copy. It breaks off on fol. 419b; the last words agree with fol. 251b, l. 7 ab infra, in the preceding copy. Instead of the correct Shâdiyâbâdî the present copy has شادبادی. On ff. 1–4 some fragments of a Persian dictionary are found, explaining principally Arabic words generally used by the Persians. The margin of the first eighty-three leaves is covered with notes and glosses. Some of the first and a great number of the last pages are a little worm-eaten.

No. 1010, ff. 419, ll. 15; large, but careless Nasta'lîḳ; size, 9½ in. by 5¼ in.

970

A fragment of the same.

Beginning as usual. The author's name appears here in the short form of محمّد داؤد علوی. It breaks off, on fol. 73b, with the bait: گفتی که نعل بود در آتش نهاده ماه الخ, corresponding to fol. 92a, ll. 4 and 5 in the preceding copy.

No. 450, ff. 1–73, ll. 17; clear Nasta'lîḳ; size, 8⅝ in. by 4¾ in.

971

Dîwân-i-Żahîr Fâryâbî (دیوان ظهیر فاریابی).

Lyrical poems, by Żahîr-aldîn Abû-alfaḍl Ṭâhir bin Muḥammad of Fâryâb, in the province of Balkh, who died A.H. 598 (A.D. 1201, 1202), see Haft Iḳlîm, No. 566 (col. 419 in this Cat.), and comp. on his life and poems, Rieu ii. p. 563; Bodleian Cat., Nos. 582–584; W. Pertsch, Berlin Cat., pp. 720 and 773 sq.; A. Sprenger, Catal., p. 579; Ouseley, Biograph. Notices, p. 154 etc.; Krafft, p. 62; C. J. Tornberg, p. 102; Rosen, Persian MSS., p. 205.

Contents:

Ḳaṣîdas and tarkîbbands, on fol. 1b, beginning:

سپیده دم که شدم محرم سرای سرور
شنیدم آیت تُوبُوا الی الله از لب حور

corresponding to the initial ḳaṣîdah in the first Berlin and the third Bodleian copy.

At the end some ḳiṭ'as and rubâ'îs, the latter incomplete, breaking off, on fol. 110b, in the middle of a quatrain.

Printed at Calcutta, A.H. 1245.

No. 2081, ff. 110, 2 coll., each ll. 15; Nasta'lîḳ; size, 8½ in. by 4¾ in.

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Nizâmî (Nos. 972–1027).

972

Khamsa-i-Nizâmî (خمسهٔ نظامی).

The Khamsah, or complete five epic poems, the so-called 'five treasures' (پنج گنج) of Jamâl-aldîn Abû Muḥammad Ilyâs bin Yûsuf bin Mu'ayyad Nizâm-aldîn, with the takhalluṣ Nizâmî, of Ganja, who was born A.H. 535 (A.D. 1140, 1141), and died probably A.H. 598 or 599 (A.D. 1202, 1203); later dates of his death are A.H. 602 (A.D. 1205, 1206), 606 (A.D. 1209, 1210), and after 607 (A.D. 1210, 1211); see Bodleian Cat., Nos. 585-619 and 1981; Rieu ii. p. 564 sq. and (as to A.H. 607) p. 569[a]; W. Pertsch, p. 67, and Berlin Cat., p. 751 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 43; A. Sprenger, Catal., p. 519 sq.; G. Flügel i. p. 503; Rosen, Persian MSS., pp. 171–173 and 203; A. F. Mehren, p. 34; Cat. Codd. Orient. Lugd. ii. p. 109; C. J. Tornberg, p. 94; J. Aumer, p. 10 etc. On Nizâmî's life and works comp. W. Bacher, Nizâmî's Leben und Werke, Leipzig, 1871; English translation, London, 1873 (reprinted in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 103–244), and Ethé, Die höfische und romantische Poesie der Perser, Hamburg, 1887, pp. 39–42. The Khamsah has been lithographed in Bombay, 1834 and 1838; Ṭahrân, A.H. 1261; edited at Tabrîz, 1845; comp. on these and other editions Zenker ii. 508–510; Trübner's Record, Nos. 66, 67, p. 99; Zeitschrift der D. M. G. vi. p. 405, etc.

Contents:

1. Makhzan-alasrâr (مخزن الاسرار), composed probably A.H. 572 or 573 (A.D. 1176–1178), see Rieu, loc. cit. Wrong dates, ascribed to this poem in various copies, are A.H. 552 (A.D. 1157), see No. 990 below in this Cat., and Bodleian Cat., No. 585; A.H. 559 (A.D. 1164), see below, Nos. 977, 983, and 994, and Rieu ii. p. 565[b]; and A.H. 582 (A.D. 1186), see Rieu ii. p. 573[a]. It was dedicated to Sulṭân Bahrâmshâh, contains 20 maḳâlas, and begins, on fol. 1[b]:

بسم الله الرّحمٰن الرّحيم ـ هست كليد درگنج حكيم

Edited by N. Bland, London, 1844 (with Daulatshâh's and Luṭf 'Alibeg's biographies of the poet prefixed); lithographed Lucknow, 1869, 1872, and with a commentary 1881; Cawnpore, 1869; a Turkish commentary on the same by Sham'î (who died about A.H. 1009 or 1010, A.D. 1600–1602).

2. Khusrau u Shîrîn (خسرو و شيرين), composed A.H. 576 (A.D. 1180, 1181), and containing eulogies on Sulṭân Sa'îd Ṭughrul bin Arslân (who ascended the throne A.H. 573=A.D. 1177, 1178), the Atâbeg Abû Ja'far Muḥammad, and his brother and successor, Ḳizil Arslân (A.H. 582–587=A.D. 1186–1191). It begins, on fol. 36[b]:

خداوندا در توفيق بگشای
نظامی را رہ تحقيق بنمای

Lithographed at Lahore, A.H. 1288 (A.D. 1871); see besides Hammer's Schirin, Leipzig, 1809.

3. Lailâ u Majnûn (ليلى و مجنون), composed A.H. 584 (A.D. 1188), and dedicated to Sulṭân Abû-almuẓaffar Shirwânshâh. It begins, on fol. 126[b]:

ای نام تو بهترين سرآغاز
بی نام تو نامه کی کنم باز

Edited Lucknow, 1870 (see Trübner's Record, No. 65, p. 81) and 1888. Translated into English by J. Atkinson, 1836.

4. Haft Paikar (هفت پيكر), composed A.H. 593 (A.D. 1197), and dedicated, as it seems, to the Atâbeg Nûr-aldîn Arslân (who ascended the throne of Mausil A.H. 589=A.D. 1193). It begins, on fol. 193[b]:

ای جهان ديده بود خويش از تو
هيچ بودی نبود پيش از تو

This poem is sometimes styled قصّهٔ بهرام گور, see Bodleian Cat., No. 585. Lithographed Bombay, 1849; Lucknow, 1873; comp. also F. v. Erdmann, 'Behramgur und die russische Fürstentochter,' Kasan, 1844.

5[a]. The *first* part of the Iskandarnâma, here styled Iḳbâlnâma-i-Sikandarî (اقبالنامهٔ سكندری); the usual titles are شرفنامهٔ سكندری or سكندر نامهٔ برّی (but see on the conflicting statements respecting the proper titles of the *first* and the *second* part, Rieu ii. pp. 568 and 569; Fleischer in Zeitschrift der D. M. G. vii. p. 412, Anmerkung; Bodleian Cat., col. 489, and A. F. Mehren, p. 35 note. It was probably composed A.H. 597 (A.D. 1200, 1201), and dedicated to Nuṣrat-aldîn, the successor of the Atâbeg Ḳizil Arslân (who died A.H. 587=A.D. 1191). It begins, on fol. 267[b]:

خدايا جهان پادشائی تراست
زما خدمت آيد خدائی تراست

Part of the text was printed 1810, Calcutta, in 'Selections for the Use of the Students of the Persian Class,' vol. iv, 2nd ed. 1828; also A.H. 1269; an edition with a selection from the best commentaries by Badr 'Alî and Mîr Ḥusain 'Alî appeared in Calcutta, 1812, reprinted 1825; lithographed editions besides in Bombay, A.H. 1277 and 1292, and Lucknow, A.H. 1266, 1282, with glosses, 1879 and 1888; another edition (with the commentary of Muḥammad Ghufrân), Lahore, 1889. Extracts in German translation by Fr. Rückert in 'Frauentaschenbuch,' Nürnberg, 1824; English translation by H. W. Clarke, London, 1881; comp. also F. v. Erdmann, De Expeditione Russorum Berdaam versus, Kasan, 1826–1832; Charmoy, Expédition d'Alexandre contre les Russes, St. Petersburg, 1829; F. Spiegel, Die Alexandersage etc., Leipzig, 1851, pp. 33–50; and Ethé, Alexanders Zug zum Lebensquell in 'Sitzungsberichte der bayrischen Academie, histor.-philol. Classe,' 1871, pp. 343–405.

5[b]. The *second* part of the Iskandarnâma, here styled Sharafnâma (شرفنامه); the usual titles are خردنامهٔ اسكندرنامهٔ بحری, or اقبالنامهٔ سكندری, سكندری (see above in 5[a]). It was dedicated to Malik 'Izz-aldîn Mas'ûd, and begins, on fol. 369[b]:

خرد هر كجا گنجی آرد پديد
زنام خدا سازد آغاز كليد

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Edited by A. Sprenger, Calcutta, 1852 and 1869; lithographed, Bombay, A.H. 1277 (A.D. 1860), and Lucknow, 1879; comp. also W. Bacher, Nizâmî's Leben und Werke, pp. 101–171.

Good old copy, collated and dated the 21st of Muḥarram, A.H. 894 (A.D. 1488, Dec. 25), by Maulânâ Ḥâjî Muḥammad aldurustâḳi albadakhshî. Fol. 261b is left blank.

No. 402, ff. 422, 4 coll., each ll. 17; small Nasta'lîḳ; illuminated frontispiece at the beginning of each mathnawî; some small miniature paintings, for the greater part effaced, on ff. 49a, 50a, 164b, 183b, and 203b; size, 9 in. by 5½ in.

973

Another copy of the same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Khusrau u Shîrîn, on fol. 33b (date of composition, A.H. 576, on fol. 119a, lin. penult.). 3. Lailâ u Majnûn, on fol. 122b. 4. Haft Paikar, on fol. 180b. 5a. The *first* part of the Iskandarnâma, styled اقبالنامهٔ سکندری, on fol. 241b. 5b. The *second* part of the Iskandarnâma, styled شرفنامهٔ سکندری, on fol. 324b.

Dated in the month Rabî'-althânî, A.H. 975=A.D. 1567, October (on fol. 241a there is written by mistake سنهٔ سبع خمسین الخ instead of خمس و سبعین الخ). Some small lacunas at the beginning of several pages. Ff. 39–42 are misplaced, the right order of the leaves is: 39, 41, 40, 42. On fol. 369a, l. 2, the same rhymed epilogue on Nizâmî's death appears, which has been noticed in Rieu ii. pp. 564b and 565a; it is styled انجامش روزگار نظامی, and states that the poet's life extended to 63 years and six months.

No. 141, ff. 370, 4 coll., each ll. 20; Nasta'lîḳ; an illuminated frontispiece at the beginning of each mathnawî; illuminated headings throughout the copy; the first two pages luxuriously embellished; miniature paintings on ff. 4b, 15a, 32a, 42a, 49a, 57a, 62b, 76b, 105a, 162b, 171a, 211a, 214a, 217b, 221b, 227a, and 271b; size, 12¼ in. by 7½ in.

974

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Shîrîn u Khusrau (so here شیرین و خسرو), on fol. 37b. 3. Lailâ u Majnûn, on fol. 133b. 4. Haft Paikar, on fol. 201b. 5a. The *first* part of the Iskandarnâma, styled اقبالنامهٔ سکندری, on fol. 276b. 5b. The *second* part of the Iskandarnâma, styled خردنامهٔ سکندری and also شرفنامهٔ نظامی.

Dated the 22nd of Rabî'-althânî, A.H. 1014 (A.D. 1605, Sept. 6). On fol. 1a the following note appears: 'Khumseh Nezami given to R. J. by Mir aboo ali Khan, brother to Capun ali Kh.'

No. 777, ff. 428, 4 coll., each ll. 17; Nasta'lîḳ; an illuminated frontispiece at the beginning of each mathnawî; miniature paintings on ff. 18a, 55a, 89a, 229a, 236b, 240a, 244a, 248b, 255a, and 260b; size, 9⅝ in. by 6½ in.

975

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Haft Paikar, on fol. 24b. 3. Khusrau u Shîrîn, on fol. 73b. 4. Lailâ u Majnûn, on fol. 142b. 5a. The *first* part of the Iskandarnâma, styled اقبالنامهٔ اسکندری, on fol. 184b. 5b. The *second* part of the Iskandarnâma, styled here اقبالنامهٔ شیخ نظامی, on fol. 250b. A few lines on fol. 269a are left blank. This copy, worm-eaten in many places, was finished in Rajab, A.H. 1054 (A.D. 1644, September), by Muḥammad Riḍâ.

No. 1667, ff. 285, 4 coll., each ll. 25; small Nasta'lîḳ; an illuminated frontispiece at the beginning of each mathnawî, the first two pages of each are besides splendidly adorned; size, 10¼ in. by 5 in.

976

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Khusrau u Shîrîn, on fol. 37b. 3. Lailâ u Majnûn, on fol. 141b. 4. Haft Paikar, on fol. 212b. 5a. The *first* part of the Iskandarnâma (اقبالنامهٔ اسکندری), on fol. 293b. 5b. The *second* part of the Iskandarnâma (خردنامهٔ اسکندری), on fol. 400b. The copy concludes on fol. 454b, and on ff. 455–468 some parts of the last mathnawî are repeated, but not in any coherent form; for instance, fol. 456b, l. 11, corresponds to fol. 433a, l. 3, but the preceding portions in both parts are quite different. On fol. 453a, l. 5, there appears the وفات حکیم, i.e. the انجامش روزگار نظامی, see above in No. 973. No date. But on fol. 1a there is the seal of a former owner, rather effaced, dated A.H. 1070 (A.D. 1659, 1660), and another of Shâh Mîrkhân (dated A.H. 1147, A.D. 1734, 1735). In August, 1782, this MS. came into the possession of Mr. Richard Johnson.

No. 387, ff. 468, 4 centre-coll., each ll. 17; beautiful Nasta'lîḳ; an illuminated frontispiece at the beginning of each mathnawî, the first two pages luxuriously adorned; a vignette on fol. 1a; miniature paintings on ff. 4a, 17a, 47b, 55a, 61b, 64a, 65b, 70a, 71b, 83a, 93b, 95b, 102b, 104a, 124a, 132a, 167b, 182a, 201b, 225b, 227a, 232a, 235b, 237b, 244a, 252a, 259b, 264b, 267a, 279a, 284b, 306b, 311a, 318a, 334a, 337b, 346b, 364b, 372b, 374a, 386a, 396a, 422b, 438a, 442b, 456a, 466a, and 468a; size, 10½ in. by 6½ in.

977

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. The wrong date of A.H. 559 appears here on fol. 29b, l. 4: پانصد و پنجاه و نه. 2. Khusrau u Shîrîn, on fol. 30b. 3. Lailâ u Majnûn, on fol. 125b. The date, A.H. 584, appears on fol. 130b, l. 11. 4. Haft Paikar, on fol. 185b. The date, A.H. 593, appears on fol. 257b, l. 5. 5a. The *first* part of the Iskandarnâma, styled here شرفنامه or اسکندرنامهٔ برّی (see fol. 344b and fol. 345a in the colophon), on fol. 258b. The date, A.H. 597, appears on fol. 345b, l. 10. 5b. The *second* part of the Iskandarnâma, styled here اقبالنامه or سکندرنامهٔ بحری, on fol. 345b.

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This excellent copy, dated A.H. 1072=A.D. 1661, 1662 (see fol. 257b), was received into the Library March 29, 1878.

No. 3191, ff. 390, 4 coll., each ll. 21; Nasta'lîḳ; an illuminated frontispiece at the beginning of each mathnawî; pictures on ff. 46a, 53a, 56a, 57b, 63b, 74b, 83a, 84a, 89b, 109b, 114b, 118a, 119b, 147a, 153a, 158b, 195a, 197a, 198b, 203a, 205a, 207b, 213a, 216a, 217b, 219a, 220a, 221b (damaged), 222b, 225b, 226a, 229a, 229b, 233b, 234a, 238b, 240a, 240b, 244a, 245a, 245b, 249b, 276a, 289b, 292a, 297a, 301a, 303b, 321b, 323a, and 341b; size, 10½ in. by 6¾ in.

978

The same.

This copy, which is not dated, contains the mathnawîs in the following order:

1. Makhzan-alasrâr, on fol. 1b. 2. Lailâ u Majnûn, on fol. 39b. 3. Khusrau u Shîrîn, on fol. 108b. 4a. The *first* part of the Iskandarnâma, on fol. 207b. 4b. The *second* part of the Iskandarnâma, on fol. 322b. 5. Haft Paikar, on fol. 383b. Good copy, with two small lacunas after ff. 438 and 462.

No. 2445, ff. 465, 2 centre-coll., each ll. 14, and a third on the margin, ll. 32; Nasta'lîḳ; small illuminated frontispiece on fol. 1b; no headings at the beginning of the other mathnawîs; size, 10 in. by 6½ in.

979

Nizâmî's Khamsah without the *second* part of the Iskandarnâma.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Lailâ u Majnûn, on fol. 28b. 3. Khusrau u Shîrîn, on fol. 81b. 4. Haft Paikar, on fol. 156b. 5. The *first* part of the Iskandarnâma, on fol. 212b. Good copy, dated A.H. 1049 (A.D. 1639, 1640), by Abû-alḥasan ibn Zain-aldîn Muḥammad of Zindanau (a village near Bukhârâ), and presented to the Library by Lieut.-Col. W. Kirkpatrick, 30 May, 1864.

No. 1651, ff. 291, 4 coll., each ll. 21; excellent Nasta'lîḳ; an illuminated frontispiece at the beginning of each mathnawî; size, 11⅝ in. by 7¼ in.

980

Another copy of the same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Khusrau u Shîrîn, on fol. 45b. 3. Lailâ u Majnûn, on fol. 164b. 4. Haft Paikar, on fol. 247b. 5. The *first* part of the Iskandarnâma, on fol. 342b. This copy was presented by prince Dârâ Shukûh to Muḥammad Muḳîm of Tabriz, with the takhalluṣ Jauharî, the 12th of Ramaḍân, A.H. 1061 (A.D. 1651, August 29).

No. 1491, ff. 467, 2 centre-coll., each ll. 14, and a third on the margin, ll. 28; small Nasta'lîḳ; the first two pages of each mathnawî splendidly illuminated; size, 7⅛ in. by 4¼ in.

981

The same.

Contents:

1. Makhzan-alasrâr, on fol. 1b. 2. Khusrau u Shîrîn, on fol. 36b. 3. Lailâ u Majnûn, on fol. 135b. 4. Haft Paikar, on fol. 205a. 5. The *first* part of the Iskandarnâma, on fol. 266b. Ff. 114 and 115 are left blank, and there seems to be a lacuna after fol. 113; small blanks also on ff. 204a and 366b. No date.

No. 142, ff. 367, 4 coll., each ll. 17; Nasta'lîḳ; the original leaves are put into a modern margin; an illuminated frontispiece at the beginning of each mathnawî; ff. 1b and 2a splendidly adorned; vignettes on ff. 1a, 36a, 135a, 265b, and 266a; size, 12¼ in. by 9½ in.

982

Khulâṣa-i-Khamsa-i-Nizâmî (خلاصهٔ خمسهٔ نظامی).

Extracts from Nizâmî's five mathnawîs, by an anonymous compiler, divided into the following thirty-five chapters, viz.: 1. در توحید; 2. در نعت نبی; 3. در صدق; 4. در صبر; 5. در رزق; 6. در قناعت; 7. در فال نیك; 8. در نصیحت خاصّ; 9. در نصیحت عامّ; 10. در مهابت; 11. پادشاه; 12. در صفت دولت; 13. در التجا باصحاب دولت; 14. در کرم وسخا; 15. در عقل و هنر; 16. در تواضع وخلق; 17. در آداب سخن; 18. در رای وتدبیر; 19. در طاعت وریاضت; 20. در اظهار اخلاق; 21. در; 22. نگاهداشتن راز; 23. در منع تحقیر دشمن; 24. در مکافات; 25. در شناختن حدود; 26. در پیری و ضعف; 27. تسکین غم وامید راحت; 28. در تضرّع; 29. در منع عیب; 30. در مذمّت بسیار خوردن; 31. در منع خنده; 32. در ترك دنیا; 33. در شکایت روزگار; 34. (probably مرائی) در مرائی; 35. در امثال و داستان.

Beginning of the preface in prose: الحمد لله ربّ العالمین والصلوة علی محمّد وآله اجمعین امّا بعد بر اصحاب دولت وارباب مکنت واجب و لازمست الخ.

This redaction of the extracts evidently agrees with the second Berlin redaction, see W. Pertsch, Berlin Cat., p. 767; No. 599 in the Bodleian Cat.; and Rieu ii. p. 575b. The division, given above, is that quoted in the preface; in the text itself there is inserted after chapter 11, as 12th, a new one, viz. در خدمت (see the same modification in the third Berlin redaction), and, on the other hand, chapter 31 is left out entirely. Copies of the larger redaction in thirty-seven chapters are described in W. Pertsch, Berlin Cat., p. 766; Bodleian Cat., Nos. 597 and 598; and Rieu ii. p. 575a. Copied A.H. 982 (A.D. 1574, 1575), by Mu'izz-aldîn Muḥammad alḥusainî. On the fly-leaf a short account of Nizâmî's Khamsah in French.

No. 1129, ff. 47, 2 coll., each ll. 11; Nasta'lîḳ; illuminated throughout in a splendid manner; well-ornamented frontispiece; a picture on fol. 29a; size, 9⅛ in. by 6 in.

983

Four mathnawîs by Nizâmî.

This copy contains:

1. The *first* part of the Iskandarnâma, on fol. 1b; the date of completion, A.H. 597, on fol. 118a, l. 7. 2. Haft Paikar, on fol. 119b; the date of completion, A.H. 593, 14th of Ramaḍân, on fol. 208b, ll. 11 and 12. 3. Makhzan-alasrâr, on fol. 209b; the wrong date, A.H. 559, 24th of Rabî'-alawwal, on fol. 248b, ll. 10–12 in the margin-column. 4. Khusrau u Shîrîn, on fol. 249b;

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the date of completion, A.H. 576, on fol. 356a, l. 7 in the margin-column. Dated A.H. 1024 (A.D. 1615), see ff. 118a, 208b, and 248b. Bibliotheca Leydeniana.

No. 2631, ff. 360, 2 centre-coll., each ll. 15, and a third on the margin, ll. 28; small, but clear Nasta'lîḳ; splendid illuminated frontispieces on ff. 1b, 119b, 209b, and 249b; the first two pages of each mathnawî neatly embellished with borders in gold and other colours; excellent eastern binding with flowers on gold ground; size, 8⅝ in. by 4¾ in.

984

Another set of four mathnawîs by Niżâmî.

This excellent, but undated copy contains:

1. Makhzan-alasrâr, on fol. 1b. 2. Khusrau u Shîrîn, on fol. 41b. 3. Lailâ u Majnûn, on fol. 145b, beginning (differently from the usual copies): ای نام تو مؤنس روانم ـ جز نام تو نیست بر زبانم ـ ای نام تو بهترین الخ. 4. Haft Paikar, on fol. 222b.

No. 1168, ff. 307, 4 coll., each ll. 15; beautiful Nasta'lîḳ; an illuminated frontispiece at the beginning of each mathnawî; miniature *paintings* on ff. 20a, 21b, 24a, 32a, 36b, 39b, 52a, 57a, 59b, 64b, 68a, 70a, 71a, 77b, 80b, 88a, 95b, 96b, 101a, 107b, 111a, 113a, 127a, 159b, 170b, 199a, 209a, 237a, 238a, 244b, 273b, 278a, 285b, and 291b; size, 9¾ in. by 6½ in.

985

Three mathnawîs by Niżâmî.

This copy contains:

1. Makhzan-alasrâr, on fol. 1b. 2. The *first* part of the Iskandarnâma (here simply styled سکندرنامه), on fol. 33b. 3. The *second* part of the Iskandarnâma (here styled شرفنامه), on fol. 125b.

Dated the first of Ṣafar, A.H. 955 (A.D. 1548, March 12), by الداعی کتاب الله بن کیومشاه. An entry from A.H. 1020 (A.D. 1611, 1612) on the last page beneath the colophon.

No. 2079, ff. 175, 4 coll., each ll. 18; small but distinct Nasta'lîḳ; an illuminated frontispiece at the beginning of each mathnawî; collated throughout; two very poor pictures on ff. 52a and 66b; size, 8¾ in. by 6⅝ in.

986

Another set of three mathnawîs by Niżâmî.

This copy contains:

1. Makhzan-alasrâr, on fol. 1b. 2. Lailâ u Majnûn, on fol. 30b. 3. Khusrau u Shîrîn, on fol. 80b; this last mathnawî is by mistake headed کتاب خسرو و شیرین امیر خسرو, but that it is Niżâmî's, and not Amîr Khusrau's poem of the same name, we learn from the beginning:

خداوندا دری (read در) توفیق بگشای
نظامی را ره توفیق بنمای

Copied A.H. 976, the first mathnawî in the month Dhû-alḥijjah (A.D. 1569, May–June), the second in the month Dhû-alḳa'dah (A.D. 1569, April–May), the third in the month Rabî'-althânî (A.D. 1568, September–October), by Muḥammad bin 'Alâ-aldîn.

No. 174, ff. 149, 4 coll., each ll. 21; small, but distinct Nasta'lîḳ; most headings left blank; an illuminated frontispiece at the beginning of each mathnawî; the first two pages most splendidly adorned; size, 11⅜ in. by 7 in.

987

A third set of three mathnawîs by Niżâmî.

This copy contains:

1. Makhzan-alasrâr, on fol. 1b. 2. Haft Paikar, on fol. 81b. 3. Khusrau u Shîrîn, on fol. 255b. This copy is styled جلد اوّل کلّیّات نظامی.

Dated A.H. 1200, the first mathnawî the 19th of Rabî'-alawwal (A.D. 1786, January 20), the second in Rabî'-althânî (A.D. 1786, February), the third the 25th of Jumâdâ-alawwal (A.D. 1786, March 26), by Muḥammad Muḥsin-aldîn Munshî; it belonged formerly to Mr. Ch. Boddam (Calcutta, April 22, 1785). Ff. 79, 80, and 250–254 are left blank.

No. 2994, ff. 470, 2 coll., each ll. 15; Nasta'lîḳ; size, 10 in. by 6½ in.

988

An incomplete copy of two mathnawîs by Niżâmî.

1. Lailâ u Majnûn, on fol. 1b. 2. Khusrau u Shîrîn, on fol. 55b. The first mathnawî is dated A.H. 92 (=1092, A.D. 1681), the second is incomplete at the end; its last bait corresponds to No. 141 (973 in this Cat.), fol. 119b, l. 12.

No. 768, ff. 125, 4 coll., each ll. 21; small, but clear and distinct Nasta'lîḳ; an illuminated frontispiece at the beginning of either mathnawî; the original leaves are put into a modern margin; size, 10⅜ in. by 6½ in.

989

Makhzan-alasrâr.

Another extremely old and valuable copy of Niżâmî's مخزن الاسرار, written by Faḍl-allâh bin Muḥammad bin 'Umar bin 'Uthmân bin Muḥammad bin Aḥmad bin-alḥusain bin Hârûn alṣûfî (see Nos. 916 and 929 above), and finished in the month Rabî'-alâkhar, A.H. 637 (A.D. 1239, November); it is unfortunately injured and effaced in many places. Beginning:

بسم الله الرّحمٰن الرّحیم ـ هست کلیذ درگنج حکیم

This old copy contains twenty-one maḳâlas (instead of the usual twenty), with the following headings: I, on fol. 8a, در صفت آدم و تخلیص در نزل دنیی (this maḳâlah is in the usual copies simply styled خلوت سیوم, see No. 141 (973 in this Cat.), fol. 11b, l. 3 ab infra, or خلوت دویم, see No. 387 (976 in this Cat.), fol. 13a, and No. 48 (996 below in this Cat.), fol. 23b); II, on fol. 9b, در محافظت عدل (this is the *first* maḳâlah in the usual copies, but with the heading of the previous maḳâlah, and so on in all the following maḳâlas); III, on fol. 10a, در حوادث عالم و انقلابش; IV, on fol. 11a, در حسن رعایت پادشاهان; V, on fol. 12a, در عجز آدمی و اختلاف او; VI, on fol. 12b, در اعتبار موجودات; VII, on fol. 13a, در مرتبت آدمی بر جملهٔ حیوان; VIII, on fol. 14a, در حیّز آفرینش و بزرگوارئ عقل; IX, on fol. 14b, در معونات دنیاوی و نفس .....; X, on fol. 15a, در نموّ نار آخر الزمان و علامات آن; XI, on fol. 16a, در مشقّت منزل و پرهیزگاری ازو; XII, on fol. 16b, در وداع این مقام; XIII, on fol. 17a, در شکایت عالم; XIV, on fol.

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در شرط بیداری از غفلة, 18a; XV, on fol. 18b, در حذف آدمی و تفضیل او; XVI, on fol. 19b, در تدبیر چابك روی; XVII, on fol. 20a, در خلوت و تجرید; XVIII, on fol. 20b, در بیوفائئ روزگار; XIX, on fol. 21b, در استقبال آخرت; XX, on fol. 22a, در شکایت نامنصفان; XXI (not numbered in the text), on fol. 23a, در ترتیب نظم کتاب (this is the 20th maḳâlah in the usual copies); Khâtimah, on fol. 24a.

On fol. 1a the concluding verses of another mathnawî, written by the same copyist in the same year A.H. 637. Strange to say, this oldest copy of the Makhzan-alasrâr contains *no* date of composition.

No. 1444, ff. 1–24, 4 coll., each ll. 25; good old Naskhî; size, 9¼ in. by 6⅛ in.

990

The same.

This copy is dated middle of Dhû-alḥijjah, A.H. 976 (A.D. 1569, beginning of June), by Muḥammad Ṭâhir of Bukhârâ; it contains the usual twenty maḳâlas. In the last verse but one of this copy there appears as date of composition A.H. 552.

No. 1368, margin-col., ff. 1–104, ll. 22; Nasta'lîḳ.

991

The same.

Dated A.H. 989 (A.D. 1581), by Maḥmûd bin Aḥmad Zâhidî; twenty maḳâlas; interlinear glosses and various readings occasionally.

No. 418, ff. 1–97, 2 coll., each ll. 12; Nasta'lîḳ; illuminated frontispiece; size, 9½ in. by 5¾ in.

992

The same.

This copy, which is dated A.H. 1017 (A.D. 1608, 1609), by Ghulâm Muḥammad Fâḍil ibn Fâḍil Badakhshî, abounds in marginal and interlinear glosses and explanations to such an extent that the text in many places becomes almost unreadable on account of the bewildering amount of notes. It contains the usual twenty maḳâlas, and begins (with a transposition of the hemistichs in the initial bait):

هست کلید درگنج حکیم ــ بسم الله الخ

College of Fort William, 1825.

No. 2265, ff. 77, 2 coll., each ll. 15; Nasta'lîḳ; size, 8⅞ in. by 5¼ in.

993

The same.

Beginning as in the preceding copy: هست کلید الخ.

Dated the 5th of Rabî'-alawwal, A.H. 1079 (A.D. 1668, August 13), by Muḥammad Ḳâsim, son of Ḥâtimbeg, at Shâhjahânâbad; twenty maḳâlas.

No. 1976, ff. 1–57b, 2 coll., each ll. 13; Nasta'lîḳ; size, 8⅝ in. by 5 in.

994

The same.

Beginning as in the two preceding copies: هست کلید الخ.

This copy, which is dated the 13th of Sha'bân, A.H. 1134 (A.D. 1722, May 29), and excels in rich marginal and interlinear glosses and annotations, some of which are of considerable length and value, contains, like No. 1444 (989 in this Cat.), twenty-one maḳâlas, that is to say, the usual twenty and an additional one, beginning in the last maḳâlah, on fol. 77b (corresponding to No. 1444, fol. 23b, l. 13), and reckoned as the twenty-first. The wrong date of A.H. 559, 24th of Rabî'-alawwal, appears here on fol. 78b, ll. 6 and 7.

No. 1195, ff. 1–79, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ; size, 8⅝ in. by 4½ in.

995

The same.

Beginning as in the three preceding copies: هست کلید الخ.

Many marginal and interlinear glosses.

Dated the 18th of Ṣafar, A.H. 1150 (19th year of Muḥammadshâh's reign, = A.D. 1737, June 17), by Ghafûrbeg. Bibliotheca Leydeniana.

No. 2420, ff. 368–445, 2 coll., each ll. 15; Nasta'lîḳ; size, 10⅝ in. by 5¾ in.

996

A defective copy of the same.

This copy lacks the introduction, it begins at once with the مناجات thus:

ای هر (read همه) هستی زتو پیدا شده
خاك ضعیف از تو توانا شده

Of the twenty maḳâlas only eighteen are found in this copy; in the midst of the eighteenth (according to No. 1444, 989 in this Cat., the nineteenth) it breaks off; the last bait corresponds to fol. 21b, l. 7 ab infra in No. 1444. There is besides a lacuna between ff. 46 and 47, corresponding to No. 1444, fol. 15a, l. 15–fol. 15b, l. 4 (in consequence of which the end of the eighth, respectively ninth, maḳâlah and the beginning of the ninth, respectively tenth, are missing). Some pages are filled with marginal and interlinear glosses.

No. 48, ff. 68, 2 coll., each ll. 15; Nasta'lîḳ; size, 8 in. by 5¼ in.

997

Another still more defective copy of the same.

This copy is very defective and besides in extreme confusion; the proper order of the leaves is: ff. 38–93 (lacuna), 1–30 (lacuna), 37, 31–36. The first bait on fol. 38a corresponds to No. 1444 (989 in this Cat.), fol. 4a, l. 12, the last bait on fol. 36b to fol. 23b, l. 9 in the same copy. The lacuna after fol. 93 comprises ff. 13b, l. 17–14a, l. 12 in No. 1444, that after fol. 30, ff. 19b, l. 8–22a, l. 4 ab infra in the same copy.

Maḳâlah I (according to the usual copies خلوت دویم or سیم, see No. 989 above), on fol. 63b; II (I in the usual copies), on fol. 69a; III (respectively II), on fol. 74a; IV (resp. III), on fol. 79b; V (resp. IV), on fol. 83b; VI (resp. V), on fol. 86b; VII (resp. VI), on

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fol. 90b; VIII (resp. VII), on fol. 2b; IX (resp. VIII), on fol. 5a; X (resp. IX), on fol. 7b; XI (resp. X), on fol. 11b; XII (resp. XI), on fol. 15b; XIII (resp. XII), on fol. 19a; XIV (resp. XIII), on fol. 23a; XV (resp. XIV), on fol. 27a; XXI (resp. XX), on fol. 34a.

Entirely wanting, besides portions of the introduction, are XVI–XIX (XV–XVIII resp.), and portions of VII (resp. VI), XV and XX (XIV and XIX) together with the conclusion.

Interlinear and marginal glosses throughout the greater part of the copy. Worm-eaten and severely injured in many places.

No. 953, ff. 93, 2 coll., each ll. 9; Nasta'lîḳ; size, $7\frac{1}{4}$ in. by $4\frac{1}{8}$ in.

998

Sharḥ-i-Makhzan-alasrâr (شرح مخزن الاسرار).

A detailed commentary on the مخزن الاسرار, compiled by Muḥammad bin Ḳiwâm bin Rustam bin Aḥmad bin Maḥmûd albalkhî, commonly called Bakra'î (بکرئی, so here on fol. 1a, last line but two, and A. Sprenger, Catal., p. 521), or according to Rieu ii. p. 573b, Karkhî, A.H. 1091 (A.D. 1680), according to the chronogram quoted in A. Sprenger, loc. cit. But Rieu's copy, which bears a note of purchase from A.H. 1089 (A.D. 1678), proves that somewhat older redactions of this commentary must have been in existence.

Beginning (rather different from that in Sprenger and Rieu): بسم الله الرّحمٰن الرّحیم بمتابعت پس روان او بر بساط فضل انبساط گستاخی الخ.

This copy is defective at the end, and breaks off in the middle of the داستان بقّال و روباه, which begins on fol. 204a.

No. 1962, ff. 210, ll. 15; clear Nasta'lîḳ; a little worm-eaten; size, $8\frac{3}{4}$ in. by $4\frac{3}{4}$ in.

999

Khusrau u Shîrîn.

Another copy of Niẓâmî's خسرو و شیرین, without a date.

Beginning: خداوندا در توفیق بگشای الخ.

No. 789, ff. 73, 4 coll., each ll. 21; small, but distinct Nasta'lîḳ; illuminated frontispiece; pictures on ff. 15b, 23b, 27a, 30b, 41a, 44b, and 67a; size, $9\frac{7}{8}$ in. by 6 in.

1000

Lailâ u Majnûn.

Another excellent copy of Niẓâmî's لیلی و مجنون, beautifully written and ornamented, dated Rabî'-alawwal, A.H. 965 (A.D. 1557, December, to 1558, January), by Muḥammad Bâḳir ibn Mullâ Mîr 'Alî.

Beginning: ای نام تو بهترین سر آغاز الخ.

A few lines on ff. 36b and 37a a little effaced.

No. 381, ff. 50, 4 coll., each ll. 20; Nasta'lîḳ; illuminated frontispiece; illuminated headings throughout; the first ten pages neatly embellished; five very fine pictures, superior to the usual illustrations, on ff. 7a, 23a, 34b, 42a, and 48a; size, 11 in. by $6\frac{3}{4}$ in.

1001

The same.

This copy was finished the 19th of Rajab, in the 49th year of — (probably 'Âlamgîr's reign, = A.H. 1117, A.D. 1705, November 6), by 'Abd-alraḥîm for Ghulâm Ḥusain, known as Walî Muḥammad. On several pages a few hemistichs and single words are omitted.

No. 1057, ff. 159, 2 coll., each ll. 13; Nasta'lîḳ; size, $8\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

1002

The same.

Another excellent, but undated, copy of Lailâ and Majnûn.

No. 45, ff. 56, 4 coll., each ll. 20; clear and distinct Nasta'lîḳ; illuminated frontispiece; splendidly adorned headings throughout; size, $11\frac{7}{8}$ in. by $7\frac{1}{2}$ in.

1003

The same.

Another, very modern, copy of Lailâ and Majnûn, dated the 26th of Dhû-alḥijjah, A.H. 1222 (A.D. 1808, February 24), by Munshî Mihr Khaḍib. The poem concludes on fol. 162a, and is followed by some baits from the pen of the transcriber himself, as it seems. On ff. 163–166 baits of another mathnawi, not belonging to Lailâ and Majnûn, are written, beginning:

گفتم که چو پیریم کند پست
فرزند جوان بگیردم دست

No. 1504, ff. 166, 2 coll., each ll. 15; Nasta'lîḳ; size, $12\frac{3}{4}$ in. by $7\frac{1}{2}$ in.

1004

Haft Paikar.

Another copy of Niẓâmî's هفت پیکر, dated A.H. 998 (A.D. 1590), but worm-eaten and injured in many places (some carefully mended). All the headings are left blank.

Beginning: ای جهان دیده بود خویش از تو الخ.

Bibliotheca Leydeniana. This copy belonged formerly to Mr. Robert Wutherston.

No. 2747, ff. 73, 4 coll., each ll. 17; small, but distinct Nasta'lîḳ; size, $9\frac{1}{4}$ in. by $5\frac{5}{8}$ in.

1005

The same.

Dated A.H. 1195 (A.D. 1781).

No. 610, ff. 61, 4 coll., each ll. 20–21; small, but clear Nasta'lîḳ; size, $9\frac{1}{2}$ in. by 6 in.

1006

The same.

Good modern copy, not dated; it was written by Muḥammad 'Alî of Iṣfahân, with the takhalluṣ Fanâ.

No. 130, ff. 166, 2 coll., each ll. 15; large and distinct Nasta'lîḳ; size, $12\frac{1}{2}$ in. by $7\frac{3}{4}$ in.

1007

The *first* part of the Iskandarnâma.

Another copy of the *first* part of Niẓâmî's اسکندرنامه,

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distinctly styled in the concluding chapter, on fol. 222b, شرفنامه. Collated and annotated throughout.

Beginning: خدایا جهان پادشائی تراست الخ.

Dated the 6th of Ramaḍân, A.H. 1017 (A.D. 1608, December 14). A former owner of this copy was Jaswant Râo. Bibliotheca Leydeniana.

No. 2708, ff. 223, 2 coll., each ll. 15; large and distinct Nasta'lîḳ; illuminated frontispiece; the first two pages richly adorned; size, 10⅜ in. by 6⅜ in.

1008

The same.

An older, but slightly defective, copy of the same, in which the first nine baits of the poem are wanting; it opens with the tenth bait: جواهر تو بخشی دل سنگرا الخ. The episode of Alexander's march to the fountain of life (چشمهٔ حیات), having been omitted in the text, is added by another hand in bad Shikasta on the margin. The poem is here styled سکندرنامهٔ برّی. Occasionally various readings on the margin. Dated the 7th of Rabî'-alâkhar, A.H. 994 (A.D. 1586, March 28), by Ṣâliḥ Muḥammad bin Shâh Muḥammad.

No. 3430, olim 13. J. 1, ff. 217, 2 coll., each ll. 15; Nasta'lîḳ; size, 8 in. by 4¾ in.

1009

The same.

Dated the 11th of Jumâdâ-althânî, A.H. 1053 (A.D. 1643, August 27). The proper order of ff. 133–223 is: 133–138, 145, 150, 141–143, 139, 144, 146–149, 151, 140, 152–159, 168–175, 160–167, 176–183, 192–199, 184–191, 200–206, 208, 207, 209, 210, 212, 211, 213–223.

No. 13, ff. 223, 2 coll., each ll. 17; large and clear Nasta'lîḳ; a few ornaments on the first two pages; smaller and larger pictures, very roughly drawn, on ff. 27a, 28b, 30b, 31b, 33b, 35b, 36a, 39b, 40b, 46a, 46b, 49b, 53b, 54a, 73b, 74a, 77a, 77b, 78b, 85b, 88a, 94a, 94b, 95a, 95b, 96a, 96b, 97a, 97b, 101a, 101b, 102b, 103a, 111a, 115b, 122a, 124b, 142b, 143a, 151b, 161a, 166a, 168b, 175a, 175b, 182a, 182b, 190b, 191a, 201a, 204a, 213b, 216b, and 217a; size, 13⅜ in. by 8¼ in.

1010

The same.

This copy was written in the reign of Muḥammadshâh (A.H. 1131–1161=A.D. 1719–1748). On the first twenty-seven leaves numerous interlinear and marginal glosses and notes.

No. 3424, olim 7. J. 22, ff. 215, ll. 17 (on ff. 1–112), ll. 15 (on ff. 113–215); Nasta'lîḳ, by different hands; size, 8⅞ in. by 5¼ in.

1011

The same.

Dated the 27th of Muḥarram, A.H. 1187 (A.D. 1773, April 20), by Ramaḍânî Kâtib, who wrote this copy for Mr. Richard Johnson.

No. 40, ff. 84, 4 coll., each ll. 21; clear and distinct Nasta'lîḳ; illuminated frontispiece; the first two pages richly embellished; size, 11¾ in. by 6⅞ in.

1012

The same.

Not dated. As title appears سکندرنامهٔ برّی. Worm-eaten throughout to such an extent that many leaves are almost crumbling to pieces. Occasionally marginal and interlinear glosses.

No. 2776, ff. 231, 2 coll., each ll. 15; Nasta'lîḳ; size, 8⅝ in. by 6¼ in.

1013

The same.

A modern copy of the same, not dated.

No. 3468, olim 7. J. 23, ff. 317, 2 coll., each ll. 11; Nasta'lîḳ, ff. 209–254 supplied by another hand; small illuminated frontispiece; size, 8⅜ in. by 6 in.

1014

The same.

Another modern copy without a date. The date of composition, A.H. 597, appears on fol. 320a, l. 1. Bibliotheca Leydeniana.

No. 2625, ff. 320, 2 coll., each ll. 11; Nasta'lîḳ; size, 8¼ in. by 5⅜ in.

1015

The same.

A third modern copy without a date. Marginal glosses on some pages.

No. 325, ff. 234, 2 coll., each ll. 15; large and distinct Nasta'lîḳ; size, 12¾ in. by 7⅝ in.

1016

A defective copy of the same.

This copy, defective at the beginning, opens with the following bait:

مجرّد روی را بجائی رساند
که از بود او هیچ با وی نماند

corresponding to fol. 296b, l. 4 ab infra in No. 387 (976 in this Cat.). As date is only given the 15th (without the name of the month) of the 13th year (of perhaps 'Âlamgîr's reign,=A.H. 1081, A.D. 1670, 1671).

No. 3477, olim 13. J. 2, ff. 223, 2 coll., each ll. 15; very unequal Nasta'lîḳ; size, 10 in. by 5⅜ in.

1017

Another still more defective copy of the same.

The proper order of ff. 151–162 is: 151, 162, 152–157, lacuna, comprising fol. 366b, last line, to fol. 382b, l. 11, in No. 387 (976 in this Cat.), 158–161. The last bait on fol. 161b, with which this copy breaks off, corresponds to fol. 384b, l. 7, in No. 387. The titles given here to this *first* part of the Iskandarnâma are اقبالنامهٔ سکندری and سکندرنامهٔ برّی.

No. 264, ff. 162, 2 coll., each ll. 15–16, the first four leaves supplied by a more modern hand; Nasta'lîḳ; size, 7¾ in. by 4 in.

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1018

Sharḥ-i-Sikandarnâma (شرح سکندرنامه).

An anonymous Persian commentary on the *first* part of Niẓâmî's Iskandarnâma, different not only from that of the Calcutta edition, but also from all those described in Rieu ii. pp. 820[b] and 859[a]; W. Pertsch, Berlin Cat., pp. 762–765, and A. Sprenger, Catal., pp. 522 and 523.

It begins, without preface, at once with the initial bait of the poem:

خدایا جهان پادشائی تراست
زما خدمت آید خدائی تراست'
لما خلقت الجنّ و الانس الّا لیعبدون' بر پادشاهان مملکت
اشعار و جهانداران ولایت افکار مبرهن الخ.

No date.

No. 1890, ff. 104, ll. 17; distinct Nasta'lîḳ; size, 10¾ in. by 6 in.

1019

An incomplete copy of the same.

After the initial bait the commentary begins at once with these words: بر پادشاهان مملکت اشعار و جهانداران الخ.

It breaks off with the words: التفات نکرد که .... بگوشه, corresponding to fol. 89[a], l. 3 ab infra in the preceding copy.

No. 699, ff. 150, ll. 15; careless Nasta'lîḳ; size, 8¼ in. by 4½ in.

1020

Sharḥ-i-abyât-i-Iskandarnâma (شرح ابیات اسکندرنامه).

Another anonymous commentary on the difficult verses of the *first* part of the Iskandarnâma, likewise without any preface. The first words after the initial bait of the poem are: الف ندای خدایا بدو معنی است
اوّل آنکه ای خدای جهان الخ.

No date. In the first half of the copy many marginal additions, glosses, etc.

No. 1589, ff. 99, ll. 17; Nasta'lîḳ; size, 9¼ in. by 4⅞ in.

1021

Farhang-i-Sikandarnâma-i-barrî (فرهنگ سکندرنامهٔ برّی).

A special glossary to the *first* part of the Iskandarnâma, with Persian interlinear explanation. It consists of two series of words, both arranged alphabetically according to the first letter; the first series begins on fol. 1[b] with اردی بهشت (نام بهار ومدّت ماندن آفتاب), the second, on fol. 23[a], with الله (خدای); see a similar but shorter glossary in the Bodleian Cat., No. 1982 (کلید سکندرنامه). It ends on fol. 29[b], and is followed on ff. 30[a]–32 by a short glossary of the Pahlawî words which occur in Firdausî's Shâhnâma (بدانکه الفاظی که استاد الانام مولانا ابو القاسم متخلّص بفردوسی طوسی رحمة الله علیه در شاهنامه بزبان پهلوی آورده اند جمله اینست), likewise in alphabetical order. Many of these so-called Pahlawî words are simply Arabic ones, see, for instance, the first three: ادریس (نام پیغمبر), الیاس و خضر (معروف), انبیا (پیغمبران), etc. A small portion of the first page is torn away.

No. 1893, ff. 32, ll. 16–18; Nasta'lîḳ; size, 10⅝ in. by 6 in.

1022

The *second* part of the Iskandarnâma.

Another copy of the *second* part of Niẓâmî's اسکندرنامه, dated the 25th of Sha'bân, A.H. 1016 (A.D. 1607, December 15).

Beginning: خرد هرکجا گنجی آرد پدید الخ.

No. 397, ff. 58, 2 centre-coll., each ll. 17, and a third on the margin, ll. 28; Nasta'lîḳ; a little worm-eaten and injured; size, 8⅞ in. by 4½ in.

1023

The same.

Dated the 16th of Muḥarram, A.H. 1117 (A.D. 1705, May 10), by Sayyid Walî-allâh. It is styled in the colophon: شرفنامهٔ اسکندری.

No. 1847, ff. 123, 2 coll., each ll. 15; Nasta'lîḳ; size, 8 in. by 5¾ in.

1024

The same.

Dated the 4th of Ṣafar, A.H. 1223 (A.D. 1808, April 1), by Muḥammad 'Alî of Iṣfahân.

No. 155, ff. 124, 2 coll., each ll. 15; large and distinct Nasta'lîḳ; size, 12⅜ in. by 7¾ in.

1025

The same.

No date. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 2262, ff. 134–240, 2 coll., each ll. 15–21; irregular Naskhî, size, 8⅝ in. by 4⅞ in.

1026

The same.

This copy is likewise not dated. It is spoiled by water in many places; interlinear and marginal notes and various readings. The transcriber's name is Khâkînishînkhân ibn Ni'matkhân.

No. 3469, olim 7. J. 24, ff. 145, 2 coll., each ll. 13; very careless Nasta'lîḳ, sometimes quite like Shikasta; size, 7⅝ in. by 5¼ in.

1027

A defective copy of the same.

This copy, which is styled in the colophon both سکندرنامهٔ بحری and شرفنامه, was finished the 15th of Ṣafar, A.H. 1139 (eighth year of Muḥammadshâh's reign,= A.D. 1726, Oct. 12), at Aḥmadâbâd. Ff. 109[b] and 110, as well as a large portion of ff. 109[a] and 111[a], are left blank, and there is a lacuna, corresponding to fol. 448[b], l. 1–fol. 449[b], l. 5, in No. 387 (976 in this Cat.).

No. 899, ff. 125, 2 coll., each ll. 15; distinct Nasta'lîḳ; size, 9⅛ in. by 4¾ in.

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Poets who died between A.H. 600 *and* 700.

1028

Dîwân-i-Ḳamar (ديوان قمر).

Lyrical poems by Nizâm-aldîn Maḥmûd Ḳamar of Iṣfahân, who was a panegyrist of the Âl-i-Khujandî, the governors and ḳâḍis of Iṣfahân. Of these famous Âl-i-Khujandî the Haft Iḳlîm, Nos. 865 and 866 (see col. 441 above in this Cat.), mentions the two most prominent men, viz. Ṣadr-aldîn Khujandî, who was contemporary with Ẓahîr-aldîn Fâryâbi (see No. 971 above), and his son Jamâl-aldîn Khujandi; the poet must therefore have flourished towards the end of the sixth and the beginning of the seventh century of the Hijrah. The collection contains ḳaṣîdas, ḳiṭ'as, and rubâ'îs, beginning, on fol. 76b:

ای تماشاگاه جانت عالم حسن و خیال
کی توانی خواند توحید خدای ذو الجلال

This dîwân forms the fourth part of the old collection of six Persian dîwâns (see Nos. 903, 911, and 913 above), written A.H. 713 or 714 (A.D. 1313, 1314), by 'Abd-almu'min al'alawî alkâshî.

No. 132, ff. 76–87, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 76b, and a vignette on fol. 76a; funny miniature paintings throughout; size, 15¾ in. by 11 in.

1029

Diwân-i-Athîr Akhsîkatî (ديوان اثير اخسيكتى).

Lyrical poems by Athîr-aldîn, a native of Akhsîkat or, as the name is written here distinctly, Akhsîkath (اخسيكث), the largest town of Farghâna after Andijân, see Haft Iḳlîm, No. 1528 (col. 495 above); Butkhâna, No. 14 in Bodleian Cat., col. 198; Âtashkada, No. 712, ib., col. 268; Khulâṣat-alafkâr, No. 25, ib., col. 303; Makhzan-algharâ'ib, No. 10, ib., col. 317, etc. He came from Akhsîkat or Akhsikath (also spelt Akhsitak or Âkhsitak) to Khurâsân, and later on to the Persian 'Irâḳ, where he lived as panegyrist of Sulṭân Arslân bin Ṭughrul (A.H. 556–571 = A.D. 1161–1176); he afterwards retired to Khalkâl in Âdharbaijân and died A.H. 608 (A.D. 1211, 1212); comp. Bodleian Cat., No. 620; Rieu ii. p. 563; A. Sprenger, Catal., p. 345; W. Pertsch, Berlin Cat., p. 26, No. 1, and p. 29, No. 13.

The collection contains ḳaṣîdas mixed with ḳiṭ'as and some rubâ'îs at the end.

Beginning, on fol. 19b:

جهانرا هم جهانبانیست پیذابین پنهان دان
که زیر گنبد نیلی پدید آورد چار ارکان

This dîwân forms the second part of the old collection of six Persian dîwâns (see Nos. 903, 911, 913, and 1028 above), written A.H. 713 and 714 (A.D. 1313, 1314), by 'Abd-almu'min al'alawî alkâshî.

No. 132, ff. 19–47, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 19b, and a vignette on fol. 19a; miniature paintings throughout; size, 15¾ in. by 11 in.

1030

Dîwân-i-Shams Ṭabasî (ديوان شمس طبسى).

Lyrical poems, chiefly ḳaṣîdas, by the Ḳâḍî Shams-aldîn Maḥmûd (according to the Haft Iḳlîm, No. 153, col. 389 in this Cat., Muḥammad bin 'Abd-alkarim) of Ṭabas (i.e. Ṭabas-i-Kîlak in Khurâsân, see Haft Iḳlîm, loc. cit., and W. Pertsch, Berlin Cat., in the geographical index, p. 1247) or Ṭabs (as the name is spelt in A. Sprenger, Catal., p. 17, No. 43; see also Bodleian Cat., No. 621, and Butkhâna, No. 97, ib., col. 202). According to the Âtashkada, No. 150 (col. 267 in the Bodleian Cat.), he was a pupil of Ḳâḍi Manṣûr of Farghâna, and lived and died in Harât. According to the short biographical notice, prefixed to this dîwân, he came to Bukhârâ in the time of Raḍi-aldîn of Nîshâpûr (died A.H. 598 = A.D. 1202, see Haft Iḳlîm, No. 746, col. 432 in this Cat., and A. Sprenger, Catal., p. 16, No. 26), and was a younger contemporary of Khâḳânî (see Nos. 950–970 in this Cat.). His death is fixed in A.H. 626 (A.D. 1228, 1229).

Beginning, on fol. 88b:

هر دل که سوی[1] عرصهٔ تحقیق راه یافت
در سایهٔ سرادق عزّت پناه یافت

This dîwân forms the fifth part of the old collection of six Persian dîwâns (see Nos. 903, 911, 913, 1028, and 1029 above), and is dated Dhû-alḳa'dah, A.H. 713 (A.D. 1314, Feb.–March), by 'Abd-almu'min al'alawi alkâshî.

No. 132, ff. 88–96, 6 coll., each ll. 40; striking old Naskhî; small illuminated frontispiece on fol. 88b, and a vignette on fol. 88a; miniature paintings throughout; size, 15¾ in. by 11 in.

Farîd-aldîn 'Aṭṭâr (Nos. 1031–1054).

1031

Kulliyyât-i-Farîd-aldîn 'Aṭṭâr (كلّيّات فريد الدين عطّار).

The fullest collection extant in the India Office Library of poetical works by the great Ṣûfic poet Abû Ḥâmid (according to the Âtashkada, No. 279, Bodleian Cat., col. 272, and the Khulâṣat-alkalâm, No. 50, ib., col. 299, Abû Ṭâlib) Muḥammad bin Abîbakr Ibrâhîm Farîd-aldîn 'Attâr, who was born in Shâdiyâkh, near Nîshâpûr, A.H. 513 (A.D. 1119), and put to death during the invasion of the Moghuls, A.H. 627 (A.D. 1230), 114 lunar years old. Wrong dates of his death are given in the Butkhâna, No. 21 (Bodleian Cat., col. 199), viz. A.H. 619 or even 607, and in the Khulâṣat-alafkâr, No. 174 (Bodleian Cat., col. 308), viz. A.H. 622 (with the additional statement that he was then 109 years old); comp. on the poet's life and his complete works, Bodleian Cat., Nos. 622–636; Rieu i. p. 344, and ii. pp. 576–580; Ouseley, Biogr. Notices, p. 236; A. Sprenger, Catal., pp. 346–358; Ethé, Die mystische, didactische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 22–26, etc.; see also Haft Iḳlîm, No. 733 (col. 430 in this Cat.), and Makhzan-algharâ'ib, No. 1521 (Bodleian

[1] The two words كه سوى, which were destroyed by worms in the present copy, have been supplied from the Bodleian copy, Elliott 86.

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Cat., col. 350). The Kulliyyât have been lithographed in Lucknow, 1872.

Contents:

1. Ushturnâma (اشترنامه), or the book of the camel, a mathnawî on mystic lore (see Bodleian Cat., No. 622, 15, etc.; Rieu ii. pp. 578b and 579a; Cat. Codd. Or. Lugd. Bat. ii. p. 114; A. Sprenger, Catal., p. 352; and W. Pertsch, Berlin Cat., p. 717), on fol. 1b, beginning:

ابتدا بر نام حیّ لا یزال — صانع اشیا و ابداع جلال

2. Khusrau u Gul (خسرو و گل), an abridgment of 'Aṭṭâr's خسرو نامه, or love-adventures of Gul and Hurmuz (also styled گل و هرمز, see Bodleian Cat., No. 625, 3, and Haft Iḳlim, No. 733, col. 431, ll. 14–18 in this Cat., where the title گل و هرمز seems rather applied to the present abridgment; comp., on the خسرو و گل itself, A. Sprenger, loc. cit.; Bodleian Cat., No. 622, 6, etc.; and Rieu ii. p. 576b), on fol. 27b, beginning:

بنام آنکه گنج جسم وجان ساخت
طلسم گنج جان هر دو جهان ساخت

3. Bulbulnâma (بلبل نامه), or the book of the nightingale, describing the love of the nightingale to the rose (see Bodleian Cat., No. 622, 8, etc.; and A. Sprenger, Catal., p. 355), on fol. 100b, beginning:

قلم بر دار راز دل عیان کن
سر آغازش بنام غیبدان کن

4. Pandnâma (پندنامه), or the book of advice (see Bodleian Cat., Nos. 622, 10, etc., and 632; Rieu ii. pp. 579b sq., 790a, and 803b; W. Pertsch, Berlin Cat., pp. 72, 91, 107, 728, and 774 sq.; A. Sprenger, Catal., p. 355; G. Flügel i. p. 511 and iii. p. 415; Rosen, Persian MSS., p. 202, etc.), on fol. 105b, beginning:

حمد بیحد مر خدای پاکرا
آنکه ایمان داد مشتی خاکرا

Edited by Hindley, London, 1809; by de Sacy, with French translation and choice notes, Paris, 1819; German translation by G. H. F. Nesselmann. On the older Eastern editions of this work in Calcutta, Lahore, Bûlâḳ, etc., see Zenker, No. 574 sq.; ii. 486; it has been besides lithographed in Lucknow, A.H. 1264; in Constantinople (with extracts from the commentary of Isma'îl Ḥaḳḳî), A.H. 1267; newest editions, Lahore, 1887 and 1888, Bombay, 1887, and Cawnpore, 1888. Extracts in Gladwin's Persian Moonshee (new edition by W. Carmichael Smyth, London, 1840). Two Turkish translations, the latter with commentary, of the Pandnâma are described in Rieu, Turk. Cat., pp. 154a and b; G. Flügel iii. pp. 415 and 416, etc.; the one composed A.H. 964=A.D. 1557, and ascribed by Flügel to Amrî (who died A.H. 988=A.D. 1580), the other by Sham'î (who died about A.H. 1009 or 1010 =A.D. 1600–1602), entitled سعادت نامه. A third, in verse like the first, is noticed in Rieu ii. p. 580. A Latin translation by Salomon Negri, ib., loc. cit.

5. Manṭiḳ-alṭair (منطق الطیر), or the speeches of birds (see Bodleian Cat., Nos. 622, 13, etc., and 628–631; Rieu ii. pp. 576a, 578a, 816b, and 870b; W. Pertsch, Berlin Cat., pp. 73 and 777 sq.; A. Sprenger, Catal., p. 354; and G. Flügel i. pp. 509 and 511), on fol. 113b, beginning:

آفرین جان آفرین پاکرا
آنکه جان بخشید و ایمان خاکرا

Edited by Garcin de Tassy, Paris, 1857; translated into French, 1863; lithographed, Bombay, A.H. 1280, and Lucknow, A.H. 1288. According to No. 904 (1043 below in this Cat.), the poem was composed A.H. 583 (A.D. 1187). Two Hindûstânî translations of the Manṭiḳ-alṭair are preserved in Nos. 2375 and 2817 (the latter in Dakhnî verses) of the India Office Collection. A Turkish commentary on the same was composed by Sham'î (see the preceding Pandnâma).

6. Haft Wâdî (هفت وادی), or the seven valleys, i.e. the seven stages on the mystical road (see Bodleian Cat., No. 622, 9, etc.; and A. Sprenger, Catal., p. 357), on fol. 146b, beginning:

حمد پاك از جان پاك آن پاكرا
كو خلافت داد مشتی خاكرا

7. Bîsarnâma (بیسرنامه), or the headless book, a short theosophical mathnawî (see Bodleian Cat., No. 622, 17, etc.; and A. Sprenger, Catal., p. 349), on fol. 152b, beginning:

من بغیر تو نبینم در جهان — قادرا پروردگارا جاودان

8. Kanz-alasrâr (کنز الاسرار), or the treasury of mysteries, otherwise styled Kanz-albaḥr (کنز البحر), see Bodleian Cat., No. 623, 20, and No. 624, 10, and containing a translation and interpretation of famous Ḳurân-verses, interspersed with stories, on fol. 155b, beginning:

سپاس و حمد بر خلّاق عالم — که از خاکی پدید آورد آدم

This mathnawî is identical with the 'Kent Kunz Mokhfiâ' mentioned in Stewart's Cat., since the first heading runs thus: قال رسول الله صلّى الله عليه و سلّم كُنْتُ كَنْزًا مَخْفِيًّا الخ. According to the last hemistich, كه در ششصد نود نه شد تمام اين, which appears with exactly the same wording in the Bodleian copies just mentioned, this poem would have been composed in A.H. 699; but since such a date is impossible, we suggest, either to read پنجصد for ششصد (which would give A.H. 599=A.D. 1202, 1203), or better still, to substitute نوازده for نود نه (i.e. A.H. 619=A.D. 1222).

9. Dîwân (دیوان), or lyrical poems, consisting of ḳaṣîdas, ḳiṭ'as, ghazals, and rubâ'îs, without alphabetical order (see A. Sprenger, Catal., p. 348; and Bodleian Cat., No. 636), on fol. 172b, beginning:

سبحان قادری كه صفاتش زكبریا
بر خاك عجز میفگند عقل انبیا

A special copy of the ḳaṣîdah لجّة الابرار is described in G. Flügel iii. p. 447.

10. Waṣlatnâma (وصلت نامه), or the book of union (see Bodleian Cat., No. 622, 7, etc.; Rieu ii. p. 579a; and A. Sprenger, Catal., p. 355), on fol. 228b, beginning:

ابتدا اوّل بنام كردگار — خالق هفت وشش وپنج وچهار

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11. Miftâḥ-alfutûḥ (مفتاح الفتوح), or the key of victories (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 242b, beginning:

پناه من بحیّ کو نمیرد
بآهی عذر صد عصیان پذیرد

Other copies of this rare mathnawî are only found in the following two collections and in the Bodleian Library (Bodleian Cat., No. 622, 19; No. 623, 10; No. 624, 7; and No. 627, 3).

12. Asrârnâma (اسرارنامه), or the book of mysteries (see Bodleian Cat., No. 622, 14, etc.; Rieu ii. pp. 576a and 578b; A. Sprenger, Catal., p. 358; G. Flügel i. p. 510; Cat. des MSS. et Xylographes, p. 332; W. Pertsch, p. 86 (No. 52), and Berlin Cat., p. 717), on fol. 257b, beginning:

بنام آنکه جانرا نور دین داد
خرد را در خدادانی یقین داد

It is divided here into nineteen maḳâlas (not twenty, as in Sprenger's copy, loc. cit., nor twenty-five, as the heading of the last chapter might suggest); the last two maḳâlas, on ff. 283a and 284a, are respectively called the 24th and 25th, but that is a mere clerical error, since the immediately preceding one is correctly styled the 17th; the مقالهٔ بیست چهارم therefore, on fol. 283a, is the 18th, الثامنة عشر, as No. 1096 (1033 below in this Cat.) correctly has on fol. 221a; and the مقالهٔ بیست پنجم, on fol. 284a, is the 19th (نوزدهم). The last fifty-seven baits of this mathnawî are repeated on fol. 242a above (on the page immediately preceding the beginning of the مفتاح الفتوح), corresponding to fol. 285a, l. 12–fol. 285b, l. 13.

13. Kanz-alḥaḳâ'iḳ (کنز الحقائق), or the treasury of verities (see Bodleian Cat., No. 622, 18, etc.; and A. Sprenger, Catal., p. 356), on fol. 285b, beginning with the same initial bait as the preceding اسرارنامه: بنام آنکه جانرا نور دین داد الخ. The title occurs on fol. 286b, l. 26:

چو گفتم اندرو چندین حقائق
نهادم نام او کنز الحقائق

14. Ilâhînâma (الهی نامه), or the divine book (see Bodleian Cat., No. 622, 11, etc.; Rieu ii. pp. 576a, 578b, and 870b; A. Sprenger, Catal., p. 357; Stewart's Cat., p. 61; W. Pertsch, Berlin Cat., p. 111), on fol. 298b, beginning:

الهی نامه را آغاز کردم ــ بنامت نامهٔ را باز کردم

15. Muṣîbatnâma (مصیبت نامه), or the book of affliction (see Bodleian Cat., No. 622, 12, etc.; Rieu ii. pp. 576b, 578b, and 816b; A. Sprenger, Catal., p. 349; W. Pertsch, p. 85 (No. 51), and Berlin Cat., pp. 101 and 781; G. Flügel i. p. 510; in C. J. Tornberg, p. 100, it is called نزهت نامه, and in one Bodleian copy, Bodleian Cat., 623, 17, also عقد المسافات), on fol. 351b, beginning with the same initial bait as the هفت وادی (No. 6 above):

حمد پاك از جان پاك آن پاكرا
كو خلافت داد مشت خاكرا

16. Lisân-alghaib (لسان الغیب), or the tongue of mystery (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 419b, beginning:

اسم توحید ابتدای نام اوست
مرغ روح جملگی در دام اوست

Other copies of this rare mathnawî are only found in No. 1096 (1033 in this Cat.) and in the Bodleian Library (Bodleian Cat., No. 622, 4; No. 623, 6; No. 624, 13; No. 625, 20; and No. 626, 2).

17. Jawâhir-aldhât (جواهر الذات), also styled Jauhar-aldhât (جوهر الذات), and—most correctly—Jauhar-i-Dhât (جوهر ذات, comp. W. Pertsch, Berlin Cat., p. 780, note 1), or the essence of existence (see Bodleian Cat., No. 622, 3, etc.; Rieu ii. pp. 576b and 577a; W. Pertsch, Berlin Cat., loc. cit.; G. Flügel i. p. 513; A. Sprenger, Catal., p. 351). It is also styled جواهرنامه, see Rieu, loc. cit., and No. 1048 below, but comp. the remark in Haft Iḳlim, No. 733 (col. 431, ll. 5–8 in this Cat.). The present copy contains only the *first* of the *three daftars*, of which the mathnawî consists, comp. further below, Nos. 1046–1048. Beginning, on fol. 467b:

بنام آنکه نور جسم و جانست
خدای آشکارا و نهانست

18. Maẓhar-al'ajâ'ib (مظهر العجائب), or the exhibition of curiosities (see Bodleian Cat., No. 622, 5, etc.; Rieu ii. p. 579; A. Sprenger, Catal., p. 353; comp. also W. Pertsch, Berlin Cat., p. 154, No. 7, where fragments of the same mathnawî seem to appear under the title of مظهر الاسرار), on fol. 564b, beginning:

آفرین جان آفرین بر جان جان
زانکه هست او آشکارا ونهان

This copy is tolerably old, but not dated.

No. 559, ff. 626, 4 coll., each ll. 29; Nasta'lîḳ; an illuminated frontispiece at the beginning of each part; size, 12⅝ in. by 8¼ in.

1032

Another but smaller copy of the same Kulliyyât.

This collection of Farîd-aldîn 'Aṭṭâr's poetical works contains:

1. Pandnâma, on fol. 1b. 2. Ilâhînâma, on fol. 10b. 3. Waṣiyyatnâma (وصیّت نامه), or the book of precepts, on fol. 69b, beginning:

ای بنامت کارها را افتتاح
نیست بی نام تو در امری فلاح

This very rare mathnawî, which is probably identical with the Ausatnâma in Stewart's Cat., p. 60, is only found here and in two Bodleian copies (Bodleian Cat., Nos. 622, 16, and 624, 6). 4. Haft Wâdî, on fol. 76b. 5. Bulbulnâma, on fol. 83b. 6. Manṭiḳ-alṭair, on fol. 88b. 7. Kanz-alḥaḳâ'iḳ, on fol. 141b; the title appears on fol. 142b, lin. penult. 8. Khusrau u Gul, on fol. 155b. 9. Miftâḥ-alfutûḥ, on fol. 239b. 10. Muṣîbatnâma, on fol. 256b. 11. Diwân, on fol. 332b, beginning: سبحان خالقی که صفاتش زکبریا الخ. 12. Mukhtârnâma

(مختار نامه), or the selected book, a series of ruba'is, divided into fifty bâbs, with a preface in prose (see Rieu ii. pp. 576b and 577b). It is sometimes simply styled رباعیّات, see Bodleian Cat., Nos. 622, 21; 623, 21, etc. Beginning of the preface, on fol. 392b: حمد و سپاس خداوندیرا که اشراق الوهیّت او در هر در الخ. Beginning of the first ruba'i in the first chapter (باب اوّل در توحید سبحانه وصفات او), on fol. 393b:

ای پاکیٔ تو منزّه از هر پاکی
قدّوسیٔ او (to read) مقدّس از ادراکی

This copy is dated A.H. 1025 (A.D. 1616), by Ḥasan Muḥammad bin Râjî Muḥammad 'abbâsî.

No. 350, ff. 449, 4 coll., each ll. 25; Nasta'lîḳ; an illuminated frontispiece at the beginning of each part; size, 12 in. by 7¼ in.

1033

A defective copy of the same Kulliyyât.

This collection contains:

1. Muṣibatnâma, on fol. 1b. 2. Jawâhir-aldhât, *first* daftar, on fol. 79b. 3. Asrârnâma, on fol. 190b, incomplete at the end; it breaks off on fol. 221b, the last bait corresponding to fol. 284a, first line, in No. 559 (1031 in this Cat.); therefore only eighteen maḳâlas are marked here. 4. Miftâḥ-alfutûḥ, on fol. 222b. 5. Pandnâma, on fol. 240b. 6. Gul u Khusrau, on fol. 250b. 7. Bîsarnâma, on fol. 335b. 8. Bulbulnâma, on fol. 338b. 9. Kanz-alasrâr, on fol. 344b, slightly defective at the end; it breaks off on fol. 363b, the last bait corresponding to fol. 172a, l. 19, in No. 559 (1031 in this Cat.). 10. Khiyâṭnâma (خیاط نامه), or the book of transition (see A. Sprenger, Catal., p. 356), on fol. 365b, beginning:

بنام آنکه هستی زو نشان یافت
نفوس ناطقه زو نور جان یافت

This very rare mathnawî, which is not even complete here, is only found once more in a European collection (see Bodleian Cat., No. 624, 16). 11. Lisân-alghaib, on fol. 373b, incomplete at the end too; it breaks off on fol. 408b, the last bait corresponding to fol. 461b, l. 23, in No. 559; the proper order of leaves is: ff. 373–404, 409, 405–408. 12. Ushturnâma, on fol. 410b. 13. Manṣûrnâma (منصورنامه), or the book of Manṣûr (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 438b, beginning:

بود منصور ای عجب شوریده حال
در ره تحقیق اورا صد کمال

The only other copy of this mathnawî extant is in the Bodleian Library (Bodleian Cat., No. 623, 15). 14. Waṣlatnâma, on fol. 442b. 15. Haft Wâdî, on fol. 458b. 16. Kanz-alḥaḳâ'iḳ, on fol. 465b.

No date. An index on the fly-leaf. This copy is severely injured and damaged in many places.

No. 1096, ff. 478, 4 coll., each ll. 25; Nasta'lîḳ; an illuminated frontispiece and other embellishments at the beginning of each part; size, 14¼ in. by 8 in.

1034

Six mathnawîs by Farîd-aldîn 'Aṭṭâr.

This splendid old copy, written by Muḥammad Ḥâjî bin Bâbâ Ḥâjî between A.H. 807 and 812 (A.D. 1405–1410), contains:

1. Ushturnâma or Shuturnâma (شترنامه), on fol. 1b.
2. Asrârnâma, on fol. 116b. This part is dated the 20th of Rajab, A.H. 807 (A.D. 1405, January 22).
3a. Ilâhînâma, on fol. 196b, beginning here:

بنام کردگار هفت افلاک
که پیدا کرد آدم از کفی خاک

Dated the 20th of Ramaḍân, A.H. 807 (A.D. 1405, March 22).

4. Bulbulnâma, on fol. 279b, beginning (without the usual ḥamd):

همه مرغان بدرگاه سلیمان
شدند و داشتند از بلبل افغان

3b. Khuṭba-i-Ilâhînâma (خطبهٔ الهی نامه), the usual introduction to the Ilâhînâma, left out in 3a, on fol. 283b, beginning (with a slight modification in the second hemistich, see Rieu ii. p. 576a):

الهی نامه را آغاز کردم ــ درگنج سعادت باز کردم

5. Muṣibatnâma, on fol. 289b.
6. Waṣlatnâma, on fol. 386b. This part is dated the first of Dhû-alḳa'dah, A.H. 812 (A.D. 1410, March 7).

This MS. appears to be the first part or first volume only of a complete collection or کلّیّات of Farîd-aldîn 'Aṭṭâr's works, as the index on ff. 1a and 1b (margin-column) indicates. A more detailed, although not complete, index of the contents of this MS. is found on one of the fly-leaves. Bibliotheca Leydeniana.

No. 2684, ff. 406, 2 centre-coll., each ll. 29, and a margin-column, ll. 24–26; splendid Naskhî; size, 10⅝ in. by 6⅝ in.

1035

Three mathnawîs by Farîd-aldîn 'Aṭṭâr.

This copy contains:

1. Manṭiḳ-alṭair, on fol. 1b.
2. Jawâhir-aldhât or Jauhar-i-dhât, *first* daftar on fol. 64b, in a very defective and abridged form, the first page is left blank, and the mathnawî begins on fol. 65a with this bait:

کمانرا دور گردان از بر خویش
یقین را دان حقیقت ره بر خویش

corresponding to fol. 9a, l. 3, in No. 2039 (1046 in this Cat., the fullest copy of the poem); the second chapter on the same page, beginning: الا ای جان و دلرا الخ, corresponds to fol. 16b, l. 3 ab infra in the same copy; the last but two baits to fol. 160b, l. 10; the last two baits of the present copy are not found in No. 2039. On fol. 64a, and in the colophon at the end, the poem is wrongly styled اشترنامه.

3. Gul u Khusrau, on fol. 173b.

No date. Very good and correct copy.

No. 736, ff. 1–269, 4 coll., each ll. 21; clear and distinct Nasta'lîḳ; an illuminated frontispiece at the beginning of each mathnawî; size, 15⅛ in. by 9⅜ in.

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1036

Two mathnawîs by Farîd-aldîn 'Aṭṭâr.

This copy contains:

1. Manṭiḳ-alṭair, on ff. 3b–226b.
2. Bîsarnâma, on ff. 227a–239a, beginning:

من خدایم من خدایم من خدا
فارغم از کبر و از کین و هوا

The initial bait of this poem in No. 559 (1031 in this Cat.), fol. 152b, and in A. Sprenger's first copy, Catal., p. 349, is here the third; whereas the beginning of Sprenger's second copy appears here as second bait.

On ff. 1a–3a there is a short account of some Pîrs of the Ḳâdirî sect in Multân, headed نقل عنایت نامه, and written by Muḥammad Ghauth ibn Sayyid Ismaʻîl ibn Shaikh 'Abd-alḳâdir ibn Shaikh Mûsâ Ḥasanî alḥusainî algilânî, who states that his grandfather 'Abd-alḳâdir, who died the 17th of Dhû-alḥijjah, A.H. 1087 (A.D. 1677, February 20), invested him (after the premature death of his father), A.H. 1082 (A.D. 1671, 1672), with the خرقه.

This copy is dated by Nûr-allâh in the Ṣûbah of Khândîs, the 17th of Shaʻbân, A.H. 1105=A.D. 1694, April 13 (here called the 38th year of 'Âlamgir's reign, whereas it is more correctly the 37th, 'Âlamgir having declared himself emperor of Dihlî in Dhû-alḳaʻdah of A.H. 1068=A.D. 1658, August). Presented by J. H. Peile, Esq., and received the 19th September, 1818; transferred to Civil College, 9 August, 1819 (Haileybury).

No. 3384, olim 19. J. 12, ff. 239, 2 coll., each ll. 10; large and excellent Nastaʻlîḳ, written on brown paper, sprinkled with gold; marbled margin throughout, except on the last six leaves; illuminated frontispiece on fol. 3b; size, 9 in. by 5 in.

1037

Pandnâma.

Another copy of Farîd-aldîn 'Aṭṭâr's Pandnâma, with the usual beginning. It is not dated, but on fol. 1a a seal of Mîrkhân Riḍâ 'Alî is found, with the date A.H. 1172 (A.D. 1758, 1759). College of Fort William.

No. 2319, ff. 30, 2 coll., each ll. 17; Nastaʻlîḳ; size, 8¼ in. by 5¾ in.

1038

The same.

Dated the 18th of Shawwâl, A.H. 1191 (A.D. 1777, November 19), by Ghulâm 'Alî bin Shaikh 'Abd-alḳâdir bin Shaikh Aḥmad bin Abû Muḥammad bin Muḥammad Ḥusain. On the margin of ff. 1b–2b, a short extract from Bahâ-aldîn 'Âmilî's (died A.H. 1030=A.D. 1620, 1621) نان و حلوا (see Bodleian Cat., Nos. 1085–1088; Rieu ii. p. 679; A. Sprenger, Catal., p. 368, etc.). Bibliotheca Leydeniana.

No. 2760, ff. 1–38, 2 coll., each ll. 11; careless Nastaʻlîḳ, mixed with Shikastah; size, 8⅛ in. by 5¾ in.

1039

The same.

Dated the 4th of Dhû-alḳaʻdah, A.H. 1209 (A.D. 1795, May 23).

No. 1345, ff. 11b–43b, 2 coll., each ll. 13; Nastaʻlîḳ; size, 7½ in. by 4⅛ in.

1040

The same.

No date; only the 20th of Ṣafar in the sixth year (of whose reign, is not stated) appears in the colophon.

No. 242, ff. 14b–49b, 2 coll., each ll. 13; Nastaʻlîḳ; size, 9 in. by 5 in.

1041

The same.

No date. Beginning: حمد بیحد آن خدای پاکرا الخ.

At the top of the first and at the end of the last page this poem is wrongly ascribed to Jalâl-aldîn Rûmî.

No. 3508, olim 7. J. 6, ff. 153b–189, 2 coll., each ll. 13; Nastaʻlîḳ; size, 7⅝ in. by 4¾ in.

1042

The same.

Beginning as in the preceding copy; no date. On the margin a Turkish paraphrase of the initial bait:

حمد بیحد اول خدای عالمه
نور ایمان ویردی خاك آدمه

No. 3510, ff. 1–40, 2 coll., each ll. 11; clear and distinct Nastaʻlîḳ; size, 5¾ in. by 3¾ in.

1043

Manṭiḳ-alṭair.

Another copy of Farîd-aldîn 'Aṭṭâr's Manṭiḳ-alṭair, in which the composition of this mathnawî is fixed in A.H. 583 (A.D. 1187), see the last verse but one, and No. 1031, 5 above in this Cat. Beginning as usual. As date appears only the 8th of Rabîʻ-althânî, without a year. Copied at Ḥaidarâbâd at the request of Mîr 'Alâ-aldîn.

No. 904, ff. 176, 2 coll., each ll. 15; clear and distinct Nastaʻlîḳ; size, 9⅛ in. by 5⅛ in.

1044

The same.

No date. Copied by Muḥammad Ṣâliḥ ibn Ḥâjî Sulṭân Ḥusain Gîlânî.

No. 916, ff. 122, 2 coll., each ll. 18–19; Nastaʻlîḳ; illuminated frontispiece; the first two pages splendidly adorned; size, 9 in. by 4¾ in.

1045

The same.

Excellent copy, not dated.

No. 901, ff. 169, 2 coll., each ll. 15; very clear and distinct Nastaʻlîḳ; illuminated frontispiece; size, 9⅛ in. by 5 in.

1046

Jawâhir-aldhât.

The only *complete* copy, as yet known, of Farîd-aldîn 'Aṭṭâr's Jawâhir-aldhât or Jauhar-i-Dhât (see above, No. 1031, 17), in *three* daftars.

First daftar, on fol. 1b, beginning: بنام آنکه نور جسم و جانست الخ.

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Second daftar, on fol. 162b, beginning:

تعالى الله ازين ديدار پر نور
كه در ذرّات عالم گشت مشهور

Third daftar, on fol. 335b, beginning:

بنام كردگار فرد بيچون ـ كه مارا از عدم آورد بيرون

This third and last daftar bears also the special title of Hailâjnâma (هيلاج نامه), which is chiefly devoted to the divine mysteries revealed by the famous martyr of Ṣûfic lore, Manṣûr Ḥallâj (or rather Ḥusain bin Manṣûr Ḥallâj, who was put to death A.H. 309=A.D. 922, see the Safînat-alauliyâ, No. 211); another complete copy of this extremely rare poem is contained in No. 1048 below; a defective copy of the same is described in Rieu ii. p. 577a; it is printed in the Lucknow edition of the Kulliyyât, pp. 583–770.

Dated A.H. 1139 (A.D. 1726, 1727), by Ḥâjî Muḥammad Ḥayât, of Banâras; it belonged formerly to the College of Fort William (1825).

No. 2039, ff. 455, 4 coll., each ll. 19 (ff. 178–211 contain only 2 coll.); Nasta'lîḳ; size, 10½ in. by 6 in.

1047

Another copy of the *second* daftar of the Jawâhir-aldhât.

This copy begins: تعالى الله زهى ديدار پر نور الخ.

Dated the 10th of Shawwâl, A.H. 1021 (A.D. 1612, December 4).

No. 111, fol. 113, 4 coll., each ll. 25; small, but clear Nasta'lîḳ; illuminated frontispiece; the last pages a little injured; size, 8 in. by 4¾ in.

1048

Another copy of the Hailâjnâma, or *third* daftar of the Jawâhir-aldhât. Beginning: بنام كردگار فرد بيچون الخ.

On fol. 31b there appears as another title for this daftar, or rather for the whole of the Jauhar-i-Dhât, just as in Rieu's copy of the first daftar, جواهر نامه, see above, No. 1031, 17 (جواهر نامه هست اسرار منصور).

Dated the 2nd of Ṣafar, A.H. 902 (A.D. 1496, Oct. 10).

No. 776, ff. 342, 2 coll., each ll. 12; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 9¾ in. by 6 in.

1049

Bisarnâma.

Another copy of Farîd-aldîn 'Aṭṭâr's Bisarnâma, beginning: من بغير از تو نبينم در جهان الخ, see above, No. 1031, 7. No date.

No. 695, ff. 12–22, 2 coll., each ll. 13; large and distinct Nasta'lîḳ; size, 6⅝ in. by 4⅛ in.

1050

Haft Wâdî.

Another very defective copy of Farîd-aldîn 'Aṭṭâr's Haft Wâdî (see above, No. 1031, 6), beginning: حمد پاك از جان پاك آن پاكرا الخ. It is in a hopeless confusion, all the verses being mixed together; it is moreover incomplete at the end, and has two lacunas after ff. 2 and 4. The last bait on fol. 2b corresponds to fol. 147a, l. 11, in No. 559 (1031 in this Cat.), the first bait on fol. 3a to fol. 149b, l. 8, in the same copy. The last bait on fol. 4b corresponds to fol. 150a, l. 11, the first on fol. 5a to fol. 148b, l. 7, in No. 559. Fol. 5b, l. 10, is=fol. 148b, l. 19; fol. 6b, l. 3 ab infra=fol. 147a, l. 18, and the last bait on fol. 10b=fol. 149a, l. 17, in the same copy. The last leaf (fol. 11) contains three ghazals with the takhallus 'Alî.

No. 1921, ff. 11, 2 coll., each ll. 19; clear and distinct Nasta'lîḳ; size, 10¼ in. by 6 in.

1051

Tadhkirat-alauliyâ (تذكرة الاوليا).

The fullest copy extant of Farîd-aldîn 'Aṭṭâr's famous biographies of eminent Ṣûfic Shaikhs, containing both the *first* and the *second* part of the work (جلد اوّل and جلد دوم); comp. Bodleian Cat., No. 622, 1 and 2, No. 624, 1 and 2, and No. 625, 9 and 10; Rieu i. p. 344; W. Pertsch, Berlin Cat., pp. 548–551; Cat. Codd. Or. Lugd. Batav. iii. p. 17 (where a list of the seventy-two Shaikhs of the *first* part is given); Rehatsek, Catalogue raisonné, p. 190, No. 28; Ḥ. Khalfa ii. p. 258, and Mélanges Asiatiques v. p. 251. Abridgments of the same work have been noticed in W. Pertsch, Berlin Cat., p. 551 (by 'Abd-alwâhid Balgrâmî), and in A. F. Mehren, p. 8; a poetical version by 'Allâf or Ḥâfiẓ-i-'Allâf, composed A.H. 821 (A.D. 1418), has been described in detail in Rosen, Persian MSS., pp. 210–215. The text of the تذكرة الاوليا has been lithographed in Lahore, 1889 and 1891. On some extracts in German translation, comp. W. Pertsch, loc. cit.

The *first* part (on ff. 1–279) comprises, after the introduction and the index (on fol. 5), the following seventy-two Shaikhs, to whose biographies there is sometimes added on the margin by another hand the date of death (which, however, is in many cases wrong, or at least doubtful): 1. Ja'far Ṣâdiḳ, on fol. 5b. 2. Uwais Ḳarnî, on fol. 9a (his death is fixed here in A.H. 30=A.D. 650, 651, see the more correct date or dates in Safînat-alauliyâ, No. 18). 3. Ḥasan Baṣrî, on fol. 14a (his death fixed here in A.H. 140=A.D. 757, 758, see the correct date A.H. 110=A.D. 728, 729, Safînat-alauliyâ, No. 19). 4. Mâlik-i-Dînâr, on fol. 23b (his death fixed here in A.H. 150=A.D. 767; correct date A.H. 137=A.D. 754, 755, Safînat-alauliyâ, No. 160). 5. Muḥammad Wâsi', on fol. 27b (died A.H. 160=A.D. 776, 777). 6. Ḥabîb-i-'Ajamî, on fol. 28a (his death fixed here in A.H. 125=A.D. 743; correct date A.H. 156 =A.D. 773, Safînat-alauliyâ, No. 161). 7. Abû Ḥâzim (here جازم as it seems) Makkî, on fol. 31b (his death fixed in A.H. 150=A.D. 767). 8. 'Atabah bin Ghulâm, on fol. 32a (his death fixed in the same year, correct date A.H. 160 or 167=A.D. 776, 777 or 783, 784, Safînat-alauliyâ, No. 164). 9. Râbi'a-i-'adawiyyah, on fol. 33a. 10. Shaikh Fuḍail bin 'Iyâḍ, on fol. 42a (died A.H. 187 =A.D. 803). 11. Ibrâhîm Adham, on fol. 48b (his death fixed here in A.H. 200=A.D. 815, 816; more correct dates are A.H. 162, 161, or 160=A.D. 778, 779, or 776,

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777, Safînat-alauliyâ, No. 97). 12. Bashar Ḥâfî, on fol. 58b (died A.H. 227=A.D. 841). 13. Dhû-alnûn Miṣrî, on fol. 63a (died A.H. 245=A.D. 859, 860). 14. Bâyazîd Bisṭâmî, on fol. 74a (died A.H. 261=A.D. 875). 15. 'Abdallâh Mubârak, on fol. 99a (in Safînat-alauliyâ, No. 165, *bin* Mubârak; instead of the more correct date of his death, viz. A.H. 181=A.D. 797, 798, there appears here A.H. 200=A.D. 815, 816). 16. Sufyân Thaurî, on fol. 104b (his death is fixed here in A.H. 205=A.D. 820, 821; the usual dates are A.H. 161 or 162=A.D. 778, 779, see Safînat-alauliyâ, No. 162). 17. Shaḳîḳ Balkhî, on fol. 109a (his death is fixed here in A.H. 225=A.D. 840; the Safînat-alauliyâ, No. 167, gives A.H. 194=A.D. 809, 810). 18. Imâm Abû Ḥanîfah Kûfî, on fol. 112b (for whose death the preposterous date A.H. 205 is given, see the correct statement in the Safînat-alauliyâ, No. 21). 19. Imâm Shâfi'î, on fol. 116b (his death is fixed here in A.H. 209=A.D. 824, 825, instead of the usual date 204, Rajab=A.D. 820, January, see Safînat-alauliyâ, No. 23). 20. Imâm Aḥmad Ḥanbal, on fol. 119b (died according to the statement here A.H. 250=A.D. 864, according to the Safînat-alauliyâ, No. 24, A.H. 241=A.D. 855). 21. Dâ'ûd Ṭâ'î, on fol. 123a (the date of his death, as given here, viz. A.H. 200, is wrong; it was A.H. 162 or 165=A.D. 778, 779, or 781, 782, see Safînat-alauliyâ, No. 163). 22. Ḥârith Muḥâsabî, on fol. 126a (died A.H. 243=A.D. 857, 858). 23. Abû Sulaimân Dârânî, on fol. 128b. 24. Muḥammad Simâk, on fol. 133a. 25. Muḥammad bin Aslam al-Ṭûsî, on fol. 133b. 26. Aḥmad bin Ḥarb, on fol. 135a. 27. Ḥâtim-i-aṣamm, on fol. 137a. 28. Suhail bin 'Abdallâh, on fol. 142a (his death is fixed here in A.H. 273=A.D. 886, 887, whereas the Safînat-alauliyâ, No. 193, where Sahl is read instead of Suhail, just as in Rosen's poetical version, quoted above, gives A.H. 283=A.D. 896). 29. Ma'rûf Karkhî, on fol. 152a (died A.H. 200=A.D. 815). 30. Shaikh Sarî Saḳaṭî, on fol. 155a (his death is fixed here in A.H. 257=A.D. 871; the Safînat-alauliyâ, No. 28, gives A.H. 253, and in one copy 250=A.D. 867 or 864). 31. Fatḥ Mausilî, on fol. 161a. 32. Aḥmad alḥawârî (الحوارى so to be read instead of جوارى in the text; the date of death, A.H. 203, is evidently a mere mistake for 230=A.D. 844, 845, see Safînat-alauliyâ, No. 172, where, however, the Shaikh is distinctly called Aḥmad bin Abî-alḥawârî), on fol. 162a. 33. Aḥmad Khiḍrawaih, or rather *bin* Khiḍrawaih Balkhî, on fol. 163a (died A.H. 240=A.D. 854, 855). 34. Abû Turâb Nakhshabî, on fol. 167a (died A.H. 245=A.D. 859). 35. Yaḥyâ bin Ma'âdh Râzî, on fol. 169b (died A.H. 258=A.D. 872). 36. Shâh Shujâ' Kirmânî, on fol. 177b (his death is fixed here in A.H. 295=A.D. 907, 908, comp. the Safînat-alauliyâ, No. 187). 37. Yûsuf bin al-Ḥusain, on fol. 179b (died A.H. 304=A.D. 916, 917). 38. Abû Ḥafṣ Ḥaddâd, on fol. 183b. 39. Ḥamdûn Ḳaṣṣâr, on fol. 189a. 40. Manṣûr 'Ammâr, on fol. 190b. 41. Aḥmad bin 'Âṣim al-antâkî, on fol. 192b (his death is fixed here in A.H. 240=A.D. 854, 855). 42. 'Abdallâh bin Ḥaḳîḳ, on fol. 194a. 43. Shaikh Junaid Baghdâdî, on fol. 195a (died A.H. 297=A.D. 910). 44. 'Amr bin 'Uthmân Makkî, on fol. 214a (his death is fixed here in A.H. 271=A.D. 884, 885; the usual date is A.H. 296 or 297=A.D. 908–910, see the Safînat-alauliyâ, No. 202). 45. Abû Sa'îd Kharrâz (Rosen: Khazzâz), on fol. 215b (died according to this copy A.H. 277=A.D. 890, 891; the Safînat-alauliyâ, No. 194, fixes his death in A.H. 286, 285 or 287=A.D. 898–900). 46. Abû-alḥusain Nûrî, on fol. 219a (died A.H. 297=A.D. 909, 910, as is stated here, or A.H. 295=A.D. 907, 908, according to the Safînat-alauliyâ, No. 201). 47. Abû 'Uthmân Ḥîrî, on fol. 225a (died A.H. 298=A.D. 910). 48. Abû Muḥammad Ruwaim, on fol. 230a (died A.H. 303=A.D. 915, 916). 49. Ibn 'Aṭâ, on fol. 231b (i.e. Abû-al 'abbâs bin 'Aṭâ, who died, according to the Safînat-alauliyâ, No. 212, A.H. '309=A.D. 922; here his death is fixed in A.H. 307=A.D. 919, 920). 50. Abû 'Abdallâh bin al-Jallâ, on fol. 236b (with the silly date of A.H. 205 or 250 for his death; he died A.H. 306=A.D. 918, 919, see the Safînat-alauliyâ, No. 210). 51. Ibrâhîm bin Dâ'ûd Rakḳî, on fol. 237a (died A.H. 327=A.D. 938, 939; the Safînat-alauliyâ, No. 224, gives A.H. 326). 52. Yûsuf-i-Asbâṭ, on fol. 237b. 53. Abû Isḥaḳ (correctly, according to the following copy and the Safînat-alauliyâ, No. 228, Abû Ya'ḳûb Isḥaḳ) Nahrajûrî, on fol. 239a (died A.H. 330=A.D. 941, 942). 54. Samnûn Muḥibb (or *bin* Muḥibb), on fol. 241a (the correct date of his death is A.H. 298=A.D. 910, 911; see the Safînat-alauliyâ, No. 204; here he is wrongly stated to have died A.H. 270). 55. Abû Muḥammad Murta'ish, on fol. 242b (died A.H. 328=A.D. 939, 940). 56. Abû 'Abdallâh Muḥammad bin Faḍl, on fol. 244a (his death is fixed here in A.H. 309=A.D. 921, 922; more correctly in the Safînat-alauliyâ, No. 217, in A.H. 319=A.D. 931). 57. Abû-alḥusain Fûshanjî, on fol. 245a. 58. Muḥammad bin 'Alî alḥakîm altirmidhi, on fol. 246a (he died, according to the statement here, A.H. 260=A.D. 873, 874; according to the Safînat-alauliyâ, No. 182, A.H. 255=A.D. 869). 59. Abûbakr Warrâḳ, on fol. 251a. 60. 'Abdallâh Manâzil, on fol. 253b (see the Safînat-alauliyâ, No. 231, where his death is fixed in A.H. 331=A.D. 942, 943; here he is stated to have died A.H. 330). 61. 'Alî bin Sahl Iṣfahânî, on fol. 255a (his death is fixed here in A.H. 270=A.D. 883, 884). 62. Khair-i-nassâj, on fol. 256a (his death is fixed here in A.H. 305=A.D. 917, 918; the correct date is that given in the Safînat-alauliyâ, No. 221, viz. A.H. 322=A.D. 934). 63. Abû-alkhair Aḳṭa', on fol. 257a (died, according to the statement here, A.H. 340=A.D. 951, 952; according to the Safînat-alauliyâ, No. 241, A.H. 343=A.D. 954, 955). 64. Abû Ḥamzah Khurâsânî, on fol. 258a (died A.H. 290=A.D. 903). 65. Shaikh-alshuyûkh Aḥmad Masrûḳ (*bin* Muḥammad *bin* Masrûḳ in the Safînat-alauliyâ, No. 206), on fol. 259a (died A.H. 300=A.D. 912, 913, or A.H. 299, as the Safînah states). 66. 'Abdallâh Raughadî (روغدى, as in Rosen, Persian MSS., p. 215; in W. Pertsch, Berlin Cat., pp. 548–550, he is always called Rau'adî, روعدى), on fol. 260a (his death is fixed in A.H. 290=A.D. 903). 67. 'Abdallâh Maghribî (in the Safînat-alauliyâ, No. 191, *Abû* 'Abdallâh Maghribî), on fol. 261a (his death is fixed here in A.H. 299=A.D. 911, 912; the Safînah gives A.H. 279=A.D. 892, 893). 68. Abû 'Alî Jurjânî, on fol. 262a. 69. Abûbakr Kattânî (so here كتانى, comp. the Safînat-alauliyâ, No. 223), on fol. 263a (died A.H. 322=A.D. 934). 70. Shaikh-i-Kabîr Abû 'Abdallâh (Muḥammad) Khafîf

(or *bin* Khafif, as the Safinat-alauliyâ, No. 144, reads), on fol. 266b (died A.H. 371=A.D. 981, 982). 71. Abû Muḥammad Jurairî, on fol. 271a (died A.H. 311=A.D. 923, 924, or, as the Safinat-alauliyâ, No. 215, states, A.H. 312). 72. Ḥusain bin Manṣûr Ḥallâj, on fol. 272b (the wrong date of A.H. 280 is given here for his death; the correct one is A.H. 309=A.D. 922, see the Safinat-alauliyâ, No. 211).

This *first* part concludes on fol. 279b, and is followed, after a short remark: چون کاتب در نوشتن احوال عزیزان خود را معاف داشته و کاهلی ورزیده ذکر چند اسامی را نکرده و از قلم انداخته بنابرآن درآخرکتاب احوال و خوارق چند از عزیزان نوشته شد اگرچه احوال اینها در اوسط کتاب بود, by a *second* part or sort of appendix, containing twenty-five additional biographies, viz.: 73. Abû-alḥasan Kharaḳânî, on fol. 280a. 74. Mamshâd or Mimshâd Dînawarî, on fol. 283b. 75. Ibrâhîm Khawwâṣ, on fol. 284b. 76. Abûbakr Shiblî, on fol. 287a. 77. Abû Sa'îd bin Abû-alkhair, on fol. 290b. 78. Abû-al'abbâs Ḳaṣṣâb, on fol. 295a. 79. Abû 'Alî Daḳḳâḳ, on fol. 296a. 80. Abû Naṣr Sarrâj, on fol. 299b. 81. Abû-alfadl Ḥasan, on fol. 300a. 82. Abû-alḳâsim Naṣrâbâdî, on fol. 300b. 83. Abû Ḥamzah Baghdâdî, on fol. 302a. 84. Abûbakr Ṭamistânî, on fol. 303a. 85. Ibrâhîm Shaibânî, on fol. 303b. 86. Abû 'Amr (so here, عمرو; in W. Pertsch, Berlin Cat., p. 550, l. 14, Abû 'Umar) Najîd, on fol. 304b. 87. Abû-alḥusain (in the Safinat-alauliyâ, No. 229, and in W. Pertsch, Berlin Cat., p. 549, l. 4 ab infra, Abû-alḥasan) 'Alî alṣâ'igh, on fol. 305a. 88. Abûbakr Wâsiṭî, on fol. 305b. 89. Abû Ja'far Khuldî, on fol. 308b. 90. Abû 'Alî Rûdbârî, on fol. 309a. 91. Abû-alḥusain Ḥaṣîrî (حصیری, in the Safinat-alauliyâ, No. 266, Ḥaṣrî حصری; in W. Pertsch, Berlin Cat., p. 549, l. 3 ab infra, and p. 550, l. 16, Khaḍirî خضری), on fol. 310a. 92. Abû Isḥaḳ Shahriyârî Kâzarûnî, on fol. 311a. 93. Abû-al'abbâs Sayyârî, on fol. 311b. 94. Abû-al'abbâs Nahâwandî, on fol. 312a. 95. Abû 'Alî Thaḳafî, on fol. 312b. 96. Abûbakr Ṣaidalânî, on fol. 313b. 97. Imâm Muḥammad Bâḳir, on fol. 313b.

Beginning of the whole work: الحمد لله الجواد بافضل انواع النعماء المنّان باشرف اصناف العطاء الخ.

Dated the 25th of Jumâdâ-althânî, A.H. 1091 (A.D. 1680, July 23). Fol. 313 badly injured. Many annotations and additions on the margin, by the same hand, as it seems, which copied the appendix.

No. 1299, ff. 314, ll. 17–27; Nasta'lîḳ; ff. 37–46 and 280–314 (the whole of the appendix or *second* part) supplied by other hands, the latter part in a sort of Shikasta; size, $10\frac{1}{8}$ in. by $5\frac{3}{4}$ in.

1052

Another copy of the same.

Another very old, but undated copy of the *first* part of the Tadhkirat-alauliyâ, worm-eaten and injured in many places. It contains the biographies of seventy Shaikhs only (agreeing with the preceding copy, except where a discrepancy is clearly indicated in the following list). Nos. 63 and 66 of the preceding copy are missing here. 1. On fol. 8b; 2. on fol. 13a; 3. on fol. 20a; 4. on fol. 32a; 5. on fol. 37b; 6. on fol. 38b; 7. on fol. 42b; 8. on fol. 43b; 9. on fol. 45a; 10. on fol. 52a; 11. on fol. 56a; 12. on fol. 68b; 13. on fol. 75a; 14. on fol. 90a; 15. on fol. 123b; 16. on fol. 130b; 17. on fol. 136a, Khwâjah 'Alî Shaḳîḳ (in the index, on fol. 7a, Abû 'Alî Shaḳîḳ); 18. on fol. 140b; 19. on fol. 145b; 20. on fol. 150b; 21. on fol. 154a; 22. on fol. 158a; 23. on fol. 161a; 24. on fol. 164a; 25. on fol. 164b; 26. on fol. 166b; 27. on fol. 169a; 28. Khwâjah Suhail bin 'Abdallâh Tustarî (in the index, Khwâjah Sahl bin 'Abdallâh), on fol. 172b; 29. on fol. 179b; 30. on fol. 182b; 31. on fol. 187a; 32. on fol. 188a; 33. on fol. 189b; 34. on fol. 192b; 35. on fol. 195a; 36. on fol. 200a; 37. on fol. 202a; 38. Khwâjah Ḥafṣ حلاس (?), but correctly in the index, Abû Ḥafṣ Ḥaddâd, on fol. 207a; 39. Khwâjah Ḥamîd Ḳaṣṣâr (correctly in the index, Ḥamdûn Ḳaṣṣâr), on fol. 209b; 40. on fol. 210b; 41. on fol. 212a; 42. on fol. 213a; 43. on fol. 213b; 44. Khwâjah 'Umar bin 'Uthmân (both in text and index), on fol. 221a; 45. on fol. 223b; 46. on fol. 225b; 47. Khwâjah 'Uthmân Ḥîrî (both in text and index), on fol. 230b; 48.=50 in the preceding copy, Khwâjah 'Abdallâh bin Jallâ, on fol. 235a; 49.=48 in the preceding copy, on fol. 236a; 50.=49 in the preceding copy, Ibn 'Aṭṭâr (in the index), on fol. 237b; 51. on fol. 241a; 52. on fol. 242a; 53. Ya'ḳûb Isḥaḳ alnahrajûrî (correctly in the index, Abû Ya'ḳûb Isḥaḳ), on fol. 244a; 54. on fol. 245b; 55. on fol. 248a; 56. in the index Fuḍail appears instead of Faḍl, on fol. 249b; 57. on fol. 250b; 58. on fol. 251b; 59. on fol. 255a; 60. Khwâjah 'Abdallâh Mubârak (both in text and index), on fol. 256b; 61. 'Alî Iṣfahânî (in the index, Abû 'Alî Sahl Iṣfahânî), on fol. 258b; 62. on fol. 259a; 63.=64 in the preceding copy, on fol. 260b. 64.=65 in the preceding copy, Khwâjah Aḥmad Ma'rûf (in the index correctly, Masrûḳ), on fol. 262a; 65.=67 in the preceding copy, 'Abdallâh Aḥmad al-Maghribî, on fol. 262b; 66.=68 in the preceding copy, on fol. 263b; 67.=69 in the preceding copy, on fol. 264a; 68.=70 in the preceding copy, 'Abdallâh Khafîf (in the index correctly, Abû 'Abdallâh), on fol. 266b; 69.=71 in the preceding copy, Abû Muḥammad Ḥarîrî (حریری), in the index, Muḥammad Ḥarîrî, on fol. 269b; 70.=72 in the preceding copy. In the index a 71st bâb (dealing with Abû Muḥammad Ja'far bin Muḥammad) is announced, viz.: باب هفتاد یکم در ذکر ابو محمّد جعفر بن محمّد, but in the text there is no trace whatever of this biography.

Beginning: الحمد لله ربّ الجواد بافضل الخ. Copied by Sayyid Nûr Muḥammad bin Sayyid 'Abd-allaṭîf Ḥusainî. College of Fort William, 1825.

No. 2057, ff. 271, ll. 15; Naskhî; partly collated; size, $8\frac{5}{8}$ in. by $5\frac{1}{2}$ in.

1053

The same.

This copy of the *first* part of the Tadhkirat-alauliyâ comprises, according to the index on ff. 5b–6b, seventy-three biographies; but in the text itself the number of biographical accounts amounts to seventy only, and even of these four are entirely missing. There are

consequently wanting here Nos. 18–20, 45, 71, and 72 of No. 1051 above. 1. On fol. 6b; 2. on fol. 10b; 3. on fol. 16b; 4. on fol. 28a; 5. on fol. 33a; 6. on fol. 34a; 7. on fol. 38b; 8. on fol. 39b; 9. on fol. 41a; 10. on fol. 52b; 11. on fol. 61a; 12. on fol. 76a; 13. on fol. 82a; 14. on fol. 94a; 15. on fol. 115b; 16. on fol. 120a; 17. Abû 'Alî Shaḳîḳ (as in the index of the preceding copy), on fol. 124a; 18–20. missing, although the catch-words are all right; 21. on fol. 129a; 22. on fol. 132a; 23. on fol. 134a; 24. on fol. 137b; 25. on fol. 138a; 26. Muḥammad bin Ḥarb (in the index correctly, Aḥmad bin Ḥarb), on fol. 139a; 27. on fol. 140b; 28. Ismaʻîl bin ʻAbdallâh Sirrî, on fol. 144a; 29. on fol. 154a; 30. on fol. 156b; 31. on fol. 161b; 32. on fol. 162b; 33. on fol. 163b; 34. on fol. 167a; 35. on fol. 169b; 36. on fol. 176a; 37. on fol. 178a; 38. on fol. 181b; 39. on fol. 185b; 40. on fol. 187a; 41. on fol. 188b; 42. on fol. 190a; 43. on fol. 190b; 44. on fol. 207a; 45. missing; 46. Abû-alḥusain Thaurî (in the index correctly, Nûrî), on fol. 210b; 47. ʻUthmân (instead of Abû ʻUthmân) Ḥîrî, on fol. 212a; 48. on fol. 214a; 49. Ibn ʻAṭṭâr, both in text and index, on fol. 215b; 50. on fol. 219a; 51. on fol. 220a; 52. on fol. 220b; 53. Abû Yaʻḳûb *bin* Isḥaḳ, on fol. 222a; 54. on fol. 223b; 55. on fol. 225a; 56. on fol. 226a; 57. on fol. 226b, last line; 58. on fol. 227b; 59. on fol. 232a; 60. on fol. 234a; 61. on fol. 235a; 62. Abû-alkhair Nassâj, on fol. 235b; 63. on fol. 236b; 64.=66 in No. 1051 above; 65.=64 in the same copy, on fol. 238a; 66.=65 in the same copy, on fol. 239a; 67. ʻAbdallâh Aḥmad Maghribî, as in No. 65 of the preceding copy, on fol. 239b; 68. on fol. 240b; 69. on fol. 241a; 70. on fol. 243b.

Beginning as in the two preceding copies. No date.

No. 1271, ff. 248, ll. 17; irregular Nastaʻlîḳ, written by different hands; size, 10⅞ in. by 6¾ in.

1054

A fragment of the same.

This incomplete copy breaks off in the biography of Shaikh Junaid Baghdâdî (No. 43 in the preceding copies), which begins on fol. 152a and forms here the forty-first biography.

Beginning as usual.

No. 992, ff. 1–168b, ll. 19; large and distinct Nastaʻlîḳ; size, 10⅞ in. by 6⅝ in.

1055

Diwân-i-Kamâl Ismaʻîl (دیوان کمال اسمعیل).

The lyrical poems of Kamâl-aldîn Ismaʻîl bin Jamâl-aldîn Muḥammad bin ʻAbd-alrazzâḳ of Iṣfahân, who was a pupil of Suhrâwardî, panegyrist of the Ṣâʻid family, and is usually called خلّاق المعانی. He was tortured to death by the Moghuls, A.H. 635 (A.D. 1237, 1238); comp. Haft Iḳlîm, No. 870, col. 441 in this Cat.; Bodleian Cat., Nos. 638–643; Rieu ii. p. 581; W. Pertsch, Berlin Cat., p. 783; A. Sprenger, Catal., p. 454; see also Butkhâna, No. 23 in Bodleian Cat., col. 199, and Âtashkada, No. 416, ib., col. 297. This diwân consists of the following parts:

1. Ḳaṣîdas and tarkîbbands, on fol. 1b, with a short mathnawî and two ḳiṭʻas at the end. Beginning of the first ḳaṣîdah:

ای جلال تو بیانها را زبان انداخته
عزّت ذاتت یقین را درگمان انداخته

Beginning of the mathnawî, on fol. 209a:

تا زبانم بکام جنبانست — در ثناء رئیس لنبانست

2. A large series of ḳiṭʻas, intermixed with a few ghazals, on fol. 213b. Beginning:

عشّاق که قدر دل شناسند — دل از غم یار بر نگیرند

3. Ghazals, without any order, on fol. 319b, beginning: ای دل و جان بیاد تو زنده الخ.

4. Rubâʻîs, on fol. 359b, beginning: ای مدح تو آورده قلم را بسخن الخ.

Dated by Sulṭân ʻAlî of Mashhad, A.H. 905 (A.D. 1499, 1500).

No. 1023, ff. 412, 2 coll., each ll. 17; beautiful and clear Nastaʻlîḳ; an illuminated frontispiece at the beginning of each part, a vignette on fol. 1a, all the headings throughout in gold; size, 10 in. by 6¾ in.

1056

Another copy of the same.

Contents:

Ḳaṣîdas, tarkîbbands, and a few ḳiṭʻas, beginning, on fol. 1b: ای صفات تو بیانها را زبان انداخته الخ.

A short mathnawî, ḳiṭʻas, and a few ghazals; the mathnawî, on fol. 228b, is the same as in the preceding copy; the first ḳiṭʻah begins (on fol. 232b): ایا شهی که ضمیرت بچشم گوشهٔ فکر الخ.

Rubâʻîs, on fol. 325a, beginning as in the preceding copy.

Dated by Ḥabîb-allâh, the son of the Ḳâḍî Barkhwurdâr, the 27th of Dhû-alḳaʻdah, A.H. 1036 (A.D. 1627, Aug. 9). Some various readings and marginal additions.

No. 2455, ff. 393, 2 coll., each ll. 17; Nastaʻlîḳ; ff. 1 and 95–98 later supplied; size, 10 in. by 6¾ in.

1057

A slightly defective copy of the same.

Contents:

Ḳaṣîdas, tarkîbbands, marâthî, etc., on fol. 1b, beginning: ای صفات تو بیانها الخ.

Ḳiṭʻas, intermixed with a few ghazals and ḳaṣîdas, on fol. 211b, beginning:

آدمی را چهار خصلت است — در دو گیتی زباقی وفانی

At the end of this part (on fol. 314b), the same mathnawî as in the two preceding copies.

Ghazals, without any order, on fol. 318b, beginning: ای دل و جان الخ.

Rubâʻîs, on fol. 368b, beginning: ای حکم ترا نهاده سرها گردون الخ, corresponding to the third rubâʻî on

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fol. 407a in No. 1023 (1055 in this Cat.); this part is incomplete at the end, it breaks off with the first bait of a rubâ'î, corresponding to fol. 401a, last line, in No. 1023. The initial rubâ'î of the two preceding copies is found here on fol. 370b, first line.

No. 510, ff. 406, 2 coll., each ll. 19; an illuminated frontispiece at the beginning of each part; Nasta'lîḳ; the first pages injured; size, 8 in. by 3⅞ in.

1058

Dîwân-i-Athîr Aumânî (دیوان اثیر اومانی).

The lyrical poems of Athîr-aldîn 'Abdallâh of Aumân (near Hamadân), who flourished under Hûlâgûkhân, and was a younger contemporary of Kamâl-aldîn Ismâ'îl of Iṣfahân, with whom he contended in poetry and exchanged poetical epistles; comp. Haft Iḳlîm, No. 1035, col. 454 above in this Cat.; Âtashkada, No. 596 (Bodleian Cat., col. 283); Butkhâna, No. 25 (ib., col. 199); Makhzan-algharâ'ib, No. 14 (ib., col. 317); A. Sprenger, Catal., p. 17, No. 51. According to the Âtashkada he died A.H. 656 (A.D. 1258), according to Taḳî Kâshî A.H. 665 (A.D. 1266, 1267). This dîwân consists chiefly of ḳaṣîdas and ḳiṭ'as, intermixed with some tarkîbbands, ghazals, and rubâ'îs.

Beginning:

دوش آنزمانکه ماه بر افروخت مشعله
در فوج مرکب افق افتاد مشغله

Dated the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15), by 'Abd-alraḳîb.

No. 328, ff. 295–377, 2 coll., each ll. 18; clear Nasta'lîḳ; size, 10½ in. by 5½ in.

1059

Dîwân-i-Saif-i-Isfarang (دیوان سیف اسفرنگ).

The lyrical poems of Saif-aldîn A'raj of Isfara or Isfarang, nine farsangs south of Marghînân in Transoxania, see Haft Iḳlîm, No. 1524, col. 494 above in this Cat. But the dates given there about his lifetime fall about a hundred years short of the correct ones; the same remark applies to the short preface in this copy, where his death is fixed in A.H. 558 or even 552 (!), and the Khulâṣat-alafkâr, No. 126 (Bodleian Cat., coll. 306 and 307), where he is stated to have died A.H. 583 (!); according to the most trustworthy sources he was born A.H. 581 (A.D. 1185, 1186) and died A.H. 666 (A.D. 1267, 1268); see Âtashkada, No. 711 (Bodleian Cat., col. 286), and Taḳî Kâshî, No. 37 (A. Sprenger, Catal., p. 17). The Butkhâna, No. 43 (Bodleian Cat., col. 200), also fixes his death at a similar period, viz. in A.H. 652 or 660 (A.D. 1254 or 1262); other copies of this dîwân are described in Bodleian Cat., Nos. 644 and 645; Rieu ii. p. 581; A. Sprenger, Catal., p. 561; W. Pertsch, Berlin Cat., p. 782; Cat. des MSS. et Xylographes, p. 330; J. Aumer, p. 9.

This dîwân contains:

Ḳaṣîdas, in alphabetical order, except the first; beginning of the initial poem, on fol. 1b: شب چو بر دارد حجاب از هودج اسرار من الخ.

Tarji'bands, on fol. 151b, beginning:

سدّ فلك چو صبح بیکدم گشاده ایم
وز قوت روح روزهٔ مریم گشاده ایم

Muḳaṭṭa'ât, on fol. 174a, beginning: رضی الملك ای دیدار شومت الخ.

Ghazals, in alphabetical order, on fol. 212a, beginning: با تو حکایتی کنم صورت حال خویش را الخ.

Rubâ'îs, on fol. 240a, beginning:

ای خطّ تو دستور قلم‌گیران را
رایت رهبر صواب تدبیران را

This copy, which is dated in the preface A.H. 1026 (A.D. 1617), is in a very bad state; many pages are severely injured, especially ff. 1–40 and 210–254. A short preface in prose on fol. 1a.

No. 573, ff. 254, 2 coll., each ll. 19; clear and distinct Nasta'lîḳ; illuminated frontispiece on fol. 1b; size, 11¼ in. by 6⅛ in.

Jalâl-aldîn Rûmî (Nos. 1060–1115).

1060

Mathnawî (مثنوی).

An excellent old copy of the renowned mathnawî or Mathnawî-i-ma'nawî (the spiritual mathnawî) by Maulânâ Jalâl-aldîn Muḥammad bin Muḥammad Bahâ-aldîn bin Ḥusain albalkhî, best known as Jalâl-aldîn Rûmî, who was born in Balkh, A.H. 604 (A.D. 1207), and died in Iconium, A.H. 672 (A.D. 1273); comp. on this work and the biography of the poet, Rieu ii. p. 584 sq.; Bodleian Cat., Nos. 646–675; W. Pertsch, No. 42, 1 a, and Berlin Cat., p. 783 sq.; G. Flügel i. p. 514 sq.; A. Sprenger, Catal., p. 489 sq.; Rosen, Persian MSS., pp. 173 and 174; J. Aumer, pp. 14–16; Ouseley, Biogr. Notices, p. 112 sq., etc.; comp. also the Manâḳib-al'ârifîn (No. 630 in this Cat.); Safînat-alauliyâ, No. 137 (ib., col. 289); Haft Iḳlîm, No. 558 (ib., col. 418), and Ethé, Die mystische, didactische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 26–31. The mathnawî has been printed (respectively lithographed) in Bombay, A.H. 1262, 1266, 1273, 1280, 1294, and A.D. 1890; in Lucknow, A.H. 1282; in Tabrîz, A.H. 1264; in Bûlâḳ, with the Turkish commentary of Ismâ'îl Anḳirawî, A.H. 1251 and 1268; in Constantinople, A.H. 1289; in Ṭahrân, A.H. 1299 (the best of all, by Muḥammad Ṭâhir Mustaufî). Portions of this poem have been translated into German in Tholuck's Blüthensammlung morgenländ. Mystik, p. 53 sq.; and by G. Rosen, 'Mesnewi oder Doppelverse etc.,' Leipzig, 1849; into English (the first book only) by J. W. Redhouse, London, 1881 (Trübner's Oriental Series); extracts are also found in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 367–382. An abridged English translation of the whole work, an excellent specimen of sound scholarship, has been published by E. H. Whinfield, 'Masnavi i ma'navi,' London, 1887 (Trübner's Oriental Series).

The present copy is dated the 5th of Dhû-alḥijjah, A.H. 834 (A.D. 1431, Aug. 14), see the colophon: قد تمّ المثنوی المعنوی لمولوی الجلالی البلخی ثمّ الرومی

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القونوی بحمد الله ومَنّه فی تأریخ خامس ذی الحجّة سنة اربع وثلثین وثمانمائة الهجریّة, and contains:

Preface of Daftar I, on fol. 1b, beginning: بسم الله الرّحمٰن الرّحیم هذا کتاب المثنوی وهو أصول أصول الدین لکشف اسرار الوصول والیقین وهو فقه الله الاکبر وشرع الله الأزهر وبرهان الله الأظهر الخ.

Daftar I, on fol. 2b, beginning:

بشنو از نی چون حکایت میکند
وز جدائیها شکایت میکند

Preface of Daftar II, on fol. 42a, beginning: بیان بعضی از حکمت تأخیر این مجلّد دوم که اگر جملهٔ حکمت الهی بنده را معلوم شود در فوائد آن کار بنده از آن کار فرو ماند وحکمت بی پایان حقّ ادراك آنرا ویران کند الخ.

Daftar II, on fol. 42b, beginning:

مدّتی این مثنوی تأخیر شد
مهلتی بایست تا خون شیر شد

Preface of Daftar III, on fol. 77a, beginning: الحِکَم جنود الله فی الارض یقوّی بها ارواح المریدین ینزّه علمهم الخ.

Daftar III, on fol. 77b, beginning:

ای ضیاء الحق حسام الدین بیار
این سیوم (سیم read) دفتر که سُنّت شد سه بار

Preface of Daftar IV, on fol. 124a, beginning: الظعن الرابع الی احسن المرابع واجلّ المنافع تُسیّر قلوب العارفین الخ.

Daftar IV, on fol. 124b, beginning:

ای ضیاء الحق حسام الدین توئی
که گذشت از مه بنورت مثنوی

Preface of Daftar V, on fol. 163a, beginning: وعنده مفاتیح الغیب وصلّی الله علی محمّد وآله امّا بعد این مجلّد پنجم است از دفترهای مثنوی الخ.

Daftar V, on fol. 163b, beginning:

شه حسام الدین که نور انجمست
طالب آغاز سفر پنجمست

Preface of Daftar VI, on fol. 206a, beginning: این مجلّد ششم است از دفترهای مثنوی وتبیان معنوی که مصباح ظلام و شبهت و خیالات شك الخ.

Daftar VI, on fol. 206b, beginning:

ای حیات دل حسام الدین بسی
میل می جوشد بقسم سادسی

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No. 2709, ff. 252, 4 coll., each ll. 29; clear and distinct Nasta'lik; a large vignette on fol. 2a, the whole of fol. 2b luxuriously illuminated; fine illuminated frontispieces besides on ff. 42b, 77b, 124b, 163b, and 206b; size, 10¼ in. by 7 in.

1061

Another copy of the same.

Another beautiful old copy of the mathnawi with the same prose-prefaces, except at the beginning of the *fourth Daftar*, which opens at once with the initial bait: ای ضیاء الحق الخ. Daftar I, on fol. 1b; II, on fol. 75b; III, on fol. 142b; IV, on fol. 231b; V, on fol. 302b; VI, on fol. 382b. The right order of ff. 1–20 is: 1, 3–8, 19, 9–18, 20. Copied A.H. 871 (A.D. 1466, 1467).

No. 1695, ff. 470, 2 centre-coll, each ll. 17, and a third on the margin, ll. 28; excellent Nasta'lik; an illuminated frontispiece at the beginning of each daftar; the first two pages splendidly adorned; ornaments throughout; size, 10¾ in. by 6¾ in.

1062

The same.

A third excellent old copy, dated A.H. 910 (A.D. 1504, 1505).

Contents:

Fihrist of Daftar I (فهرست دفتر اوّل مثنوی), on fol. 1b, beginning: حکایت پادشاه وعاشق شدن بر آن کنیزك ظاهر شدن عجز حکیمان از خداوند ولی التوفیق درخواست توفیق ملاقات پادشاه با دلی بردن پادشاه طبیب را الخ.

Preface of Daftar I, on fol. 3b, beginning: هذا الکتاب المثنوی وهو اصول اصول اصول الدین الخ.

Daftar I, on fol. 7b: بشنو از نی الخ.

Fihrist of Daftar II, on fol. 79b, beginning: هلال پنداشتن آنشخص خیال راه دزدیدن مار از مارگیری التماس کردن استخوانرا الخ.

Preface of Daftar II, on fol. 81b, beginning: بیان بعضی از حکمت تأخیر این مجلّد دوم الخ.

Daftar II, on fol. 83b: مدّتی این مثنوی الخ.

Fihrist of Daftar III, on fol. 147b, beginning: قصّهٔ خورندگان پیل بچّگان و ترك نصیحت ناصحان الخ.

Preface of Daftar III, on fol. 150b, beginning: الحکم جنود الله تعالی فی الارض الخ.

Daftar III, on fol. 151b: ای ضیاء الحق حسام الدین الخ.

Fihrist of Daftar IV, on fol. 237b, beginning: تمامیٔ حکایت آن عاشق که از عسس در باغ گریخت الخ.

Preface of Daftar IV, on fol. 239b, beginning: الحمد لله حقّ حمده الخ.

Daftar IV, on fol. 241b: ای ضیاء الحق الخ.

Fihrist of Daftar V, on fol. 309b, beginning: تفسیر آیة فَخُذ اربعةً من الطّیرِ (Sûrah 2, 262) الخ.

Preface of Daftar V, on fol. 311b, beginning: وعنده مفاتیح القلوب الخ.

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Daftar V, on fol. 313b: شه حسام الدين الخ.

Fihrist of Daftar VI, on fol. 393b, beginning: سؤال سائل واعظ را نكوهيدن ناموسهاء پوشيده را الخ.

Preface of Daftar VI, on fol. 395a, beginning: اين مجلّد ششم از دفترهاى الخ.

Daftar VI, on fol. 397b: اى حيات دل حسام الخ.

No. 1803, ff. 482, 4 coll., each ll. 17; distinct Nasta'lîḳ; an illuminated frontispiece at the beginning of each daftar; the first two pages of each richly adorned; size, $10\frac{5}{8}$ in. by 7 in.

1063

The same.

This copy *contains*:

A general prose-introduction, intermixed with mathnawî-baits, on the purport of the mathnawî, beginning, on fol. 1b:

عشقْ جز نائى وما جز نى نئيم
وى دمى بى ما و ما بى وى نئيم

Daftar I, on fol. 9b (without the prose-preface): بشنو از نى الخ.

Preface of Daftar II, on fol. 84a: در بيان بعضى از حكمت تأخير اين مجلّد دوم الخ.

Daftar II, on fol. 84b: مدّتى اين مثنوى الخ.

Preface of Daftar III, on fol. 151a: الحكم جنود الله فى الأرض الخ.

Daftar III, on fol. 151b: اى ضياء الحق الخ.

Preface of Daftar IV, on fol. 238a: الطعن الرابع الخ.

Daftar IV, on fol. 238b: اى ضياء الحق حسام الدين الخ.

Preface of Daftar VI (which, as a note on the top remarks, is by mistake inserted here), on fol. 309a: مجلّد پنجم (ششم so deliberately changed from the correct) از دفترهاى مثنوىّ مولوى الخ.

Daftar V, on fol. 309b: شه حسام الدين كه نور الخ.

Preface of Daftar V (here wrongly inserted instead of the sixth), on fol. 389a: بدانيد وآگاه باشيد كه شريعت الخ.

Daftar VI, on fol. 389b: اى حيوت دل حسام الخ.

The copy ends on fol. 474b, and is dated 16th of Sha'bân, A.H. 1005 (A.D. 1597, April 4). A later note states, that it was bought at Burhânpûr, in Rajab, A.H. 1018 (A.D. 1609, October), and the purchaser appears to have added the prose-prefaces, since at the end of the preface of Daftar VI (before the beginning of Daftar V) the date A.H. 1019, 24th of Dhû-alḳa'dah (A.D. 1611, February 7), is given, and at the end of the preface of Daftar V (before Daftar VI), A.H. 1021 (A.D. 1612, 1613). On fol. 475 about two pages of the end of Daftar VI, which are greatly injured, are repeated, probably by the same purchaser, with the same two dates 1005 and 1018. Collated and annotated throughout.

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No. 2875, ff. 475, 2 centre-coll, each ll. 15, and a third on the margin, ll. 30; small Nasta'lîḳ; size, $7\frac{5}{8}$ in. by $4\frac{1}{2}$ in.

1064

The same.

The preface of Daftar V is wanting in this copy; all the other prefaces agree with those in the preceding copies.

Daftar I, on fol. 1b; II, on fol. 42a; III, on fol. 82a; IV, on fol. 133a; V, on fol. 174b; VI, on fol. 220a.

Daftar III is dated the 19th of Dhû-alḥijjah, A.H. 1029 (A.D. 1620, Nov. 15); Daftar VI, the 27th of Muḥarram, A.H. 1030 (A.D. 1620, Dec. 22), by 'Abd-alwâḥid ibn Ḳâḍî 'Abd-alwahhâb alṣârî, in the city of Burhânpûr. According to the colophon at the end of Daftar III, the first daftar of the mathnawî contains 3995 baits, the second 3895, the third 4755, the fourth 3800, the fifth 4318, the sixth 5193; that makes together 25,956, but the total sum indicated in this colophon is 26,016, or 26,060, and that given in the colophon of Daftar VI, 26,242. The right number we should suppose to be 26,016, produced by reading 3860 instead of 3800 (سه هزار هشتصد وشصت for سه هزار هشتصد) for the fourth daftar.

Many pages are severely damaged; a great number of them is quite brown with damp. Numerous glosses and additions on the margin.

No. 1386, ff. 1–269, 4 coll., each ll. 25–32; careless Nasta'lîḳ; written by different hands on different paper; size, 13 in. by $7\frac{1}{8}$ in.

1065

The same.

All the daftars have the usual prose-prefaces, the preface of the first, on fol. 1b, breaks off at the end of the first page.

Daftar I, on fol. 2b; II, on fol. 48b; III, on fol. 90b; IV, on fol. 145b; V, on fol. 195b; VI, on fol. 245b (the preface of the last begins here: ربّ زِدْنى علماً مجلّد ششم الخ).

This copy was transcribed by Muḥammad Ṭâhir ibn Ḳâḍî Muḥammad 'Alî in the citadel of كوندامه (belonging to Sulṭân Muḥammad 'Âdilshâh); the first daftar was finished the 12th of Dhû-alḳa'dah, A.H. 1066 (A.D. 1656, Sept. 1); the second, the 13th of Dhû-alḥijjah in the same year (A.D. 1656, Oct. 2); the third, the 12th of Muḥarram, A.H. 1067 (A.D. 1656, Oct. 31); the fourth, the 7th of Ṣafar in the same year (A.D. 1656, Nov. 25); the fifth, the 8th of Rabî'-alawwal (A.D. 1656, Dec. 25); and the sixth, the 6th of Jumâdâ-alawwal (A.D. 1657, Feb. 20). Occasionally various readings and short glosses on the margin.

No. 3270, olim 11. J. 8, ff. 298, 4 coll., each ll. 15; Nasta'lîḳ; a large illuminated frontispiece at the beginning of each daftar; size, $13\frac{5}{8}$ in. by $8\frac{1}{4}$ in.

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1066

The same.

All the usual prefaces are found here, as well as numerous marginal glosses and a few various readings.

Preface of Daftar I, on fol. 1b.
Daftar I, on fol. 2b.
Preface of Daftar II, on fol. 46a.
Daftar II, on fol. 46b.
Preface of Daftar III, on fol. 86a.
Daftar III, on fol. 86b.
Preface of Daftar IV, on fol. 138a.
Daftar IV, on fol. 138b.
Preface of Daftar V, on fol. 180a, beginning as in No. 1063: بدانید وآگاه باشید که شریعت همچو شمعیست الخ.
Daftar V, on fol. 180b.
Preface of Daftar VI, on fol. 228a.
Daftar VI, on fol. 228b.
A short epilogue in prose, on fol. 282a, beginning: شکر و سپاس آفریدگار را که توانای الخ.

Dated Shawwâl, A.H. 1069 (A.D. 1659, June–July).

No. 3321, olim 17. J. 3, ff. 282, 4 coll., each ll. 25; Nasta'lîḳ; size, 9¼ in. by 5⅜ in.

1067

The same.

This copy consists of two different parts; the *first three* daftars are written by Nuṣratkhân at Shâhjahânâbâd (the first two in the ninth, the third in the twelfth year of جلوس والا, which, if 'Âlamgîr's reign is meant, would be A.H. 1076, 1077 and 1079, 1080 respectively = A.D. 1666 and 1669); the *last three* daftars by Ḍiyâ-allâh ibn Sayyid Khân Muḥammad Ḥusainî Balgrâmî, A.H. 1079 (A.D. 1668, 1669); numerous marginal glosses and various readings. The copy concludes, on fol. 432a, with the introduction of 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî (see below, Nos. 1088–1090), to Daftar VI: این دفتر دفتریست از نسخهٔ ناسخهٔ مثنویّات الخ, and we may conclude from this, that the second half of the copy was transcribed from one of the well-known editions of the mathnawî, compiled by 'Abd-allaṭîf.

The prefaces of the first and the third daftar are wanting; the other four are complete.

Daftar I, on fol. 1b; II, on fol. 76b; III, on fol. 147b; IV, on fol. 222b; V, on fol. 283b; VI, on fol. 355b.

No. 3327, olim 11. J. 14, ff. 432, 2 centre-coll. and 1 margin-col. (ff. 1–221, ll. 17 in the centre, and ll. 30–32 in the margin, written in very careless and irregular Nasta'lîḳ; size, 9 in. by 4⅞ in.; ff. 222–432, ll. 19 in the centre, ll. 38 in the margin, written in very small, but distinct Nasta'lîḳ; size, 9½ in. by 5¼ in.).

1068

The same.

Good copy, with all the prose-prefaces, finished on a Sunday (في يوم الأحد) in Ṣafar, A.H. 1085 (A.D. 1674, May–June).

Daftar I, on fol. 1b; II, on fol. 75b; III, on fol. 142b; IV, on fol. 227b; V, on fol. 295b; VI, on fol. 373b.

No. 2451, ff. 459, 2 centre-coll., each ll. 17, and a third on the margin, ll. 32; small, but clear Nasta'lîḳ; an illuminated frontispiece at the beginning of each daftar; size, 9⅝ in. by 5 in.

1069

The same.

All the prefaces are wanting in this copy.

Daftar I, on fol. 1b; II, on fol. 49b; III, on fol. 92b; IV, on fol. 148a; V, on fol. 191a; VI, on fol. 241b.

Dated the 25th of Rajab, A.H. 1098 (A.D. 1687, June 6), by Muẓaffar-aldîn Ḥusain. Purchased at Ḥaidarâbâd, 1774.

No. 160, ff. 299, 4 coll., each ll. 25; small Nasta'lîḳ; an illuminated heading at the beginning of each daftar; size, 10¾ in. by 6¼ in.

1070

The same.

In this copy, which is dated the 23rd of Dhû-alḥijjah, in the 38th year of 'Âlamgîr's reign (= A.H. 1105, A.D. 1694, Aug. 15), by Muḥammad Ḳâsim, the *first* and *second* daftars have no special heading at all; from the *third* onwards every daftar is preceded by a *fihrist* (see No. 1062 above). Daftar III, on fol. 122a; IV, on fol. 191b; V, on fol. 254a; VI, on fol. 326b. There are no prefaces in this copy.

No. 2052, ff. 407, 4 coll., with very irregular lines (16–18); Nasta'lîḳ; many small damages throughout; size, 9⅞ in. by 5¼ in.

1071

The same.

All the usual prefaces are found here; on ff. 1–7a a detailed essay on Jalâl-aldîn Rûmî's life and works is given, beginning: منقولست که پادشاه ملك خراسان علاء الدین محمّد خوارزمشاه که عمّ جلال الدین محمّد خوارزمشاه بود دختری داشت الخ.

Preface of Daftar I, on fol. 7a.
Daftar I, on fol. 8b.
Preface of Daftar II, on fol. 52b.
Daftar II, on fol. 53a.
Preface of Daftar III, on fol. 93a.
Daftar III, on fol. 93b.
Preface of Daftar IV, on fol. 145b.
Daftar IV, on fol. 146a.
Preface of Daftar V, on fol. 189a.
Daftar V, on fol. 189b.
Preface of Daftar VI, on fol. 239b.
Daftar VI, on fol. 240a.

Some leaves are injured and supplied by the first owner of this copy (dated the 39th year, probably of 'Âlamgîr's reign = A.H. 1107, A.D. 1695, 1696), who added at the end some verses for his son.

No. 2550, ff. 295, 4 coll. (on fol. 8b only 2), each ll. 25; Nasta'lîḳ; size, 10½ in. by 6½ in.

1072

The same.

An excellent copy, dated the 16th of Ṣafar, A.H. 1122 (A.D. 1710, April 16), by Muḥammad Sharîf, at Aurangâbâd.

Daftar I (without preface), on fol. 1b.

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Daftar II, on fol. 51b. Preface, on fol. 51a: بسم الله الرّحمٰن الرّحيم وما توفيقى الّا بالله العلى العظيم، بيان بعضى از حكمت الخ.

Daftar III, on fol. 97a. Preface, on fol. 96b: الحكم جنود الله تعالى الخ.

Daftar IV, on fol. 155b. Preface, on fol. 155a: الظعن الرابع الى احسن المرابع الخ.

Daftar V, on fol. 203a. Preface, on fol. 202b: بسم الله الرّحمٰن الرّحيم وبه نستعين و عليه نتوكّل و عنده مفاتيح القلوب الخ.

Daftar VI, on fol. 256a. Preface, on the same page: مجلّد ششم از دفترهاى مثنوى الخ.

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No. 2524, ff. 312, 4 coll., each ll. 23; large and distinct Nasta'lîḳ; an illuminated frontispiece at the beginning of each daftar; size, 16½ in. by 10½ in.

1073

The same.

This copy, which is collated and dated the 23rd of Jumâdâ-alawwal, A. H. 1130 (A. D. 1718, April 24), by 'Abdallâh, contains:

A Persian paraphrase and explanation of the (Arabic) preface of the first daftar, on fol. 1b, beginning: هذا كتاب اين كتاب المثنوى المعنوى مثنوىٔ معنويست ونسبت او بسوى معانى آنست كه مقصد اصلى الخ.

Daftar I, on fol. 3b; II, on fol. 68b; III, on fol. 119b; IV, on fol. 190b; V, on fol. 248b; VI, on fol. 311b. The prefaces are complete and agree in wording with those in the preceding copy, except that of Daftar V, which begins (as in Nos. 1063 and 1066 above): بدانيد واگاه باشيد كه شريعت همچو شمعيست الخ.

No. 3312, olim 17. J. 2, ff. 381, 4 coll., each ll. 19; Nasta'lîḳ; an illuminated frontispiece on fol. 1b and at the beginning of each daftar; size, 10⅛ in. by 6⅞ in.

1074

The same.

The order of the six daftars, which, with the exception of the first, are preceded by the usual prefaces, is here as follows:

Daftar I (without preface), on fol. 1b; II, on fol. 41a; V, on fol. 72b; VI, on fol. 114b; III, on fol. 152a; IV, on fol. 194a.

No date, but an entry from A. H. 1185 (A. D. 1771, 1772), appears on fol. 1a. College of Fort William, 1825.

No. 2035, ff. 227, 4 coll., each ll. 25; small, but clear Nasta'lîḳ; an illuminated frontispiece at the beginning of each daftar; size, 12¼ in. by 8¼ in.

1075

The same.

All the prefaces are complete in this copy.

Daftar I, on fol. 1b; II, on fol. 51b; III, on fol. 96b; IV, on fol. 152b (beginning of the preface: الحمد لله حقّ حمده و الصلوة و السّلام على خلقه الخ, see No. 1062 above); V, on fol. 198b; VI, on fol. 250b.

No date. Occasionally various readings and additions on the margin.

No. 9, ff. 308, 4 coll., each ll. 25; Nasta'lîḳ; each daftar and each preface headed by an illuminated frontispiece; the first two pages of each daftar richly ornamented; size, 14⅝ in. by 8⅞ in.

1076

The same.

Excellent copy, not dated, partly supplied with vowels; various readings on the margin. All the prefaces complete. Daftar I, on fol. 1b; II, on fol. 56b; III, on fol. 106b; IV, on fol. 173b; V, on fol. 225b; VI, on fol. 280b.

No. 1253, ff. 346, 4 coll., each ll. 21; large and distinct Nasta'lîḳ; size, 19 in. by 13 in.

1077

The same.

All the prefaces complete; no date, since the greater part of the colophon is torn away. Various readings and glosses on the margin. Daftar I, on fol. 1b; II, on fol. 89b; III, on fol. 169b; IV, on fol. 273b; V, on fol. 357b; VI, on fol. 452b.

No. 1427, ff. 537, 2 centre-coll., each ll. 13, and a third on the margin, ll. 28; Nasta'lîḳ; size, 10¼ in. by 6 in.

1078

The same.

The preface of the first daftar is wanting; all the others are complete.

Daftar I, on fol. 1b; II, on fol. 70a; III, on fol. 132a; IV, on fol. 213a; V, on fol. 276a; VI, on fol. 349a.

On the first 134 leaves a great number of marginal and interlinear glosses as well as of various readings are found. As date is given the 16th of Ṣafar only, but no year.

No. 3311, olim 17. J. 1, ff. 429, 4 coll., each ll. 17; Nasta'lîḳ; size, 10⅝ in. by 5¾ in.

1079

The same.

The prefaces of the first and the fifth daftar are missing in this copy.

Daftar I, on fol. 1b; II, on fol. 83b; III, on fol. 156b; IV, on fol. 251b; V, on fol. 325b; VI, on fol. 406b.

No date. The transcriber of the last part of this MS. was Muḥammad Ḥusain bin Farîd-aldîn at Islâm-âbâd. No date.

No. 1831, ff. 495, 2 centre-coll., each ll. 15, and a third on the margin, ll. 26–30; written on different paper by different hands, at least four or five, partly in Nasta'lîḳ, partly in Naskhî; size, 9¾ in. by 6⅝ in.

1080

The *last three daftars* of the mathnawî.

This copy contains:

Daftar IV, on fol. 1b; V, on fol. 136b; VI, on fol. 264b.

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The preface of the fifth daftar is wanting; the other two are complete.

At the end of the fourth daftar the transcriber's name is given as Muḥammad Sa'idkhân Nakshbandî; at the end of the fifth a date appears, viz. the 10th of Muḥarram, A.H. 1143 (A.D. 1730, July 26).

Numerous annotations on the margin, especially in the last two daftars; between the fourth and fifth as well as between the fifth and sixth two leaves are left blank.

No. 3260, olim II. J. 10, ff. 403, 2 coll. each ll. 16-19; irregular Nasta'lîḳ, partly Shikasta; size, 12 in. by 8 in.

1081

A defective copy of the *last two daftars* of the mathnawî.

Daftar V, on fol. 1a; VI, on fol. 101a; the sixth daftar is incomplete at the end; the last bait appearing here corresponds to fol. 439b, centre-coll., l. 12 in No. 1695 (1061 in this Cat.). The two prefaces are complete. On the first 104 leaves there are occasionally various readings and other additions.

No date.

No. 1993, ff. 158, 2 coll., each ll. 23; an additional third column, containing six baits, is found on the margin of ff. 105-158; Naskhî; the paper dirty and worm-eaten; size, $8\frac{3}{8}$ in. by $5\frac{1}{8}$ in.

1082

Another copy of the first daftar of the mathnawî.

Beautiful copy, finished the 24th of Sha'bân, A.H. 1147 (A.D. 1735, January 19), by Khâkpâi khalḳ-illâh Mihr'Alî (خاکپای خلق الله مهر علی). Beginning of the preface, on fol. 1b: هذا الکتاب المثنوی المعنوی این کتاب الخ.

Beginning of the poetry, on fol. 6b: بشنو از نی الخ.

Annotations, written in red ink, on the margin.

No. 3306, olim II. J. 12, ff. 167, 2 coll., each ll. 15; large and very distinct Nasta'lîḳ, written on stiff brown paper; illuminated frontispieces on ff. 1b and 6b; the first pages of the preface as well as of the poetry beautifully adorned; each column in the whole MS. framed by gold-stripes; size, $10\frac{1}{4}$ in. by $5\frac{7}{8}$ in.

1083

Another copy of the *second daftar* of the mathnawî.

Written by the same Mihr 'Alî (finished 1st of Rabî'-alawwal, A.H. 1148 = A.D. 1735, July 22), and adorned in the same manner as the preceding copy.

Beginning of the preface, on fol. 1b: بسم الله الرّحمٰن الرّحیم و ما توفیقی الّا بالله العلی العظیم، بیان بعضی از حکمتها الخ.

Beginning of the poetry, on fol. 2b: مدّتی این مثنوی تأخیر شد الخ.

No. 3307, olim II. J. 13, ff. 143, 2 coll., each ll. 15, large and distinct Nasta'lîḳ, written on stiff brown paper; illuminated frontispieces on ff. 1b and 2b; the first page of the preface and the first two of the poetry beautifully adorned; size, $10\frac{1}{4}$ in. by $5\frac{7}{8}$ in.

1084

Another copy of the *third daftar* of the mathnawî.

Preface, on fol. 1b, beginning: الحکم جنود الله الخ.

Beginning of the poetry, on fol. 2b: ای ضیاء الحق حسام الدین بیار الخ.

Copied A.H. 1130 (A.D. 1718). Various readings and glosses on the margin.

No. 1984, ff. 166, 2 coll., each ll. 17; Nasta'lîḳ; illuminated frontispiece; size, $7\frac{7}{8}$ in. by $4\frac{1}{2}$ in.

1085

Another copy of the *fourth daftar* of the mathnawî.

Preface, on fol. 1b, beginning: الطعن الرابع الی احسن المرابع الخ.

Beginning of the poetry, on fol. 2b: ای ضیاء الحق حسام الدین توئی الخ.

Numerous various readings and glosses on the margin. One half of fol. 131 is cut off.

No date.

No. 2088, ff. 131, 2 coll., each ll. 17; Nasta'lîḳ; size, $7\frac{3}{4}$ in. by $4\frac{3}{4}$ in.

1086

Lubb-i-Lubâb (لبّ لباب).

Extracts from the Selections of Jalâl-aldîn Rûmî's mathnawî, arranged by Ḥusain bin 'Alî albaihaḳî alkâshifî (see this name on fol. 3a, l. 10), that is Wâ'iẓ Kâshifî (see Nos. 158-161 and 757-767 in this Cat.), who died A.H. 910 (A.D. 1504); comp. Bodleian Cat., Nos. 661 and 662; W. Pertsch, Berlin Cat., pp. 796 and 797, and A. Sprenger, Catal., p. 491. It has a preface in prose.

Beginning of the preface: عین اوّل در جوامع اطوار شریعت در هفت نهر نهر اوّل سه رشحهٔ رشحهٔ اوّل ایمان رشحهٔ دوم شهادت رشحهٔ سیوم عبادت الخ.

The beginning, quoted by Pertsch and Sprenger, is found here on fol. 2b, l. 7: بعد از تقدیم وظائف ثناء حضرت واجب الوجود الخ.

Beginning of the selections, on fol. 3b, last line: ای کمینه بخشش ملك جهان الخ.

The full title of the work occurs on fol. 3a, last line: نام این لبّ لباب معنوی ــ انتخاب انتخاب مثنوی that is to say: the title of Ḥusain al-Wâ'iẓ alkâshifî's original selections was لباب معنوی, from which these shorter extracts (لبّ) were made. Two other انتخاب مثنوی are noticed in Rieu ii. p. 592b; and W. Pertsch, Berlin Cat., pp. 795 and 796.

Collated throughout. This copy was finished by Gisû Râi for his own use, the 2nd of Dhû-alḳa'dah, in the 9th year of Muḥammadshâh's reign (= 1140, A.D. 1728, June 10). Two entries of former owners from A.H. 1181 (A.D. 1767, 1768), and 1195 (A.D. 1781), on fol. 1a and the fly-leaf.

No. 254, ff. 1-274, ll. 15; careless Nasta'lîḳ; size, $8\frac{7}{8}$ in. by $4\frac{7}{8}$ in.

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1087

Jawâhir-i-maulawî u la'âlî-i-mathnawî (جواهر مولوی و لآلیٔ[1] مثنوی).

A shorter selection of extracts from Jalâl-aldîn Rûmî's mathnawî, made at the request of some Ṣûfic friends, by Maulânâ Abûbakr alshâshî (مولانا ابوبکر الشاشی), see fol. 1b, l. 4, and divided into 63 bâbs. The title appears on fol. 2a, l. 7 (that given on fol. 1a, viz. لبّ لباب مختصر مثنوئ مولوی روم, is incorrect). Most of the headings of the 63 bâbs are left blank; the few which are marked are:

1. باب اوّل در بیان نی و سماع, on fol. 2a, beginning with the initial bait of the mathnawî:

بشنو از نی چون حکایت میکند
وز جدائیها شکایت میکند

2. در بیان صوفی و تصوّف و صفا, on fol. 3b; 5. در بیان زهد, on fol. 6b; 10. در بیان تقوئ یقین ورضا, on fol. 12a; 11. در بیان تواضع و مذمّت کردن عجب, on fol. 13a; 12. در بیان مقام جزم (حزم?), on fol. 14b; and 13. در بیان مقام وفا بعهد, on fol. 15a.

Beginning of the short prose-preface: الحمد لله حمد الشاکرین والصلوة علی خیر الذاکرین محمّد و آله الطاهرین الطیّبین اجمعین، میگوید شیخ الشیوخ قطب العارفین رئیس اهل الیقین زین الملّة و الدین مولانا ابوبکر الشاشی الخ

Dated the 19th of Dhû-alḥijjah, A.H. 1087 (A.D. 1677, Feb. 22).

No. 3348, olim 19. J. 6, ff. 96, 2 coll., each ll. 11; Nasta'lîḳ; size, 6⅝ in. by 3⅝ in.

1088

Nuskha-i-nâsikha-i-mathnawiyyât-i-saḳimah (نسخهٔ ناسخهٔ مثنویّات سقیمه).

The revised edition of the mathnawî, with introductions, indices, paraphrases, and annotations, by 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî (who died A.H. 1048 or 1049=A.D. 1638, 1639), the author of the revised and collated edition of Sanâ'î's Ḥadîḳah, with commentary and glosses, described in Nos. 923 and 924 of this Cat. He collated the mathnawî with more than eighty copies during the years A.H. 1024–1032 (A.D. 1615–1623), prefixed a special introduction and a detailed index to each of the six daftars, added on the margin a Persian paraphrase of the original Arabic prefaces of the first, the third, and the fourth daftar, and a large number of various readings and glosses, and completed his critical task A.H. 1032 (A.D. 1623); see more detailed remarks both on the editor and his work in Bodleian Cat., Nos. 663–665, and Rieu ii. p. 589.

Contents:

The editor's introduction to Daftar I, on fol. 1b, beginning: این نسخهٔ ناسخهٔ مثنویّات سقیمه و مثبّت و مروّج نسخ صحیحهٔ مستقیمه که بظاهر مصداق حال و مرآة منوّر مقال الخ.

Index to Daftar I, on fol. 7b.

An elaborate heading to the whole work, on fol. 9b, beginning: هذه الاسرار القدسیّة والانوار الروحیّة الخ.

The original Arabic preface of Daftar I (with the Persian paraphrase on the margin), on fol. 10a.

Daftar I, on fol. 10b.

Index to Daftar II, on fol. 63a.

Preface of Daftar II, on fol. 65a.

Daftar II, on fol. 65b.

Index to Daftar III, on fol. 112b.

The original Arabic preface of Daftar III (with the Persian paraphrase on the margin), on fol. 115b.

Daftar III, on fol. 116b.

Index to Daftar IV, on fol. 177a.

The original Arabic preface of Daftar IV (with the Persian paraphrase on the margin), on fol. 179a.

Daftar IV, on fol. 179b.

Index to Daftar V, on fol. 228a.

Preface of Daftar V, on fol. 231a.

Daftar V, on fol. 231b.

Index to Daftar VI, on fol. 287a.

The editor's introduction to Daftar VI, on fol. 288b, beginning: این دفتر دفتریست از نسخهٔ ناسخهٔ مثنویّات سقیمه و مثبّت ومروّج نسخ مستقیمه که کمترین معتقدان این کتاب و صاحب این کتاب عبد اللّطیف ابن عبد الله العبّاسی الخ.

Preface of Daftar VI, on fol. 289b.

Daftar VI, on fol. 289b.

Copied in the twenty-first year of—probably 'Âlamgîr's reign (=A.H. 1089, A.D. 1678).

No. 1954, ff. 1–351, 4 coll., each ll. 23; small, but distinct Nasta'lîḳ; an illuminated frontispiece at the beginning of each daftar; a small illuminated heading at the top of each preface; size, 10¾ in. by 7 in.

1089

Another copy of the *first three daftars* of the Nuskha-i-nâsikhah.

Contents:

Index to Daftar I, on fol. 1b.

The same elaborate heading as on fol. 9b in the preceding copy, on fol. 4b.

The original Arabic preface of Daftar I (with the Persian paraphrase on the margin), on fol. 5b.

A short account of the reasons why the mathnawî is divided into six daftars (wanting in the preceding copy), taken from 'Abd-allaṭîf's commentary لطائف المعنوی (see below, No. 1101), and beginning, on fol. 7a: شش دفتر این کتاب را علیحدّه و جدا در شش مجلّد باین جهت جلد کرده شد الخ.

The editor's introduction to Daftar I, on fol. 8a, beginning, as in the preceding copy, fol. 1b: این نسخهٔ ناسخهٔ مثنویّات الخ.

Daftar I, on fol. 27b.

[1] This word is spoiled in the text; there seems to have originally been written لعل, which has later been corrected.

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The editor's introduction to Daftar II (wanting in the preceding copy), beginning, on fol. 165b: این دفتریست از نسخهٔ ناسخهٔ مثنویّات الخ.

Index to Daftar II, on ff. 166b and 168a.

Preface of Daftar II, on fol. 167b; beginning quite different from that in the other copies, viz. امّا بعد بدان ای سعید جویای جوهر سعادت الخ.

Daftar II, on fol. 168a.

Index to Daftar III, on fol. 278a.

The editor's introduction to Daftar III (taken from the لطائف المعنوی, wanting in the preceding copy), on fol. 281b, beginning: حکمتها یعنی دانشهای استوار کرده شد الخ.

Daftar III, on fol. 282b.

The same large number of glosses, explanations, and additions on the margin, as in the preceding copy.

Copied by Shaikh 'Abd-allaṭîf of Banâras (not identical with the editor), A.H. 1060=A.D. 1650 (so correctly in spite of a strange مائتان between the words الف وستّین, since there is an entry by Capt. Dow from 1764, Nov. 20, on the fly-leaf).

No. 3326, olim 11. J. 11, ff. 406, 2 coll., each ll. 17; Nasta'lîḳ; size, 9⅝ in. by 6 in.

1090

Another copy of the *last three daftars* of the Nuskha-i-nâsikhah.

Contents:

The editor's introduction to Daftar IV (taken from the لطائف المعنوی, wanting in No. 1088 above), on fol. 1b, beginning: این دفتر دفتریست از نسخهٔ ناسخهٔ متنویّات الخ.

Index to Daftar IV, on fol. 2b.

Persian paraphrase of the original Arabic preface of Daftar IV, on fol. 5a, beginning: همه سپاس وستایش مر جناب مقدّس الخ.

The original Arabic preface of Daftar IV, on fol. 7b, beginning here: الحمد لله حقّ حمده والصّلوة والسّلام الخ.

Daftar IV, on fol. 8a.

The editor's introduction to Daftar V (wanting in No. 1088 above), on fol. 67b, beginning exactly like the preceding introduction, and in fact like all the other introductions supplied by 'Abd-allaṭîf.

Index to Daftar V, on fol. 68b.

Preface of Daftar V, on fol. 73b.

Daftar V, on fol. 74a.

The editor's introduction to Daftar VI, on fol. 144b (identical with that in No. 1088 above).

Index to Daftar VI, on fol. 145b.

Preface of Daftar VI, on fol. 148b.

Daftar VI, on fol. 148b.

The same large number of glosses, various readings, and additions on the margin as in No. 1088 above. A date of transcription appears at the end of the fourth daftar, viz. the 1st of Ṣafar in the sixth year of the جلوس همایون (probably the sixth year of 'Âlamgîr's reign=A.H. 1074, A.D. 1663, Sept. 4).

No. 3271, olim 11. J. 9, ff. 225, 4 coll., each ll. 19; Nasta'lîḳ; size, 13⅜ in. by 7¾ in.

1091

Laṭâ'if-allughât (لطائف اللغات).

A special glossary to the mathnawî, compiled by the same 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî, who prepared it for his intended revised edition of the text (as exhibited in the three preceding copies), from the Ḳâmûs (see Bodleian Cat., No. 1674), the Ṣurâḥ (ib., Nos. 1645–1649), the Kanz-allughât (ib., No. 1670), the Farhang-i-Jahângîrî, by Mîr Jamâl-aldîn Ḥusain Injû (ib., Nos. 1734–1746), the Kashf-allughât, by 'Abd-alraḥîm bin Aḥmad Sûr (ib., Nos. 1721–1724), the Madâr-alafâḍil, by Shaikh Ilâhdâd Faiḍî Sirhindî (ib., Nos. 1727 and 1728), the Mu'ayyid-alfuḍalâ, by Shaikh Muḥammad bin Lâd (ib., No. 1720), and a great number of other dictionaries, etc. It is arranged alphabetically in this way, that the *first* letter constitutes the bâb and the *last* the faṣl. In most copies of this work there is stated above every word in red ink, whether it is Arabic, Persian, Turkish, Syriac, etc.; ع signifies Arabic (عربی); ف Persian (فارسی); ت Turkish (ترکی); س Syriac (سریانی); عف common to Arabic and Persian (کلمهٔ که میانهٔ عربی وفارسی مشترك است); تف common to Turkish and Persian (لفظی که میانهٔ ترکی وفارسی مشترك باشد); فه common to Persian and Hindûstânî (لفظی که میانهٔ فارسی وهندی مختلطست); and عه common to Arabic and Hindûstânî (آنچه میانهٔ عربی وهندی ملتبس است). Other copies of this glossary are described in Rieu ii. p. 590b, and W. Pertsch, Berlin Cat., pp. 230 and 231.

Beginning: این فرهنگیست مشتمل بر حلّ لغات غریبهٔ عربیّه والفاظ عجیبهٔ عجمیّهٔ مثنویّ مولویّ معنوی الخ.

The first word explained in this glossary is استثنا.

Collated and annotated throughout. Dated by دلپت رای ابن جیتو جودهری in Dhû-alḥijjah, A.H. 1051 (A.D. 1642, March). The Laṭâ'if-allughât (which have been lithographed under the title of فرهنگ مثنوی in Lucknow, 1877) end on fol. 182b. The remaining seventy leaves of this MS. contain different prose-pieces and larger fragments, viz. extracts from Persian dictionaries, on ff. 184b–227; letters and notes, on ff. 228a–233; a lexicographical fragment, on fol. 234a sq.; a collection of Persian poetry with extracts from Ḥâfiẓ, Amîr Khusrau, Shâpûr (of Rai or Ṭahrân, died about A.H. 1021=A.D. 1612, 1613, see Bodleian Cat., Nos. 1072 and 1073), Jâmî, Shifâ'î, Anwarî, etc., on ff. 240a–252.

No. 1033, ff. 252, ll. 21; Nasta'lîḳ; size, 9½ in. by 5¼ in.

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1092

Another copy of the same glossary.

Beginning as in the preceding copy. Dated the 25th of Ramaḍân, in the 21st year of 'Âlamgîr's reign, A.H. 1089 (A.D. 1678, Nov. 10), by the same hand which wrote No. 1088 above.

No. 1954, ff. 352–449, ll. 23; small, but distinct Nasta'lîḳ; illuminated frontispiece; size, $10\frac{3}{4}$ in. by 7 in.

1093

The same.

Dated the 2nd of Ṣafar, A.H. 1109 (A.D. 1697, Aug. 20), by Muḥammad 'Alî.

No. 2062, ff. 222, ll. 16; clear Nasta'lîḳ; illuminated frontispiece; size, $9\frac{5}{8}$ in. by $4\frac{3}{4}$ in.

1094

The same.

Dated the 27th of Ramaḍân, A.H. 1135 (A.D. 1723, July 1). Ff. 186b and 187a are left blank by mistake. On the fly-leaves a fragment in Arabic: الباب الثانى فى بيان الموجودات.

No. 2070, ff. 426, ll. 12; large Nasta'lîḳ, written by different hands; size, 9 in. by 5 in.

1095

The same.

This very good and correct copy is not dated.

No. 1326, ff. 175, ll. 17; written by two different hands in Nasta'lîḳ, the first on ff. 1–77, the second on ff. 78–175; size, $9\frac{5}{8}$ in. by $6\frac{1}{4}$ in.

1096

This copy, likewise not dated, was written by Sayyid Jamâl-aldîn, in the service of Sayyid Kamâl-aldîn Bukhârî. Large water-spots on the last leaves.

College of Fort William, 1825.

No. 2032, ff. 102, ll. 25–29; small Naskhî and Shikasta mixed; size, $9\frac{5}{8}$ in. by $7\frac{1}{2}$ in.

1097

The same.

No date. Many pages badly injured.

No. 1693, ff. 267, ll. 17; Nasta'lîḳ; size, $9\frac{3}{8}$ in. by $5\frac{3}{8}$ in.

1098

Jawâhir-alasrâr wa Zawâhir-alanwâr (جواهر الاسرار وزواهر الانوار).

The first half of one of the oldest commentaries, perhaps *the* oldest of all, on the mathnawî in form of a detailed analysis of the poem, by Maulânâ Kamâl-aldîn Ḥusain bin Ḥasan of Khwârizm, who died A.H. 840 (A.D. 1436, 1437) or 845 (A.D. 1441, 1442); the first date is given in Ḥ. Khalfa v. p. 375, the second ib., vi. p. 90; comp. on this work, Bodleian Cat., Nos. 666 and 667; Rieu ii. p. 588; W. Pertsch, Berlin Cat., pp. 793 and 794, and A. Sprenger, Catal., p. 493. The author had previously compiled a collection of discourses on the mathnawî, entitled كنوز الحقائق فى رموز الدقائق. The present copy, which, like all the copies extant, comprises the *first three daftars* only, contains neither author's name nor date; it only gives the title on fol. 6a, ll. 7 and 8, and the name of the prince, to whom the commentary was dedicated, Nâsir-aldîn Abû-almanâḳib Ibrâhîm Sulṭân, the ruler of Khwârizm, on fol. 5b, l. 13. From other copies we learn that the *second* daftar was commenced A.H. 834 (A.D. 1430, 1431); the author's spiritual guide was Khwâjah Abû-alwafâ, who died A.H. 835 (A.D. 1431, 1432), see Rieu, loc. cit. There is also wanting in this copy the preliminary discourse in ten maḳâlas, the headings of which in Persian are given in the Bodleian Cat., loc. cit., and the contents in English by Rieu.

Beginning, on fol. 1b: حمد بيحدّ وغايت وثناى بيعدّ ونهايت حضرت پادشاهى الخ.

Introduction (فاتحة الابواب فى سبب تأليف الكتاب), on fol. 4b; containing besides a chapter on the division of men according to their more or less advanced Ṣûfic stage.

Daftar I, on fol. 8a; II, on fol. 180a; III, on fol. 319b. No date.

No. 2058, ff. 481, ll. 19; irregular Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $4\frac{7}{8}$ in.

1099

Ḥâshiya-i-Dâ'î (حاشية داعى).

Another old commentary on the mathnawî, also styled simply شرح مثنوى or كتاب حاشية مثنوى (the book of glosses to the mathnawî), at the end of the first three daftars (on ff. 72a, 92a and 114a respectively), compiled by Niẓâm-aldîn Maḥmûd bin al-Ḥasan al-ḥusainî of Shîrâz, with the takhalluṣ Dâ'î, who, according to the statement in A. Sprenger, Catal., p. 387, was born A.H. 815 (A.D. 1412), but according to the more correct wording of the phrase in question in Bodleian Cat., No. 883, A.H. 810 (A.D. 1407, 1408), and collected his dîwân A.H. 865 (A.D. 1460, 1461), when he was 55 years old (پنجاه وپنج, as is distinctly written there). Other copies of this commentary are noticed in A. Sprenger, Catal., p. 494; Hammer, Handschriften, No. 126 (where the contents are given), and W. Pertsch, Berlin Cat., p. 792 (a number of fragments only); lithographed at Lucknow, A.H. 1282.

Beginning: اللّهمّ صلّ على السيّد الفتّاح الخاتم محمّد مصطفى وآله المرتضى وبارك وسلّم عزيز من اين ناگزيريست معنوى برموارد مثنوى كه از قلم داعى الخ.

Daftar I, on fol. 1b; II, on fol. 72a; III, on fol. 92a; IV, on fol. 114a; V, on fol. 152a; VI, on fol. 198a.

Dated the 12th of Sha'bân, A.H. 1128=A.D. 1716, Aug. 1 (so correctly سنة ١١٢٨ هجرى; in the additional words يكهزار وبيست وهشت هجرى النبوى there is omitted

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by mistake وصد after يكهزار), by Jân Muḥammad, the son of 'Abd-alfattâḥ Gujarâtî Bîjâpûrî (the learned expounder of the mathnawî, who died A.H. 1090=A.D. 1679, see Rieu iii. p. 1090a), who transcribed the first two daftars from a copy made by one of the most intimate pupils of his father, 'Abd-alfattâḥ, Mîr Muḥammad Shâh.

No. 734, ff. 281, ll. 25; excellent Nasta'lîḳ; size, 16¼ in. by 9¼ in.

1100

Another, but incomplete copy of the same.

This copy contains the *first five daftars* only; Daftar VI is entirely missing. A complete index of the contents of these five daftars, on ff. 1–22.

Beginning, on fol. 23b: الحمد لله ربّ العالمين والصّلوة والسّلام على خير خلقه محمّد وآله وصحبه اجمعين، امّا بعد بدان عزيز من كه اين نا گزيربست معنوى بر موارد مثنوى كه از قلم الخ.

Daftar I, on fol. 24a; II, on fol. 181b; III, on fol. 229a; IV, on fol. 281b; V, on fol. 343b. This copy is collated, but not dated.

No. 663, ff. 424, ll. 15; irregular Nasta'lîḳ; large water-spots on the first leaves; size, 8¾ in. by 5 in.

1101

Laṭâ'if-alma'nawî min ḥaḳâ'iḳ-almathnawî (لطائف المعنوى من حقائق المثنوى).

A commentary on the mathnawî, by 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî, the compiler of the critical edition of the poem, styled نسخهٔ ناسخه (see Nos. 1088–1090 in this Cat.), and of the special glossary to the same, the لطائف اللغات (Nos. 1091–1097 above). It is dedicated to the emperor Shâhjahân, and explains difficult Persian verses, Arabic phrases, quotations from the Ḳurân, etc.; comp. Rieu ii. p. 590; A. Sprenger, Catal., p. 494; and W. Pertsch, Berlin Cat., pp. 794 and 795. Lithographed at Lucknow, 1866; at Cawnpore, 1876.

Beginning: شرح بعضى ابيات مشكلهٔ فارسى وترجمهٔ اشعار معضله وديباچهاى تازئ مثنوئ مولوئ معنوى و برخى از فوائد الخ.

The original Arabic preface of Daftar I, on fol. 4a.

Daftar I, on fol. 6a; II, on fol. 50b; III, on fol. 88a; IV, on fol. 135b; V, on fol. 164b; VI, on fol. 199b.

Dated the 4th of Jumâdâ-althânî, A.H. 1080 (A.D. 1669, Oct. 30). The first owner of the copy was Shaikh Muḥammad Amjad, a descendant of Shaikh Ḥamîd Zain-aldîn alja'farî alzainabî. Occasionally glosses and additions on the margin.

No. 382, ff. 227, ll. 19; Nasta'lîḳ; size, 10⅜ in. by 7 in.

1102

Mirât-almathnawî (مرآة المثنوى).

Fragment of another commentary on the mathnawî, by the same 'Abd-allaṭîf, comprising the *fourth*, *fifth*, and part of the *sixth* daftar of the poem. Title and author's name appear in the preface to Daftar VI, on ff. 55–56. The copy begins with the initial words of the original Arabic preface of Daftar IV, together with a Persian paraphrase: الحمد لله حقّ حمده والصّلوة والسّلام على خير خلقه الخ ترجمهٔ ديباچهٔ عربى همه سپاس وستايش مر جناب مقدّس الخ.

Daftar V, on fol. 31a; VI, on fol. 56b.

The arrangement of this commentary is quite the same as in the preceding work, to which the author often refers and from which he gives many quotations. Here, as there, Arabic sentences, traditions, verses of the Ḳurân, and difficult Persian baits are translated or explained.

No. 1960, ff. 64, ll. 11; Nasta'lîḳ, written by two different hands (the second from fol. 49 to fol. 64); size, 10–10⅜ in. by 5½–5¾ in.

1103

Miftâḥ-alma'ânî (مفتاح المعانى).

Another complete commentary on the mathnawî, styled مفتاح المعانى (see fol. 2b, l. 6), by Sayyid 'Abd-alfattâḥ alḥusainî al'askarî (see fol. 2a, l. 10). According to A. Sprenger, Catal., p. 492, this commentary was collected by the author's pupil Hidâyat-allâh, A.H. 1049 (A.D. 1639, 1640); another work of the same 'Abd-alfattâḥ alḥusainî al'askarî is the درّ مكنون or selections from the mathnawî in systematical arrangement with explanations, see ib.

Beginning: حمد و ستايش ذاتى را كه بمقتضاى احببت ان اعرف فخلقت الخلق الخ.

Daftar I, on fol. 2b; II, on fol. 57b; III, on fol. 95a; IV, on fol. 130a; V, on fol. 166a; VI, on fol. 209b. The second and the fourth daftar are dated at Shâhjahânâbâd, the 21st of Muḥarram, A.H. 1065 (or rather 1067, as we think, the ٥ probably being a closed or contracted ٧ in consequence of hasty writing), and the 26th of Ṣafar, A.H. 1067 respectively (=A.D. 1656, Nov. 9 and Dec. 14). The copy is greatly injured throughout; in most pages parts of the inner corner are entirely torn away.

Bibliotheca Leydeniana.

No. 2633, ff. 251, ll. 17; careless Nasta'lîḳ; size, 8¼ in. by 5¾ in.

1104

Sharḥ-i-mathnawî, by Nûr-allâh (شرح مثنوى تصنيف نور الله).

A commentary on the mathnawî, by Shâh Mîr Muḥammad Nûr-allâh Aḥrârî (see fol. 2a, l. 1), also called Akbarâbâdî (see Rieu ii. p. 592), who, if he is identical with the Mîr Nûr-allâh, mentioned, in Rieu ii. p. 604, as the master of 'Abd-alrasûl alḳurashî, who submitted to him his commentary on the Bûstân, composed A.H. 1073 (A.D. 1662, 1663), must have been a younger contemporary of 'Abd-allaṭîf, the editor and commentator of the same mathnawî, whom he often quotes and corrects. Other copies of this work are noticed

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in Rieu, loc. cit.; Bodleian Cat., No. 669, and A. Sprenger, Catal., pp. 495 and 496. Beginning: الحمد لله العلى الاعلى الوهّاب الذى انزل على عبده الكتاب هدى للمتّقين الخ.

Daftar I, on fol. 2b.

This daftar is incomplete, it breaks off on fol. 67b in consequence of a lacuna.

Beginning of Daftar II, on fol. 68b: تا نزايد بخت تو فرزند نو الخ لفظ بخت اگرچه بفتح اوّل مشهور است امّا بضمّ اوّل الخ.

Beginning of Daftar III, on fol. 119b: اى ضياء الحق حسام الدين بيار ـ اين سوم دفتر كه سنّت شد سه بار، سنّت خود مطلق بمراعات عدد طاق است الخ.

Beginning of Daftar IV, on fol. 171a: دفتر چهارم باقىٔ حكايت آن عاشق، گر زبان كردم الخ يعنى اگر از وى نمى گريختم مرا ميگرفت الخ.

Beginning of Daftar V, on fol. 207b: شه حسام الدين كه نور انجم است ـ طالب آغاز سفر پنجم است، سفر بكسر اوّل كتاب و نامه اينجا بمعنىٔ كتاب مناسب است الخ.

Beginning of Daftar VI, on fol. 240b: شد دهان شان تلخ زان شرم وخجل ـ كه قرين شد نام اعظم با اقل، خجل بفتحتين مصدر است الخ.

The second daftar is dated the 26th of Ramadân, A.H. 1158 (A.D. 1745, Oct. 22); the rest is without a date. All the introductions to the text, written in red on the first 144 leaves, are entirely omitted from fol. 145 down to the end.

No. 723, ff. 282, ll. 15–20; written by many different hands, partly in Nasta'lîḳ, partly in Shikasta; size, 8 in. by 4½–4⅝ in.

1105

Mukâshafât-i-Riḍawî (مكاشفات رضوى).

Complete commentary on the mathnawî, compiled by Muḥammad Riḍâ in A.H. 1084 (A.D. 1673, 1674, see fol. 2a, ll. 5, 9, and 14); comp. A. Sprenger, Catal., p. 495.

Beginning of the preface of Daftar I: نه حمدى سزاوار آفريدگار جهان و جهانيان است بر هر حامدى كاشف اسرار الخ.

The initial bait of the mathnawî appears on fol. 2a, introduced like all the baits of the text by the word متن. This daftar is dated the 2nd of Ṣafar, A.H. 1165 (A.D. 1751, Dec. 21).

Daftar II, on fol. 141b, dated the 21st of the same month (A.D. 1752, Jan. 9).

Daftar III, on fol. 186b, dated the 14th of Rabî'-alawwal in the same year (A.D. 1752, Jan. 31).

Daftar IV, on fol. 224b; V, on fol. 248b; VI, on fol. 272b.

The last daftar is dated the 19th of Rabî'-althânî, A.H. 1165 (A.D. 1752, March 6).

No. 2000, ff. 299, ll. 17; small, but clear Nasta'lîḳ; size, 8⅜ in. by 4⅜ in.

1106

Taṣḥîḥ-i-mathnawî (تصحيح مثنوى).

A critical and explanatory commentary on the mathnawî, imperfect at the end. The compiler was Muḥammad Hâshim, called Faiḍân (فيضان), the son of Muḥammad Kâẓim alḥasanî alḥusainî alnajafî (who may be identical with Muḥammad Kâẓim, the author of the عالمگيرنامه, see Nos. 347–357 in this Cat.), and the date of composition is A.H. 1122=A.D. 1710, 1711 (the title being a chronogram).

Beginning: سبحان العليم الخبير الذى بكمال الحمد والثناء جدير وبكلّ الموجودات بصير و على ايجاد الممكنات قدير الخ.

The explanation of verses and phrases in the mathnawî begins with the preface of Daftar I, on fol. 2b.

No date.

No. 2012, ff. 240, ll. 15; Nasta'lîḳ, written by three or four different hands; size, 9¼ in. by 5⅝ in.

1107

Makhzan-alasrâr (مخزن الاسرار).

Part of the commentary on the mathnawî by Shâh Walî Muḥammad ibn Shaikh Ruḥm-allâh of Akbarâbâd, which was compiled, as it seems, between A.H. 1140 and 1151 (A.D. 1727–1738); comp. W. Pertsch, Berlin Cat., pp. 791 and 792, and A. Sprenger, Catal., p. 495. The present copy contains the *fifth* Daftar of the mathnawî only, beginning:

باز ميرانم قلم در حمد حق
ميكنم ار سرقدم در حمد حق
چه سر وچه پا بحمد آيم بجان
مى سرايم حمد اورا بى زبان الخ

There are lacunas after fol. 84 (comprising two leaves), after fol. 85 (comprising four leaves), after fol. 86 (comprising again two leaves), and after fol. 88 (comprising six leaves). The commentary begins on fol. 5b; ff. 1a–4a contain a detailed index of this daftar. A complete copy of this commentary seems not to be extant; the Berlin copy contains the *sixth* daftar only; the various copies noticed in A. Sprenger, loc. cit., the *first*, *second*, and *sixth*.

No date.

No. 1673, ff. 151, ll. 19; Nasta'lîḳ; size, 10 in. by 5⅝ in.

1108

Sharḥ-i-mathnawî, by Na'îm (شرح مثنوى تصنيف نعيم).

A defective copy of the commentary on the mathnawî, by Mîr Muḥammad Na'îm, beginning abruptly in the middle of Daftar I: پس اين قسم رعايت اسباب كه محض براى حفظ دين بود ومدّت قليل الخ.

The first bait commented upon runs thus:

جهد حق است ودوا حق است و درد
منكر اندر نفي جهدش جهد كرد

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Daftar II, on fol. 29a; III is missing; IV, on fol. 44b; V, on fol. 65a; VI, on fol. 91b.

No date. The colophon states that the author compiled this commentary, which merely explains certain difficult verses and does not at all aim at a full and exhaustive treatment of the subject, for the sake of Ṣûfîs (طالبان راه خدا). A few various readings on the margin.

No. 1202, ff. 113, ll. 21; Nasta'lîḳ; size, 8¾ in. by 5 in.

1109

Dîwân-i-Shams-i-Tabrîz (دیوان شمس تبریز).

An excellent and very rich collection of the minor or lyrical poems of Jalâl-aldîn Rûmî, usually styled دیوان شمس تبریز, since the poet uses as takhallus in his ghazals the name of his spiritual guide, Shams-aldîn of Tabrîz (whose death is commonly fixed in A.H. 645= A.D. 1247, 1248), but of course known also as دیوان جلال الدین رومی or مولانا رومی; other copies of the whole or of extracts of this dîwân are described in Bodleian Cat., Nos. 673–675; Rieu ii. p. 593 sq.; W. Pertsch, p. 69, and Berlin Cat., pp. 798 and 799; A. Sprenger, Catal., p. 497; G. Flügel i. p. 522 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 113; J. Aumer, p. 16; Cat. des MSS. et Xylographes, p. 214; Krafft, p. 65 etc. The whole dîwân has been lithographed in Lucknow, 1879; one of the Tarji'ât has been printed in Ṭahrân, A.H. 1274. Select poems have been edited, with metrical German translation, by Vincenz von Rosenzweig, in 'Auswahl aus den Diwanen des grössten mystischen Dichters Persiens, Mewlana Dschelaleddin Rumi,' Vienna, 1838; others have been poetically reproduced in German by Rückert etc.

Contents:

Preface in prose, by the anonymous editor of this collection, who compiled it in Rabî'-alawwal, A.H. 817 (A.D. 1414, May, June), comp. Bodleian Cat., No. 673; beginning: حمد موفور و ثنای نامحصور پاك از وصمت فتور و قصور الخ.

Ghazals, in alphabetical order, on fol. 6b, beginning:

شاه جسم وجان ما خندان کن دندان ما (MS. ای)
سرمه کش چشمان ما ای چشم جانرا توتیا

Tarji'ât, on fol. 482a, beginning:

شاهد ما زرخ گرفت نقاب ــ گرخورشید پرتوی برتاب

A few kiṭ'as at the end of this part.

Rubâ'îs and some fards, on fol. 494a, beginning:

در مذهب عشّاق قراری دگرست
وین بادهٔ ناب را خماری دگرست

No date. This MS. was purchased at Ḥaidarâbâd, the 25th of June, 1784, for forty rupees.

No. 203, ff. 505, 2 centre-coll., each ll. 17, and a third on the margin, ll. 34; Nasta'lîḳ; two illuminated frontispieces on ff. 1b and 6b; size, 9⅝ in. by 5 in.

1110

Another copy of the same.

Another excellent, but smaller collection of the same poems (with a few insignificant blanks), containing:

Ghazals, on fol. 1b, arranged alphabetically, except the first.

Beginning of the initial poem:

الحمد لله الذی قدرانه نعت الازل
الماجد الفرد الذی غفرانه یمحو الذلل

Beginning of the first alphabetical ghazal, on fol. 2a:

ای دل چه اندیشیدهٔ در عذر این تقصیرها
زان سوی او چندان وفا زین سوی تو چندان جفا

One tarji'band, on fol. 242b, followed by rubâ'îs in alphabetical arrangement, on fol. 245b. Beginning of the first rubâ'î:

از بادهٔ لعل ناب شد گوهر ما ــ آمد بفغان زدست ما ساغر ما

No date.

No. 3388, olim 19. J. 9, ff. 257, 2 coll., each ll. 21; excellent Nasta'lîḳ; illuminated frontispiece; size, 9 in. by 5¼ in.

1111

The same.

A very old and large, but unfortunately somewhat confused and extremely defective copy of Jalâl-aldîn Rûmî's dîwân, consisting of several sections, each of which is arranged alphabetically.

First section, ghazals intermixed with Tarji'ât, on fol. 5b, beginning, like the preceding copy, with the unalphabetical poem: الحمد لله الذی الخ.

The second ghazal (the first alphabetical one) begins: داد وگفت ای پادشا چون بی نیازی تو زما الخ.

A few other ghazals in the middle and also the last one are unalphabetical; two lacunas after ff. 26 and 32, the former breaking off with the fifth bait of a ghazal in ت, beginning: باز رسیدیم زمیخانه مست الخ, corresponding to No. 203 (1109 in this Cat.), fol. 81a, last line; the latter with the second bait of a ghazal in د, beginning: رفتیم و بقیّه را بقا باد الخ, corresponding to No. 203, fol. 100b, margin, l. 6 ab infra.

Second section, of similar contents, on fol. 210b, beginning: عقل در یابد ترا یا عشق یا جان صفا الخ.

Lacunas after ff. 266 (267a filled with a horoscope), 298, 328, and 366; the first breaking off with the second bait of a ghazal in د, beginning: در تابش خورشیدست الخ, corresponding to No. 203, fol. 124a margin, l. 19; after the second all ghazals in ر and a number of those in ز are missing; the first complete ghazal, on fol. 299a, begins: ساقیٔ روحانیان روح شدم خیز خیز, corresponding to No. 203, fol. 200a margin, l. 1; the third breaking off with the fourth bait of a ghazal in م, beginning: از اصل چو حور زاد باشیم الخ, corresponding to No. 203, fol. 261b, l. 5, whilst fol. 329a

opens with a poem in ن: ای زهجران تو مردم طرب وراحت من الخ; the fourth breaking off in a ghazal in ی, beginning: اگر آب وگل مارا چو جان و دل پری بودی الخ, which cannot be traced in No. 203, nor in any of the other copies.

Third section, of ghazals, on fol. 373a, beginning with a poem in د: ای که بر روی تو خورشید فلك کرده سجود الخ, after which at once ghazals in ر follow. A large lacuna after fol. 387 (fol. 388 filled with scribbling), which breaks off with the second bait of a ghazal in ر, beginning: ای دلیر مهروی من الخ, which cannot be traced in the other copies; fol. 389a begins in the middle of a ghazal in ی. On fol. 407a sq. a series of rubâ'îs; at the end some poems without alphabetical order, again with lacunas after ff. 419 and 424.

Ff. 1–5a contain a story in prose (حکایت) not connected with the dîwân at all. At the end of the first section appears the date A. H. 825 (A. D. 1422), and the name of the transcriber of that part of the MS., Muḥammad 'Âdil Ḳâsimkhân, of Harât. On fol. 1a among other entries the date A. H. 1022 (A. D. 1613).

College of Fort William, 1825.

No. 2232, ff. 425, 2 coll., sometimes three and four, varying between 11 and 25 lines in a page; written partly in Nasta'lîḳ, partly in Shikasta, by a great number of different hands; size, 11¾ in. by 7 in.

1112

The same.

This copy, very large and in good condition, but undated, contains only ghazals in alphabetical order, beginning:

حجاب از چشم بگشائی که سبحان الذی اسرا
هزاران عقل بربائی که سبحان الذی اسرا

corresponding to No. 203 (1109 in this Cat.), fol. 44a, l. 3 (where the second hemistich of this initial bait is found in the second bait); the dîwân concludes on fol. 425, and is followed on fol. 426a by a ḳaṣîdah, headed: منقبت از شمس تبریز, and beginning:

تا صورت پیوند جهان بود علی بود
تا نقش زمین بود زمان بود علی بود

Copied at Barîlî at the request of Muḥammadkhân Bahâdur, by Aḥintshâh of Lâhûr (اچنت شاه لاهوری).

No. 258, ff. 426, 2 coll., each ll. 11; excellent Nasta'lîḳ; 8 in. by 5¼ in.

1113

The same.

Another collection of Jalâl-aldîn Rûmî's ghazals in alphabetical order, defective at the end, and forming the *second half* of the complete dîwân of the poet; it begins with poems rhyming in م and breaks off in a poem rhyming in ی. According to the Arabic paging the missing *first half* of this dîwân must have contained 406 leaves (this copy beginning with fol. ۴۰۷).

Beginning of the first ghazal in م:

ای عاشقان ای عاشقان از جان.غلام حیدرم
زیرا که اندر راه دین حیدر مرا شد رهبرم

This copy is a little worm-eaten and slightly injured in many places. Occasionally various readings on the margin.

No. 580, ff. 276, 2 coll., each ll. 19; Nasta'lîḳ; size, 12 in. by 6½ in.

1114

The same.

Another defective copy of ghazals in alphabetical order, beginning:

ای طائران قدس را عشقت فزوده بالها
در خرمن سودای تو روحانیان را حالها

corresponding to No. 203 (1109 in this Cat.), fol. 18a margin, l. 3, and No. 2232 (1111 in this Cat.), fol. 7b, l. 4 ab infra (in both these copies there is in the second hemistich در حلقهٔ substituted for در خرمن); the initial poem of No. 203 (1109 in this Cat.) is found here on fol. 4b. Lacunas after ff. 191 (ff. 192–194 left blank) and 196. On fol. 1a a seal of Abû Sa'îd Aḥmad, with the date A. H. 1096 (A. D. 1685).

No. 2478, ff. 196, 2 centre-coll., each ll. 23, and a third on the margin, ll. 48; Nasta'lîḳ; illuminated frontispiece; many pages a little worm-eaten; size, 9¼ in. by 6 in.

1115

The same.

A smaller collection of ghazals in alphabetical order, defective at the beginning; it opens in the middle of a ghazal rhyming in ا, on fol. 271b. The second (i.e. the first complete one) begins in l. 5 of the same page: ساقیا در نوش آور شیرهٔ عنقود را الخ, corresponding to No. 203 (1109 in this Cat.), fol. 23a margin, l. 17. Some rubâ'îs at the end. A few additions on the margin. This copy is written by the same hand as No. 1064 above, i.e. about A. H. 1029 and 1030 (A. D. 1620, 1621).

No. 1386, ff. 271–335, 4 coll., each ll. 27–36; careless Nasta'lîḳ; size, 13 in. by 7⅞ in.

1116

Dîwân-i-'Irâḳî (دیوان عراقی).

A collection of lyrical poems by Fakhr-aldîn Ibrâhîm bin Shahriyâr 'Irâḳî, of Hamadân, who died A. H. 686 or 688 (A. D. 1287–1289), or, according to Daulatshâh and Taḳî Kâshî, A. H. 709 (A. D. 1309), without any alphabetical order, comprising:

Ḳaṣîdas, tarjî'bands, and ghazals, with a few rubâ'îs and fards at the end. Beginning of the first ḳaṣîdah (the initial bait of which is evidently omitted), on fol. 1b:

تا کی آخر بر لب دریا نشینم خشك لب
تا کی از دون همّتی کردم بگرد آبگیر

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comp. Bodleian Cat., No. 680; Rieu ii. p. 593 sq.; A. Sprenger, Catal., p. 440 sq.; and Rosen, Persian MSS., pp. 203–205. A small collection of ghazals is noticed in W. Pertsch, Berlin Cat., p. 700 (No. 32).

The initial poem of the Bodleian, British Museum, and Oudh copies is not found in this collection.

No date. The MS. may be 200 years old.

No. 2788, ff. 88, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ; size, $8\frac{3}{8}$ in. by 5 in.

Sa'dî (Nos. 1117–1185).

1117

Kulliyyât-i-Sa'dî (كلّيّات سعدى).

The oldest copy extant (transcribed directly from the author's autograph: ....منقول من خطّ الشيخ العارف السّعدى, see fol. 310a) of the complete works of the greatest didactic poet of Persia, Sa'dî, whose original name seems to have been Musharrif-aldîn bin Muṣliḥ-aldîn (so it appears in the colophon of the خواتيم of the present copy, fol. 310a: مشرّف بن مصلح السّعدى; others call him Sharaf-aldîn Muṣliḥ bin 'Abdallâh; see, for instance, Haft Iḳlîm, No. 191, col. 392, in this Cat.) of Shîrâz, who was probably born about A.H. 580 (A.D. 1184), and died at the age of 110 lunar years, A.H. 690 (A.D. 1291); a slightly later date of his death, viz. A.H. 691 (A.D. 1292), is given by Daulatshâh, Jâmî, the Butkhâna (Bodleian Cat., col. 199, No. 29), the Mirât-alkhayâl (ib., col. 208, No. 27), the Âtashkadah, in one of the Bodleian copies (ib., col. 284, No. 656), the Khulâṣat-alkalâm (ib., coll. 297 and 298, No. 34), the Khulâṣat-alafkâr (ib., col. 306, No. 121), etc.; comp. on his life and works, Bodleian Cat., Nos. 681–748; Rieu ii. p. 595 sq.; W. Pertsch, p. 88 sq., and Berlin Cat., pp. 800–826; A. Sprenger, Catal., p. 545 sq.; G. Flügel i. p. 527 sq.; Cat. des MSS. et Xylographes, p. 337 sq.; Rosen, Persian MSS., pp. 175–202; J. Aumer, p. 16 sq.; Ouseley, Biogr. Notices, p. 5 sq.; Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 5 sq.; and especially Cholmogorov, in the 'Gelehrte Denkschriften der Kasaner Universität,' 1865, p. 525 sq., and 1867 (reprinted Kasan, 1867), and Dr. W. Bacher, Sa'dî-Studien, in Zeitschrift der D. M. G., vol. 30, pp. 81–106, and Sa'dî's Aphorismen und Sinngedichte, Strassburg, 1879 (with Fleischer's critical remarks in Zeitschrift der D. M. G., vol. 34, pp. 389–402); comp. also F. Nève, Le poëte Sadi, Louvain, 1881, and Ethé, Die mystische, didaktische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 31–37; editions of the Kulliyyât (printed or lithographed), Calcutta, 1791–1795, by Mr. J. H. Harington, 2 vols.; Bombay, A.H. 1226, 1267, 1280 etc.; Dihlî, A.H. 1269; Cawnpore, A.H. 1280; Lucknow, A.H. 1287; Tabrîz, A.H. 1257 and 1264; Ṭahrân, A.H. 1263 and 1268, etc. The present copy, which is dated the first of Rajab, A.H. 728 (A.D. 1328, May 12), and is consequently fifty-nine years older than the oldest hitherto known (viz. No. 361 in the Imperial Library of St. Petersburg), is unfortunately defective in several places, and contains only the following items:

1. An Arabic ḳaṣîdah, rhyming in م, on fol. 1b; the beginning is wanting, as the first leaf is almost entirely torn away; the first complete bait, on fol. 2a, runs thus:

جلّت مناقبه عزّت مناصبه ـ فاحت مطايبه فى الحلّ و الحرم

2. The *second* risâlah, containing the five homilies, in five majlis, beginning, on fol. 2a, with the first majlis thus: خبرست از آن مقتداى زمرهٔ حقيقت و آن پيشواى لشكر طريقت و آن نگين خاتم جلال الخ. The second majlis, on fol. 4a; the third, on fol. 6b; the fourth, on fol. 8a; the fifth, on fol. 10b; the usual introductory ḳaṣîdah of other copies (see, for instance, No. 1121 in this Cat., fol. 5b margin-column) is omitted here; it opens at once with the prose-text. The third and the fourth majlis have been edited with translation and commentary by M. Guedemann, Breslau, 1858; the fifth has been translated by J. Ross, Bombay Transactions, i. pp. 146–158.

3. Bûstân (بوستان), on fol. 15b, beginning: بنام خداوند جان آفرين الخ. Ff. 102b and 103a are left blank, but the text seems to be uninterrupted. This mathnawî is styled here (as, for instance, in one of the Vienna copies, G. Flügel i. p. 530; in Ouseley Add. 39 of the Bodleian Library, Bodleian Cat., col. 527, and in the next copy here, comp. Rosen, Persian MSS., pp. 183 and 185, and Bacher, Sa'dî-Studien, p. 86, note 5), both in the heading and the colophon, سعدى نامه. Among the numerous text-editions (printed or lithographed) may be mentioned: Calcutta, 1810 and 1828, also 1870 (selections entitled عقد منظوم), etc.; Cawnpore, 1832, 1856 (with commentary, reprinted 1879), 1868, 1887, and 1888 (partly with a farhang or glossary); Lucknow, A.H. 1262, 1263, 1265, 1279, and 1869; Hooghly, A.H. 1264; Lahore, 1863 and 1879; Dihlî, 1882; Tabrîz, A.H. 1285; see also Zenker i. 520 sq.; ii. 467 sq. Best critical edition, with Persian commentary, by K. H. Graf, Vienna, 1850; another, photographed from a MS. prepared under the superintendence of J. T. Platts, annotated and edited by A. Rogers, London, 1891. Translations: into *German*, by K. H. Graf, Jena, 1850; by Schlechta-Wssehrd, Vienna, 1852; and by Fr. Rückert, Leipzig, 1882; into *French*, by Barbier de Meynard, Paris, 1880; into *English*, by H. Wilberforce Clarke, London, 1879, and by G. S. Davie, M.D., styled: 'The Garden of Fragrance,' London, 1882; selections in *English* (styled 'Flowers from the Bústán'), Calcutta, 1877, and in S. Robinson's 'Persian Poetry for English Readers,' 1883. A Turkish translation has been printed in Constantinople in 2 vols., A.H. 1288 (1871). The Bûstân was completed by Sa'dî, A.H. 655 (A.D. 1257).

4. Gulistân (گلستان), on fol. 105b, beginning: منّت خدايرا عزّ وجلّ كه طاعتش موجب قربتست الخ. Among the innumerable text-editions, which, especially in India, follow each other incessantly, may be pointed out: Calcutta, 1806 (Persian and English, by Fr. Gladwin, 2 vols.; reprinted, London, 1809), 1828, and 1851 (by A. Sprenger, one of the best editions), also 1861

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(school-edition); Bombay, A.H. 1249 (with illustrations) and 1844; Lucknow, A.H. 1264, 1284 (several editions, some with Urdû translation), 1297 (with marginal notes), and 1882; Lahore, 1870; Dihlî, 1870; Cawnpore, 1887; Tabriz, about 1821; Bûlâḳ, A.H. 1249 and 1281; Cairo, A.H. 1261; Constantinople, 1876; best European editions, by E. B. Eastwick (with vocabulary), Hertford, 1850; by Johnson (also with vocabulary), Hertford, 1863, and by J. T. Platts, London, 1874; comp. also Zenker i. 520 sq. and ii. 467 sq. Translations: into *French*, by A. du Ryer, 1634; by d'Alégre, 1704; by Gaudin, 1789; by Semelet (Le Parterre de Fleurs), Paris, 1828 (lithographed), and by C. Defrémery, Paris, 1858: into *Latin*, by Gentius (Rosarium Politicum etc.), 1651, second ed., 1655: into *German*, by Adam Olearius (Persianischer Rosenthal), Schlesswig, 1654, new edition, 1660 etc.; by B. Dorn (Drei Lustgänge aus Sa'dî's Rosenhain), Hamburg, 1827; by Ph. Wolff, Stuttgart, 1841; and by K. H. Graf, Leipzig, 1846: into *English*, by Fr. Gladwin, Calcutta, 1806 (see above under 'editions'), and London, 1833; by Dumoulin, 1807; by James Ross, London, 1823, new ed., 1890; by E. B. Eastwick, Hertford, 1852, new ed., London, 1880; by J. T. Platts, London, 1873; and an English version, privately printed by the Kama Shastra Society, Benares, 1888; select portions also in S. Robinson's 'Persian Poetry for English Readers,' 1883: into *Russian*, by S. Nasarianz, Moscow, 1857: into *Polish*, by Otwinowski, edited by Janicki, Warsaw, 1879: into *Arabic*, Bûlâḳ, A.H. 1263: into *Turkish*, Constantinople, 1874 (with Persian text) and 1876 (three different versions), also with Sûdî's translation and commentary, A.H. 1286 and 1293: into *Hindûstânî*, by Mîr Shîr 'Alî Afsûs, made under the direction of Dr. John Gilchrist, and entitled, 'The Rose Garden of Hindoostan,' Calcutta, 1802; and by Niẓâm-aldîn, Poona, 1855: into *Hindî*, by Mihr Chand Dás, Dihlî, 1889, etc. etc. The Gulistân was completed by Sa'dî, A.H. 656 (A.D. 1258).

5. Ṭayyibât (طيّبات), or pleasant ghazals, incomplete at the beginning; they open abruptly, on fol. 157a, in the middle of a poem rhyming in ی, thus:

ماه رویا مهربانی پیش کن ــ خوب روئی را بباید زیوری

(corresponding to No. 1121 in this Cat., fol. 310a, l. 8). Fourteen of these ghazals have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 13, pp. 445–467.

6. Badâ'i' (بدائع), or ornate ghazals, on fol. 224b, beginning: الحمد لله ربّ العالمين على الخ. Ten of these ghazals have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 15, pp. 541–554.

7. Khawâtîm (خواتيم), or signets, i.e. precious ghazals, on fol. 275b, beginning: يا رب از ما چه فلاح آيد اگر تو نپذيری الخ (corresponding to the initial bait of the same part in No. 782 of the Berlin Cat., p. 805, and to the beginning of the fifty-seventh or last ghazal of No. 45 in Rosen, Persian MSS., p. 195, note 5; in the Calcutta edition this poem is wanting). Seven of these ghazals have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 15, pp. 554–564.

8. Ḳaṣâ'id-i-fârsiyyah (قصائد فارسيّه), or Persian ḳaṣîdas, on fol. 310b, beginning:

شكر وسپاس ومنّت وعزّت خدايرا
پروردگار خلق وخداوند كبريا

Nineteen of these ḳaṣîdas have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 9, pp. 92–135, and vol. 12, pp. 82–116.

9. Marâthî (مراثی), or elegies, on fol. 332b, beginning: آسمانرا حق بود گر خون بگريد (other copies بريزد) برزمين بر زوال ملك مستعصم امير المؤمنين

(corresponding to the initial bait of the same part in No. 682 in the Bodleian Cat., col. 529, and No. 783 in the Berlin Cat., p. 807; see No. 1121 in this Cat., fol. 194b, l. 1 sq.). Some select elegies have been edited and published by K. H. Graf in Zeitschrift der D. M. G., vol. 15, pp. 564–576; the first half of this initial poem is found there on p. 572 sq. There is a lacuna after fol. 332, and the continuation of this part is found on ff. 337 and 338a, so that the whole collection here consists of two defective poems and one complete poem only, viz. the elegy on the death of Amir 'Izz-aldîn Aḥmad; but on ff. 335b and 336a a second complete elegy is found which has by mistake been included in the مثلّثات, see further below, viz. the farewell to Ramaḍân (فی وداع شهر رمضان), comp. Graf, loc. cit., p. 574, where it is given in full text and translation.

10. Mulamma'ât (ملمّعات), or poems with alternate Arabic and Persian verses, on ff. 338b, 333, and 334a, beginning, on fol. 338b: إنّ هوى النّفس يقد العقال الخ (corresponding to the Calcutta ed., fol. ٢٥٢, see Bodleian Cat., col. 529, No. 15).

11. Muthallathât (مثلّثات), or *one* poem in three languages (Arabic, Persian, and Turkish), which usually forms the last part of the preceding collection, the ملمّعات (see Bacher, Sa'dî-Studien, p. 88), on ff. 334b–335b, beginning: خليلی الهدی انجا (other copies انجی) واصلح الخ.

12. Ḳaṣâ'id-i-'arabiyyah (قصائد عربيّه), or Arabic ḳaṣîdas, on ff. 336b and 339a–345b, beginning, on fol. 336b: حسبت لطفی(!) المدامع لا تحری (تجری) الخ (Calcutta edition, fol. ٢٠٥). Between this and the following part there is inserted a Persian ghazal, rhyming in د, on fol. 346a, headed: فی المناجات و التضرّع الی الله تعالی, and beginning: خداوندی چنين بخشنده داريم الخ. This ghazal is found in the Calcutta edition (fol. ٣٢٨b) and in that of Cawnpore (p. 72) among the طيّبات, whereas in No. 782 of the Berlin Cat., p. 805, it is the initial poem of the غزليّات قديم or early ghazals (which are entirely wanting in the present copy).

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13. Tarji'ât (ترجيعات), or refrain poems, on fol. 346b, beginning:

ای سرو بلند قامت دوست
وه وه که جمائلت چه نیکوست

(corresponding to the ترجیع بند in No. 683 in the Bodleian Cat., col. 530, No. 14). The usual beginning of this part, ای زلف تو الخ, is found here, on fol. 349a, l. 9. There is a lacuna after the last page, fol. 351b.

14. Muḳaṭṭa'ât (مقطّعات), or ghazals, without the initial bait, on fol. 352b, beginning:

گویند سعدیا بچه بطّال ماندهٔ
سختی مبر که وجه کفافت معیّنست

(corresponding to the initial bait of the same part in Elliott 220, fol. 399a, Bodleian Cat., col. 534, No. 19; and in No. 782 of the Berlin Cat., p. 805).

15. Majlis-i-Hazl (مجلس هزل), or the jocose meeting, a parody on the homilies in the *second risâlah* (see No. 2 in this copy), and sometimes called the *seventh risâlah* (see, for instance, Bodleian Cat., col. 530, No. 7; comp. Bacher, Sa'dî-Studien, p. 86); in some copies this part is styled هزلیّات (see, for instance, Bodleian Cat., col. 528, No. 18), in others it is added to the following part, No. 16 (so in the Calcutta edition, ff. ۴۷۵–۴۸۰). It is divided into three special sittings (مجلس), the first beginning here, on fol. 356b (quite differently from all other copies), thus: الحمد لله الذی جعل الخائك ذلیلا ولحیة طویلا الخ. The second مجلس begins, on fol. 357b, with exactly the same words; the third has no special heading.

16. Muṭâyabât (مطایبات), or jests, also called خبیثات, or obscene poems (see Bacher, Sa'dî-Studien, p. 93), on fol. 360b, beginning with a short preface in prose: قال السّعدی الزمنی بعض ابناء الملوك أنْ اصنف له کتابا فی اللغو علی الطریق السوزنیّ الخ. The first poem begins: خوش بود عیش با شکر دهنی الخ.

17. Rubâ'iyyât (رباعیّات), or quatrains, on fol. 366b, beginning: ای خسرو خوبان جهان الخ یرلغ بده. The usual initial poem هر ساعتم اندرون الخ is not found in this collection at all, which is, moreover, without alphabetical arrangement.

18. Mufradât (مفردات), or detached distichs, on fol. 373b, beginning: بشکر آنك تو در خانهٔ و اهلت پیش الخ.

A few of the rubâ'iyyât and mufradât have been edited and translated by K. H. Graf in Zeitschrift der D.M.G., vol. 18, pp. 570–572. The Mufradât (or Fardiyyât) have been edited by Latouche (Zenker ii. 484).

There are wanting in this oldest copy of the Kulliyyât of Sa'dî: 1. Risâlas 1 and 3–6; 2. the early ghazals (غزلیّات قدیم), see above, No. 12; 3. the famous epigrammatic poems, dedicated to the Ṣâḥib-dîwân (صاحبیّه); and 4. the comic pieces in prose (مضحکات).

The name of the copyist is Abûbakr bin 'Alî bin Muḥammad; the date, as stated above, A.H. 728, first of Rajab; a former owner was Sir Harford Jones, who presented this copy to the Library, and whose seal and signature (as Mr. Harford Jones, مستر هرفرد جنس), with the date, A.H. 1202 (A.D. 1787, 1788), appear on fol. 373a.

No. 876, ff. 377, ll. 24; excellent old Naskhî; small illuminated headings at the beginning of each part; size, 10¼ in. by 6 in.

1118

Another copy of the same.

This copy of Sa'dî's Kulliyyât, the next in age to the preceding one, contains:

1. The preface of 'Alî bin Aḥmad bin Abûbakr Bisutûn (or even *bin* Bisutûn, see Rieu ii. p. 596b, and G. Flügel i. pp. 529 and 530), who collected and arranged Sa'dî's works between A.H. 726 and 734 (A.D. 1326–1334), comp. Bacher, Sa'dî-Studien, pp. 82 and 83, and Rosen's remarks about it, Persian MSS., p. 175 sq. It begins, on fol. 1b: شکر وسپاس معبودی را جلّت قدرته الخ, and has been translated into English by J. H. Harington, in his Introduction to the Calcutta edition of the Kulliyyât, pp. 24–26.

2. Eight risâlas, the *first* of which is wrongly styled here در مجلس پنجگانه (a title belonging properly to the second), and is simply identical with the usual first risâlah در تقریر دیباچه (comp. the following copies, and see Bacher, loc. cit., p. 84), beginning, on fol. 3b: سپاس بی غایت و ستایش بی نهایت الخ; the *second* (in five مجلس, on ff. 6b, 8b, 11b, 13a, and 15b) contains, as in the preceding copy, the five homilies, and begins with the introductory ḳaṣîdah (which is left out there): الحمد لله الذی خلق الوجود من العدم الخ; the *third* is the usual one, در سؤال صاحب دیوان or رسالهٔ صاحب دیوان, beginning, on fol. 21b: خواجهٔ زمان نیکو سیرت الخ; it has been translated into English by Harington, Introduction, pp. 14–17, and into German by Graf, Lustgarten, ii. pp. 136–142; the *fourth* (also the usual one), در عقل وعشق, begins, on fol. 23b: سالك راه خدا پادشهٔ ملك الخ; the *fifth* (likewise the usual one), در نصیحة الملوك, begins, on fol. 25b: الحمد لله الکافی حسب الخلائق وحده الخ; the text has been edited by Latouche (Zenker ii. 484), and by Barb (Vienna, 1856); the *sixth*, on fol. 32b, is styled here رسالهٔ ملاقات اباقا, is identical with the *first story* of the usual sixth risâlah, Sa'dî's interview with Sulṭân Abâḳâ, and begins: شیخ سعدی رحمة الله علیه فرمود الخ; it has been translated into English by Harington, Introduction, pp. 17–19, and into German by Graf, Lustgarten, ii. pp. 142–146; the *seventh*, on fol. 33b, is styled رساله در نصیحت ورغبت پروری (in the colophon simply نصائح), is identical with the *second story* (in some copies the *third story*) of the usual sixth risâlah, the رسالهٔ انکیانو or نصیحت انکیانو, Sa'dî's advice to Ankiyânû, the Moghul governor of

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Fârs, A.H. 667–670 (A.D. 1268–1272), and begins: معلوم شد که خسرو عادل دام دولته الخ; the *eighth*, on fol. 35b, is styled رساله در فوائد سفر, is identical with the حکایت ملك شمس الدین تازیکو, or Sa'di's anecdote relating to Malik Shams-aldîn, the chief revenue-collector or lord-lieutenant of Fârs since A.H. 676 (A.D. 1277), and begins: در زمان حکومت ملك عادل مرحوم شمس الدین الخ; it has been translated into English by Harington, Introduction, pp. 19–21, and into German by Graf, Lustgarten, ii. pp. 146–148.

3. Gulistân, on fol. 36b.

4. Bûstân (here styled again سعدی نامه), on fol. 107b.

5. Arabic ḳaṣîdas, on fol. 207b.

6. Persian ḳaṣîdas, on fol. 214b, preceded by a فهرست, on fol. 213b; beginning as in the preceding copy.

7. Marâthî, on fol. 242b, preceded by a فهرست, on fol. 242a; they begin here: دل شکسته که مرهم نهد دگر بارش الخ (Calcutta ed., fol. ۲۴۵).

8. Mulamma'ât, on fol. 247b, preceded by a فهرست, on fol. 247a; they begin: تو خون خلق بریزی و روی در تابی الخ.

9. Tarji'ât, on fol. 249b, beginning: ای زلف تو الخ (see the preceding copy, fol. 349a).

10. Ṭayyibât, on fol. 262b, preceded by a فهرست, on fol. 256b; they begin: اوّل دفتر بنام ایزد دانا الخ (Calcutta ed., fol. ۲۶۴).

11. Badâ'i', on fol. 366b, preceded by a فهرست, on fol. 363b; beginning as in the preceding copy.

12. Khawâtîm, on fol. 412b, preceded by a فهرست, on fol. 410b; they begin: سپاس و حمد بی پایان خدارا الخ (Calcutta ed., fol. ۳۱۵).

13. Ghazaliyyât-i-ḳadîm (غزلیّات قدیم), or early ghazals (wanting in the preceding copy), on fol. 430b, preceded by a فهرست, on fol. 429b; they begin: ای یار ناگزیر که دل در هوای تست الخ (Calcutta ed., fol. ۴۳۰).

14. Ṣâḥibiyyah (صاحبیّه), or epigrammatic poems (wanting in the preceding copy), on fol. 437b, beginning with the prose-introduction: الحمد لله علی نعمه الخ (Calcutta ed., fol. ۴۳۸). Initial bait of the first poem:

نگین ختم رسالت محمّد عربی
شفیع روز قیامت محمّد مختار

In other copies this poem is found among the Muḳaṭṭa'ât, see, for instance, No. 1121 in this Cat., fol. 345a, first line. These poems have been edited and translated into German by Bacher in 'Sa'di's Aphorismen und Sinngedichte,' Strassburg, 1879.

15. Khabîthât (خبیثات), or obscene poems, identical with the Muṭâyabât of the preceding copy (as they are styled here too at the end of the part), and beginning with the same lines in prose, on fol. 462b. Initial bait of the first poem: عارفی چشم دل بروی داشت الخ (corresponding to the seventh poem in the preceding copy, fol. 363b, and the initial poem in Nos. 681 and 747 of the Bodleian Cat.).

16. Hazliyyât (هزلیّات), i.e. the mock homilies, called in the preceding copy مجلس هزل, in three مجلس, on ff. 472b, 476b, and 478b. Beginning of the first: اللّعین الشیطان الخ (Calcutta ed., ff. ۴۷۵–۴۸۰).

17. Muḍḥikât (مضحکات), or comic pieces in prose, on fol. 480b, beginning: شخصی از فقیهی سؤال کرد الخ (Calcutta ed., fol. ۴۸۱).

18. Rubâ'iyyât, on fol. 482b, beginning: هر ساعتم بجوشد خون را الخ اندرون.

19. Fardiyyât (فردیّات), or Mufradât, on fol. 494b, beginning: وربّ غلام صائم بطنه خلا الخ (corresponding to fol. 374a, l. 7, in the preceding copy).

This copy, in which the Muḳaṭṭa'ât are wanting, is dated end of Muḥarram, A.H. 819 (A.D. 1416, March 30), by Fîrûzbakht bin Iṣfahânshâh.

No. 287, ff. 499, 2 coll., each ll. 21; small Nasta'lîḳ; a small illuminated heading at the beginning of each part; larger illuminations on ff. 23a, 214a, 242a, 247a, and 499b; size, $7\frac{3}{4}$ in. by $4\frac{1}{2}$ in.

1119

The same.

Contents:

1. The collector's preface, slightly defective at the beginning, on fol. 1b.

2. Six risâlas; the *first*, on fol. 3a (در تقریر دیباچه); the *second*, in five مجلس, on ff. 7a, 9a, 12b, 14b, and 17b; the *third*, on fol. 23a (رسالهٔ صاحب دیوان), beginning here: خواجهٔ صاحب فرمان نیکو سیرت الخ; the *fourth*, on fol. 24b (در عقل وعشق); the *fifth*, on fol. 26b (در نصیحة الملوك); the *sixth*, on fol. 34b, is styled here رسائل ثلاثه, and comprises the three stories, referring to Abâḳâkhân, Ankiyânû, and Malik Shams-aldîn, which form risâlas 6–8 in the preceding copy. The second story, on fol. 35b, is headed here نصیحه وپند; the third begins on fol. 37b.

3. Gulistân, on fol. 38b.

4. Bûstân, on fol. 110b.

5. Persian ḳaṣîdas, on fol. 205a, beginning as in the two preceding copies.

6. Marâthî, on fol. 232b, beginning as in the preceding copy.

7. Mulamma'ât, on fol. 237a, also beginning as in the preceding copy.

8. Ṭayyibât, on fol. 247b, beginning: اوّل دفتر الخ.

9. Badâ'i', on fol. 340a, beginning as usual.

10. Khawâtîm, on fol. 381a, beginning as in the preceding copy.

11. Early ghazals, on fol. 396b, beginning: ای یار الخ.

12. Ṣâḥibiyyah, on fol. 403b; prose-introduction and initial bait the same as in the preceding copy.

13. Muḳaṭṭa'ât, on fol. 424a, beginning: تو آن نکردهٔ

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از فعل خیر با من و غیر الخ (corresponding to fol. 355a, l. 4, in No. 1117 in this Cat.).

14. Rubâ'iyyât, on fol. 429b, beginning: هر ساعتم الخ.

15. Fardiyyât, on fol. 439b, beginning: ورب غلام صائب الخ.

The Arabic ḳaṣîdas, the Tarji'ât, the Hazliyyât or mock homilies, and the Muḍḥikât are entirely wanting in this copy, which is besides slightly injured and effaced in many places. It is dated the 26th of Jumâdâ-althânî, A.H. 951 (A.D. 1544, September 14).

No. 877, ff. 444, 2 centre-coll., each ll. 17, and a third on the margin, ll. 12; small, but distinct Nasta'lîḳ; an illuminated heading at the beginning of each part; size, 9½ in. by 6⅛ in.

1120

The same.

Contents:

1. The collector's preface, on fol. 2b.

2. The usual six risâlas; the *first*, on fol. 4a; the *second*, in five مجلس, on ff. 7a, last line, 9b, 12a, 13b margin, and 16a, last line; the *third* (here wrongly styled مجلس خامس), on fol. 21a, beginning: صاحب قران خواجهٔ زمان الخ; the *fourth* (here wrongly styled المجلس الرابع), on fol. 22b; it is headed فی صفت العقل, and a few lines further down در تعریف عقل وعشق, and begins in the usual way: سالك راه الخ; the *fifth*, on fol. 24a; the *sixth*, containing the three stories, on fol. 31a (the second story در مدح انکیانو is here designated as رسالهٔ المجلس دوم; and the third as رسالهٔ ملك شمس الدین الثالث).

3. Gulistân, on ff. 34b–37b and 71a–115a.

4. Bûstân, on ff. 115b–171b, 48a–70b, and 172a–175a (the leaves from 47–172 being misplaced).

5. Arabic ḳaṣîdas, on fol. 175b.

6. Persian ḳaṣîdas, on fol. 183b.

7. Tarji'ât, on fol. 208a margin, beginning: غریبان را دل از مهر تو خونست الخ. This initial bait is found in the immediately following copy, at the beginning of the Marâthî, and in No. 683 of the Bodleian Cat., col. 530, No. 13, at that of the ترجیعات ومراثی, a combination of refrain-poems and elegies which seems to be implied here too.

8. Ghazaliyyât (غزلیّات), comprising the four branches, separated in all the preceding copies, viz. the Ṭayyibât, the early ghazals, the Badâ'i', and the Khawâtîm, on fol. 223b, beginning: اوّل دفتر بنام ایزد الخ. Exactly the same combination of the minor lyrical poems of Sa'dî is found in the following copy, No. 1121. These collected ghazals have been specially edited (together with the بهار دانش), Calcutta, about 1784, and 1811.

9. Ṣâḥibiyyah, on fol. 372b, beginning with the usual prose-introduction, thus: الحمد لله علی فضائل نعمه الخ.

10. Mulamma'ât and Mathnawiyyât (مثنویّات), on fol. 384b, beginning:

همه را ده چو میدهی مرسوم
نه یکی را ده و دگر محروم

Short pieces in mathnawî-form at the end of the Ṣâḥibiyyah are also noticed in Rieu's first copy, on fol. 322 sq., and in Nos. 682 and 692 of the Bodleian Cat., coll. 529 and 539.

11. Muḳaṭṭa'ât, on fol. 389b, beginning, as in the preceding copy: تو آن نکردهٔ از فعل الخ.

12. Khabîthât, or obscene poems, on fol. 391a, beginning: بعض السّعدی الزمنی (read السّعد الومنی) قال الخ.

13. Hazliyyât (here wrongly styled Muḍḥikât and Hazliyyât, since the Muḍḥikât appear immediately after as a special item), i. e. the three mock homilies, on ff. 399a, 401b, and 403a, beginning: العن (read اللّعین) الشیطان الخ.

14. Muḍḥikât, on fol. 404b, beginning: شخصی از فقیهی الخ.

15. Rubâ'iyyât, on fol. 405b, beginning: ای چشم تو مست الخ, corresponding to the last but three in No. 1117 in this Cat., fol. 373a, and to the initial rubâ'î in No. 688 in the Bodleian Cat., col. 536, No. 11.

16. Fardiyyât, on fol. 411a, beginning: ورب غلام الخ.

Copied A.H. 1034 (A.D. 1624, 1625), by Maḥmûd the scribe of Shirâz.

No. 843, ff. 414, 2 centre-coll., each ll. 19, and a third on the margin, ll. 12; clear and distinct Nasta'lîḳ; luxurious illuminations throughout, the most splendid ones on ff. 2b, 3a, 34b, 35a, 115b, 116a, 175b, 176a, 183b, 184a, 223b, 224b, 372b, 373a, 405b, and 406a; pictures on ff. 1b, 2a, 20b, 42b, 48b, 57a, 68b, 86a, 117a, 140b, 151b, 160a, 232a, 246a, 291a, 322a, 339a, 392a, 413b, and 414a; size, 13 in. by 7¾ in.

1121

The same.

Contents:

1. The collector's preface, on fol. 1b, beginning as usual. There is an index, on fol. 2b, according to which this collection is to be divided into seven risâlas and sixteen kitâbs, the latter consisting of (1) سعدی نامه; (2) گلستان; (3) قصائد عربی; (4) ملمّعات ومثلّثات; (5) قصائد فارسی; (6) مراثی وترجیع مراثی; (7) ترجیعبند; (8) طیّبات; (9) بدائع; (10) خواتیم; (11) غزلیّات قدیم; (12) صاحبیّه; (13) مقطّعات; (14) خبیثات ومطایبات; (15) رباعیّات; (16) مفردات. The preliminary words of this index (comp. on the various modifications of the text, Rosen, Persian MSS., pp. 176–180) run here in a very short and inconsistent way, thus, on fol. 2a margin: بدان که این دیوان مشتمل است بر هفت (?هشت) رساله وشانزده کتاب چنانچه در افواه عوامّ منتشرست وازین است که گویند دیوان شیخ بیست وچهار کتابه است پس بدین ترتیب بنیاد کرده بولا نهاده شد. In the copy itself no trace

of this division is found, beyond the seven risâlas, the Gulistân, and Bûstân.

2. Seven risâlas, i. e. the usual *six* and the مجلس هزل, or the first of the three mock homilies counted as seventh; *first* risâlah, on fol. 2b margin; *second* (here must be read رسالهٔ دوم instead of رسالهٔ اوّل), in five majlis, on ff. 5b, 7a margin, 10a, 11a, and 13a; *third*, on fol. 17a margin; *fourth*, on fol. 18b (در عقل وعشق, or as it is styled in the index: در عقل وعشق ورجحان عشق بر عقل); *fifth*, on fol. 20a; *sixth*, containing in this copy the *second story* only, در نصیحت انکیانو, on fol. 26a; *seventh*, on fol. 27a margin, beginning (as in No. 683 in the Bodleian Cat., col. 530, No. 7): چنین فرماید صاحب السیف والفرس الخ.

3. Gulistân, on fol. 30b.

4. Bûstân, or Sa'dînâma, on fol. 86b, beginning: بنام جهاندار جان آفرین الخ.

5. Dîwân (دیوان), consisting of:

a. Ḳaṣîdas, the first of which is an Arabic one, beginning, on fol. 167b: الحمد لله ربّ العالمین علی الخ. The second, or first Persian one, begins in the usual way: شکر وسپاس ومنّت الخ.

b. Marâthî, on fol. 191b, beginning like the Tarjî'ât in the preceding copy: غریبانرا دل از مهر تو خونست الخ.

c. Tarjî'ât, on fol. 200a, beginning: ای زلف تو الخ.

d. Ghazals, in alphabetical order, comprising the Ṭayyibât, Badâ'i', Khawâtîm, and early ghazals, exactly as No. 8 in the preceding copy, on fol. 206b margin. Beginning: سپاس وحمد بی پایان خدارا الخ (which is usually the initial bait of the Khawâtîm, see No. 1118 in this Cat., fol. 412b).

e. Muḳaṭṭa'ât, in alphabetical order, on fol. 338b, beginning:

سخن بذکر تو آراستن مراد آنست
که پیش اهل ادب منصبی بود مارا

This poem is included in some copies in the Ṣâḥibiyyah, see, for instance, No. 694 in the Bodleian Cat., col. 540, and W. Pertsch, p. 97, No. 70. The initial ḳiṭ'ah of No. 1117 in this Cat., is found here on fol. 340a, I. 3 sq.

f. Rubâ'îs (not separated by a special heading from the Muḳaṭṭa'ât), beginning apparently, on fol. 348b margin, with a quatrain in the metre of هزج (مفاعیلن مفاعیلن فعولن): تدبیر (خداوندیست) خداوندی است جهانرا الخ (see the same initial rubâ'î further down in No. 1127 in this Cat.); the first rubâ'î, in the orthodox metre, begins, on fol. 349a, as in No. 687 of the Bodleian Cat., col. 535, No. 23: عشّاق بدرگهٔ تو اسیرند بیا الخ (read according to metre بدرگهت).

g. Muṭâyabât or Khabîthât (here incorrectly styled فی الهزل والمزاح), on fol. 356a margin; beginning of the prose-preface: قال السّعدی الزمنی بعض الخ. The first poem is identical with that in No. 1117 in this Cat.: خوش بود عیش الخ.

h. Short mathnawîs (see No. 1120 in this Cat., in the part of the Mulamma'ât and the remark thereupon), here styled Naṣâ'iḥ (نصائح), or admonitions, and beginning, on fol. 360a margin:

پیری اندر قبیلهٔ ما بود ـ که جهان دیده‌تر زعنقا بود

There are wanting in this copy the Arabic ḳaṣîdas, except the one at the beginning of No. 5, the Mulamma'ât, the Ṣâḥibiyyah, the Hazliyyât, the Mufradât, and the Mudḥikât. It is dated the 20th of Ramaḍân, A.H. 1039 (A.D. 1630, May 3), by Ḥasan Muḥammad ibn Shîr Muḥammad ibn Muḥammad Jîw ibn Yûsuf. The copy was formerly in the possession of Sayyid Ḳuṭbi-khân, who bought it for twenty-five rupees.

No. 178, ff. 364, 2 centre-coll., each ll. 14, and a third on the margin, ll. 13; Nasta'lîḳ; illuminated frontispieces on ff. 1b, 30b, 86b, and 167b; size, 11 in. by 6¼ in.

1122

The same.

Another splendid copy of Sa'dî's Kulliyyât, very carefully written, and tolerably old, but not dated.

Contents:

1. The collector's preface, on fol. 2b.

2. Six risâlas of the usual contents; *first*, on fol. 4b; *second*, in five مجلس, on ff. 8a, 10b, 14a, 15b, and 19a; *third*, on fol. 25a; *fourth*, on fol. 26b; *fifth*, on fol. 29a; *sixth*, containing the three stories (حکایات), viz. the رسالهٔ ملاقات اباقا, on fol. 38a; the نصیحت انکیانو, on fol. 39a; and the حکایت ملك شمس الدین, on fol. 41a.

3. Gulistân, on fol. 42a.

4. Bûstân, on fol. 128b.

5. Arabic ḳaṣîdas, on fol. 260b, preceded by a فهرست, on fol. 259b; beginning: ملك الهوی قلبی وجاش مغیّر الخ (corresponding to fol. 342b, last line, in No. 1117 in this Cat.).

6. Persian ḳaṣîdas, on fol. 272b, preceded by a فهرست; beginning: شکر وسپاس الخ.

7. Marâthî, on fol. 311b, beginning: دل شکسته الخ.

8. Mulamma'ât, on fol. 317b, beginning: تو خون خلق الخ.

9. Tarjî'ât, on fol. 324a, beginning: ای زلف تو الخ.

10. Ṭayyibât, on fol. 339b, preceded by a فهرست, on fol. 333a; beginning: اوّل دفتر بنام الخ.

11. Badâ'i', on fol. 464b, preceded by a فهرست, on fol. 461a; beginning: الحمد لله ربّ العالمین الخ.

12. Khawâtîm, or as they are called here more fully, Ghazaliyyât-i-Khawâtîm (غزلیّات خواتیم), on fol. 523b, preceded by a فهرست, on fol. 522a; beginning: سپاس وحمد بی پایان الخ.

13. Early ghazals, on fol. 544a, preceded by a فهرست, on fol. 543a; beginning: ای یار ناگزیر الخ.

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14. Ṣâḥibiyyah, beginning, on fol. 554a, with the usual short prose-introduction; the first poem begins here thus:

ثنا وحمد بی پایان خدارا
که صنعش در وجود آورد مارا

(see the same initial bait in Nos. 681 and 683 of the Bodleian Cat., coll. 528 and 530).

15. Muḳaṭṭa'ât, on fol. 586a, beginning: تو آن نکردهٔ الخ.

16. Khabîthât, on fol. 589b, beginning with the usual prose-preface; the first initial poem begins thus: عارفی چشم دل بروی داشت الخ (identical with the beginning in No. 1118 in this Cat., fol. 462b).

On fol. 600a there are added (as part of the Khabîthât) the Hazliyyât, beginning: (read اللعین) اللعن الشیطان الخ.

17. Rubâ'iyyât, on fol. 606a, beginning: هر ساعتم اندرون الخ.

18. Mufradât, on fol. 617b, beginning: وکلّ بالغ السّعی فی دمی الخ (read وکلّ عدوّ بالغ) (corresponding to fol. 374a, last line, in No. 1117 in this Cat.).

The Muḍḥikât are wanting in this copy. An index on the fly-leaves.

No. 407, ff. 623, 2 centre-coll., each ll. 17; clear and distinct Nasta'lîḳ; the first four pages luxuriously ornamented; splendidly illuminated frontispieces or smaller headings at the beginning of each part; size, 9½ in. by 5¾ in.

1123

The same.

Another excellent copy, splendidly illustrated, without a date; unfortunately this copy is injured and spoilt in many places.

Contents:

A. *Centre-column:*

1. The collector's preface, on fol. 3b.

2. The usual six risâlas (کتاب رسائل); *first*, on fol. 8b; *second*, in five مجلس (در مجلس پنجگانه), on fol. 18b; *third*, on fol. 64b; *fourth*, on fol. 68a; *fifth*, on fol. 73a; *sixth* (without a heading), in three risâlât or stories, in the same order as in the preceding copy, on ff. 95a, 97b, last line, and 102b.

3. Gulistân, on fol. 104b.

4. Hazliyyât (here wrongly styled Muḍḥikât, see No. 1120 in this Cat., fol. 399a sq.), beginning, on fol. 296b: اللعن (اللّعین) الشیطان الخ.

B. *Margin-columns:*

5. Bûstân, on fol. 4b, beginning: بنام خداوند جان آفرین الخ.

6. Arabic ḳaṣîdas, on fol. 96b, beginning, as usual: حسبت الخ.

7. Persian ḳaṣîdas, on fol. 104b, beginning: شکر وسپاس الخ.

8. Marâthî, on fol. 131b, beginning: دل شکسته الخ.

9. Mulamma'ât, on fol. 135b, beginning: تو خون خلق الخ.

10. Tarji'ât, on fol. 139b, beginning: ای زلف تو الخ.

11. Ṭayyibât, on fol. 145b, beginning: اوّل دفتر الخ.

12. Badâ'i', on fol. 221b, beginning: الحمد لله ربّ الخ.

13. Khawâtîm, on fol. 256b, beginning: سپاس وحمد الخ.

14. Early ghazals, on fol. 268b, beginning: ای یار ناگزیر الخ.

15. Ṣâḥibiyyah, on fol. 273b, beginning: الحمد لله علی نعمه الخ.

16. Muḳaṭṭa'ât, on fol. 292b, beginning: تو آن نکردهٔ الخ.

17. Muṭâyabât (or Khabîthât), on fol. 294b, beginning: قال السّعدی الخ.

18. Rubâ'iyyât, on fol. 303b, beginning: هر ساعتم اندرون الخ.

19. Fardiyyât, on fol. 313b, beginning: ورتّ علّام الخ.

The real Muḍḥikât are wanting in this copy, which was transcribed by Muḥammad bin Ḳiwâm of Shîrâz.

No. 1391, ff. 316, 1 centre-col., ll. 10, 2 margin-coll., each ll. 24; Nasta'lîḳ; four large pictures, surrounded by gilt frames, on ff. 1b, 2a, 315b, and 316a, smaller pictures on ff. 21b, 22a, 27b, 47a, 53b, 61b, 62a, 72b, 95a, 148b, 149a, 168a, 175b, 183b, 184a, 215b, 219b, 237b, 251a, 306b, and 307a; ff. 2b, 3a, 3b, and 4a illuminated in the most luxurious manner, and the finest Eastern workmanship; other almost equally splendid illuminations throughout; particularly grand frontispieces, on ff. 96b, 104b, 131b, 135b, 139b, 145b, 221b, 256b, 268b, 273b, 292b, 294b, 296b, 303b, and 313b; size, 13¼ in. by 8½ in.

1124

The same.

Another exquisitely written and most splendidly ornamented copy, likewise without a date.

Contents:

1. Six risâlas, in the following curious arrangement: the *first* corresponds to the second of the usual copies, i. e. the مجالس خمسه or five homilies, on ff. 4b, 6a, 9a, 10b, last line, and 13b, beginning: الحمد لله الذی خلق الخ; the *second* is identical with the usual third, styled here در بیان صاحب دیوان وجواب, on fol. 18b margin; the *third* is the usual fourth (therefore correctly called here رسالهٔ چهارم), styled در علم وعشق, on fol. 20a; the *fourth* (called correctly رسالهٔ پنجم) corresponds to the usual fifth, styled در نصیحت ملوك, on fol. 21b margin; the *fifth* to the *second story* of the usual sixth (therefore called here رسالهٔ دوم در نصیحت ملك انکیانو), beginning: معلوم شد که خسرو عادل الخ; the *sixth* to the *third story* of the same (called here رسالهٔ سیوم در مدح ملك شمس الدین تازیگو در زمان حکومت), beginning: ملك عادل الخ. There are consequently missing the

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collector's preface, the usual *first* risâlah در تقریر دیباچه, and the *first story*, رسالهٔ ملاقات اباقا, of the usual *sixth* risâlah.

2. Gulistân, on fol. 34b.
3. Bûstân, on fol. 96b.
4. Arabic ḳaṣîdas, on fol. 166b.
5. Persian ḳaṣîdas, on fol. 173b.
6. Marâthî, on fol. 197b.
7. Mulamma'ât, on fol. 201b.
8. Tarji'ât, on fol. 205b.
9. Ṭayyibât, on fol. 211b. All these parts begin as in the preceding copy.
10. Bada'î', on fol. 288b, beginning: ای کہ انکارکنی عالم درویشانرا الخ (corresponding to No. 1117 in this Cat., fol. 254a, first line).
11. Khawâtîm, on fol. 322b.
12. Early ghazals, on fol. 335b. Beginning of both parts as usual.
13. Ṣâḥibiyyah, on fol. 342b, with the usual prose-preface. The initial poem is the same as in Nos. 1118 and 1119 in this Cat., viz. نگین ختم رسالت الخ.
14. Muḳaṭṭa'ât, on fol. 357b, beginning: تو آن نکردهٔ الخ.
15. Muṭâyabât (or Khabîthât), on fol. 359a margin, beginning: قال السّعدی الخ.

The Rubâ'iyyât, Mufradât, and Muḍḥikât are wanting here.

No. 332, ff. 366, 2 centre-coll., each ll. 19, and a third on the margin, ll. 14; small, but clear Nasta'lîḳ; the whole copy beautifully embellished throughout; illuminated frontispieces, with luxurious ornaments on the same and the following page, on ff. 4b, 34b, 96b, 166b, 173b, 211b, 288b, 322b, 335b, and 342b; very carefully drawn pictures on ff. 1b (Sa'dî's likeness), 2b, 3a, 4a, 18a, 66b, 100b, 130b, 181b, 209a, 228b, 233b, 250a, 285a, 310b, 359b, 363b, 364b, 365a, and 366a; size, 10¾ in. by 6⅞ in.

1125

The same.

Contents:

1. The collector's preface, on fol. 1b.
2. Five risâlas, i.e. risâlas 2–6 of the usual copies (the *first*, در تقریر دیباچه, is wanting here, just as in the preceding copy); the first (*second* risâlah), in five مجلس, on ff. 5a, 7a, 10a, 11b, and 14a; the second (*third* risâlah), on fol. 18b; the third (*fourth* risâlah), on fol. 19b (here entitled: از سؤال مولانا شمس الدین, and beginning: سؤال مولانا شمس الدین نطنزی از شیخ سعدی منظومه سالك راه خدا الخ); the fourth (*fifth* risâlah), on fol. 21a; the fifth (*sixth* risâlah), containing the three stories, on fol. 27b.

A fihrist of the following sixteen parts (or books) of this copy, on fol. 30b.

3. Gulistân, on fol. 31a.
4. Bûstân, on fol. 89b.
5. Arabic ḳaṣîdas, on fol. 154a.
6. Persian ḳaṣîdas, on fol. 160a.
7. Marâthî, on fol. 184b.
8. Mulamma'ât, on fol. 189b, beginning here: وقتها یکدم نیاسودی تنم الخ (corresponding to the initial bait in No. 782 of the Berlin Cat., Pertsch, p. 805, and No. 683 of the Bodleian Cat., col. 530).
9. Tarji'ât, on fol. 194a, beginning here: ای سرو بلند قامت دوست الخ (corresponding to the initial bait in No. 1117 in this Cat.).
10. Ṭayyibât, on fol. 200b.
11. Bada'î', on fol. 279b.
12. Khawâtîm, on fol. 332a, beginning here: گر ماه من بر افگند نقابرا الخ.
13. Early ghazals, on fol. 351b, beginning here: وہ کہ گر من باز بینم روی یار خویش را الخ (corresponding to No. 1121 in this Cat., fol. 208a margin).
14. Ṣâḥibiyyah, on fol. 367b, with the usual prose-preface; the first poem begins here: یا رب تو هرچه بهتر و نیکوترش بده الخ (see the same initial bait in No. 692 of the Bodleian Cat., col. 539).
15. Muḳaṭṭa'ât, on fol. 378b, beginning: گویند سعدیا الخ.
16. Khabîthât (or Muṭâyabât), on fol. 386a, beginning with the usual prose-lines; the initial bait of the first poem corresponds to that in Nos. 1118 and 1122 in this Cat. On the margin of ff. 386b–389b there are added the Hazliyyât, styled: المجالس الثلثة في الهزل.
17. Rubâ'iyyât, on fol. 395b.
18. Mufradât, on fol. 406a.

The Muḍḥikât are wanting in this copy. One leaf at the end seems to be missing. No date. The right order of ff. 400–410 is: 400, 409, 402, 403, 407, 404–406, 401, 408, and 410.

No. 775, ff. 410, 2 coll., each ll. 21 (on ff. 89b–153b, 3 coll.); Naskhî, many pages injured; an illuminated heading at the beginning of nearly every part; size, 9¾ in. by 5⅝ in.

1126

The same.

A great number of leaves in this copy, especially in the beginning and towards the end, are so firmly glued together, that it is impossible to separate them without tearing them to pieces. The contents, so far as they can be ascertained, are as follows:

A. *Centre-columns:*

1. The collector's preface, on fol. 2a.
2. Seven risâlas, as it seems; the first, the beginning of which can be quoted, is the *third* of the usual copies, on fol. 48b (رسالهٔ سیوم در جواب صاحب دیوان); the *fourth*, در عقل وعشق, begins (without a heading) on fol. 52a; the *fifth* (رسالهٔ پنجم در نصیحة الملوك), on fol. 56b; the *sixth*, containing the *second story* only of the three, viz. the نصیحت انکیانو (just as No. 1121 in this Cat.), begins on fol. 77a with the simple heading شیخ میفرماید; the *seventh* is the *third* story (رسالهٔ ملك شمس الدین) of the usual sixth risâlah, beginning, on fol. 81a: در زمان حکومت ملك الخ.

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3. Gulistân, on fol. 83b.
4. Ṭayyibât, on fol. 230b.
5. Hazliyyât, on fol. 428b (first heading: المجلس الاوّل بالهزل).
6. Rubâ'iyyât and Fardiyyât, on fol. 445b, beginning: هر ساعتم اندرون الخ.

B. *Margin-column:*

7. Persian kaṣîdas, on fol. 2b.
8. Marâthî, on fol. 45b.
9. Mulamma'ât, on fol. 55b.
10. Tarji'ât, on fol. 65a. All four parts begin in the usual way.
11. Bûstân, on fol. 78b, beginning: بنام خداوند جان آفرین الخ.
12. Badâ'i', on fol. 281b, beginning as in No. 1124 in this Cat.: ای که انکار کنی الخ.
13. Khawâtîm, on fol. 370b.
14. Early ghazals, on fol. 401b.
15. Ṣâḥibiyyah, on fol. 412b, beginning with the initial poem of Nos. 1118 and 1119 in this Cat.: نگین ختم رسالت محمّد عربی الخ.

An index on the fly-leaf. There are wanting in this copy the *first* story of the *sixth* risâlah, the Arabic kaṣîdas, the Khabîthât, Muḳaṭṭa'ât, and Mudḥikât. No date.

No. 1260, ff. 472, 2 centre-coll., each ll. 10, and a third on the margin, ll. 20; Nasta'lîḳ; splendid ornaments throughout the copy; beautifully illuminated frontispieces on ff. 83b, 230b, 370b, 401b, 412b, and 428b; size, 11½ in. by 6½ in.

1127

The same.

This collection is different from all the preceding ones, since a considerable number of the usual items are entirely missing, and some altogether new parts have been introduced.

The copy contains:

1. Bûstân, on fol. 1b, beginning: بنام جهاندار جان آفرین الخ.
2. Gulistân, on fol. 74b.
3. Dîwân, consisting of:

a. Persian kaṣîdas, on fol. 131b, beginning: اوّل دفتر الخ.

b. Tarji'ât, on fol. 153a margin, beginning:

در عهد تو ای نگار دلبند — بس عهد که بشکنند وسوگند

(corresponding to the second poem in No. 1117 in this Cat., fol. 346b).

c. Ghazals, in alphabetical order, on fol. 158b, comprising, as the same part in Nos. 1120 and 1121 in this Cat. does, the Ṭayyibât, Badâ'i', Khawâtîm, and early ghazals; the initial ghazal is the second in No. 1121, fol. 207a:

ای نفس خرّم باد صبا — از بر یار آمدهٔ مرحبا

d. Muḳaṭṭa'ât, on fol. 278a, beginning likewise as in No. 1121: سخن بذکر تو الخ.

e. Rubâ'is, on fol. 285b, beginning, as in No. 1121: (in No. 1121 جهانرا) خداوندیست تدبیر دهانرا.

4. The *second risâlah*, in five مجلس, on fol. 293b, beginning: الحمد لله الذی خلق الوجود الخ.
5. Another risâlah, on fol. 304b, which contains, like the usual *third risâlah*, a story not by Sa'dî himself, but referring to the poet's intercourse with renowned personages (see Bacher's remark in his 'Sa'dî-Studien,' p. 85), but different in wording from the *third* in the preceding copies; it begins: ای دل مجرّد طریقت طریقت وسالك کوی حقیقت شهباز جانباز همای ره شیراز مصلح الدین سعدی شیرازی علیه الرّحمة والغفران میگوید بگوش هوش بشنو الخ.
6. The *fifth risâlah*, در نصیحة الملوك, on fol. 307b, beginning here: الحمد لله وهو لی من حمد ثمّ الصّلوة علی رسول الله افضل الخ.
7. Pandnâma (پندنامه), or book of counsels, also called, from the word with which it begins, Karîmâ (کریما) or Kitâb-i-Karîmâ; beginning, on fol. 313b:

کریما ببخشای بر حال ما — که هستم اسیر کمند هوا

The authorship of Sa'dî with regard to this didactic mathnawî, which is apparently composed after the model of Farîd-aldîn 'Aṭṭâr's Pandnâma, has been much disputed; it is not included in Bîsutûn's (or *Ibn* Bisutûn's) edition; on the other hand, as Rieu ii. p. 865b has shown, it has been ascribed to Sa'dî as early as A.H. 842 (A.D. 1438, 1439), and it is found in the Calcutta edition (fol. r.. sq.); other text-editions (printed or lithographed): in Gladwin's Persian Moonshee (with English translation), 1801; revised edition, by W. C. Smyth, 1840; see also Rousseau, Flowers of Persian Literature, London, 1801, and the Persian Reader, vol. i, Calcutta, 1835, pp. 78–97; Persian and Hindûstânî, ib., 1829; Persian, with Latin translation, by Geitlin, Helsingfors, 1835; Calcutta, A.H. 1242 and 1270 (with Rekhta translation); in the 'Persian Primer,' Lucknow, A.H. 1263, 1264, etc.; Lahore, 1887; Bombay, 1887; Agra, 1887; Cawnpore, 1888, etc. An older English translation, Calcutta, 1788. French translation, by Garcin de Tassy, in his 'Exposition de la foi musulmane,' Paris, 1822, and in the same author's 'Allégories, récits poétiques et chants populaires,' 2nd ed., Paris, 1876, pp. 197–200. A metrical German translation of select passages of the Pandnâma is found in the notes to K. H. Graf, Rosengarten, Leipzig, 1846, pp. 239, 244, 253, 260, 281, 293, and 297–298; comp. besides Zenker i. 418 sq. and 1468, ii. 480 sq.; Bodleian Cat., Nos. 688. 12 and 748; Rieu ii. p. 865b; W. Pertsch, Berlin Cat., pp. 803 and 825; A. Sprenger, Catal., p. 549.

8. Short mathnawîs, on fol. 317b, beginning:

نامه آغازم بنام ذو الجلال
آنکه بیرون ذاتش از وهم و خیال

9. Khabîthât (or Muṭâyabât), here wrongly styled Hazliyyât, on fol. 324b, beginning with the usual prose-preface: قال السّعدی الزمنی الخ.

No date. There are wanting in this copy the usual risâlas, except the second and the fifth; the Marâthî,

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Mufradât, Hazliyyât, Ṣâḥibiyyah, Mulamma'ât, Muḍḥikât, and the Arabic ḳaṣidas.

No. 143, ff. 330, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; Nasta'lîḳ; illuminated frontispieces and small headings on ff. 1b, 74b, 131b, 293b, 304b, 313b, and 317b; size, 11¼ in. by 7 in.

1128

A defective copy of the same.

This excellent but defective copy contains:

1. Arabic ḳaṣîdas (كتاب القصائد العربى), on fol. 1b, beginning as usual; they break off on fol. 8b in consequence of a lacuna after that page, in a poem rhyming in l, which corresponds to the ḳaṣîdah, on fol. 345a, in No. 1117 in this Cat., beginning: يا ملوك الجمال الخ. The last bait here is the last on fol. 345a in that copy.

2. Some ghazals, on ff. 9 and 10, defective both at the beginning and end; the first bait:

گر ما مقصّریم تو بسیار رحمتی
عمری که میرود بامید وفای تست

corresponds to No. 1121 in this Cat., fol. 230a, l. 4, and belongs in fact to the usual initial poem of the 'early ghazals' (which begins: ای یار ناگزیر الخ); it would seem, therefore, as if these two leaves were part of a fuller collection of the غزلیّات قدیم, but, strange to say, these very 'early ghazals' follow further down, on fol. 145b sq., in an absolutely complete form with no visible lacuna, into which these stray leaves might fit.

3. Mulamma'ât and Muthallathât, on ff. 143a–144b and 11a–13a, beginning as in No. 1125 in this Cat., fol. 189b: وقتها یکدم الخ.

4. Tarji'ât (or Murabba'ât, as they are called at the end), on fol. 13b, beginning: ای زلف تو الخ.

5. Ṭayyibât, in alphabetical order, on fol. 19b, beginning: اوّل دفتر الخ. There is a lacuna after fol. 27; the last bait on fol. 27b corresponds to No. 1121 in this Cat., fol. 221a, l. 3 ab infra, the first complete poem, on fol. 28a to fol. 220b, last line, in the same copy. Ff. 50 and 51 are turned upside down, and must be read from 51b backward to 50a.

6. Badâ'i', likewise in alphabetical order, on fol. 83b, beginning: الحمد لله ربّ العالمین الخ (see No. 1117 in this Cat.). There is a lacuna after fol. 84; the last bait on fol. 84b corresponds to No. 1117, fol. 247a, l. 5 ab infra, and the first complete poem, on fol. 85a to fol. 263a, l. 17 in the same copy. There is a second lacuna after fol. 92; the last bait on fol. 92a corresponds to No. 1121 in this Cat., fol. 286b, last line but one (in No. 1117 it cannot be traced); the first complete poem, on fol. 93a to No. 1117, fol. 253a, l. 14 (this again cannot be traced in No. 1121).

7. Khawâtîm, on fol. 96b, beginning: سپاس وحمد الخ.

8. Ṣâḥibiyyah, on fol. 108b, with the usual prose-preface, beginning here thus: الله الکافی حسب الخلائق وحده الحمد لله نعمه الخ. The first poem begins here (as in Rosen, Persian MSS., p. 196): ما هذه الدنیا بدار مخلّد الخ.

9. Muḳaṭṭa'ât, on fol. 123b, beginning: گر اهل معرفتی هر چه بنگری خوبست الخ. The initial poem of No. 1117, گویند سعدیا الخ, is found here, on fol. 130a.

10. Khabîthât, on fol. 131b, beginning with the usual prose-preface. The initial poem begins:

آن شنیدی که در بلاد شمال الخ

(corresponding to No. 1117 in this Cat., fol. 362a). They break off on fol. 134b in consequence of a lacuna.

11. Ḳiṭ'as, short mathnawis, rubâ'îs, and fards, all mixed together, on ff. 135a–142b; the ḳiṭ'as probably belong either to the Ṣâḥibiyyah or the Muḳaṭṭa'ât (Nos. 8 and 9).

12. Early ghazals, on fol. 145b, beginning: با جوانی سر خوشست این پیریٔ تدبیر را الخ (corresponding to No. 1121 in this Cat., fol. 209a margin, l. 6 ab infra, where, however, با جوانان is read instead of با جوانی); the second poem here begins like the Khawâtîm in No. 1125 in this Cat., fol. 332a, but in a metrically more correct form: گر ماه من برافگند از رخ نقابرا الخ.

13. The end of the Bûstân, on fol. 179a, beginning: نکو نام را کس نگیرد اسیر الخ. It comprises the last twenty-nine or thirty verses of the *ninth* and the whole tenth bâb, corresponding to Graf's ed., p. 429, l. 5 to p. 444, l. 5.

No date. Bibliotheca Leydeniana.

No. 2762, ff. 182, ll. 23; excellent Nasta'lîḳ; small illuminated headings on ff. 1b, 13b, 19b, 83b, 96b, 108b, 123b, 131b, 143a, and 145b; all the columns framed with gilt edges; size, 9⅝ in. by 6⅝ in.

1129

Another still more defective copy of the same.

This very old copy is unfortunately very incomplete, and only contains:

1. Gulistân, on fol. 1b.

2. Ṭayyibât, on fol. 47b, beginning as usual: اوّل دفتر الخ.

3. Khabîthât, on fol. 153b, beginning with the usual prose-preface. The initial poem is the same as in the preceding copy.

4. Ṣâḥibiyyah, on fol. 162a, beginning with the *fifth* risâlah of the usual copies, which, exactly as in the Gotha copy (W. Pertsch, No. 70, see Bacher's remark on it in his 'Sa'dî-Studien,' p. 95), has been prefixed here to the Ṣâḥibiyyah; the first words of this risâlah are identical with those of the same treatise in No. 1127 in this Cat., viz. الحمد لله تعالی وهوا لی من حمد الخ. The first initial poem of the proper Ṣâḥibiyyah, viz. ما هذه الدنیا بدار مخلّد الخ, appears on fol. 169a, and is the

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same as in the immediately preceding copy, on fol. 108b. The proper order of leaves in this part is: ff. 162–174, 183–190, 175–182, 191–193, 195–197; fol. 194, which clearly belongs to the same part, cannot be properly located; there are clearly mixed up here with the Ṣâḥibiyyah, as in many other copies, including some of the preceding ones, portions of the Muḳaṭṭa'ât, Fardiyyât, short mathnawîs, and at the end also fragments of the Tarji'ât. A lacuna after fol. 197.

5. The latter half of the Bûstân, beginning abruptly on fol. 198a. The first bait here corresponds to p. 297, l. 6, in Graf's edition, that is about the middle of the *fifth* bâb; the *sixth* begins here on fol. 200a; the *seventh*, on fol. 204b; the *eighth*, on fol. 213a; the *ninth*, on fol. 219a; the *tenth*, on fol. 225a; this last bâb breaks off, on fol. 227b, with the bait: گنه عفو کرد آل یعقوب را الخ, corresponding to p. 443, last line in Graf's edition, so that the last six verses of the latter are wanting here; on fol. 228a, one fragmentary and one complete ghazal by Sa'dî are added; fol. 228b contains in a very bad handwriting two ghazals by فرطوسی (sic! perhaps فردوسی?); but they are partly injured, and partly quite illegible.

The really very old character of the copy is evident from the use of ذ instead of د almost always at the end of words, as آیذ, افتاذ, نشایذ, باذ آمذ, گمارذ, سپارذ, ندارذ, بگشاذ, بغداذ, داذ, نریزذ, نبارذ (together with نریزد in the same poem, on fol. 104b etc.).

No date.

No. 465, ff. 228, 2 coll., each ll. 23; good old Naskhî; vignettes on ff. 1a, 47a, 153a, and 162b; small illuminated, but rather effaced headings, on ff. 1b, 47b, 153b, and 162b; size, 9⅛ in. by 6⅛ in.

1130

A small fragment of the same.

This fragment comprises only a part of the collector's preface and a defective set of the usual risâlas, viz. Bisutûn's (or *Ibn* Bisutûn's) preface, beginning as usual, on fol. 1b; but already on the margin of the next page, fol. 2a, the copyist has suddenly jumped from this preface into the middle of the *first risâlah*, در تقریر دیباچه; ll. 8 and 9 belong likewise to the preface; but the words in l. 14, که دل شخص انسان بود الخ, are part of the first risâlah, corresponding to No. 1121 in this Cat., fol. 3a margin, l. 13. A second jump from the middle of the *first risâlah* into that of the *second* (the five مجلس) is made on fol. 5a margin; l. 2 also belongs to the *first risâlah*, corresponding to No. 1121, fol. 5a margin, lin. penult.; l. 3 already forms part of the first majlis of the *second risâlah*, corresponding to No. 1121, fol. 6b, l. 9. The second majlis begins on fol. 6a, the third on fol. 8b margin, the fourth on fol. 10a margin, the fifth on fol. 13a; the *third risâlah*, on fol. 18b margin; the *fourth*, on fol. 20a; the *fifth*, on fol. 21b; the *sixth*, comprising the *first story* only (نصیحت حضرت شیخ سلطان اباقا), on fol. 31a; the *seventh*, comprising the *third story* of the usual sixth risâlah, حکایت ملك شمس الدین, on fol. 32a; towards the end of this story the copy breaks off, the last words corresponding to No. 1126 in this Cat., fol. 82b, l. 6.

No. 1725, ff. 32, centre-col., ll. 12; margin-col., ll. 26; small Nasta'lîḳ; illuminated frontispiece; the first two pages splendidly adorned; small illuminations throughout; a picture on fol. 18a size, 9⅜ in. by 5½ in.

1131

Dîwân-i-Sa'dî (دیوان سعدی).

Sa'dî's minor poems, arranged in a way which differs from all the other collections of the same title, both in the preceding copies (see Nos. 1121 and 1127) and in those of other libraries (see, for instance, Bodleian Cat., Nos. 692–697, and Rieu ii. p. 601b). It contains merely the usual parts of a common dîwân, i. e. ḳaṣîdas (on ff. 1b–44a), tarji'bands (on ff. 44a–48a), and ghazals in alphabetical order, with a few mathnawî-baits at the end (on ff. 48a–232).

The so-called ḳaṣîdas practically agree with the Ṭayyibât of other copies, beginning in the usual way: اوّل دفتر بنام ایزد دانا الخ.

The tarji'bands begin: در عهد تو ای نگار دلبند الخ (corresponding to the initial bait in No. 1127 in this Cat.).

The ghazals open with the rhyme-letter ب, and begin:

زمن مپرس که از دست او دلم چونست
ازو مپرس که انگشتهاش پر خونست

No date.

No. 59, ff. 232, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispiece, the margin sprinkled with various colours; size, 9⅝ in. by 5¼ in.

1132

Intikhâb-i-dîwân-i-Sa'dî (انتخاب دیوان سعدی).

Short extracts from Sa'dî's minor poems, consisting of ḳaṣîdas and ghazals, with a few ḳiṭ'as and rubâ'îs at the end.

Beginning: شکر و سپاس و نعمت و منّت خدایرا (the usual beginning of the قصائد فارسیّه, see the preceding copies).

No date.

No. 609, ff. 215b–244, 2 centre-coll., each ll. 15, and a third on the margin, ll. 24–28; Nasta'lîḳ; illuminated frontispiece; the first two pages richly ornamented; a drawing on fol. 244b; size, 9¾ in. by 5½ in.

1133

Three works of Sa'dî.

This splendid copy, illuminated throughout in the most gorgeous style, contains:—

a. In the centre-column of ff. 1b–144b, Sa'dî's *Gulistân*, slightly imperfect at the end (a few lines of the conclusion being missing in consequence of a lacuna after fol. 144). Bâb I, on fol. 12a; II, on fol. 44b; III, on fol. 69a; IV, on fol. 97a; V, on fol. 101a; VI, on fol. 117a; VII, on fol. 122a; VIII, on fol. 129b.

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b. In the margin-column of ff. 1[b]–144[b], Sa'dî's *Bûstân* (at the end fifteen verses missing according to Graf's edition, in consequence of the same lacuna). Bâb I, on fol. 8[a]; II, on fol. 41[a]; III, on fol. 58[b]; IV, on fol. 71[b]; V, on fol. 89[b], last line; VI, on fol. 97[a]; VII, on fol. 103[b]; VIII, on fol. 119[b]; IX, on fol. 129[b]; X, on fol. 141[a].

c. In the centre-column of ff. 145[a]–155[a], Sa'dî's *Pandnâma*, defective at the beginning (owing to the before-mentioned lacuna). There are five baits wanting; the first that appears here corresponds to the last on fol. 1[b] in the following copy.

On the margin of ff. 145[a]–155[a] there is found the well-known religious mathnawî on the duties of a Muslim, styled نام حق or رسالهٔ نام حق (as it is called here), likewise defective at the beginning; the first bait, which is the eighth in the usual copies (for instance, No. 1345 of the India Office Collection, fol. 56[b]), runs thus:

روز و شب طالب قبول ویم — پیروی امّت رسول ویم

comp. on *this* poem, which is usually styled مقدّمة الصّلوة, Bodleian Cat., Nos. 1767 and 1768. The date of composition, viz. 693 of the Rihlat, or A.H. 703 (A.D. 1303), is contained in the last verse.

The whole MS., written throughout by the same hand, was transcribed at the request of Nawwâb 'Abd-almuḥsinkhân, son of Nawwâb 'Abd-alnabîkhân, by Mihr 'Alî, son of Muḥammad Ibrâhîm, and finished the 12*th* of Rabî'-alawwal, A.H. 1165 (A.D. 1752, Jan. 29). On fol. 1[a] is a seal of John Henry Peile, جان هنری پیل, with the date A.H. 1220 (A.D. 1805), and a statement in English, 'that this MS. was the gift of Mr. Sanders, 1811, that it was presented by J. H. Peile, Esq. (of the Madras Civil Service), and received 19th September, 1818, transferred to Civil College (i.e. Haileybury), 9 Aug., 1819.'

No. 3299, ff. 155, ll. 11, and an additional margin-col., ll. 30; large and distinct Nasta'lîḳ; splendid frontispiece on fol. 1[b], every page, from first to last, adorned with gold borders round each line of the centre-column, and three corner-vignettes in various colours and designs; size, 10⅜ in. by 6½ in.

1134

Pandnâma.

Another copy of Sa'dî's Pandnâma, beginning:

کریما ببخشای بر حال ما — کہ هستم اسیر کمند هوا

comp. Nos. 1127 and 1133 in this Cat.

Dated the 14th of Shawwâl, A.H. 1209 (A.D. 1795, May 4).

No. 1345, ff. 1–10[b], 2 coll., each ll. 13; Nasta'lîḳ; size, 7½ in. by 4⅝ in.

1135

The same.

Beginning:

کریما به بخشای بر حال ما
کہ هستم اسیری (!) کمند هوا

Quite modern copy, dated the 16th of Rajab (without any year), by a scribe with the name of Muḥammad.

No. 3083, ff. 1–9, ll. 14; Nasta'lîḳ; size, 7¾ in. by 5⅜ in.

1136

Bûstân.

Another copy of Sa'dî's Bûstân, not dated, but old, probably belonging to the end of the tenth century of the Hijrah.

Beginning: بنام خداوند جان آفرین الخ.

Bâb I, on fol. 5[b]; II, on fol. 40[a]; III, on fol. 58[a]; IV, on fol. 70[b]; V, on fol. 88[a]; VI, on fol. 95[a]; VII, on fol. 101[a]; VIII, on fol. 115[b]; IX, on fol. 124[b]; X, on fol. 131[b].

No. 3485, olim 20. J. 10, ff. 135, 2 coll., each ll. 15; very neat and distinct Nasta'lîḳ; illuminated frontispiece; size, 8⅝ in. by 5⅛ in.

1137

The same.

Dated A.H. 1019 (A.D. 1610, 1611).

No. 286, margin-col., ff. 1–116, ll. 36–38; Nasta'lîḳ; illuminated frontispiece.

1138

The same.

This copy was written by Kamâl; one half of the date is torn away, but what is left, viz. ۴۳, seems to indicate A.H. 1043 (A.D. 1633, 1634).

No. 472, ff. 150, 2 coll., each ll. 14; excellent Nasta'lîḳ; illuminations on the first two pages; size, 8¾ in. by 5½ in.

1139

The same.

Beginning, the usual one: بنام خداوند جان آفرین الخ, but the various reading of جهاندار for خداوند (as in fact many copies read) has been suggested on the margin. The last bait of Graf's edition is here the last but two; the additional two baits are:

هزاران درود وهزاران سلام — زمان بر محمّد علیه السّلام
ترا فتح ودولت همیشه مدام — بحقّ محمّد علیه السّلام'

Copied A.H. 1081 (A.D. 1670, 1671) by 'Abd-alrasûl ibn Maulânâ 'Alî. Collated. Bibliotheca Leydeniana. On the fly-leaf at the back the following note: 'The Bostan of Sadi; Palgatacherri, Aug., 1805; J. Leyden.'

No. 2713, ff. 150, 2 coll., each ll. 15; Nasta'lîḳ; size, 9⅝ in. by 5⅞ in.

1140

The same.

Another excellent copy, written A.H. 1082 (A.D. 1671, 1672) by Mużaffar Ḥusain alḥusainî; the poem begins on fol. 2[b]. Instead of the usual *ten* bâbs this copy contains *eleven*, the ninth bâb having been split into two, the second headed on fol. 169[b]: در موعظه وتنبیه.

No. 154, ff. 179, 2 coll., each ll. 12; very large and distinct Nasta'lîḳ; the margin sprinkled with various colours; two large pictures on ff. 1[b] and 2[a]; illuminated frontispiece on fol. 2[b]; size, 12⅜ in. by 7⅛ in.

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1141

The same.

This copy is dated the 21st of Dhû-alḥijjah, A.H. 1156 (A.D. 1744, Feb. 5), the 26th year of Muḥammadshâh's reign, by Rûḥ-allâh ibn Shaikh Zind ibn Shaikh Muḥibb 'Alî Mâlik. A few various readings and annotations on the margin.

No. 1561, ff. 134, 2 coll., each ll. 15–17; Nasta'lîḳ; size, $9\frac{3}{8}$ in. by $5\frac{5}{8}$ in.

1142

The same.

A most splendid copy, written at the request of Nawwâb Aḥmadkhân Bahâdur bin Ghaḍanfar-aldaulah Bahâdur by Râm Pirshâd, and finished at Shâhjahânâbâd the 14th of Rabî'-althânî, A.H. 1171 (A.D. 1757, Dec. 26).

No. 1779, ff. 58, 4 coll., each ll. 21; clear and distinct Nasta'lîḳ; large illuminated frontispiece; very fine and carefully executed illustrations on ff. 2^b, 3^a, 3^b, 5^a, 8^a, 21^a, 27^b, 47^b, 50^a, 54^a, 57^b, and 58^a; size, $12\frac{5}{8}$ in. by $8\frac{1}{4}$ in.

1143

The same.

Beginning: بنام جهاندار جان آفرین الخ.

Dated the 19th of Dhû-alḳa'dah, A.H. 1197 (A.D. 1783, Oct. 16)=3rd of the month آسن, of the year 1190 of the Bangâlî era, by the محرّر مکرّم of Bahîla (بهیله), in the Parganah of Amîrpûr Balanda (امیرپور بلنده). Bibliotheca Leydeniana. Occasional notes in English on the margin.

No. 2743, ff. 130, 2 coll., each ll. 17; clear Nasta'lîḳ; size, $8\frac{5}{8}$ in. by $6\frac{1}{8}$ in.

1144

The same.

A modern copy, dated the 7th of January, 1804. Beginning: بنام جهاندار الخ.

College of Fort William, 1825.

No. 2317, ff. 168, 2 coll., each ll. 13; Nasta'lîḳ; size, $7\frac{5}{8}$ in. by $5\frac{1}{8}$ in.

1145

The same.

Splendid copy, without a date. On the first and the last page of this MS. there is an index of—as it seems—Farîd-aldîn 'Aṭṭâr's Pandnâma and Ḥusainî's Kanz-alrumûz.

No. 1288, ff. 50, 4 coll., each ll. 23; Nasta'lîḳ; illuminated frontispiece; size, $10\frac{3}{8}$ in. by 6 in.

1146

The same.

Another copy without a date. Many marginal and interlinear glosses, for the greater part written in red ink. The Bûstân concludes on fol. 137^a; a few lines in prose are added by the transcriber on fol. 138^a. Fol. 12 must be read after fol. 13.

No. 390, ff. 138, 2 coll., each ll. 15–16; Nasta'lîḳ; size, 10 in. by $6\frac{1}{4}$ in.

1147

The same.

Good copy, not dated.

No. 209, margin-col. on ff. 1^b–148^b, ll. 26, and an additional centre-col. on ff. 136^a–149^a, ll. 11; clear Nasta'lîḳ; illuminations on ff. 1^b and 2^a; size, $9\frac{5}{8}$ in. by $5\frac{7}{8}$ in.

1148

Extracts from the Bûstân.

Select verses from Sa'dî's Bûstân, beginning with the usual initial bait: بنام خداوند جان آفرین الخ.

Similar extracts were made by Shâh Ḳâsim-i-Anwâr (died A.H. 837=A.D. 1433, 1434), see Bodleian Cat., Nos. 743 and 744. As title to these extracts is given, on fol. 1^a: جزوی از بوستان سعدی.

Copied in Shawwâl, A.H. 959 (A.D. 1552, Sept.–October).

No. 268, ff. 24, 2 coll., each ll. 11; excellent Nasta'lîḳ; beautiful illuminations on the first two pages; size, $9\frac{1}{8}$ in. by $5\frac{3}{4}$ in.

1149

A fragment of the Bûstân.

Beginning: بنام جهاندار الخ; it breaks off, on fol. 38^b, in the second half of Bâb I, with the bait:

بخاك اندرش عقد بگسیخته ـ گهرهای دندان فرو ریخته

corresponding to p. 118, last bait, in Graf's edition.

This MS. belonged formerly to Sir Barry Close, Bart.

No. 1340, ff. 1–38^b, 2 coll., each ll. 11–15; large, unequal Nasta'lîḳ; size, $9\frac{1}{8}$ in. by $5\frac{1}{4}$ in.

1150

Sharḥ-i-Bustân (شرح بستان).

'Abd-alwâsi' Hânsawi's commentary on the Bûstân, beginning, on fol. 41^b: ربّنا لا تواخذنا إن نسینا او اخطانا وصلّ علی نبیّك ورسولك محمّد سیّدنا و مولانا وعلی آله واصحابه الخ میگوید معترف بعجز ونادانی در فهم الفاظ ودرك معانی عبد الواسع هانسوی که الخ; comp. A. Sprenger, Catal., p. 552. 'Abd-alwâsi' of Hânsi (see above, col. 403) is also the author of the غرائب اللغات, an alphabetical glossary of Hindî words with Persian explanation, improved and re-edited by Sirâj-aldîn 'Alî Ârzû, and of a Persian Grammar, printed 1851 in Cawnpore, comp. Rieu iii. pp. 1030^a and 1096^b.

The text of the Bûstân (introduction) begins, on fol. 42^b: بنام جهاندار جان آفرین; Book I, on fol. 61^a; II, on fol. 106^b; III, on fol. 130^a; IV, on fol. 149^a; V, on fol. 171^a; VI, on fol. 182^a; VII, on fol. 188^b; VIII, on fol. 206^b; IX, on fol. 216^a; X, on fol. 218^a. Fol. 50^b is left blank, but there is no lacuna.

Not all verses, but only the difficult ones, are explained by the commentator.

This copy was finished after a careful collation by Muḥammad Naṣîr, the son of Sayyid Luṭf-allâh, who was also an inhabitant of Hânsî, the 8th of Ṣafar, A.H.

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1140 (A.D. 1727, Sept. 25). On fol. 220 a fragment in Hindûstânî: خیال بزبان هندی.

No. 530, ff. 41–220, ll. 11; large and distinct Nasta'lîḳ; the first two pages sprinkled with gold; size, 8½ in. by 4½ in.

1151

Kalîd-i-Bustân (کلید بستان).

A short glossary to Sa'dî's Bûstân, arranged alphabetically, except the five first words; beginning: حلب نام مقام ماخولیا خلل دماغ غور مقام ..... افواه دهنها استعانت یاری خواستن آکنده پر شده الخ.

The whole letter ا from افواه to the beginning of the letter ب quite agrees with the short glossary to Ḥâfiẓ' diwân, contained on ff. 38–48 of this same MS., see the second کلید خواجهٔ حافظ further down in this Cat. under 'Ḥâfiẓ;' but all the rest from ب down to the end of ی is different from that. It concludes on fol. 97b, and is dated the 12th of Dhû-alḳa'dah, in the first year of Jahândârshâh's reign (=A.H. 1124, A.D. 1712, Dec. 11). As this little glossary follows in the same MS. immediately upon the مفتاح گلستان, by Uwais bin 'Alâ-aldîn Âdam (see Nos. 1176–1179 in this Cat.), it may be due to the same author, who flourished about A.H. 900 (A.D. 1494, 1495).

This کلید is followed, on ff. 98–106b, by another short glossary, likewise to the Bûstân, arranged, without alphabetical order, according to the single chapters of Sa'dî's poem; but there are quoted only eight chapters; the last two seem to be missing. Beginning: پوزش عذر (MS. عزیز) ومعذرت الخ. At the end a fragment of a تعمیر نامه.

Copied A.H. 1148 (A.D. 1735, 1736).

No. 1840, ff. 91–107, ll. 13; clear Nasta'lîḳ; size, 8⅜ in. by 6 in.

1152

Sharḥ-i-Bûstân (شرح بوستان).

A very short commentary on Sa'dî's Bûstân, in which only the difficult verses and phrases are explained, by an anonymous author, who, however, judging from the immediately following commentary on the Gulistân in this same MS. (see No. 1180 in this Cat.), seems identical with Muḥammad 'Abd-alrasûl bin Shihâb-aldîn, who wrote both his small explanatory works on Bûstân and Gulistân in the same year, viz. A.H. 1073 (A.D. 1662, 1663), see Rieu ii. p. 604; A. Sprenger, Catal., p. 552, etc.

The present copy begins, without any introduction, at once with the initial bait of the poem: بنام جهاندار جان آفرین ..... جهان بمعنیٔ روزگار مصحّح است از خدمت امیر شهاب الدین حکیم الخ.

Bâb I begins on fol. 231a.

No date.

No. 212, ff. 225–254, ll. 20; Nasta'lîḳ; size, 9½ in. by 6 in.

1153

Gulistân.

Another copy of Sa'dî's Gulistân, not dated, but old and especially valuable, as, according to the statement in the colophon, it has been copied from and collated with the poet's autograph.

No. 1598, ff. 92, ll. 14–15; ff. 1, 2, 32, and 56 supplied by a modern hand; Nasta'lîḳ; size, 9 in. by 5 in.

1154

The same.

This copy, rich in marginal and interlinear glosses, was transcribed from a good old copy of A.H. 805 (A.D. 1402, 1403) at Lakhnau, A.H. 1183, and finished the 24th of Rabî'-althânî in that year (A.D. 1769, Aug. 27). It ends on fol. 90a, and is followed on the same and the following page by the transcriber's report about the source of his copy.

No. 820, ff. 1–90, ll. 16; Nasta'lîḳ; size, 8⅝ in. by 4¾ in.

1155

The same.

This copy was transcribed from one of Miyân Muḥammad Ṣâliḥ, which through several intermediate transcripts traced its origin back to an autograph of the poet himself, by Muḥammad Murîd bin Muḥammad Rashîd, for his son Rashîd Muḥammad, in the first or tenth year of Shâh 'Âlam's reign (A.H. 1173 or 1182=A.D. 1760 or 1768, 1769). On ff. 1b–2b a full index of the Gulistân, supplied by another hand; the work itself begins on fol. 3b.

No. 235, ff. 135, ll. 11; clear Nasta'lîḳ; illuminated frontispiece on fol. 3b; size, 9 in. by 5¼ in.

1156

The same.

Dated the 15th of Jumâdâ-alawwal, A.H. 1019 (A.D. 1610, Aug. 5).

No. 286, centre-col., ff. 119, ll. 15; distinct Nasta'lîḳ; illuminated frontispiece; size, 8⅜ in. by 4¾ in.

1157

The same.

This copy, rather uncouth and dirty, but provided with numerous interlinear paraphrases in Hindûstânî, is dated the 10th of Ramaḍân, A.H. 1138 (A.D. 1726, May 12). Bibliotheca Leydeniana.

No. 2735, ff. 112, ll. 14; written in a very peculiar style of Nasta'lîḳ, mixed with Shikasta, by several hands, as it seems; size, 9⅞ in. by 5⅜ in.

1158

The same.

Dated the 5th of Rabî'-alawwal, in the thirteenth year of Muḥammadshâh's reign (=A.H. 1144, A.D. 1731, Sept. 7).

No. 1481, ff. 1–147b, ll. 13; large Nasta'lîḳ; size, 6¾ in. by 3½ in.

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1159

The same.

Dated the 4th of Sha'bân, A. H. ۱۱۴۷ (that is ۱۱۴۷ = 1147, A. D. 1734, Dec. 30).

No. 1553, ff. 97, ll. 14; Nasta'lîḳ; size, 9⅜ in. by 6 in.

1160

The same.

This copy, with numerous marginal and interlinear glosses and explanations, was written by Muḥammad Wâṣilî Ghâzî in the reign of the emperor Aḥmadshâh (A. H. 1161–1167 = A. D. 1748–1754).

The proper order of ff. 72–77 is: 72, 74, 73, 76, 75, 77.

No. 1689, ff. 105, ll. 13; Nasta'lîḳ; illuminated frontispiece; size, 8⅞ in. by 4⅝ in.

1161

The same.

Copied A. H. 1185 (A. D. 1771, 1772). Occasionally some interlinear glosses. Bibliotheca Leydeniana.

No. 2808, ff. 1–71, ll. 14; Nasta'lîḳ; size, 8⅜ in. by 6¾ in.

1162

The same.

A beautifully written copy, interleaved throughout; dated by Sayyid 'Azîz-allâh alḥusainî Zanjânî Ḳâdirî the 21st of Jumâdâ-alawwal, A. H. 1196 (A. D. 1782, May 4). Fol. 37 must be read before fol. 36.

No. 1541, ff. 136, ll. 11; large and distinct Nasta'lîḳ; illuminated frontispiece; pictures on ff. 13ᵇ, 34ᵃ, 56ᵇ, 71ᵇ, 78ᵃ, 94ᵇ, 98ᵃ, and 101ᵃ; size, 10½ in. by 6¾ in.

1163

The same.

This copy, which is not dated, was written by Muḥammad Yaḥyâ bin Muḥammad 'Umar, and formerly belonged to the Marquess of Hastings, to whom it was given by his most esteemed and learned friend, Antonio Viegra, 1786 (A. H. 1200, 1201), according to a note on the fly-leaf.

The right order of ff. 68–73 is: 68, 72, 70, 71, 69, 73.

No. 3159, ff. 227, ll. 11; large, but unequal Nasta'lîḳ; the first two leaves supplied later, ll. 13; splendid binding in red and gold; size, 8 in. by 4½ in.

1164

The same.

This copy is dated by Bimćand, who calls himself a ملازم عدالت دیوانی, a servant or official of the civil court, the 14th of Ṣafar, A. H. 1208 = 8th of the month Âsin, in the year 1200 of the Bangâlî era = A. D. 1793, Sept. 21. It was presented by W. B. Smith, Esq., March 30, 1816.

No. 3431, ff. 143, ll. 7; very clear and distinct Nasta'lîḳ; size, 7⅞ in. by 5⅝ in.

1165

The same.

This copy is dated by Aḥsan-allâh, in the month Dhû-alḥijjah, A. H. 1213 (A. D. 1799, May), in the time of Nawwâb Mu'în-aldaulah Dilîrjang Bahâdur, the son of Nawwâb Mubârak-aldaulah Bahâdur (the latter probably identical with Mîr Ja'far 'Alîkhân, the Nawwâb or Nâẓim of Bangâlah's youngest son, who succeeded his brother Saif-aldaulah, March, 1770, and died at Murshidâbâd, September, 1793). College of Fort William, 1825.

No. 2210, ff. 114, ll. 15; Nasta'lîḳ; size, 8⅛ in. by 5½ in.

1166

The same.

Another copy of the Gulistân, not dated, but stated to have been purchased by J. H. Peile, Esq., at Mysore, 1800, and presented by him the 19th Sept., 1818; transferred to Civil College, Aug. 9, 1819. This copy is difficult to read in many parts; there are some various readings on the margin, and occasional remarks, written in pencil (by Mr. Peile), as well as corrections of the text.

No. 3338, olim 20. J. 6, ff. 1–146, ll. 9; Shikasta; size, 8⅜ in. by 6 in.

1167

This copy is dated the 7th of Muḥarram, A. H. 1219 (A. D. 1804, April 18).

No. 1340, ff. 39ᵇ–148, ll. 15; Nasta'lîḳ; size, 9⅛ in. by 5¼ in.

1168

The same.

Another excellent copy, not dated.

No. 209, centre-col., ff. 1ᵇ–135ᵇ, ll. 11; clear Nasta'lîḳ; illuminated frontispiece; size, 9⅝ in. by 5⅞ in.

1169

The same.

Good copy, not dated.

No. 3110, ff. 92, ll. 13; clear and distinct Nasta'lîḳ; size, 8⅛ in. by 6 in.

1170

The same.

Another copy with a few interlinear glosses, not dated. Bibliotheca Leydeniana.

No. 2488, ff. 108, ll. 15; Nasta'lîḳ; size, 8¾ in. by 6 in.

1171

The same.

Good modern copy, not dated.

No. 1554, ff. 151, ll. 11; large and clear Nasta'lîḳ; illuminated frontispiece; size, 8⅞ in. by 5½ in.

1172

The same.

No date.

No. 1373, ff. 110, ll. 15–17; Nasta'lîḳ, written by at least three different hands; size, 8⅛ in. by 4⅝ in.

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1173

The same.

Another copy with occasional interlinear and marginal Persian paraphrases of Arabic words and quotations.

No date. Modern transcript. Bibliotheca Leydeniana.

No. 2731, ff. 1–99, ll. 18; Naskhî; size, 10 in. by $5\frac{5}{8}$ in.

1174

The same.

The first thirty-two leaves with marginal and interlinear English paraphrases. The copy was written by Khwâjah Ghafûr; but as date, only the 2nd of Rajab is given, without a year.

Bibliotheca Leydeniana.

No. 2797, ff. 96, ll. 13–14; Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $5\frac{7}{8}$ in.

1175

A defective copy of the same.

This copy lacks the introduction, and begins at once with Bâb I, on fol. 1b: پادشاهی را شنیدم که بکشتن اسیری اشارت فرمود الخ. Bâb II, on fol. 24a; III, on fol. 35b; IV, on fol. 47b; V, on fol. 50a; VI, on fol. 55a; VII (not marked by a heading), on fol. 58b, first line; VIII, on fol. 62a.

No date.

No. 2720, ff. 1–68, ll. 9–10; Shikasta; size, $9\frac{5}{8}$ in. by $5\frac{7}{8}$ in.

1176

Miftâḥ-i-Gulistân (مفتاح گلستان).

Short commentary on and glossary to Sa'dî's Gulistân, composed by Uwais bin 'Alâ-aldîn, known as Âdam, a pupil of Khwâjah Abû-alfaiḍ Abû-alfaḍl Amîr-aldîn Shâh Ni'mat-allâh Muḥammad bin Muḥammad al-Ḥasanî, and dedicated to the Bahmanî Sulṭân of the Dakhan, Maḥmûdshâh bin Muḥammadshâh (who reigned A.H. 887–924=A.D. 1482–1518, see above, No. 449). According to the last words in No. 3338 (1179 in this Cat.), the work was completed by the author on the day عاشور, i.e. the 10th of Muḥarram, A.H. 900 (A.D. 1494, Oct. 11). It is divided into two ḳisms, the *first ḳism* being a glossary, *arranged* alphabetically, of the difficult words (قسم اوّل مبوّب از حروف مقطّعات در بیان لغات), the last letter constituting the bâb, the first the faṣl or subdivision; the *second ḳism* containing an explanation of the difficult phrases, verses of the Ḳurân, traditions and sayings of Shaikhs, Arabic baits and invocations of God, etc., which occur in the Gulistân (قسم دوم در تفسیر و معانیٔ آیات و کلام قدسی و احادیث و اقوال و ادعیّات واشعار تازی که در کتاب گلستان مذکور است).

Beginning: فاتحه مرفتّاحی را که افتتاح کلام خود بفاتحة الکتاب مخصوص گردانید الخ.

First ḳism, on fol. 6b; *second ḳism*, on fol. 57b.

The copy ends on fol. 69b, and is dated the 6th of Sha'bân, A.H. 1052 (A.D. 1642, Oct. 30). On ff. 71b–75a there are written by another hand some fragments of theological tracts in Arabic, on Muḥammad, the Ḳurân, etc.

No. 104, ff. 75, ll. 13; Naskhî; size, $7\frac{1}{2}$ in. by $4\frac{1}{4}$ in.

1177

Another copy of the same.

Beginning as in the preceding copy; *first ḳism*, on fol. 5b; *second ḳism*, on fol. 49b. Copied A.H. 1070 (A.D. 1659, 1660).

No. 103, ff. 56, ll. 12–13; carelessly written in a mixture of Nasta'lîḳ and Shikasta; size, $7\frac{5}{8}$ in. by $4\frac{1}{2}$ in.

1178

The same.

This copy begins: کتاب مفتاح گلستان حضرت سعدی شیرازی، فاتحه مر مفتاح (sic!) را که افتتاح کلام خود الخ.

First ḳism, on fol. 55b; *second ḳism*, on fol. 83b.

On fol. 51a another title is given to this work, viz. کلید گلستان. Dated the 24th of Jumâdâ-alawwal, A.H. 1148 (A.D. 1735, Oct. 12).

No. 1840, ff. 51–90, ll. 13; large and distinct Nasta'lîḳ; size, $8\frac{3}{8}$ in. by 6 in.

1179

The same.

This copy, written rather incorrectly and not dated, begins: فاتحه مر فتّاحی که افتتاح کلام خود الخ.

First ḳism, on fol. 151b; *second ḳism*, on fol. 192a, last line. The date A.H. 900, 10th of Muḥarram, appears on fol. 203a, ll. 5 and 6.

Purchased by J. H. Peile, Esq., at Mysore, 1800; received at the Library Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3338, olim 20. J. 6, ff. 147–203, ll. 13; Nasta'lîḳ; size, $8\frac{3}{8}$ in. by 6 in.

1180

Sharḥ-i-Gulistân (شرح گلستان).

Another short commentary on the Gulistân, by Muḥammad 'Abd-alrasûl (or, as he is called here, by a confusion with his brother 'Abdallâh, 'Abdallâh alrasûl) bin Shihâb-almillat (Shihâb-aldîn) bin Shaikh 'Abdallâh bin Shaikh Ṭâhir bin Shaikh Ḥasan alḳuraishî (or alḳurashî) alhâshimî, who began this work after having completed his commentary on the Bûstân (see No. 1152 in this Cat.) in A.H. 1073 (A.D. 1662, 1663); comp. Bodleian Cat., No. 724; Rieu ii. p. 604 and A. Sprenger, Catal., p. 550. It was printed in Lucknow, A.H. 1264.

Beginning: سپاس بی قیاس علیمی را که علم علّم الاسماء کلّها (Sûrah 2, v. 29) حرفی است از تختهٔ تعلیم او الخ.

Every bâb of the Gulistân comprises in this commentary five explanatory parts, viz. 1. verses of the

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Ḳurân (آیات الهی); 2. traditions of the Prophet, sayings of the Shaikhs, and Arabic proverbs (احادیث نبوی واقوال مشایخ وامثال عرب); 3. Arabic verses (اشعار عربیّه); 4. Persian verses (ابیات فارسیّه); 5. difficult Arabic and Persian words and phrases, in alphabetical order (لغات عربیّه وفارسیّه برعایت ترتیب حروف). Occasional notes and additions on the margin.

Dated the 2nd of Ramaḍân, in the seventeenth year of 'Âlamgîr's reign (=A.H. 1085, A.D. 1674, Nov. 30).

No. 212, ff. 255–284, ll. 20; Nasta'lîḳ; size, 9½ in. by 6 in.

1181

Sharḥ-i-Gulistân (شرح گلستان).

Another commentary on the Gulistân, by Muḥammad Nûr-allâh Aḥrârî, see A. Sprenger, Catal., p. 550, beginning, on fol. 24b: منّت مر خدایرا عزّ وجلّ که زبان گویا را پیشکار دل دانا ساخت الخ.

The author's name appears on fol. 25a, l. 8. It is the same Nûr-allâh Aḥrârî who wrote a commentary on the mathnawî (see No. 1104 in this Cat.).

This copy is incomplete, one leaf seems to be missing at the end; it breaks off in the eighth chapter (which begins on fol. 96a); the last words of the text are: پادشاه از بهر ستمگار است . . . (*or* rather: پادشاه از برای دفع ستمگاران, see No. 2797 (1174 in this Cat.), fol. 95b, l. 7).

Bibliotheca Leydeniana.

No. 2787, ff. 24–103, ll. 15; Shikasta; size, 8¾ in. by 6 in.

1182

Farhang-i-Gulistân (فرهنگ گلستان).

A short Persian paraphrase of the difficult Arabic and Persian verses, the sentences of the Ḳurân, traditions of the Prophet, sayings of other great Shaikhs, and a great many single words, especially of Arabic origin, which occur in Sa'dî's Gulistân, composed by Junaid bin 'Abdallâh, and beginning: الحمد لله على نعمائه و الصّلوة على رسوله و السّلام على اصحابه قال الخ.

It is divided into three ḳisms:

قسم اوّل اشعار عربی و بعضی فارسیٔ مشکل،

قسم دویم در مرکّبات معانیٔ بعضی اقوال اکابر و حدیث نبوی و کلام ربّانی،

قسم سیوم در لغات مفردات و حروف تهجّی،

The third ḳism begins on fol. 158a.

The Persian paraphrase is an interlinear one, and written in much smaller characters than the original words and phrases. Finished the 15th of Rajab, in the fourteenth year of Muḥammadshâh's reign (=A.H. 1145, A.D. 1733, Jan. 1).

No. 1481, ff. 149b–171, ll. 18; Nasta'lîḳ; size, 6¾ in. by 3½ in.

1183

Farhang-i-Gulistân (فرهنگ گلستان).

Another small glossary of the Gulistân, with the same title, chiefly explaining Arabic words by an interlinear Persian paraphrase; it is divided into two portions, the first of which is arranged alphabetically according to the *last* letter, viz. لغات مفردات بترتیب حروف, on fol. 1a, beginning with رضا (=خشنودی); the second is headed لغات متفرّقه, on fol. 18b, beginning with اتابت (=توبه).

No compiler's name appears. Dated, as it seems, the 9th of Ṣafar (? the word is entirely misspelt here), in the first year of Aḥmadshâh's reign (=A.H. 1162, A.D. 1749, Jan. 29). A seal, however, of the first owner, Ghulâm Muḥyî-aldîn Rafî, bears the earlier date A.H. 1155 (A.D. 1742, 1743), on fol. 18b, another of the same is found at the end of the copy.

No. 1605, ff. 21; careless Nasta'lîḳ; size, 7¼ in. by 4¾ in.

1184

Tarjuma-i-Ash'âr-i-Gulistân (ترجمهٔ اشعار گلستان).

A Persian translation of all the Arabic verses and sentences which occur in Sa'dî's Gulistân, by an anonymous author, beginning: الحمد لله المعبود که مناشیر قبناشیر الخ.

This paraphrase is divided into five faṣls, the first of which comprises the verses of the Ḳurân (در کتاب وآیات مجید); the second, the traditions (در احادیث عظیم); the third, the sayings of the Shaikhs (در قول مشایخ); the fourth, all the rest of the Arabic verses (در اشعار عربیّه); and the fifth, whole Arabic phrases and sentences (در لغات وکلمات تامّات). The third and fifth of these faṣls are entirely missing in this copy. The first begins on fol. 250b, the second on fol. 252a, and the fourth on fol. 253b.

No. 2650, ff. 250–257, ll. 17; Nasta'lîḳ; size, 12⅛ in. by 7 in.

1185

Risâla-i-duwum dar majlis-i-panjgâna (رسالهٔ دوم در مجلس پنجگانه).

Another copy of the *second risâlah* or prose-treatise of Sa'dî, containing the five homilies, see above, No. 1117, 2 sq.

It is divided into five majlis, and begins, on fol. 93a: خبرست از آن مقتدای زمرهٔ حقیقت وآن پیشوای لشکر طریقت آن نگین خاتم جلال الخ.

Dated at Lakhnau the 24th of Rabî'-althânî, A.H. 1183 (A.D. 1769, Aug. 27), see No. 1154 in this Cat.

No. 820, ff. 93a–114, ll. 16; Nasta'lîḳ; size, 8⅝ in. by 4¾ in.

Poets who died between A.H. 700 *and* 800.

Amîr Khusrau (Nos. 1186–1222).

1186

Kulliyyât-i-Amîr Khusrau (کلّیّات امیر خسرو).

The oldest collection of poetical works, by the greatest Persian poet of India, Yamîn-aldîn Abû-alḥasan Amîr

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Khusrau, son of Lâjîn (who afterwards assumed the title of Amîr Saif-aldîn Maḥmûd Shamsî), born A.H. 651 (A.D. 1253) in Patyâlî or Patiyâlî, died in Dihlî A.H. 725, either the 18th of Shawwâl, as the Maṭlûb-alṭâlibîn states (see No. 3 in the list of Nizâm-aldîn Auliyâ's pupils, col. 324 in this Cat.)=A.D. 1325, Sept. 27, or the 29th of Dhû-alḳa'dah=A.D. 1325, Nov. 6, as Rieu and Sprenger assert; comp. on his life and works Rieu i. pp. 240–242, and ii. p. 609 sq.; Bodleian Cat., Nos. 753–799; W. Pertsch, p. 74 (No. 43, 6), and Berlin Cat., p. 831 sq.; A. Sprenger, Catal., p. 465 sq.; Ouseley, Biogr. Notices, pp. 148–163; Elliot, History of India, iii. pp. 524–566; Cat. des MSS. et Xylographes, pp. 350–352; G. Flügel i. p. 542; J. Aumer, pp. 21 and 22; comp. also Haft Iḳlîm, No. 391 (coll. 404 and 405 in this Cat.); Butkhâna, No. 30 (Bodleian Cat., coll. 199 and 200); Âtashkada, No. 754 (ib., col. 288); and Khulâṣat-alkalâm, No. 23 (ib., col. 297).

This collection, which was written A.H. 866 and 867 (A.D. 1462), contains the following parts:

A. *Centre-columns.*

1. *Dibâća* (دیباچه), or prose-preface to the *third* dîwân, containing notices on the earlier Persian literature, and a detailed account of the poet's life and works, beginning, on fol. 1b: اطلع اهلّة (other copies انّ الله) الغزیز (other copies الغرر) من مطالع غرّة الکمال الخ غرّهٔ کمال انسان از دیباچهٔ حمد مخترعیست که مطلع دیوان الخ.

2. Ghurrat-alkamâl (غرّة الکمال), or the poems of maturity, the *third* of Amîr Khusrau's dîwâns (and the only one which is found complete in this copy); according to Rieu (ii. p. 610a) it contains the poems written between A.H. 685 and 693 (A.D. 1286–1294), but according to No. 754 in the Bodleian Cat. it was not completed before A.H. 702 (A.D. 1302, 1303), and the latter date seems more correct, as this dîwân contains, among others, ḳaṣîdas in honour of 'Alâ-aldîn Muḥammadshâh Khiljî, who reigned from A.H. 695 to 715 or 716 (A.D. 1296–1316).

Beginning, on fol. 45b:

چون آفتاب روشن توحید ذو الجلال
بنمود رخ زمطلع این غرّهٔ کمال

The various distichs of this initial poem, which is not found in other copies (except No. 2073, 1192 in this Cat.) in its complete form, serve as introduction to each of the following poems, and represent the various links of the chain or 'silsilah' which binds the separate ḳaṣîdas, etc., together (see Rieu ii. p. 609, and Bodleian Cat., col. 554). The first two baits appear as heading of the second ḳaṣîdah, on fol. 48a, which, in most other copies, is the first, beginning:

چو زهره خاك مسکین را که توحید خدا گوید
بدین آلودگی ذات مقدّس را ثنا گوید

The third bait introduces the third ḳaṣîdah, on fol. 54a; the fourth bait the fourth ḳaṣîdah, on fol. 60a; and so forth. This dîwân consists of ḳaṣîdas (ff. 45b–135b), tarji'bands (ff. 136a–145b), beginning as in No. 754 of the Bodleian Cat.: ای دل جا مانده خیز الخ, and muḳaṭṭa'ât (ff. 146a–164b), beginning likewise as in the Bodleian copy: هر که گوید که من از عقل الخ. Other copies in Rieu ii. pp. 610b, 613b, and 614a; Bodleian Cat., Nos. 754 and 755, and A. Sprenger, Catal., p. 468.

3. Ghazaliyyât (غزلیّات), a collection of minor lyrical poems, gathered, as is usual in copies of Amîr Khusrau's works, from all the four older dîwâns of the poet (see similar collections in Rieu, W. Pertsch, Bodleian Cat., G. Flügel, etc., loc. cit.), introduced by a ḳaṣîdah, beginning, on fol. 164b: حمد رانم برزبان لله ربّ العالمین الخ. This is the initial poem of the *second* dîwân (وسط الحیوة); see the following copy and A. Sprenger, p. 468; and of the general دیوان امیر خسرو in No. 1193 below, in Rieu ii. p. 614b, and Bodleian Cat., Nos. 758 and 759. From fol. 175b onwards they are arranged in alphabetical order; beginning of the first alphabetical ghazal: بشکافت غم این ریش جگر خوارهٔ مارا الخ.

4. Rubâ'iyyât (رباعیّات), on fol. 477b, beginning:

صانع احدی که ساخت نه چرخ کهن
نی عقل رسد بکنه وصفش نه سخن

This is the initial bait of the rubâ'îs of the *fourth* dîwân (بقیّهٔ نقیّه) in No. 756 of the Bodleian Cat. and of the general selection from Khusrau's dîwâns in No. 759 of the same.

5. Ḳirân-i-Sa'dain (قران سعدین), usually called Ḳirân-alsa'dain (قران السعدین), the conjunction of the two lucky planets, i. e. the meeting of Sulṭân Mu'izz-aldîn Kaiḳubâd of Dihlî (who reigned from A.H. 686 to 689=A.D. 1287–1290, see col. 320 in this Cat.), with his father, Sulṭân Nâṣir-aldîn Bughrâkhân of Bangâlah, in A.H. 688 (A.D. 1289), at Dihlî; it was completed in the month of Ramaḍân, in the same year (A.D. 1289, Sept., October); comp. Rieu ii. pp. 611b and 612a; Bodleian Cat., Nos. 773–775; A. Sprenger, Catal., p. 470; W. Pertsch, Berlin Cat., pp. 838 and 839; Elliot, History of India, iii. pp. 524–534 (where extracts in English translation are given), and Cowell's account of the poem in the Journal of the Asiatic Society of Bengal, 1860, vol. 29, pp. 225–239. The mathnawî has been lithographed in Lucknow, A.H. 1259 and 1261 (the latter edition compiled by Maulawî Ḳudrat Aḥmad and accompanied with glosses). Three commentaries of the same are described in A. Sprenger, Catal., p. 471, one by Nûr-alḥaḳḳ, styled نور العین (see another copy in Rieu ii. p. 617b), and composed A.H. 1014 (A.D. 1605, 1606); another by 'Abd-alrasûl Ḳâsim, and a third by an anonymous writer.

Beginning of the mathnawî, on fol. 506a:

حمد خداوند سرایم نخست
تا شود این نامه زنامش درست

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This is the third bait in most copies where two initial verses in a different metre are prefixed to the poem (beginning: شکر گویم که بتوفیق خداوند جهان الخ). From fol. 506 to fol. 514a this poem is only written in the centre-columns, like the preceding parts, but from fol. 514b to the end (on fol. 520) also on the margin.

B. *Margin-column.*

6. Maṭla'-alanwâr (مطلع الانوار), or the rising of the lights, a mystical mathnawî in imitation of Niẓâmî's Makhzan-alasrâr, being the *first* part of Amîr Khusrau's Khamsah, and beginning, on fol. 1b:

بسم الله الرّحمٰن الرّحیم — خطبهٔ قدسست بملك قدیم

This poem was composed A.H. 698 (A.D. 1298, 1299), and dedicated, like the *second*, *third*, and *fifth* part of the Khamsah, to 'Alâ-aldîn Muḥammadshâh (see above under No. 2).

7. Shîrîn u Khusrau (شیرین و خسرو), or the loves of Khusrau and Shîrîn, completed in the beginning of Rajab of the same year, A.H. 698 (A.D. 1299, 4th of April); it was written in imitation of Niẓâmî's Khusrau u Shîrîn and forms the *second* part of Amîr Khusrau's Khamsah.

Beginning, on fol. 91b:

خداوندا دلم را چشم بگشای — بمعراج یقینم راه بنمای

8. Majnûn u Lailâ (مجنون و لیلی), or the loves of Lailâ and Majnûn, an imitation of Niẓâmî's Lailâ u Majnûn, forming the *third* part of Amîr Khusrau's Khamsah. It was composed, like the two preceding poems, in A.H. 698, and begins, on fol. 203b:

ای داده بدل خزینهٔ راز — عقل از تو شده خزینه پرواز

This poem has been printed in Calcutta 1811, 1818, and A.H. 1244 (A.D. 1828, 1829), in Lucknow A.H. 1286 (A.D. 1869); it is also published in Lumsden's Persian Selections (Calcutta, 1828); Zenker (ii. 550) cites besides an edition of 1848, without any specification of place.

9. Hasht Bihisht (هشت بهشت), or the eight paradises, containing the love-adventures of Bahrâmgûr in imitation of Niẓâmî's Haft Paikar. It forms in some copies the *fourth* part of Amîr Khusrau's Khamsah, in others the *fifth*, and was composed A.H. 701 (A.D. 1301, 1302).

Beginning, on fol. 274b:

ای گشایندهٔ خزائن جود — نقش پیوند کارگاه وجود

10. Â'ina-i-Iskandarî (آئینهٔ اسکندری), or the mirror of Alexander, composed A.H. 699 (A.D. 1299, 1300) in imitation of Niẓâmî's Iskandarnâma, and forming the *fifth* (or more commonly the *fourth*) part of Amîr Khusrau's Khamsah.

Beginning, on fol. 359b:

جهان پادشاها خدائی تراست
ازل تا ابد پادشاهی تراست

Other copies of this Khamsah (besides the five described below in Nos. 1196–1200) are noticed in Bodleian Cat., Nos. 766–771; Rieu ii. pp. 611 (Nos. VII–XI) and 615 sq.; W. Pertsch, Berlin Cat., pp. 834–838; A. Sprenger, Catal., pp. 468–470, etc.

11. Miftâḥ-alfutûḥ (مفتاح الفتوح), or the key of victories, a mathnawî in praise of the first campaigns of Sulṭân Jalâl-aldîn Fîrûzshâh, from his accession in A.H. 689 to his return to Dihlî in Jumâdâ II, A.H. 690 (A.D. 1290 to June 1291), completed immediately after the latter event; this poem was originally included in the *third* dîwân (غرّة الكمال), see Rieu ii. pp. 611a and 614a; Bodleian Cat., No. 754 (where it is styled فتح نامه), and No. 1190 below in this Cat.

Beginning, on fol. 478b:

سخن بر نام شاهی کردم آغاز
که بر شاهان در دولت کنم باز

An account of this poem is given in Elliot, History of India, iii. pp. 536–544. The margins are left blank on ff. 285b, 378b, 379a, and 463b–472a. There are two dates, viz. 1st of Dhû-alḥijjah, A.H. 866 (A.D. 1462, Aug. 27), on fol. 91a margin, at the end of the مطلع الانوار, and 8th of Ṣafar, A.H. 867 (A.D. 1462, Nov. 2), on fol. 359a margin, at the end of the هشت بهشت.

No. 51, ff. 520, 2 centre-coll., each ll. 21, and a third on the margin, ll. 38; excellent Nasta'lîḳ; illuminated headings at the beginning of each part; size, 9½ in. by 6 in.

1187

Another copy of the same.

This copy of Amîr Khusrau's Kulliyyât is much younger than the preceding one, but considerably richer in contents. It consists of the following parts:

A. *Centre-columns.*

1. Tuḥfat-alṣighar (تحفة الصغر), or the poems of youth, the *first* of Amîr Khusrau's dîwâns, which was completed about A.H. 670 or 671 (A.D. 1272), with a preface in prose.

Beginning of the preface, on fol. 1b: حمدی که از اوّل زادن زاد وجود بود وثنای که از شیر خوارگی الخ.

Beginning of the poetry, on fol. 4b:

خدای عزّ و جل ذو الجلال کن فیکون
بری زحیرت و مستغنی از چرا وچون

It consists of ḳaṣidas, ḳiṭ'as (beginning on fol. 48b), and a short mathnawî, which begins on fol. 50b: هی ای تیره رای الخ; other copies are described in Rieu ii. pp. 609b and 613a, and A. Sprenger, p. 467.

2. Wasaṭ-alḥayât (وسط الحیات), or poems of middle life, the *second* of Amîr Khusrau's dîwâns, which was completed about A.H. 685 (A.D. 1286), with a preface in prose.

Beginning of the preface, on fol. 55b: بفضل الله قد سطرت هذه الصفحات وجعلتها واسطة لبقاء الذات بعد الممات الخ.

Beginning of the poetry, on fol. 63b: حمد رانم بر زبان لله ربّ العالمین الخ; see the preceding copy, No. 3.

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This dîwân consists of ḳaṣîdas, tarkîbbands (beginning on fol. 123b), and ḳiṭ'as (on fol. 139b). Blanks on fol. 83. Other copies are described in Rieu ii. pp. 610a and 613a; Bodleian Cat., No. 753, and A. Sprenger, Catal., pp. 467 and 468.

3. Ghurrat-alkamâl (غرّة الكمال), or the poems of maturity, the *third* of Amîr Khusrau's dîwâns, see Nos. 1 and 2 in the preceding copy; the preface begins here thus, on fol. 145b: (read حمد) غرّهٔ کمال انسانی از دیباچهٔ احمد مخترع است الخ.

Beginning of the poetry, on fol. 194b: چه (? چو) زهره خان مسکین را الخ, agreeing with the second ḳaṣîdah of this dîwân in the preceding copy. It contains ḳaṣîdas, tarkîbbands (on fol. 292a sq.), and ḳiṭ'as (on fol. 302a sq.). A blank on fol. 149a.

4. Baḳiyya-i-naḳiyyah (بقيّهٔ نقيّه), or the poems of old age, the *fourth* of Amîr Khusrau's dîwâns, completed A.H. 718 (A.D. 1318), with a preface in prose.

Beginning of the preface, on fol. 317b: حمدی کہ بقيّهٔ نقيّهٔ حيوة در تحرير آن بر جرائد وجود بشمار آيد وثنای حليه الخ.

Beginning of the poetry, on fol. 328a:

زبان کہ بر در معنی کليد گفتار است
زبهر شکر و سپاس يکی جهاندار است

This dîwân (which is called in A. Sprenger, Catal., بقيّهٔ نقيّه, and in Cat. des MSS. et Xylographes کتاب بقيّه و نقيّه) contains ḳaṣîdas, tarkîbbands (on fol. 377a sq.), short mathnawîs (on fol. 385b sq.), ḳiṭ'as (on fol. 390a sq.), and a very extensive collection of ghazals, followed by a series of rubâ'îs. The ghazals (which have here the special heading of بقيّهٔ نقيّه) are arranged alphabetically, except the first twelve poems, and begin, on fol. 407b:

ای زخيال ما برون در تو خيال کی رسد
با صفت تو عقل را لاف کمال کی رسد

This initial poem is the first ghazal of the غرّة الكمال or *third* dîwân in Nos. 754 and 755 of the Bodleian Cat., and of the various selections from Khusrau's dîwâns and ghazals in Nos. 760 and 763–765 of the same; it appears likewise as beginning in the general collections, described in W. Pertsch, Berlin Cat., pp. 714, 831, and 832, and in J. Aumer, p. 21. The rubâ'îs begin, on fol. 824b: پاکست خداوند کريم اکبر الخ, likewise agreeing with the initial quatrain in the *third* dîwân in Nos. 754 and 755 of the Bodleian Cat., and in the general collection, No. 758, of the same. Blanks on ff. 323, 341, 489b, 611, and 629; a lacuna besides after fol. 781. Other copies of this dîwân are described in Rieu ii. pp. 610b and 613a; Bodleian Cat., No. 756; A. Sprenger, Catal., p. 468; W. Pertsch, Berlin Cat., p. 833, and Cat. des MSS. et Xylographes, p. 351. These four dîwâns have been printed, Lucknow, 1874. The *fifth* dîwân, styled نهاية الكمال, and containing poems of the last years of Amîr Khusrau's life (see Rieu ii. p. 613b, and Bodleian Cat., No. 757), is not found in the India Office Collections.

B. *Margin-column.*

5. Maṭla'-alanwâr (مطلع الانوار), on fol. 1b, beginning:

خطبهٔ قدسست بملك قديم — بسم الله الرّحمٰن الرّحيم

see No. 6 in the preceding copy. Fol. 83 is left blank.

6. Khusrau u Shîrîn (خسرو و شيرين), on fol. 97b, beginning as in No. 7 of the preceding copy. Fol. 149 left blank.

7. Lailâ u Majnûn (ليلی و مجنون), on fol. 217a, beginning as in No. 8 of the preceding copy.

8. Hasht Bihisht (هشت بهشت), on fol. 292b, beginning as in No. 9 of the preceding copy.

9. Â'îna-i-Iskandarî (آئينهٔ اسكندری), on fol. 391a, beginning as in No. 10 of the preceding copy. The greater part of fol. 489b is left blank, but there seems to be no interruption in the text.

10. Ḳirân-alsa'dain (قران السعدين), on fol. 520b, beginning as in No. 5 of the preceding copy.

11. Nuskha-i-Khiḍrkhânî (نسخهٔ خضرخانی), i.e. Ḳiṣṣa-i-Khiḍrkhân u Duwalrânî (قصّهٔ خضرخان و دولرانی), or as the author himself styles it: Duwalrânî Khiḍrkhân (دولرانی خضرخان), see Rieu ii. p. 612b, the love-story of Khiḍrkhân, son of Sulṭân 'Alâ-aldîn Muḥammadshâh Khiljî (reigned A.H. 695–715 or 716 = A.D. 1296–1316, see No. 2 in the preceding copy), with Duwalrânî, the daughter of the Râjah of Gujarât, completed A.H. 715, 6th of Dhû-alḳa'dah (A.D. 1316, Feb. 1). It is often merely called کتاب قصّهٔ خضرخانی, خضرخانی, or even خضرخانی, and also bears the title of 'Ishḳiyyah (عشقيّه), see below, No. 1216. Beginning, on fol. 623a:

سر نامه بنام آن خداوند
کہ دلها را بخوبان داد پيوند

Ff. 629 (partly), 646a–653b, and 678a–701a are left blank. Comp. on this poem Rieu ii. pp. 612, 617, and 618; Bodleian Cat., Nos. 777–779; A. Sprenger, Catal., p. 470; J. Aumer, p. 22; Cat. des MSS. et Xylographes, p. 351; Elliot, History of India, iii. pp. 544–557, where extracts are given in English translation; Elphinstone, History of India, 5th ed., p. 395, and E. Thomas, Pathan Kings, p. 176.

12. Nuh Sipihr (نُه سپهر), or the nine spheres, another mathnawî which gives a poetical description of the court of Ḳuṭb-aldîn Mubârakshâh Khiljî (who was killed A.H. 720 or 721 = A.D. 1320 or 1321, see col. 320 in this Cat.), and of certain events of his reign. It was completed end of Jumâdâ II, A.H. 718 (A.D. 1318, Aug. 28), comp. Rieu ii. p. 612b; Bodleian Cat., No. 776, and Elliot's History of India, iii. p. 557, where an analysis of the poem is given. Beginning, on fol. 701b:

خدارا کنم بر سر نامه ياد
کہ بر بندہ درهای معنی گشاد

It breaks off on fol. 781b in consequence of a lacuna.

13. Miftâḥ-alfutûḥ, incomplete at the beginning, in

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consequence of the same lacuna; the first bait which appears here, on fol. 782a:

همی زد تیره سر بر آسمانها
ستاره چشم میزد بر سنانها

corresponds to the first distich on fol. 483a margin in the preceding copy.

14. A series of short mathnawîs, containing poetical descriptions of various kinds; the *first*, on fol. 798a, is headed: این نامه بر کسیست که جانرا زدوستیش حلّ کرده ام بآتش و بنوشته این مقال (supplied from No. 2073, 1192 in this Cat.), and begins:

این نامه که جان درو سرشتم
هر حرف بخون دل نبشتم

corresponding to the first mathnawî in the *third* dîwân of the Bodleian Cat., No. 754, fol. 216a; the *second*, on fol. 805b, is headed: این بیتهای قصر که مهر خانه کرد رغبت درو در آید و بیرون رود چنان. Other headings on ff. 806b, 811b, 812a, 813a (bis), 813b, 814b, 815a, 815b, and 817b; the last of these mathnawîs concludes on fol. 825a; the remaining leaves are left blank.

This copy is dated the 2nd of Rabî'-alawwal, A.H. 1008 (A.D. 1599, Sept. 22). A fihrist on the fly-leaf.

No. 412, ff. 845, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1–825, ll. 38; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 9¾ in. by 5¾ in.

1188

The same.

This copy of Amîr Khusrau's Kulliyyât is much older than the preceding one, but defective both at the beginning and end.

Contents:

A. *Centre-columns.*

1. Tuḥfat-alṣighar, the *first* dîwân, defective at the beginning; it opens abruptly in the middle of a ḳaṣîdah: گفتم درین گریوه بیابم امید عفو الخ, corresponding to No. 356 (1190 in this Cat.), fol. 5a margin, last bait, and consists of ḳaṣîdas, tarkîbbands, muḳaṭṭa'ât (on fol. 44b sq.), and the same mathnawî as in the preceding copy, beginning, on fol. 46b: هی هی ای تیره رای الخ.

2. Wasaṭ-alḥayât, the *second* dîwân, with the prose-preface. Beginning of the preface, on fol. 51b (different from that in the preceding copy): حمدی که از میان جان بر آید و ثنائی که از وسط دل گره گشاید حکیم حاکم را الخ.

Beginning of the poetry, on fol. 60a: حمد رانم بر زبان الخ. This dîwân consists of ḳaṣîdas, tarkîbbands, tarji's, and ḳiṭ'as (on fol. 136b sq.).

3. Kitâb-alkamâl (کتاب الکمال), that is the *third* dîwân, usually styled Ghurrat-alkamâl, with the prose preface. Beginning of the preface, on fol. 142b: غرّهٔ کمال انسانی از دیباچهٔ حمد الخ.

Beginning of the poetry, as in the preceding copy on fol. 193b: چه زهره خاك مسکین را الخ. It consists of ḳaṣîdas, tarkîbbands, and ḳiṭ'as (on fol. 282b).

4. Baḳiyya-i-Naḳiyyah, the *fourth* dîwân, with the prose-preface. Beginning of the preface, on fol. 296b: حمدی که بقیّهٔ نقیّه الخ.

Beginning of the poetry, on fol. 306b: زبان که بر در معنی الخ. It consists of ḳaṣîdas, tarkîbbands, and ḳiṭ'as (on fol. 385a).

5. Ghazaliyyât and rubâ'iyyât, a very large collection, gathered from all four dîwâns, but incomplete at the end. The ghazals are arranged alphabetically, except the first twelve. Beginning of the initial ghazal, on fol. 402b: ای زخیال ما الخ, corresponding to the first ghazal of the *fourth* dîwân in the preceding copy and that of the *third* dîwân in No. 356 below (1190 in this Cat.), in Nos. 754 and 755 of the Bodleian Cat., etc., see the full references in No. 4 of the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 405b:

چه اقبالست این یا رب که دولت داد رو مارا
که در کوی فراموشان گذر شد یار زیبارا

agreeing with the first in a smaller selection from Amîr Khusrau's ghazals in No. 763 of the Bodleian Cat.

Beginning of the rubâ'îs, on fol. 874b: پاکست خداوند الخ, see No. 4 in the preceding copy; they break off on fol. 877b with a quatrain, beginning:

قدرت ملکا زآسمان بیشتر است
هر لحظه دل دشمن تو ریشتر است

corresponding to No. 356 (1190 in this Cat.), fol. 405b, l. 3.

B. *Margin-column.*

6. Maṭla'-alanwâr, defective at the beginning; the first verse on fol. 1a is not found in No. 51 (1186 in this Cat.), but the second, مردمك چشم قمر شد زنور الخ, corresponds to fol. 6b margin, first line, in that copy.

7. Khusrau u Shîrîn, on fol. 94b.

8. Majnûn u Lailâ, on fol. 214b.

9. Hasht Bihisht, on fol. 274b.

10. Iskandarnâma (اسکندرنامه), i.e. Â'ina-i-Iskandarî, on fol. 388b.

11. Ḳirân-alsa'dain, on fol. 516b.

12. Kitâb-i-Khiḍrkhânî (کتاب خضرخانی), i.e. Khiḍrkhân u Duwalrânî, on fol. 623b.

13. Nuh Sipihr, on fol. 702b.

14. Fatḥ-alfutûḥ (فتح الفتوح), i.e. Miftâḥ-alfutûḥ, on fol. 827b.

15. The same series of short mathnawîs as in No. 14

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of the preceding copy, the *first* of which, on fol. 848a, has the same heading and beginning as there.

This copy is dated A.H. 933 (A.D. 1526, 1527); the right order of ff. 82–88 is: 82, 87, 83–86, 88; that of ff. 224–370: 224, 361–369, 352–360, 256–263, 248–255, 241–247, 233–240, 225–232, 264–351, 370; and that of ff. 413–418: 413, 416, 417, 414, 415, 418.

Nos. 1950 and 1951, *first* vol. ff. 1–401, *second* vol. ff. 402–877, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1–875a, ll. 36; good Nasta'lîḳ; an illuminated heading at the beginning of each part, except the first, the sixth, and the last; size, 9¼ in. by 6⅝ in.

1189

Amîr Khusrau's four dîwâns.

Another copy of the four dîwâns of Amîr Khusrau, viz.:

1. Tuḥfat-alṣighar, the *first* dîwân; beginning of the prose-preface, on fol. 1b, as in No. 412 (1187 in this Cat.): حمدی که از اوّل الخ. Beginning of the poetry, on fol. 8a margin: خدای عزّ وجل الخ.

It consists here of ḳaṣîdas, ghazals, and ḳiṭ'as; the same mathnawî as in the two preceding copies, beginning, on fol. 48b margin: هی هی ای تیره رای الخ; and a series of rubâ'îs (on fol. 51b sq.). The right order of ff. 1–9 is: 1–3, 8, 4–7, 9.

2. Wasaṭ-alḥayât, the *second* dîwân; beginning of the prose-preface, on fol. 63b: بفضل الله قد سطرت الخ. Beginning of the poetry, on fol. 68b margin: شاید از هنگام نقش این ثنای کبریا الخ.

It consists here of ḳaṣîdas, ḳiṭ'as, ghazals (on fol. 125a sq.), and two series of rubâ'îs (on ff. 158b–164b margin, and 182a–188a margin).

3. Ghurrat-alkamâl, the *third* dîwân, without the prose-preface. Beginning of the poetry, on fol. 189b: چه زهره خاك الخ.

It consists here of ḳaṣîdas, short mathnawîs, ḳiṭ'as, ghazals, and rubâ'îs (on fol. 292a margin).

4. Baḳiyya-i-Naḳiyyah, the *fourth* dîwân; the prose-preface here is the usual one of the *third* dîwân, beginning, on fol. 305b: الله اطلع الغرر من مطلع الخ. Beginning of the poetry, on fol. 337b:

بقیّه ایست نقیّه زفیض طبع من این
که چون طبائع افلاك محکم است متین

As a comparison with No. 756 of the Bodleian Cat. and Rieu ii. p. 613a shows, this is the introductory distich or verse of the 'Silsilah,' see above, No. 1186, 2.

This dîwân consists of ḳaṣîdas, ghazals, a series of short mathnawîs, ḳiṭ'as, and rubâ'îs (on fol. 476a).

Both the margin and the inner side of the pages are injured in many places. Two dates appear, viz. 16th of Shawwâl, A.H. 1011 (A.D. 1603, March 29), at the end of the first dîwân, and 24th of Rabî'-alâkhar, A.H. 1012 (A.D. 1603, October 1), at that of the third; the transcriber's name was Madârî, son of Ḥâjî Shâhin of Dihlî (العبد الكاتب مدارى ولد حاجى للحرمين الشريفين حاجى شاهن دهلوى).

No. 338, ff. 481, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; clear Nasta'lîḳ; illuminated frontispieces on ff. 1b, 63b, 305b, and 337b; size, 10⅝ in. by 6½ in.

1190

Another copy of the same four dîwâns.

Contents:

1. Tuḥfat-alṣighar, the *first* dîwân, preceded by the usual prose-preface of the *second*, beginning, on fol. 1b: بفضل الله قد سطرت هذه الصفحات الخ. Beginning of the poetry, on fol. 4b: خدای عزّ و جل الخ.

The first poem has the following introductory quatrain (or first instalment of the 'Silsilah'):

لوحی که بر صحیفهٔ گردون مصوّرست
توقیع آن بنام خداوند اکبرست
شد تحفة الصغر چو خطاب این سواد را
از ذکر ذو لجلال سوادی منوّرست

The dîwân consists here of ḳaṣîdas, ḳiṭ'as, the usual short mathnawî (beginning, on fol. 33a: هی هی ای تیره رای الخ), ghazals (which begin, on fol. 35b margin: ای آفتاب تافته از روی انورت الخ), and rubâ'îs (on fol. 52b margin).

2. Baḳiyya-i-naḳiyyah, the *fourth* dîwân, without a preface. It consists of ḳaṣîdas and ghazals, begins, on fol. 65b, زبان که بر در معنی الخ, and is incomplete at the end, in consequence of a lacuna after fol. 91.

3. Wasaṭ-alḥayât, the *second* dîwân, defective at the beginning, in consequence of the same lacuna; it opens on fol. 92a in the middle of the same prose-preface, which in No. 1950 (1188 in this Cat.) is prefixed to the *second* dîwân, and which differs entirely from the usual one; the first words, میان چندین غوّاصان گوهر سخنم بروی آب الخ, correspond to No. 1950, fol. 53b, l. 4 ab infra. Fol. 95 must be placed before fol. 94. Beginning of the poetry, on fol. 94b: حمد رانم بر زبان الخ.

This dîwân consists here of ḳaṣîdas, ghazals, ḳiṭ'as, short mathnawîs (the first of which begins, on fol. 142b: چون همای زابتش پرواز کرد الخ), a second large collection of ghazals (beginning, on fol. 151b margin: ای بدرماندگی پناه همه الخ, see Bodleian Cat., top of col. 554), and rubâ'îs (beginning, on fol. 223b: صانع ملکی که ملك هستی پرداخت الخ, see Bodleian Cat., loc. cit.).

4. Ghurrat-alkamâl, the *third* dîwân; beginning of the preface, on fol. 232b: الله اطلع الغرر من مطلع الخ.

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Beginning of the poetry, on fol. 264a: چه زهره خاك مسكين را الخ.

This ḳaṣîdah is preceded by the same two initial baits of the 'Silsilah' as in No. 1186, 2: چون آفتاب روشن الخ. This dîwân consists here of ḳaṣîdas, tarkîb-bands, ḳiṭ'as, mathnawîs (the first of which, on fol. 343a, is the مفتاح الفتوح, see Nos. 1186, 11; 1187, 13; and 1188, 14; the second, on fol. 355b, agrees with the first short mathnawi in No. 1187, 14), ghazals (the first of which, on fol. 369b margin, begins: ای زخیال ما برون الخ, see the remarks in Nos. 1187, 4, and 1188, 5), and rubâ'îs (beginning, on fol. 403a: پاکست خداوند الخ, see ibidem).

No date; but a seal from A.H. 1167 and an entry from A.H. 1168 (A.D. 1753–1755) are found on fol. 1a. The title given to this copy, کلّیّات امیر خسرو, is incorrect, as it only contains the four dîwâns.

No. 356, ff. 418, 2 centre-coll., each ll. 17, and a third on the margin, ll. 26; Nasta'lîḳ; an illuminated frontispiece at the beginning of the first, second, and third dîwân; size, 10⅞ in. by 6⅝ in.

1191

Wasaṭ-alḥayât (وسط الحیات).

Another copy of Amîr Khusrau's *second* dîwân, containing:

Ḳaṣîdas, on fol. 1b, beginning: حمد رانم بر زبان الخ.

Tarji'ât, on fol. 62a; ḳiṭ'as, on fol. 80b. A lacuna after fol. 85.

Short mathnawîs, on fol. 86a; the first begins: چون همای رایتش پرواز کرد الخ. See No. 3 in the preceding copy.

Ghazals, without alphabetical order, beginning: ای بدرماندگی پناه همه الخ, agreeing with the initial poem of the second collection of ghazals in No. 3 of the preceding copy.

Rubâ'îs, on fol. 228b, beginning: صانع ملکی الخ, see ibidem.

No date. Worm-eaten. The last page injured.

No. 1457, ff. 242, 2 coll., each ll. 17; Nasta'lîḳ; size, 8¾ in. by 5⅝ in.

1192

Ghurrat-alkamâl (غرّة الکمال).

Another copy of Amîr Khusrau's *third* dîwân, with the usual prose-preface, on fol. 1b, beginning: غرّهٔ کمال انسانی الخ.

There is a large lacuna between ff. 31 and 32, which comprises, according to the Arabic paging, eight leaves, and corresponds to ff. 28a, first line, to 34a, l. 5 ab infra, middle, in No. 51 (1186 in this Cat.).

Beginning of the poetry, on fol. 44b, with the same chain-ḳaṣîdah as No. 51: چون آفتاب روشن توحید ذو الجلال الخ, written throughout in red ink. All the following ḳaṣîdas have, as in No. 51, as headings the various distichs of this poem; the second ḳaṣîdah is identical with the second in that copy, and so forth. The dîwân consists of ḳaṣîdas, tarkîbbands (on fol. 153b), ḳiṭ'as (on fol. 166b, with a large lacuna after fol. 168, comprising six leaves and corresponding to ff. 147b, lin. penult., to 154a, l. 5 in No. 51), and short mathnawîs, the first of which, on fol. 181b, is the مفتاح الفتوح, see Nos. 1186, 11; 1187, 13; 1188, 14; and 1190, 4; the second and third, on ff. 203b and 211b respectively, are identical with the first two mathnawîs in No. 1187, 14.

No date.

No. 2078, ff. 225, 2 coll., each ll. 17; distinct Nasta'lîḳ; size, 8⅞ in. by 5⅛ in.

1193

Dîwân-i-Amîr Khusrau (دیوان امیر خسرو).

A large selection of ghazals, with some ḳiṭ'as and fards at the end, made from all the four dîwâns, as in Rieu ii. pp. 610b, 614b, and 615a; Bodleian Cat., Nos. 758–765; W. Pertsch, Berlin Cat., pp. 831 and 832; G. Flügel i. p. 542; J. Aumer, p. 21 (Nos. 63 and 64), etc. It begins, on fol. 1b, with the same ḳaṣîdah as the Ghazaliyyât in No. 1186, 3: حمد رانم بر زبان الخ; then follow a few ghazals without alphabetical order, and on fol. 80a the alphabetical order begins.

First alphabetical ghazal:

ای باد برقع بر فگن آن روی آتشناك را الخ

corresponding to the first alphabetical poem in No. 759 of the Bodleian Cat.

No date. The proper order of the leaves is: 1, 2, 75–82, 3–74, 83–164, 166, 165, 168, 167, 169–526, 529, 528, 527, 530–619; a few pages injured.

No. 512, 2 centre-coll., ff. 619, ll. 12; Nasta'lîḳ; the first two pages richly illuminated; size, 7⅞ in. by 5⅛ in.

1194

The same.

A similar, but much smaller collection of ghazals, ḳiṭ'as, and rubâ'îs, from the four dîwâns of Amîr Khusrau, beginning, as in Nos. 1187, 4; 1188, 5; and 1190, 4: ای زخیال ما برون در تو خیال کی رسد الخ.

From fol. 2b onwards the ghazals are arranged alphabetically. Beginning of the first alphabetical poem:

ابر می بارد و من می شوم از یار جدا
چون کنم دل بچنین وقت زدلدار جدا

corresponding to the first alphabetical ghazal in No. 762 of the Bodleian Cat. This copy was transcribed near Akbarâbâd by Munshî عبودیت مقترن کنکابش for Mr. Robert Watherston, and finished the 10th of Shawwâl, A.H. 1204 (A.D. 1790, 23rd of June). It came into Mr. Watherston's possession the 30th of July, 1790.

Bibliotheca Leydeniana.

No. 2470, ff. 91, 2 coll., each ll. 15–19; the last bait of each ghazal usually written in red ink; large and distinct Nasta'lîḳ; size, 9¾ in. by 6⅛ in.

1195

Ḳaṣîda-i-Amîr Khusrau (قصیدهٔ امیر خسرو).

Amîr Khusrau's great ḳaṣîdah on the subject of

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Firdausi's Shâhnâma (قصیدهٔ امیر خسرو دهلوی متضمّن حقیقت شاهنامهٔ فردوسی), introduced and concluded by a rubâ'î.

Heading: بنام ایزد بخشایندهٔ بخشایشگر مهربان دادگر.

Beginning of the ḳaṣîdah:

آمد نگار من بسر از ناز افترا
تا قامتی چو از چمن خلد عرعرا

No date.

No. 183, ff. 21, 2 coll., each ll. 15; large and distinct Nasta'lîḳ; size, 11½ in. by 6½ in.

1196

Khamsa-i-Amîr Khusrau (خمسهٔ امیر خسرو).

Another copy of the five mathnawîs which Amîr Khusrau wrote in imitation of Niẓâmî's Khamsah:

1. Maṭla'-alanwâr, on fol. 1b.
2. Shîrîn u Khusrau, on fol. 42b.
3. Lailâ u Majnûn, on fol. 94b.
4. Â'îna-i-Iskandarî (or as it is here styled at the beginning, in analogy to Niẓâmî's poem: خردنامهٔ اسکندری), on fol. 126b.
5. Hasht Bihisht, on fol. 181b.

Dated the last of Dhû-alḳa'dah, A. H. 980 (A.D. 1573, April 3), by کتّاب الله بن کیومشاه.

No. 345, ff. 223, 4 coll., each ll. 21; Nasta'lîḳ; an illuminated frontispiece at the beginning of each mathnawî; the first two pages luxuriously adorned; size, 11¼ in. by 7½ in.

1197

Another copy of the same.

Contents:

1. Maṭla'-alanwâr, on fol. 1b; the conclusion of this mathnawî is found on ff. 383–387, the leaves being misplaced.
2. Shîrîn u Khusrau, on fol. 61b.
3. Lailâ u Majnûn, on fol. 140b.
4. Hasht Bihisht, on fol. 212b.
5. Â'îna-i-Iskandarî, on fol. 304b; this poem concludes on fol. 382b margin.

A short account of Amîr Khusrau's life in English on the fly-leaf. This copy is dated by 'Abd-alḍa'îf Sayyîd Ḳâsim ibn Sayyid Jalâl, the 1st of Muḥarram, A.H. 1004 (A.D. 1595, Sept. 6). Many headings are omitted.

No. 2381, ff. 387, 2 centre-coll., each ll. 19, and a third on the margin of ff. 1–138 and 304–387, ll. 16; Nasta'lîḳ; size, 7⅝ in. by 4¼ in.

1198

The same.

Contents:

1. Maṭla'-alanwâr, on fol. 1b.
2. Shîrîn u Khusrau, on fol. 67b.
3. Lailâ u Majnûn, on fol. 146b.
4. Â'îna-i-Iskandarî, on fol. 198b.
5. Hasht Bihisht, on fol. 284b.

Copied A.H. 1081 (A.D. 1670, 1671) by Taḳî bin Maḥmûd Ḳâdirî (the name of the scribe appears only at the end of the fourth mathnawî). Large waterspots throughout.

No. 3336, olim 7. J. 1, ff. 347, 2 centre-coll., each ll. 13, and a third on the margin, ll. 28; small Nasta'lîḳ; size, 10¼ in. by 6 in.

1199

The same.

Contents:

1. Maṭla'-alanwâr, on fol. 1b.
2. Lailâ u Majnûn, on fol. 48b.
3. Shîrîn u Khusrau, on fol. 84b.
4. Â'îna-i-Iskandarî, on fol. 142b.
5. Hasht Bihisht, on fol. 202b.

A few pages a little injured, especially the last one. No date.

No. 3436, olim 7. J. 2, ff. 248, 4 coll., each ll. 19; clear and distinct Nasta'lîḳ; an illuminated frontispiece at the beginning of each mathnawî; size, 11⅜ by 6⅝ in.

1200

The same.

Contents:

1. Maṭla'-alanwâr, on fol. 2b.
2. Shîrîn u Khusrau, on fol. 90a.
3. Lailâ u Majnûn, on fol. 206a.
4. Hasht Bihisht, on fol. 281a.
5. Â'îna-i-Iskandarî, on fol. 380b.

The last mathnawî concludes on fol. 454b, and on ff. 455–468 some parts of the same are repeated; but these parts are not coherent (comp. No. 976 in this Cat.). No date.

No. 387, margin-col., ff. 468, ll. 34; beautiful Nasta'lîḳ; a small illuminated heading at the beginning of each mathnawî.

1201

Maṭla'-alanwâr.

Another copy of the *first* part of Amîr Khusrau's Khamsah, dated the 12th of Shawwâl, A.H. 989 (A.D. 1581, Nov. 9), by Maḥmûd bin Aḥmad Zâhidî. A few various readings on the margin.

No. 418, ff. 98–243, 2 coll., each ll. 12; Nasta'lîḳ; illuminated frontispiece; size, 9½ in. by 5¾ in.

1202

Another copy of the same.

This copy is dated the 14th of Dhû-alḳa'dah, A.H. 1169 (A.D. 1756, Aug. 10); it was written for Amir Sirâj-aldîn.

No. 279, ff. 99, 2 coll., each ll. 17; Nasta'lîḳ; size, 7⅞ in. by 4 in.

1203

Shîrîn u Khusrau.

Another copy of the *second* (in No. 1199 above the *third*) part of Amîr Khusrau's Khamsah, not dated. An entry on fol. 1b margin (and also at the end) gives A.H. 1124 (A.D. 1712) as the year in which this copy was bought at 'Abbâsâbâd by 'Abdallâh ibn Ḥâjî Maḳṣûd. More recent owners of the same were Edward Galley and Sir Barry Close, the latter of whom presented it to the Library.

No. 1946, ff. 149, 2 coll., each ll. 14; very clear and distinct Nasta'lîḳ; several blanks left for pictures; size, 9⅜ in. by 5⅝ in.

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1204

Lailâ u Majnûn.

Another excellent copy of the *third* (in No. 1199 above the *second*) part of Amîr Khusrau's Khamsah, dated by Sulṭân 'Alî almashhadî the first of Ṣafar, A. H. 912 (A. D. 1506, June 23). The right order of ff. 89–94 is: 89, 91, 90, 93, 92, 94.

No. 383, ff. 111, 2 coll., each ll. 12; very large and distinct Nasta'lîḳ; the first two pages splendidly illuminated; the margin throughout speckled with gold; size, 10¾ in. by 7 in.

1205

Hasht Bihisht and Â'îna-i-Iskandarî.

Another copy of the *fourth* and *fifth* parts of Amîr Khusrau's Khamsah, without a date.

1. Hasht Bihisht, on fol. 270b.
2. Â'îna-i-Iskandarî (here simply styled اسکندر نامه), on fol. 306b.

All the chapter-headings are left blank.

No. 736, ff. 270–353, 4 coll., each ll. 25; distinct Nasta'lîḳ; an illuminated frontispiece at the beginning of either mathnawî; size, 15⅛ in. by 9⅞ in.

1206

Another copy of the Hasht Bihisht.

This copy is dated the 9th of Muḥarram, A. H. 1030 (A. D. 1620, Dec. 4).

No. 64, ff. 1–39, 2 centre-coll., each ll. 17, and a third on the margin, ll. 34; small Nasta'lîḳ; illuminated frontispiece; size, 8¾ in. by 4⅞ in.

1207

The same.

This copy, many leaves of which are worm-eaten or otherwise damaged, was finished the 8th of Rabî'-alawwal, A. H. 1102 (A. D. 1690, Dec. 10). The first three pages have been supplied by another hand.

No. 96, ff. 141, 2 coll., each ll. 12–13; Nasta'lîḳ; size, 6¾ in. by 4½ in.

1208

Kirân-alsa'dain.

Another copy of Amîr Khusrau's mathnawî, 'the conjunction of the two lucky planets,' dated, as it seems (the colophon is a little injured), Sha'bân, A. H. 907 (A. D. 1502, February).

It begins with the introductory rubâ'î (see the remark in No. 1186, 5):

شکر گویم که بتوفیق خداوند جهان
بر سر نامه زتوحید نوشتم عنوان
نام این نامهٔ والاست قران السعدین
کز بلندیش بسعدین سپهرست قران

after which the initial bait of all the preceding copies, viz. حمد خداوند الخ, follows. College of Fort William, 1825.

No. 2252, ff. 138, 2 coll., each ll. 14; distinct Nasta'lîḳ; size, 8¾ in. by 5½ in.

1209

Another copy of the same.

Good copy, dated the 17th of Rajab, A. H. 1072 (A. D. 1662, March 8), and beginning with the same introductory rubâ'î as the preceding copy.

No. 1633, ff. 155, 2 coll., each ll. 13; Nasta'lîḳ; illuminated frontispiece; size, 7⅜ in. by 4⅝ in.

1210

The same.

Beginning as in the two preceding copies. It is dated at Shâhjahânâbâd the 27th of Ṣafar, in the 28th year of 'Âlamgîr's reign (which is called by mistake A. H. 1099, instead of 1096=A. D. 1685, Febr. 2).

Bibliotheca Leydeniana.

No. 2840, ff. 117, 2 coll., each ll. 17; Nasta'lîḳ; size, 6¾ in. by 3⅜ in.

1211

The same.

Dated the 10th of Dhû-alḳa'dah, A. H. 1135 (fourth year of Muḥammadshâh's reign)=A. D. 1723, Aug. 12, at Aurangâbâd. Beginning the same as in the three preceding copies. This copy belonged formerly to Sir Barry Close (with the date 14th March, 1813). Collated.

No. 3380, olim 19. J. 5, ff. 118, 2 coll., each ll. 17; Nasta'lîḳ; size, 8½ in. by 4¾ in.

1212

The same.

This copy, although not dated, is extremely valuable on account of the endless number of elaborate glosses and annotations, both marginal and interlinear, that it contains. Beginning as in the four preceding copies.

No. 1334, ff. 147, 2 coll., each ll. 13 (on ff. 1–106), ll. 15 (on ff. 107–147); Shikasta; size, 9⅝ in. by 5¾ in.

1213

The same.

No date. Collated and annotated; but unfortunately there is a lacuna of two leaves after fol. 7. The mathnawî ends on fol. 116b; the last two leaves are filled with a detailed pedigree of all the Shî'ite Imâms, descendants of 'Alî. Beginning as in all the preceding copies.

A seal from A. H. 1183 (A. D. 1769, 1770), on fol. 1a. Bibliotheca Leydeniana.

No. 2396, ff. 118, 2 coll., each ll. 17; Nasta'lîḳ; size, 9⅛ in. by 5¼ in.

1214

The same.

A very bad copy, without a date. Beginning as in all the preceding copies. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 2262, ff. 1–133, 2 coll., each ll. 15; Shikasta; size, 8⅝ in. by 5 in.

1215

Khiḍrkhân u Duwalrânî.

Another copy of Amîr Khusrau's love-story of Khiḍrkhân and Duwalrânî, beginning as in No. 1187, 11. No date. Eleventh century of the Hijrah. The proper

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order of the leaves is: ff. 1–52, 56–95 (lacuna of *one* leaf), 96–102, 53–55, 103–162.

Bibliotheca Leydeniana.

No. 2796, ff. 162, 2 coll., each ll. 14; some of the first leaves slightly injured; ff. 158–162 added by a later hand; Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $4\frac{5}{8}$ in.

1216

Another copy of the same.

This copy, which is dated the 8th of Dhû-alḥijjah, A.H. 11. (i.e. 1220=A.D. 1806, Feb. 27), bears the title of عشقيّهٔ امير خسرو (see No. 1187, 11).

No. 188, ff. 128, 2 coll., each ll. 18; Nasta'lîḳ; size, 9 in. by 5 in.

1217

A fragment of the same.

This fragment of Amîr Khusrau's Ḳiṣṣa-i-Khiḍr-khânî (as it is styled here) comprises less than *one* third of the whole poem; it begins with the following heading (corresponding to No. 2796, 1215 in this Cat., *fol.* 25[a]): قلم زدن نخست در شرع تيغ زدن جمهور سلاطين ماضيّه على الخصوص در آثار ذو الفقار محمّد علاء الدنيا و الدين.

First bait (not found in No. 2796):

كنون از باغ اصلى نو كنم بر — زشاخ خشك ريزم ميوهٔ تر

Last two headings (on ff. 72[a] and 76[b]): گرم شدن چشم دولراني در روى شمس الحقّ و الدين خضرخان واز ناب مهر آب در چشمش گشتن و مهربان گشتن آن چشمهٔ مهربان نيلوفر هندى و چون شعاع خورشيد بصفراء زمين افتادن, and حكايت (=No. 2796, ff. 48[a] and 57[a]).

The initial bait of the latter is:

بمهمانى بزى شد كهنه ميشى
بپهلو خارشى بر پشت ريشى

The final bait of the fragment (not found in No. 2796) is:

بفردوس حرم با غيب دلكش
كه فردوس ارم نبود چنان خوش

No date. Eleventh and twelfth centuries. Bibliotheca Leydeniana.

No. 2511*, ff. 32[b]–78[a], 2 coll., each ll. 15; small, but distinct Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $5\frac{1}{8}$ in.

1218

Nuh Sipihr.

Another copy of Amîr Khusrau's mathnawî, 'the nine spheres,' introduced by a so-called chain-distich:

اوّل نگر نگارش توحيد كردگار
كين نه سپهر گشت بفرمانش آشكار

Beginning of the mathnawî itself as usual: خدارا كنم بر سر نامه ياد الخ.

The date of composition, viz. A.H. 718 (see No. 1187, 12 above), appears here on the last page:

درگشاده كنم اين نقش و نگار
سال بر هفصد و هژده بشمار

No date. Two seals of former owners from A.H. 1179 and 1180 (A.D. 1765–1767), on fol. 1[a].

No. 386, ff. 132, 2 coll., each ll. 17; clear Nasta'lîḳ; size, $10\frac{1}{4}$ in. by $5\frac{3}{4}$ in.

1219

Rasâ'il-ali'jâz (رسائل الاعجاز).

Amîr Khusrau's famous work on epistolography and elegant prose-writing, with numerous specimens both of official documents and of the author's own letters, entitled رسائل الاعجاز or اعجاز خسروى, and completed according to the statement in Rieu ii. p. 527, A.H. 719 (A.D. 1319); an earlier date, at least for the completion of the second risâlah, is given in W. Pertsch, Berlin Cat., p. 1006, viz. A.H. 716, 7th of Shawwâl (A.D. 1316, Dec. 23); see besides these two references, No. 1337 of the Bodleian Cat., and Elliot, History of India, iii. p. 566. It consists of a preface, an introduction (ديباچه), and five risâlas, each of which is subdivided into several khaṭṭs (خطّ), ḥarfs (حرف), etc.

Contents:

Preface, on fol. 1[b], beginning: هذا الكتاب بفضل الله ذى الكرم انشأت سحرًا لصيد الخ.

Introduction, on fol. 10[a], last line (ديباچهٔ كتاب رسائل الاعجاز).

First risâlah, in ten khaṭṭs (الرسالة الاولى فى المفردات و المركّبات تشتمل على عشرة خطوط), on fol. 15[a].

Second risâlah, in nine khaṭṭs (الرسالة الثانية فى المرتّبات من المكتوبات يشتمل على تسعة خطوط), on fol. 53[b]. In the Berlin copy (W. Pertsch, loc. cit.) this risâlah has ten khaṭṭs, like the first.

Third risâlah, in two khaṭṭs (الرسالة الثالثة من الاعجاز فى اللطائف من المصنوعات يشتمل على خطّين), on fol. 149[b].

Fourth risâlah, in five khaṭṭs (الرسالة الرابعة فى البدائع من المعنويّات تشتمل على خمسة خطوط), on fol. 182[b].

Fifth risâlah, in six khaṭṭs (الرسالة الخامسة فى السوابق من المنشآت تشتمل على ستّة خطوط), on fol. 277[b]. Numerous marginal glosses and additions, written by the same hand as the text. The headings, given here, are taken from the following copy. Dated Shawwâl, A.H. 1084 (A.D. 1674, January–February), by Sayyid Ja'far ibn Sayyid Ṭâhir Ḳâdirî. The *first* risâlah of the رسائل الاعجاز has been lithographed in Lucknow, 1865; the whole work, under the title of اعجاز خسرو, in the same place, 1876.

No. 570, ff. 324, ll. 21; careless Nasta'lîḳ; illuminated frontispieces at the beginning and at the top of the last four risâlas; size, $12\frac{1}{8}$ in. by $6\frac{7}{8}$ in.

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1220

Another copy of the same.

Preface, on fol. 1b, beginning as in the preceding copy.

Introduction, on fol. 16a.

First risâlah, on fol. 23b; *second*, on fol. 88b; *third*, on fol. 255b; *fourth*, on fol. 309b; *fifth*, on fol. 449b.

Many valuable glosses, various readings, and other additions on the margin. No date. The proper order of ff. 337–341 is: 337, 339, 340, 338, 341.

No. 1024, ff. 531, ll. 15–17; irregular Nasta'lîḳ, written by different hands; illuminated frontispieces at the beginning and at the top of the last four risâlas; size, 9¼ in. by 5⅝ in.

1221

Inshâ-i-Amîr Khusrau (انشاء امیر خسرو).

Letters on Ṣûfic topics, mystic love, Persian and Indian music, and similar subjects, written in a very flowery prose style, intermixed with numerous verses, by Amîr Khusrau, forming a sequel to the preceding work on epistolography, the رسائل الاعجاز.

The first letter is headed (on fol. 2a): عجیب و غریب نامه که خود قاصد شده و اظهار حال عاشق بمعشوق نموده و پاسخ از زبان معشوق شنوده الخ.

Occasional short interlinear glosses. The copy appears to be incomplete at the end. The first owner was Muḥammad Darwîsh.

No. 1766, ff. 83, ll. 15; Nasta'lîḳ; size, 8⅛ in. by 5¾ in.

1222

A biography of Amîr Khusrau, with specimens from his diwâns (احوال امیر خسرو و معه اشعارها), beginning: خواجه امیر خسرو دهلوی امیر شعرا و خسرو بلغاست شرح کمالاتش زیاده از آنست که درین اوراق الخ.

No date.

No. 3337, olim 14. J. 13, ff. 33–43, ll. 17; clear and distinct Nasta'lîḳ; size, 9⅝ in. by 5⅝ in.

1223

Dîwân-i-Ḥasan Dihlawî (دیوان حسن دهلوی).

Lyrical poems by Amîr Najm-aldîn Ḥasan Sanjarî of Dihlî, the friend of Amîr Khusrau, and, like him, a pupil of Niẓâm-aldîn Auliyâ; he was called the Sa'dî of India (see Haft Iḳlîm, No. 392, col. 405 in this Cat.), and probably died A.H. 727 (A.D. 1327); later dates of his death are A.H. 738 (A.D. 1337, 1338), see Khulâṣat-alafkâr, No. 73 (Bodleian Cat., col. 305), and A.H. 745 (A.D. 1344, 1345) according to Taḳî Kâshî; the date given in the Mirât-alkhayâl, No. 31 (Bodleian Cat., col. 208), viz. A.H. 707 (A.D. 1307, 1308), is due to a mistake, as the poet began in this year the memoirs of Niẓâm-aldîn Auliyâ, styled فوائد الفؤاد, which he completed A.H. 720 (A.D. 1320); comp. Bodleian Cat., Nos. 780–783; Rieu ii. p. 618; W. Pertsch, p. 73, and Berlin Cat., p. 841; A. Sprenger, Catal., p. 18, No. 70, and p. 418; Cat. des MSS. et Xylographes, p. 356; J. Aumer, p. 22, etc. According to the preface in prose, on fol. 1b sq., in this copy, the author collected the poems of this dîwân in his sixty-third year, A.H. 715, and completed it the 20th of Dhû-alḳa'dah of that year (A.D. 1316, Feb. 15), see fol. 2b, l. 3. He tells us moreover, that he began composing poetry already in his thirteenth year, and continued it for fifty years, writing works both in prose and verse. He was consequently born A.H. 652 (A.D. 1254).

Contents:

Preface in prose, on fol. 1b (the heading prefixed to it, کتاب قصائد سعدی, seems to refer to the poet's epithet of the Indian Sa'dî).

Ḳaṣîdas, on fol. 2b, beginning:

ای حاکم جهان و جهان‌داور حکیم
محدث همه بدائع و تو مبدع قدیم

From the sixth ḳaṣîdah onwards (on fol. 8a, last line) the arrangement is alphabetical.

Ghazals, on fol. 57b, beginning:

ای سر هر نامه نقش نام تو ـ نام ما در دفتر انعام تو

The alphabetical order begins, on fol. 60b, with the thirteenth ghazal, the same which is quoted in Bodleian Cat., No. 783; A. Sprenger, and W. Pertsch, Berlin Cat.: ای بر فراز سرو بر آورده ماه را الخ.

At the end a few ḳiṭ'as. Some of these ghazals have been edited by Bland in his 'Century of Persian Ghazals,' pp. ٥–٨.

Rubâ'îs, on fol. 228a.

Copied A.H. 943 (A.D. 1536, 1537), according to the colophon on fol. 230a. Another date appears on fol. 227a, viz. 903 (سنهٔ ثلاث و تسعمائه), no doubt a mistake for 943 (ثلاث و اربعین و تسعمائه). College of Fort William, 1825.

No. 2174, ff. 230, 2 coll., each ll. 15; very clear and distinct Nasta'lîḳ; illuminated frontispiece on fol. 1b; a smaller illuminated heading on fol. 57b; pictures on ff. 22b, 34b, 62a, 133a, 149b, and 190a; size, 9 in. by 6½ in.

1224

Another copy of the same.

This copy, which is injured and greatly effaced in many places, contains no ḳaṣîdas, but has instead a series of short mathnawîs which are not found in the preceding copy.

Contents:

Ghazals, in alphabetical order, except the first, which begins, on fol. 1b:

مطلع دیوان بنور غیب‌بین آراسته
یکبیک ابوابش از فتح مبین آراسته

The second (or first alphabetical) ghazal is identical with the initial ghazal in No. 782 of the Bodleian Cat., viz.: یا ربّ بکش خطّ کرم الخ.

Rubâ'îs, on fol. 65b; the third rubâ'î agrees with the initial one in No. 780 of the Bodleian Cat.: ای فضل تو تخته شوی نادانیها الخ.

Mathnawiyyât, on fol. 71b; the first, in honour of Sulṭân 'Alâ-aldîn Khiljî, begins: بیا ای گهرجوی دریای

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غیب الخ (see Rieu, loc. cit., and No. 783 of the Bodleian Cat.); another mathnawî, in honour of Shaikh Nizâm-aldîn Auliyâ, noticed in No. 780 of the Bodleian Cat., is found here on fol. 85a, and begins:

بنام پادشاه بنده پرور الخ.

No date. Tenth century of the Hijrah. This copy was bought at Lucknow and formerly belonged to Mr. Richard Johnson.

No. 3314, olim 19. J. 8, ff. 86, 4 coll., two in the centre, each ll. 25, and two on each side in diagonal lines, ll. 18; Nasta'lîḳ; a small illuminated frontispiece, slightly injured; size, 10½ in. by 6⅞ in.

1225

The same.

This copy, a few pages of which are injured, contains only:

Ghazals, in alphabetical order, except the first two, with some ḳiṭ'as, rubâ'îs, and a short mathnawî at the end. Beginning of the initial ghazal, on fol. 2b, corresponding to No. 2174, 1223 in this Cat., fol. 57b:

ای رقم رانده بر سپید و سیاه ــ وز درون و برون ما آگاه

The right order of ff. 1–83 is: 1, 2, 75–82, 3–74, 83; and of ff. 164–169: 164, 166, 165, 168, 167, 169.

No date.

No. 512, margin-col., ff. 1–226a, ll. 24–26; small Nasta'lîḳ; illuminated heading on fol. 2b.

1226

The same.

Another undated copy, containing:

Ghazals in alphabetical order, except the first three. Beginning of the initial ghazal, on fol. 1b:

بنامت می گشایم نامه را بند
که جانم را بیاد تست پیوند

The second ghazal corresponds to the initial one in the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 2b:

ای خطّ خوش از مشك تر انگیخته مه را
در دفتر طاعت رقم رانده گنه را

The first alphabetical ghazal of No. 2174 (1223 in this Cat.) is found here on fol. 5a, but with some modifications in the first hemistich, viz.: ای بر فراز مهر روان بردهٔ ماه را الخ.

Rubâ'îs, on fol. 157b.

Colophon: هذا دیوان من تصنیف حضرت حسن دهلوی همعصر حضرت امیر خسرو که از خلفای رشید حضرت سلطان الاولیا نظام الدین محبوب الهی است.

No. 1639, ff. 161, 2 coll., each ll. 12–13; Nasta'lîḳ; illuminated frontispiece; large waterspots throughout; size, 7¾ in. by 5 in.

1227

The same.

No date. Contents:

Ghazals, in alphabetical order, except the first two; the initial ghazal, on fol. 1b, agrees with that in No. 512 (1225 in this Cat.): ای رقم رانده بر سپید وسیاه الخ.

The first alphabetical ghazal, on fol. 2b, begins:

ای روی تو ماه محفل را
جز عشق تو نیست در دل ما

Rubâ'îs, on fol. 270a.

No. 1637, ff. 275, 2 coll., each ll. 9–10; Nasta'lîḳ; size, 7⅛ in. by 5½ in.

1228

Jâm-i-Jam (جام جم).

The cup of Jamshîd, a mathnawî in imitation of Sanâ'î's Ḥadîḳah (see Nos. 914–925 in this Cat.), by Rukn-aldîn Auḥadî Marâghî Iṣfahânî (so according to the majority of authorities, i.e. a native of Marâgha near Tabrîz and resident of Iṣfahân; comp. Butkhâna, No. 31, Bodleian Cat., col. 201; Âtashkada, No. 136, ib., col. 266; Khulâṣat-alkalâm, No. 4, ib., col. 295; Khulâṣat-alafkâr, No. 29, ib., col. 303; Makhzan-algharâ'ib, No. 32, ib., col. 317; only in the Haft Iḳlîm, No. 874, coll. 441 and 442 in this Cat., it is distinctly stated that he ought to be designated Iṣfahânî, and *not* Marâghî, and that view is followed in the Safînat-alauliyâ, No. 349, col. 309 in this Cat.), who died in Marâgha, A.H. 738 (A.D. 1337, 1338); comp. Bodleian Cat., Nos. 785–789; Rieu ii. p. 619; W. Pertsch, Berlin Cat., pp. 713 and 839–841; A. Sprenger, Catal., pp. 362, 363; G. Flügel i. p. 543; Hammer in Wiener Jahrbücher, vol. 65, Anzeigeblatt, p. 67; Ḥ. Khalfa ii. p. 498, No. 3856, etc. Auḥadî was a pupil of Shaikh Auḥad-aldîn Kirmânî (who died A.H. 697 = A.D. 1298), with whom he is often confounded. Besides the present mathnawî, he composed a dîwân (copies of which are described in Rieu ii. p. 619a; W. Pertsch, p. 72, etc.; see also Ḥ. Khalfa iii. p. 264) and a ده نامه (see Rieu, loc. cit., and Ḥ. Khalfa iii. p. 239). The Jâm-i-Jam was composed A.H. 733 (A.D. 1332, 1333), see here, fol. 137b, l. 3 (in *one* copy of the British Mus. Or. 333 there appears as date A.H. 732), and divided into three daurs, viz. دور اوّل در مبداء آفرینش, on fol. 21a; دور دوم در کیفیّت معاش جمهور; in two bâbs, (*a*) درمعاش اهل دنیا, on fol. 34b; (*b*) در دور سیوم در شرح معاد معاش اهل آخرت, on fol. 79b; خلائق و احوال آخرت, on fol. 121b.

Beginning:

قال (قُل read) هو الله لامرهٔ (لامرءٍ read) قد قال
من له الحمد دائما متوال

On fol. 8b the praise of Sulṭân Abû Sa'îd Bahâdur-khân, the reigning sovereign (A.H. 716–736 = A.D. 1316–1335), begins, and on fol. 14a the dedication of the poem to the wazîr Khwâjah Ghiyâth-aldîn Muḥammad bin Rashîd.

Dated by Mîr Najm-aldîn alḥusainî, who transcribed this excellent copy for his friend Mîr Sirâj-aldîn, the 23rd of Rabî'-althânî, A.H. 1169 (A.D. 1756, Jan. 26).

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College of Fort William, 1825.

No. 2223, ff. 138, 2 coll., each ll. 17; small, but very distinct Nasta'lîḳ; size, 7¾ in. by 4 in.

1229

Another copy of the same.

Beginning: قل هو الله لامرء قد قال الخ.

Daur I, on fol. 29a; II, on fol. 47b; III (در شرح خلائق و احوال اهل آخرت), on fol. 171b.

No date.

No. 1222, ff. 195, 2 coll., each ll. 12; large Nasta'lîḳ; size, 7 in. by 4¾ in.

1230

Dîwân-i-Ibn Yamîn (دیوان ابن یمین).

An incomplete copy of the poetical works of Amîr Fakhr-aldîn Maḥmûd bin Amîr Yamîn-aldîn Muḥammad Mustaufî of Faryûmad (three days' journey from Sabzwâr), commonly known as Ibn Yamîn, who died in Faryûmad, A.H. 745 (A.D. 1344, 1345); see Haft Iḳlîm, No. 770 (col. 434 in this Cat.); Bodleian Cat., Nos. 790–792; A. Sprenger, Catal., pp. 433, 434; G. Flügel i. p. 545; Rieu ii. p. 825b; W. Pertsch, Berlin Cat., p. 86, etc.; and Cat. des MSS. et Xylographes, p. 358. The statement made in the last-named Catalogue, that the poet (according to the preface of his dîwân) wrote or collected his poems in A.H. 756 (A.D. 1355) is probably due to some kind of error, as according to one of Sprenger's copies already in A.H. 753 (A.D. 1352) one of the poet's friends compiled a preface to the collected dîwân.

The present collection contains:

Ghazals, in alphabetical order, on fol. 1b, beginning, ابتدا میکنم بنام خدا (the second hemistich is torn away), agreeing with the beginning of No. 791 in the Bodleian Cat.; the second bait of this initial ghazal, viz.

ای خداوند قادر یکتا ــ مبدء کون خالق اشیا

corresponds to the beginning of No. 790 in the Bodleian Cat., and of the second copy in Sprenger's Catal., p. 434, l. 12.

One tarji'band, on fol. 91a, beginning (as in No. 790 of the Bodleian Cat.):

چو نور ذات در تابد زذرّات
دو عالم محو گردد در یکی ذات

A few rubâ'îs, one mukhammas, and some fards, on fol. 94b; beginning of the first poem:

طلب کن تا خبر از گنج یابی
تو کی این گنج را بی رنج یابی

Three mystical mathnawîs, the *first* of which begins, on fol. 99b:

پیش از آندم که نبود (read نَبُد) کون ومکان
بود آن گنج گرانمایه نهان

corresponding to the first mathnawî in No. 791 of the Bodleian Cat., and seems to contain six majlis; the *second*, on fol. 111a, is headed:

نسخهٔ دلفریب جان سوز است
نام این نسخه مجلس افروز است

from which it is evident that its title is مجلس افروز (which also appears in the last bait on fol. 124a); the *third*, on fol. 124a (like the first without any heading), begins with the initial bait of the preceding section (on fol. 94b), viz. طلب کن تا خبر از گنج یابی الخ; this mathnawî breaks off on fol. 125b; there are besides two lacunas, one after fol. 2 and the other after fol. 51, and some leaves are severely injured.

No. 466, ff. 125, partly 3 coll., the first and third ll. 10, the middle in diagonal lines, ll. 6; and partly 2 coll., each ll. 13; irregular Nasta'lîḳ; size, 8¾ in. by 5½ in.

1231

Another copy of the same.

This collection of Ibn Yamîn's poems, styled اشعار ابن یمین, and considerably smaller than the preceding one, contains principally the famous Ḳiṭ'as of the poet (which have been translated into German by Schlechta-Wssehrd, 'Ibn Jemin's Bruchstücke,' Vienna, 1852; new ed., Stuttgart, 1879), preceded by a few short mathnawîs.

Beginning of the first mathnawî, on fol. 1b:

بنام خدای که هستی ازوست
زبردستی و زیردستی ازوست

Beginning of the first ḳiṭ'ah, on fol. 7b:

الهی مرا چون سرای سپنج ــ سر انجام باید بغیری سپرد

No date.

No. 277, ff. 49, 2 coll., each ll. 12; Nasta'lîḳ; illuminated frontispiece; size, 8¾ in. by 5¾ in.

1232

Dîwân-i-Badr-i-Cáć (دیوان بدر چاچ).

The lyrical poems of Badr-aldîn (or according to Khwashgû, Fakhr-aldîn) Muḥammad of Cáć or Shâsh (the modern Tâshkand, also called Banâkit), usually called Badr-i-Cáć, the full moon of Cáć, who was the panegyrist of Sulṭân Muḥammad bin Tughluḳ (A.H. 725–752 = A.D. 1325–1351), and died after A.H. 746 (A.D. 1345, 1346); see Haft Iḳlîm, No. 1532 (col. 495 in this Cat.); Bodleian Cat., No. 793; Rieu iii. pp. 1031b, 1032a, 1046a; A. Sprenger, Catal., p. 367; Elliot, History of India, iii. pp. 567–573 (where some of his poems are translated). Besides his lyrical poems, he composed a شاهنامه in honour of the exploits of his patron, completed A.H. 745 (A.D. 1344, 1345), see Rieu iii. p. 1032a; the same date occurs in his dîwân, see A. Sprenger, loc. cit.; the last date that can be traced in his ḳaṣîdas is A.H. 746, see Rieu iii. p. 1046a.

The dîwân contains chiefly ḳaṣîdas, with a few ghazals, ḳiṭ'as, and rubâ'îs at the end; beginning:

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حمد آن سلطان عالم را که عالم‌پرور است
اُنس او در راه وحدت اِنس و جانرا رهبر است

According to A. Sprenger, Catal., p. 368, the whole dîwân has appeared in a lithographed edition, with glosses and a vocabulary, Lucknow, A.H. 1261; the ḳaṣîdas have besides been lithographed in Cawnpore, A.H. 1261, and (with a commentary) in Râmpûr, A.H. 1289.

No date. Some marginal glosses on the first pages.

No. 90, ff. 96, 2 coll., each ll. 15; Nasta'lîḳ; size, 8⅞ in. by 5 in.

1233

Another copy of the same.

A smaller collection of the ḳaṣîdas of Badr-i-Châch, without any rubâ'îs; the special value of this copy lies in the numerous marginal and interlinear glosses which elucidate the text. Beginning as in the preceding copy.

Dated the 26th of Muḥarram, A.H. 1077 (ninth year of 'Âlamgîr's reign) = A.D. 1666, July 29, at Patna, by Muḥammad Sharîf, who made this copy for the Nawwâb Lashkarkhân.

No. 2697, ff. 57, 2 coll., each ll. 17; Nasta'lîḳ; size, 11 in. by 6⅝ in.

1234

Humâi u Humâyûn (همای و همایون).

One of the famous mathnawîs of Kamâl-aldîn Abû-al'aṭâ Maḥmûd bin 'Alî Murshidî, usually called Khwâjû Kirmânî (or Bammî, see Haft Iḳlîm, No. 286, col. 398 in this Cat., where his name is given as Muḥammad instead of Maḥmûd), who was born A.H. 679, the 5th of Shawwâl (A.D. 1281, Jan. 28), and died probably A.H. 753 (A.D. 1352); the usual date of his death, viz. 745, is impossible, see Rieu ii. pp. 621b and 623a. On the poet's life and works, comp. Erdmann in Zeitschrift der D. M. G. ii. pp. 205–217; Bodleian Cat., Nos. 794–796; Rieu ii. p. 620 sq.; A. Sprenger, Catal., pp. 471–473; W. Pertsch, pp. 6 and 70; G. Flügel i. pp. 544, 545; Cat. des MSS. et Xylographes, p. 357; Schefer, Chrestomathie Persane, vol. ii, Paris, 1885, pp. 251, 252. This mathnawî was composed in Baghdâd, and completed A.H. 732 (A.D. 1331, 1332). Beginning:

بنام خداوند بالا وپست
که از هستیش هست شد هرچه هست

No date.

No. 77, ff. 149, 2 coll., each ll. 15–16; unequal Nasta'lîḳ, occasionally mixed with Shikasta; size, 9 in. by 5¾ in.

1235

Sâmnâma (سامنامه).

This strange mathnawî, which is styled on fol. 1a شاهنامه (afterwards changed into سام نامه), and in the colophon سامنامه, a full account of which has been given by Spiegel in Zeitschrift der D.M.G. iii. pp. 245–261, is like the poem of the same title and contents, described in Rieu ii. pp. 543, 544 (where, however, the beginning differs, comp. also ib. iii. p. 1089b), merely a close imitation or rather reproduction of Khwâjû Kirmânî's همای و همایون in the preceding copy, in which, simply for the purpose of deceiving the reader, the names of Humâi, Humâyûn, etc., have been changed into Sâm, son of Narîmân, Parîdukht, etc.; comp. also Khulâṣat-alkalâm, No. 24 in Bodleian Cat. (col. 297). With the real Sâmnâma this work has nothing whatever to do. Beginning the same as in the preceding copy:

بنام خداوند بالا و پست
که از هستیش هست شد هرچه هست

Dated the first of Rabî'-alawwal, A.H. 1085 (A.D. 1674, June 5).

No. 190, ff. 148, 2 coll., each ll. 17; inelegant and careless Nasta'lîḳ; size, 9 in. by 5⅝ in.

1236

Sindbâdnâma (سندبادنامه).

The extremely rare poetical version of the book of Sindbâd, which closely agrees with the Greek Sintipas (see 'Essai sur les fables indiennes,' by Loiseleur de Longchamps, pp. 93–137) and the prose-version of Bahâ-aldîn Muḥammad (see Rieu ii. p. 748 sq.), and has been fully described by F. Falconer in the Asiatic Journal, vols. 35, p. 169 sq., and 36, pp. 4 sq. and 99 sq. The present copy is undoubtedly the same which Falconer describes so minutely, and has on the second fly-leaf the following entry:

'Purchased at an old bookstall for £1, June 1857, by me.' Edwin Greenwood.

'It is called Sindibad Namah. It is a collection of exceedingly interesting tales. An analysis, accompanied with extracts, appeared in the Asiatic Journal, vols. 35 and 36, 1841. Neither the *East India House* nor the British Museum possess a copy. I am told this is the only copy in Europe, therefore it is very valuable.'

To rectify Mr. Greenwood's statement, H. H. Wilson has added, March 1859, to the above remarks the following of his own, proving that this copy originally belonged to the India House, and must have been stolen from there and sold:

'A curious fiction—the MS. belongs to the Library of the East India House, as is evident from Mr. Falconer's description.'

Mr. W. A. Clouston, who has based his 'Book of Sindibâd from the Persian and Arabic, with introduction, notes, and appendix' (privately printed, 1884), to a great extent on this copy, and given a description of it in the Introduction, p. xi sq., has added on the first fly-leaf, April 1884, a list of the lacunas and the misplaced leaves in this MS., according to the original Arabic paging. This Persian version was composed A.H. 776 (A.D. 1374, 1375), see fol. 8b, l. 5 (چو بر هفصد افزود هفتاد وشش), and begins, on fol. 2b:

بنام خداوند لوح وقلم ــ که زو نام اوّل بنامش رقم

No date.

Lacunas after ff. 16, 26, 41, 44, 56, 61, 85, and 155.

No. 3124, ff. 166, 2 coll., each ll. 16; clear and distinct Nasta'lîḳ; illuminated frontispiece on fol. 2b; ff. 2b and 3a

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luxuriously adorned; excellent pictures (some of full size) on ff. 1b, 2a, 11b, 13b, 14b, 18b, 20b, 21b, 22a, 23b, 28a, 29b, 31a, 32b, 34b, 35a, 36b, 40b, 43a, 45a, 47b, 48a, 48b, 50b, 54b, 57b, 60b, 64b, 68a, 69a, 73a, 74b, 75a, 76a, 78a, 80a, 82a, 85b, 87b, 91b, 94b, 97a, 99a, 102a, 106a, 108a, 109b, 114b, 116b, 119b, 120a, 121b, 123b, 125a, 126a, 128b, 129b, 132a, 134b, 135b, 137a, 138a, 138b, 142a, 143b, 149b, 151b, 154a, 158a, 163b, and 165b; size, 9⅝ in. by 6⅛ in.

1237

Dîwân-i-Salmân (دیوان سلمان).

The fullest copy in the India Office Collection of the lyrical poems of Khwâjah Jamâl-aldîn Muḥammad Salmân of Sâwa, the son of Khwâjah 'Alâ-aldîn Muḥammad, see Haft Iḳlîm, No. 1008 (col. 452 in this Cat.). He was born about A.H. 690 (A.D. 1291), enjoyed the favour of the Îlkânî rulers, Amîr Shaikh Ḥasan Buzurg (A.H. 736–757 = A.D. 1335–1356) and his son, Shaikh Uwais (A.H. 757–776 = A.D. 1356–1374), and died A.H. 778 or 779 (A.D. 1376 or 1377); see Erdmann in Zeitschrift der D. M. G. xv. pp. 758–772; Bodleian Cat., Nos. 807–810; Rieu ii. p. 624 sq.; Ouseley, Biogr. Notices, p. 117; A. Sprenger, Catal., p. 555; W. Pertsch, Berlin Cat., pp. 842, 843; Schefer, Chrestomathie Persane, vol. i, Paris, 1883, pp. 114, 115. Some select poems are published in Bland's 'Century of Persian Ghazals,' No. 4, and in Erdmann's article in the Zeitschrift, loc. cit.; the ḳaṣîdah, edited there on pp. 760–762, has been metrically translated into German by K. H. Graf, in 'Festgruss an die Mitglieder der Philologen und Orientalisten-Versammlung in Meissen,' 1863.

Contents:

Ḳaṣîdas, tarji'bands, and ḳiṭ'as, mixed together without any alphabetical arrangement, on fol. 1b, beginning:

هر دل که در هوای هویّت مجال یافت
عنقای همّتش دو جهان زیر بال یافت

Ghazals, in alphabetical order, on fol. 201b, beginning: اگر حسن تو بگشاید نقاب از چهره دعوی را الخ.

Muḳaṭṭa'ât (including some ḳaṣîdas and ghazals), on fol. 302b, beginning: حلقهٔ عنبر وبازارگل آشفته کنی الخ.

Rubâ'îs, on fol. 330b, beginning: ای دوست کجائی و کجائی که نهٔ الخ.

No date. A great number of leaves severely damaged, and consequently some poems destroyed. Ff. 304 and 305 left blank.

No. 2778, ff. 335, 2 coll., each ll. 17; Nasta'lîḳ; small illuminated frontispiece; size, 8 in. by 4¼ in.

1238

A somewhat smaller copy of the same.

Contents:

Ḳaṣîdas, tarji'bands, ḳiṭ'as, and ghazals, all mixed together, on fol. 1b, beginning: هر دل که در هوای الخ.

Rubâ'îs, on fol. 220b, beginning: ای کارگذاران درت شمس وزحل الخ, corresponding to the beginning of this part, in No. 807 of the Bodleian Cat.

On ff. 230b–244b a complete index of the poems contained in this copy, styled (somewhat insufficiently) فهرست قصائدات سلمان.

Fol. 180 and a part of fol. 182b left blank. Various readings and additions are occasionally found on the margin.

No date.

No. 1041, ff. 244, 2 coll., each ll. 19; Nasta'lîḳ, written by three different hands (as it seems), viz. ff. 1–56 by the first, ff. 57–229 by the second, and ff. 230–244 by the third; size, 9½ in. by 5 in.

1239

The same.

This copy is again smaller than the preceding one, but is the only one which has an exact date, viz. 4th of Rajab, A.H. 1023 (A.D. 1614, August 10); the transcriber's name is Hârûn 'Abd-alsalâm.

Contents:

Ḳaṣîdas, tarji'bands, tarkîbbands, and ḳiṭ'as, for the greater part (ff. 10a–114b) in alphabetical order, on fol. 1b; beginning as in the preceding copies.

Ghazals, in alphabetical order, on fol. 146b, beginning: اگر حسن تو بگشاید الخ.

A few rubâ'îs and fards at the end, on ff. 222–225.

College of Fort William, 1825.

No. 2236, ff. 225, 2 coll., each ll. 15–16; Nasta'lîḳ; size, 11 in. by 6 in.

1240

The same.

This splendid copy contains:

Ḳaṣîdas and tarkîbbands, on fol. 2b, beginning: هر دل که در هوای الخ.

Ghazals, in alphabetical order, on fol. 127b, beginning: اگر حسن تو الخ.

Tarji'ât, on fol. 203b, beginning:

با مریدان کوی خمّاریم ــ سر بمسجد فرو نمی آریم

Marâthî, on fol. 207b, beginning: پس از عزم آهو گرفتن الخ.

Muḳaṭṭa'ât, on fol. 217a, beginning:

حبّذا صدر صفّهٔ که بهست ــ بهمه پای از بهشت برین

Rubâ'îs, on fol. 241b, beginning: ای کارگذاران درت شمس و زحل الخ.

Fards, on fol. 254b, beginning: خدایرا بطلب هر کجا که می باشی الخ.

No date.

No. 407, margin-column, ff. 1–261b, ll. 44; small, but clear and distinct Nasta'lîḳ; illuminated headings at the beginning of each poem, and other ornaments throughout.

1241

The same.

This copy, which appears to have been made from one of the earliest collections of Salmân's poems, but has unfortunately a lacuna after fol. 11, begins with

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a long artificial ḳaṣîdah (قصيدهٔ مصنوع), on fol. 1b, of the same manner of taushîḥ as those poems of Ahlî Shirâzî, described at length in the Catalogue of the Bodleian Library, coll. 652, 653. The chief subtlety is, that all the words of two and two, or three and three baits, written in red ink, form together a new distich, usually a mathnawî-bait, and every bait of this kind represents a different metre and a different tropical figure; for instance, from the first two baits of the ḳaṣîdah:

صوای صفوت رویت بریخت آب بهار
هوای جنّت کویت ببیخت مشك تتار
اگر خبر زصفای تو گلستان دارد
گل از حیای رخت جاودان ندارد بار

there springs this mathnawî-bait in the metre of هزج مثمّن سالم, and representing التّرصيع و الاشتقاق:

صوای صفوت رویت صفات گلستان دارد
هوای جنّت کویت حیات جاودان دارد

Besides, (1) all the initial letters of the baits give a ḳiṭ'ah of three distichs, containing a dedication to the Wazîr Ghiyâth-aldîn Muḥammad; (2) from the حشو, i.e. specially-selected letters, of the words in all the first hemistichs springs a ḳiṭ'ah of eight distichs, in which no *alif* appears; (3) from the حشو of the words in all the second hemistichs springs another ḳiṭ'ah of seven distichs, in which no diacritical point appears; and (4) by another arrangement of select letters, a ghazal of five distichs is formed. Comparing this ḳaṣîdah of Salmân's with the above-mentioned three ḳaṣîdas of Ahlî Shirâzî, it is evident that the latter based his poems on that of his predecessor to such an extent that it may almost be called a plagiarism.

The other contents of the dîwân are:

Ḳaṣîdas, tarjî'bands, and ḳiṭ'as, without any order, beginning abruptly, on fol. 12a, in the middle of a poem (one leaf being left blank); the initial poem of the following copy (No. 2458), viz. در درج در عقيق الخ, is found here on fol. 30a. Ghazals, likewise without any order, on fol. 202b, beginning:

تا تو دل در بند جان داری و جان در بند تن
چون مرا در خویش گیری در کنار خویشتن

Rubâ'îs, on fol. 266b, beginning: ای کارگذاران الخ.

Some words and whole lines are occasionally left blank, on ff. 19a, 19b, 84a, and 268b–274a.

No date. A seal from A. D. 1799 on the last page.

No. 3213, ff. 274, 2 coll., each ll. 19; Nasta'lîḳ; illuminated frontispiece on fol. 1b; size, 9½ in. by 6 in.

1242

The same.

All the parts of this copy, which is likewise defective, begin with poems, different from the initial ones in the preceding copies, viz.:

Ḳaṣîdas, tarjî's, and tarkîbbands, without any order, on fol. 1b, beginning:

در درج در عقيق لبت نقد جان نهاد
جنس عزيز يافت بجای نهان نهاد

see Erdmann in Zeitschrift, xv. p. 763. A lacuna after fol. 109.

Ḳiṭ'as, on fol. 170b, beginning: ای زآثار گرد موکب تو الخ.

Rubâ'îs, on fol. 194b, beginning: شاها زتو کار ملك و دين با نسق است الخ.

No date. Slight injuries here and there.

No. 2458, ff. 198, 2 coll., each ll. 15; Nasta'lîḳ; size, 9½ in. by 5¾ in.

1243

Two mathnawîs by Salmân of Sâwa.

1. Khwurshîd u Jamshîd (خورشيد و جمشيد) or Jamshîd u Khwurshîd (جمشيد و خورشيد), the love-story of the prince of China and the princess of Rûm, completed in Jumâdâ II, A. H. 763 (A. D. 1362, April), at the request of Sulṭân Uwais. Beginning, on fol. 261b:

الهر پردهٔ پندار بگشای ـ در گنجينهٔ اسرار بگشای

Extracts from this mathnawî are given in the Khulâṣat-alkalâm, No. 35 (Bodleian Cat., col. 298).

2. Firâḳnâma (فراقنامه), the book of separation, completed A. H. 761 (A. D. 1360); beginning, on fol. 369b:

بنام خدای که از تيره خاك
برآميخت اين جوهر جان پاك

No date.

No. 407, margin-column, ff. 261b–396a, ll. 44; clear Nasta'lîḳ; ornaments throughout.

1244

Mihr u Mushtarî (مهر و مشترى).

A good and tolerably old copy of the romantic mathnawî 'Sun and Jupiter,' by Maulânâ Shams-aldîn Muḥammad 'Aṣṣâr of Tabrîz, who died A. H. 784 (A. D. 1382, 1383); the poem was completed the 10th of Shawwâl, A. H. 778 (A. D. 1377, Febr. 20); comp. expressly Fleischer's excellent treatise on the lifetime of the poet, and the date of the composition of this work, in Zeitschrift der D. M. G. xv. pp. 389–396; Rieu ii. pp. 626 sq. and 817; W. Pertsch, Berlin Cat., pp. 843–845 and 1066; Bodleian Cat., Nos. 811–814; A. Sprenger, Catal., p. 311; G. Flügel i. p. 547; Cat. des MSS. et Xylographes, p. 359; J. C. Tornberg, p. 111; Peiper, Comment. de Mihri et Musht. amoribus, Berlin, 1839, and Stimmen aus dem Morgenlande, Hirschberg, 1850, pp. 266, 449; Ouseley, Biogr. Notices, pp. 201–226; H. Khalfa vi. p. 277, No. 13471; Haft Iḳlim, No. 1321 (col. 476 in this Cat.); Khulâṣat-alkalâm, No. 45 (Bodleian Cat., col. 298), etc. A Turkish translation of this poem is noticed in the Paris Cat., No. 313, 1, and in J. Aumer, Türkische Handschriften, No. 178.

Beginning:

بنام پادشاه عالم عشق
كه نامش هست نقش خاتم عشق

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Dated the 27th of Dhû-alḳa'dah, A.H. 969 (A.D. 1562, July 29), by Âḳâjân ibn Ḥâjî Amîr Ḥusain, known as Arash Oghlû Arashî, of Arash, a town in Shirwân.

No. 107, ff. 213, 2 coll., each ll. 12; distinct Nasta'lîḳ; illuminated frontispiece, the first two pages ornamented; size, $7\frac{1}{4}$ in. by $4\frac{3}{4}$ in.

1245

Another extremely defective copy of the same.

The leaves of this copy, which is dated the last of Rajab, A.H. 1021 (A.D. 1612, Sept. 26), are in a most bewildering confusion, and there are nine lacunas of considerable contents. A careful comparison with the preceding copy shows that the proper order of the leaves is as follows:

1, lacuna (=fol. 1^b, l. 3 ab infra, to fol. 9^b, lin. penult. in No. 1244), 38, 30–36, lacuna (= fol. 21^a, first line, to fol. 21^b, l. 4 in No. 1244), 87–90, lacuna (=fol. 26^b, l. 4, to fol. 27^b, lin. penult. in No. 1244), 42–58, lacuna (=fol. 47^a, l. 3 ab infra, to fol. 49^a, l. 7 in No. 1244), 59-61, lacuna (=fol. 52^b, last line, to fol. 54^b, l. 3 ab infra in No. 1244), 62, 63, 70–86, 91–147, lacuna (=fol. 146^a, l. 5, to fol. 146^b, l. 3 ab infra in No. 1244), 39–41, 11–16, lacuna of four baits (=fol. 157^b, lin. penult., to fol. 158^a, l. 2 in No. 1244), 17–29, lacuna (=fol. 175^b, l. 3 ab infra, to fol. 184^a, l. 5 in No. 1244), 2–10, 67–69, 64–66, 37, lacuna (= fol. 206^a, l. 7, to fol. 207^b, l. 6 in No. 1244), 148–152. On the other hand, this defective copy contains in several chapters a series of baits not found in the preceding copy; for instance, between ll. 6 and 7, on fol. 46^b in No. 1244, there are wanting forty-five verses (=fol. 57^a, l. 1, to fol. 58^a, last line in the present copy), and between ll. 1 and 2 of fol. 141^a in No. 1244 there are wanting twenty-three baits (=fol. 142^a, l. 4 ab infra, to fol. 143^b, l. 7 in the present copy).

Several pages of this copy are besides a little effaced or otherwise injured.

No. 1238, ff. 152, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispiece; the first page richly adorned; three miniature paintings on ff. 3^a, 19^a, and 111^a; size, 8 in. by $4\frac{3}{4}$ in.

Ḥâfiẓ (Nos. 1246–1274).

1246

Dîwân-i-Ḥâfiẓ (دیوان حافظ).

The collected works of the greatest lyrical poet of Persia, Shams-aldîn Muḥammad Ḥâfiẓ of Shîrâz, who died, according to the best authorities, and the date engraved on the poet's tombstone, A.H. 791 (A.D. 1389); see Haft Iḳlîm, No. 200, col. 393 above; a less trustworthy date is A.H. 792, an absolutely wrong one A.H. 794, found in Daulatshâh. On the life and works of Ḥâfiẓ, comp. De Sacy, in Notices et Extraits, iv. p. 238 sq. (a translation of Daulatshâh's article on the poet's life, which has also been edited, respectively translated by Wilken, in his Chrestomathia Persica, Leipzig, 1805, and in Vullers, Vitae Poetarum Persicorum); Ouseley, Biogr. Notices, pp. 23–42; Defrémery, in Journal Asiat. xi. 1858, pp. 406–425; Rieu. ii. p. 627 sq.; S. Robinson, Persian Poetry, 1883, p. 385 sq.; Wilberforce Clarke in the preface to his translation of Ḥâfiẓ (see further below), vol. i. preface, p. xxiii. sq.; Quarterly Review, 1892, Jan., pp. 33–62 sq.; other copies are described in Rieu, loc. cit.; Bodleian Cat., Nos. 815–853; W. Pertsch, p. 75, and Berlin Cat., p. 845 sq.; G. Flügel i. p. 551 sq.; A. Sprenger, Catal., p. 415; Cat. des MSS. et Xylographes, p. 362; Cat. Codd. Or. Lugd. Bat. ii. p. 118; Rosen, Persian MSS., pp. 205–209; A. F. Mehren, p. 38; J. Aumer, p. 23, etc. Principal text-editions: Calcutta, Fort William, 1791 (by Abû Ṭâlibkhân), reprinted 1826; by H. Brockhaus (with the Turkish Commentary of Sûdî to the first eighty odes), Leipzig, 1854–1856; by Rosenzweig (text and German metrical translation), 3 vols., Vienna, 1856–1864; Calcutta, 1858 (with commentary by Fatḥ 'Alî); by Major H. S. Jarrett, Calcutta, 1881; Odes of Ḥâfiẓ, with explanatory notes by Pistanji Kuvarji Taskar, Bombay (Education Society's Press), 1887; Persian text, with two Turkish commentaries (the second by Sûdî), Constantinople, 1870; Persian commentary, by Maulânâ Sayyid Muḥammad Ṣâdiḳ 'Alî, Lucknow, 1876 and 1886. Lithographed editions: Calcutta, 1826; Bombay, 1828, 1841, and 1883, besides A.H. 1267 and 1277; Cawnpore, 1831; Bûlâḳ, A.H. 1250, 1256, and 1281; Constantinople, A.H. 1257 (1841); Tabrîz, A.H. 1257 and 1274; Ṭahrân, A.H. 1258; Mashhad, A.H. 1262; Dihlî, A.H. 1269, A.D. 1884 and 1888; Lucknow, A.H. 1283, 1285, A.D. 1876, 1879, and 1883; Lahore, 1888. Complete translations of the whole dîwân by Hammer, Tübingen, 1812 (in German prose); Rosenzweig (in German verse), see above; and H. Wilberforce Clarke (in English prose, with copious notes and an exhaustive commentary), 2 vols., London, 1891.

Select poems have been translated: into *Latin*, by Meninski, Vienna, 1680 (the first ode); T. Hyde, Oxford, 1767 (the first ode); Revisky in 'Specimina Poeseos Persicae,' Vienna, 1771 (the first sixteen odes); into *German*, by Wahl, in 'Neue Arabische Anthologie,' Leipzig, 1791, pp. 46–74; Daumer, Hamburg, 1846, Nürnberg, 1852 (free adaptations of Ḥâfiẓ' ghazals); Nesselmann, Berlin, 1865; Bodenstedt, Berlin, 1877; into *French*, by W. Jones, Works, vol. 5, London, 1799; into *English*, by J. Richardson (sixteen odes after Revisky), London, 1774, revised by S. Rousseau, 1802; J. Nott, 1787; W. Jones in Asiatic Researches, vol. 3, 1792, and in his 'Works,' vols. 2 and 4, London, 1797 and 1799; W. Ouseley, in 'Persian Miscellanies,' London, 1795, and 'Oriental Collections,' vols. 1–3, London, 1797–1800; J. Hindley, 1800; S. Robinson, A Century of Ghazals in Prose, London, 1873; Persian Poetry, 1883 (see above); H. Bicknell, Selections, London, 1875; E. H. Palmer, Song of the Reed etc., London, 1876; W. H. Lowe, Cambridge, 1878; E. P. Evans, in 'Atlantic Monthly,' 1884. An unknown ode by Ḥâfiẓ has been published by H. Blochmann, in Journal Asiat. Society of Bengal, vol. 46, p. 237, Calcutta, 1877; the ساقی نامه has appeared in English translation, in 'New Asiatic Miscellany,' vol. i. p. 327, Calcutta, 1789, and (together with a few odes) by Gulchin in Asiatic Journal, vol. 4, pp. 113, 215, and

550; a poem of Ḥâfiẓ in German translation by Rückert has been published by E. Bayer in Magazin für die Litt. des Inn- und Auslandes, Berlin, 1890, pp. 293–295; comp. also Zenker i. 559 sq. and ii. 517 sq.; and the preface to Wilberforce Clarke's translation, pp. xviii–xx.

The present copy contains:

The preface of Muḥammad Gulandâm, who was a friend of Ḥâfiẓ, and collected after the poet's death his scattered works, on fol. 1b, beginning: حمد بیحدّ و ثنای بی عدّ و سپاس بیقیاس خداوندی را الخ.

Ḳaṣîdas, on fol. 6b, beginning:

جوزا سحر نهاد حمائل برابرم
یعنی غلام شاهم و سوگند میخورم

(= p. 395 in the Lucknow edition of A.H. 1285; see also No. 840 in the Berlin Cat.).

The second ḳaṣîdah corresponds to Brockhaus, No. 692: ز دلبری نتوان الخ.

One tarjî'band (entitled ساقی نامه), on fol. 14b, beginning: ساقی اگرت هوای ماهی الخ, see Bodleian Cat., No. 818.

One mukhammas, corresponding to Brockhaus, No. 693, and Rosenzweig iii. p. 534, on fol. 18b, beginning: در عشق تو ای صنم الخ.

A short mathnawî of ten baits, on fol. 19b, beginning: هر که آمد در جهان پر زشور الخ.

Ghazals, in alphabetical order, on fol. 20b, beginning with the usual bait: الا یا ایّها السّاقی الخ.

Muḳaṭṭa'ât, on fol. 175b, beginning: دل منه بر دنیی و اسباب وی الخ (Brockhaus, No. 574).

Mathnawîs, the first of which, on fol. 180b, styled ساقی نامه, begins: بیا ساقی آن می الخ, comp. Bodleian Cat., No. 816. The second, on fol. 183a, begins: سر فتنه الخ, see ibidem (printed in Wahl's Arabische Anthologie ii. 38; in the Lucknow edition of 1285, p. 347 sq., it is styled, like the previous one, ساقی نامه; in Rosenzweig's edition iii. p. 500, it forms part of the مغنّی نامه; comp. W. Pertsch, Berlin Cat., p. 850, note 5). The third, on fol. 184a, corresponds to Brockhaus, No. 685, beginning: الا ای آهوی الخ.

Rubâ'îs, on fol. 185b, beginning: گر همچو من افتادهٔ این دام شوی الخ.

Dated the 20th of Jumâdâ-alawwal, A.H. 1004 (A.D. 1596, Jan. 21). The copy belonged formerly to Sir Barry Close.

No. 1836, ff. 192, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispieces on ff. 1b and 20b; ff. 1b, 2a, 20b, and 21a splendidly adorned; size, 9¾ in. by 5¾ in.

1247

Another copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning: الا یا ایّها الخ.

One tarkîbband and one mukhammas (the latter = Brockhaus, No. 693), on fol. 186a.

Mathnawîs, on fol. 189a; the first beginning: الا ای آهوی الخ (Brockhaus, No. 685).

Muḳaṭṭa'ât, on fol. 194b, beginning:

فساد چرخ نه بینیم و نشنویم همی
که چشمها همه کورست و گوشها همه کر

A short mathnawî of ten baits, on fol. 202b, beginning:

هر که آمد در جهان پر زشور
عاقبت می بایدش رفتن بگور

see fol. 19b in the preceding copy.

Rubâ'îs, on fol. 203a, beginning: نه قصّهٔ آن شمع چگل (چوگل) نتوان گفت الخ (Brockhaus, No. 633).

Dated by Muḥammad Ḥusain in the month Ramaḍân, of the 23rd year (of whose reign is not stated; it must be either Shâhjahân's, A.H. 1059 = A.D. 1649, Sept.–Oct., or 'Âlamgîr's, A.H. 1091 = A.D. 1680, Sept.–Oct.).

No. 2387, ff. 210, 2 coll., each ll. 15; Nasta'lîḳ, by three different hands, the oldest on ff. 7–27, 68–79, 84, 85, and 90–210, the middle one on ff. 60–67, 80–83, and 86–89, the youngest on ff. 1–6 and 28–59; size, 8½ in. by 5 in.

1248

The same.

This copy contains only:

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

A few ḳiṭ'as, on fol. 160a.

One mathnawî (الا ای آهوی = Brockhaus, No. 685), on fol. 162b.

A few rubâ'îs, on fol. 163a.

Dated the 2nd of Muḥarram, A.H. 1084 (A.D. 1673, April 19), by 'Abd-alnabî Ḳâdirî ibn Shaikh Ḥusain, a friend of the Imâm Miyânjân Muḥammad ibn Shaikh Mîrânjî. Bibliotheca Leydeniana.

No. 2764, ff. 164, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 9⅛ in. by 5½ in.

1249

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

The same short mathnawî of ten baits, as in Nos. 1246 and 1247 above, beginning, on fol. 186a: هر که آمد در جهان الخ.

Muḳaṭṭa'ât, on fol. 186b, beginning: فساد چرخ الخ.

Rubâ'îs, on fol. 194a, beginning:

جز نقش تو در نظر نیاید مارا
جز کوی تو رهگذر نیاید مارا

see W. Pertsch, Berlin Cat., No. 849, p. 488.

This copy was presented to Major Robert MacKenzie by William Shep. Greene, 1709.

No. 80, ff. 198, 2 coll., each ll. 12; excellent Nasta'lîḳ; illuminated frontispiece; ornaments throughout; size, 8⅝ in. by 5¼ in.

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1250

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

A few mathnawî-baits and a series of ḳiṭ'as, the latter beginning, on fol. 233b: آصف عهد زمان الخ.

Rubâ'îs, on fol. 239b, beginning: امشب زغمت میان خون الخ (Brockhaus, No: 626).

Dated by Hidâyat-allâh at Multân the 5th of Sha'bân, A.H. 1147 (A.D. 1734, Dec. 31). College of Fort William, 1825.

No. 2305, ff. 245, 2 coll., each ll. 9; large Nasta'lîḳ, written on paper sprinkled with gold; illuminated frontispiece; the first two pages adorned with gold arabesques; size, 9⅛ in. by 5½ in.

1251

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

A few ḳaṣîdas, mathnawîs, and tarkîbbands, on fol. 141b, beginning as in No. 1246: جوزای سحر نهاده الخ.

A mukhammas, on fol. 153a, beginning as in Nos. 1246 and 1247: در عشق تو ای صنم الخ.

Muḳaṭṭa'ât and rubâ'îs, on fol. 154a, beginning: ای دل مجوی منصب دنیا که هیچ نیست الخ.

Dated the 17th of Sha'bân, A.H. 1184 (A.D. 1770, Dec. 6), by 'Aẓîm-aldîn.

No. 3356, olim 7. J. 10, ff. 162, 2 coll., each ll. 19; Nasta'lîḳ, the first page supplied later by another hand; size, 8¾ in. by 5 in.

1252

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

Three ḳiṭ'as, the first of which, on fol. 154a, begins: دل منه بر دنیی الخ (see No. 1246).

One tarji'band, on fol. 155a, beginning: ای داده بباد دوستداری الخ (see Bodleian Cat., No. 816).

A mukhammas, on fol. 157a, last line, beginning as in Nos. 1246, 1247, and 1251.

Mathnawîs, on fol. 158b, the first beginning: الا ای آهوی الخ.

Rubâ'îs and fards, on fol. 168a, beginning: کاش حافظ الخ; the second (which in many copies heads this part) corresponds to Brockhaus, No. 617, مردی زکنندهٔ الخ.

Colophon on fol. 175a, giving the date of the copy as the first of Dhû-alḥijjah, A.H. 1198 (A.D. 1784, Oct. 16), and the name of the transcriber as Ghulâm 'Alî bin Muḥammad اروشی. On fol. 175b (the last page) the beginning of a ḳaṣîdah: در بدخشان لعل آگر الخ.

No. 3509, ff. 175, 2 coll., each ll. 16; small Nasta'lîḳ; illuminated frontispiece; size, 4½ in. by 3 in.

1253

The same.

Contents:

Muḥammad Gulandâm's preface, on fol. 1b, beginning: حمد بیحدّ و ثنای بیعدّ الخ.

One ḳaṣîdah, on fol. 6b, beginning: ثنا گویم خداوندی الخ.

One mathnawî, on fol. 8a (Brockhaus, No. 685, الا ای آهوی الخ); one mukhammas, on fol. 10a (Brockhaus, No. 693, در عشق الخ); and a second mathnawî, on fol. 11a, سَر فتنهٔ الخ (see No. 1246 above).

Ghazals, in alphabetical order, on fol. 16b.

Some ḳiṭ'as, on ff. 170b–179b.

A second ḳaṣîdah, on fol. 179b (Brockhaus, No. 692).

A tarji'band, on fol. 180b, beginning as in No. 1246: ساقی آگرت الخ.

Rubâ'îs, on fol. 182b, beginning: مردی زکنندهٔ الخ (see No. 1252).

Two small lacunas, on ff. 90b and 139a. Copied A.H. 1212 (A.D. 1797, 1798), in Iṣfahân, by 'Alî Riḍâ, known as Mirzâ Bâbâ of Shîrâz, at the request of Ja'far 'Alîkhân Bahâdur.

No. 172, ff. 188, 2 coll., each ll. 15; large and distinct Nasta'lîḳ; illuminated frontispieces on ff. 1b and 16b; ff. 1b, 2a, 16b, and 17a richly adorned; size, 11⅜ in. by 6⅞ in.

1254

The same.

Contents:

Muḥammad Gulandâm's preface, on fol. 1b.

Two ḳaṣîdas, on fol. 6b (with some lines left partly or wholly blank); beginning of the first, ثنا گویم الخ (see the preceding copy); the second, on fol. 8a, begins: مقدّری که از آثار صنع کرد اظهار الخ (corresponding to the beginning of the Calcutta edition of 1791).

Ghazals, in alphabetical order, on fol. 9b.

Ḳiṭ'as, on fol. 195a, beginning: دل منه الخ.

The same tarji'band as in No. 1252, but beginning here, on fol. 205a: ای باد بگو بدوستداری الخ.

The usual mukhammas, on fol. 207b.

Five short mathnawîs, on fol. 209a; the first begins: بنشینم و با غم تو بازم — پنهان زتو با تو عشق سازم the second, on fol. 210b, is the usual one: الا ای آهوی الخ.

Rubâ'îs, on fol. 219a, beginning: مردی زکنندهٔ الخ.

A few verses from the ساقی نامه, on fol. 227b.

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No date. Presented by Lieut.-Col. W. Kirkpatrick, May, 1804.

No. 2863, ff. 228, 2 coll., each ll. 14; very large and distinct Nasta'lîḳ; a gorgeously illuminated frontispiece on fol. 9b; ff. 9b and 10a richly adorned; splendid Eastern binding, outside with flowers, inside with two large pictures, unfortunately severely injured on both sides; size, 13⅜ in. by 8⅜ in.

1255

The same.
Contents:
Ghazals, in alphabetical order, on fol. 1b.
Mathnawîs, ḳiṭ'as, and rubâ'îs, on fol. 248b, beginning: الا ای آهوی الخ.
The usual mukhammas, on fol. 259a.
No date. Presented by J. H. Peile, Esq., Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3467, olim 7. J. 13, ff. 271, 2 coll., each ll. 11; large Nasta'lîḳ, by a modern hand; size, 8½ in. by 6 in.

1256

The same.
Contents:
Muḥammad Gulandâm's preface, on fol. 1b.
Ḳaṣîdas and tarkîbbands, on fol. 5b, beginning: زدلبری نتوان الخ (corresponding to the second ḳaṣîdah in No. 1246=Brockhaus, No. 692).
Ghazals, in alphabetical order, on fol. 14b.
The usual mukhammas, on fol. 203a.
Ḳiṭ'as, mathnawîs, and rubâ'îs, on fol. 204b, beginning: دل منه الخ; the first mathnawî, on fol. 216a, سر فتنه الخ; the first rubâ'î, on fol. 223a, مردی زکنندهٔ الخ.
No date. Some pages slightly injured, almost all soiled by water and partly effaced.

No. 3464, olim 7. J. 8, ff. 228, 2 coll., each ll. 14; Nasta'lîḳ; illuminated frontispieces on ff. 1b, 5b, and 14b; rather effaced pictures on ff. 53a, 95b, 147a, and 197b; small ornaments throughout; size, 8¼ in. by 4¼ in.

1257

The same.
Contents:
Muḥammad Gulandâm's preface, on fol. 1b.
Ḳaṣîdas, on fol. 5a, beginning: زدلبری نتوان الخ.
Three mathnawîs, on fol. 10b; the first beginning: الا ای آهوی الخ.
Some tarkîbbands and the usual mukhammas, on fol. 17a.
Ghazals, in alphabetical order, on fol. 20b.
Ḳiṭ'as, on fol. 194b, beginning as in No. 1250: آصف عهد زمان الخ.
Rubâ'îs, on fol. 204b, beginning as in No. 1250: امشب زغمت الخ.

No date. Some pages injured; various readings and additions on the margin.

No. 678, ff. 1–210, 2 coll., each ll. 15; Nasta'lîḳ, the first two pages illuminated; size, 8⅞ in. by 5⅞ in.

1258

The same.
Contents:
Ghazals, in alphabetical order, on fol. 1b.
Tarkîbbands, a few mathnawîs (the first beginning: الا ای آهوی الخ), and the usual mukhammas, on fol. 183a.
Ḳiṭ'as, on fol. 193a, beginning: دل منه الخ.
Rubâ'îs, on fol. 201b, beginning as in No. 1249: جز نقش تو الخ.
No date.

No. 1704, ff. 209, 2 coll., each ll. 14; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 8⅜ in. by 4⅞ in.

1259

The same.
Contents:
Ghazals, in alphabetical order, on fol. 1b.
A few mathnawîs, on fol. 204b, the first begins: الا ای آهوی الخ; the second, a ساقی نامه, begins, on fol. 206a, as the first mathnawî in No. 1246: بیا ساقی آن می الخ.
Parts of ff. 207b and 208 are left blank.
Ḳiṭ'as, on fol. 209a, beginning: زمانه گرگهر پان الخ (=Brockhaus, No. 580).
A few rubâ'îs, on fol. 212a, followed on fol. 214a by a short account of Ḥâfiẓ. On ff. 215a–217b a tract on the various metres of epic poems, illustrated by those of Sanâ'î, Niẓâmî, Khusrau, etc. (see a similar tract at the beginning of the autograph of Jâmî's Kulliyyât in Rosen, Persian MSS., pp. 216–218).
On fol. 218a some scattered poetry. Bibliotheca Leydeniana.

No. 2826, ff. 218, 2 coll., each ll. 13; Nasta'lîḳ; size, 6⅜ in. by 4½ in.

1260

The same.
Contents:
Ghazals, in alphabetical order, on fol. 1b.
Ḳiṭ'as, rubâ'îs, and fards, on fol. 186b, beginning: ای که از روزگار می طلبی الخ (corresponding to the first ḳiṭ'ah in No. 66 of Rosen's Cat.).
No date. Occasionally various readings on the margin; some pages slightly injured at the corners.

No. 3466, olim 7. J. 12, ff. 201, 2 coll., each ll. 15; Nasta'lîḳ; size, 8⅜ in. by 4⅞ in.

1261

The same.
Contents:
Ghazals, in alphabetical order, on fol. 1b.

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A few mathnawîs, on fol. 164b; the first beginning: الا ای آهوی الخ.

Ḳiṭ'as and rubâ'îs, on fol. 163a, beginning: دل منه الخ.

Ff. 158–165 are misplaced, their proper order is: 158, 164, 160–163, 159, 165.

No date.

No. 3344, olim 7. J. 14, ff. 168, 2 coll., each ll. 14; small, but clear Nasta'lîḳ; illuminated frontispiece, the first two pages neatly adorned; size, 6¼ in. by 3⅝ in.

1262

The same.

Contents:

Ghazals, in alphabetical order, on ff. 172–178 of No. 3358, and ff. 1–181a of No. 3357. At the end, on fol. 181b sq., a few mathnawîs, beginning: سر فتنه الخ.

No date.

The first seven leaves have by mistake been bound at the end of No. 3358, instead of being put at the top of No. 3357.

No. 3358, olim 7. J. 15, ff. 172–178, and No. 3357, olim 7. J. 11, ff. 185, 2 coll., each ll. 12; clear Nasta'lîḳ; illuminated frontispiece; size, 8⅝ in. by 4⅝ in.

1263

A defective copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1b.

Ḳiṭ'as and ta'rîkhs, on fol. 205a, beginning: مسند نشیمن دولت جان شکوه شوکت الخ.

Three mathnawîs, on fol. 211a; the first begins: الا ای آهوی الخ; the second, on fol. 212b: سر فتنه الخ; the third, on fol. 213b: مغنّی ملولم دو تاری بزن الخ; it breaks off on fol. 214b.

On the last fly-leaf the following remark: From Exhibition of 1851.

No. 3511, ff. 214, 2 coll., each ll. 12; clear and distinct Nasta'lîḳ; illuminated frontispiece on fol. 1b; neat arabesques with flowers at the end, and sometimes even in the middle, of each ghazal, etc.; additional illuminations in gold, green, and other colours on ff. 23b, 25a, 44b, 47b, 52b, and 65a; some pages injured; pictures on ff. 3b, 4b, 6a, 8b, 11a, 13a, 14a, 17b, 24a, 25b, 29a, 30a, 33b, 40b, 45a, 48a, 49b, 51a, 53a, 61b, 65b, 68b, 76b, 85b, 87b, 89a, 101a, 103a, 110a, 112b, 114a, 119a, 121a, 124a, 127b, 129b, 136b, 139a, 141a, 144a, 154a, 161a, 163b, 168b, 171a, 176a, 180a, 184a, 188b, 191b, 193b, 194b, and 202b; size, 7¼ in. by 4¼ in.

1264

Another defective copy of the same.

Contents:

Muḥammad Gulandâm's preface, on fol. 1b.

Ḳaṣîdas, on fol. 4a, beginning: سپیده دم که صبا بوی زلف جان گیرد الخ (corresponding to the initial ḳaṣîdah in Bodleian Cat., No. 826, and Rosen, No. 66).

Ghazals, in alphabetical order, on fol. 9b.

Ḳiṭ'as, mathnawîs, and a few rubâ'îs, on fol. 151b, beginning: سرور اهل عمایم الخ; this part is incomplete and breaks off on fol. 162b. Some pages slightly injured.

No. 3465, olim 7. J. 9, ff. 162, 2 coll., each ll. 16; Nasta'lîḳ; size, 7½ in. by 4 in.

1265

A third defective copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1b. There is a lacuna of three leaves after fol. 2.

Four unalphabetical ghazals, on ff. 151b–153a.

The usual mukhammas, on fol. 153a.

Mathnawîs, ḳiṭ'as, and rubâ'îs, on fol. 154a, beginning: الا ای آهوی الخ.

Ff. 24 and 25 are misplaced and must be inserted after fol. 117.

No date. A few various readings and additions on the margin.

No. 3358, olim 7. J. 15, ff. 1–171, 2 coll., each ll. 16; Nasta'lîḳ; illuminated frontispiece; size, 8¾ in. by 4¾ in.

1266

Extracts from the same dîwân.

Contents:

Muḥammad Gulandâm's preface, on fol. 400b.

Ghazals, in alphabetical order, on fol. 402b.

Ḳiṭ'as, on fol. 492a, beginning: بر تو خوانم زدفتر اخلاق الخ (=Brockhaus, No. 583).

Rubâ'îs, on fol. 494a, with a few fards at the end, beginning: مردی زکنندهٔ الخ.

No. 407, margin-column, ff. 400b–496a, ll. 44; clear Nasta'lîḳ; ornaments throughout.

1267

The ghazals of Ḥâfiẓ.

Ghazals, in alphabetical order, beginning as usual.

Dated by Shaikh Abû Turâb, living in Diwpûr in the Pargana of پندق, the 1st of Dhû-alḥijjah, A.H. 1213 (1206 of the Bangâlî era=A.D. 1799, May 6).

No. 2398, ff. 205, 2 coll., each ll. 13; Nasta'lîḳ; size 8½ in. by 6½ in.

1268

Another copy of the same ghazals.

Ghazals, in alphabetical order.

No date. This copy is extremely worm-eaten.

No. 3512, ff. 189, 2 coll., each ll. 14; Nasta'lîḳ; illuminated frontispiece; size, 7⅝ in. by 3¾ in.

1269

Sharḥ-i-Dîwân-i-Ḥâfiẓ (شرح دیوان حافظ).

A Persian commentary on the ghazals of Ḥâfiẓ, by an anonymous writer, compiled A.H. 1026 (see fol. 248b, l. 7) = A.D. 1617. It is the same commentary which is noticed by A. Sprenger, Catal., p. 416, l. 20, beginning: الا یا ایّها السّاقی ... دانا و آگاه باش ای

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رعنا که الا حرف تنبیه است و یا حرف ندا ایّها کلمه ایست که معرّف بلام الخ.

The explanations given are very elaborate and of a decided Ṣûfic character.

No date. Bibliotheca Leydeniana.

No. 2490, ff. 249, ll. 17; Nasta'lîḳ; worm-eaten in several places; size, 8⅜ in. by 5½ in.

1270

Kashf-alastâr 'an wujûhi mushkilâti alash'âr (کشف الاستار عن وجوه مشکلات الاشعار).

Another commentary on Ḥâfiẓ' dîwân, by Muḥammad Afḍal of Ilâhâbâd, who flourished under Shâhjahân, forming the seventh risâlah out of eighteen (not sixteen as Sprenger asserts), dealing with the interpretation of Persian poetry, except the mathnawî and the ḥadîḳah. The immediately preceding sixth risâlah was a commentary on Niẓâmî's Sharafnâma or Iskandarnâma, as we learn from the very heading of this copy, on fol. 1b: خاتمهٔ شرح شرفنامه مشهور بسکندر نامه و فاتحهٔ شرح دیوان خواجه حافظ قدس سرّه.

Beginning:

زبان میگشایم بشکر خدا
که از کشف استار آن بیتها

The title appears on fol. 2b, and in the same page begins the introduction (مقدّمه) to the commentary. The commentary itself opens, on fol. 21b (شروع در شرح ابیات), with the verse: در همه دیر مغان نیست چو من شیدائی الخ.

The work is especially interesting, on account of its long extracts from older and contemporary writers, particularly on mystical matters; comp. A. Sprenger, Catal., p. 415. Bibliotheca Leydeniana.

No. 2482, ff. 153, ll. 15; Nasta'lîḳ; size, 8⅞ in. by 6 in.

1271

Khulâṣat-albaḥr fî iltiḳâṭ-aldurar (خلاصة البحر فی التقاط الدرر).

Part of a third detailed commentary on Ḥâfiẓ' dîwân, composed by 'Abdallâh, known as 'Ubaid-allâh, with the epithet Khalîfah Ḥayy bin 'Abd-alḥaḳḳ (known as 'Abd-alḳâdir alkhwîshî alcishtî). The author states in the preface, that he had already compiled, before this work, another commentary on the difficult passages of Ḥâfiẓ' dîwân, styled بحر الغراسة, that he was for a time attached to the Shaikh Maulânâ 'Abd-alrashîd (known as Muḥammad Rashîd) Yuwânjî, and afterwards in the service of Shaikh Pîr Muḥammad of Lakhnau, and that he then resolved upon writing a larger and fuller exegetical work on Ḥâfiẓ. But this copy contains only a small portion of the poet's dîwân; it comprises only the ghazals as far as the rhyme-letter ث, all the rest is missing, perhaps never completed by the author.

Beginning: سپاس و ستایش خداوندیرا که اولیاء خود را بکلامی مخصوص ساخت الخ.

The ghazals of Ḥâfiẓ are not only, as is usual in dîwâns, arranged according to the last rhyme-letter, but there are also subdivisions according to the *first* letter of the first bait of each ghazal, which are called *bâbs*. The larger divisions according to the rhyme-letter are styled *kitâb*.

The right order of ff. 79–113 is: 79, 87, 88, 81–86, 80, 89–104, 112, 106–111, 105, 113.

No. 1029, ff. 256, ll. 19; careless Nasta'lîḳ; size, 9⅝ in. by 5¾ in.

1272

Kalîd-i-dîwân-i-Ḥâfiẓ (کلید دیوان حافظ).

Explanation of the difficult words and phrases in Ḥâfiẓ' dîwân, arranged alphabetically, and preceded by an introduction (مقدّمه) on the mystical terms which frequently occur in the poems of Ḥâfiẓ, for instance, عشق, عاشق, معشوق, etc. The author's name does not occur; as title appears, on fol. 1a: کلید خواجه حافظ and فرهنگ حافظ.

Beginning of the preface, on fol. 1b: حمد بیحدّ و ثنای بیعدّ و سپاس بی قیاس حضرت خداوندیرا که جمیع دیوان حافظان الخ.

Beginning of the alphabetical key (کلید) or glossary, on fol. 10a: آغاز لغات دیوان خواجه حافظ شیرازی باب الف الخ.

No date. Copied by Fakhr-aldîn.

No. 1840, ff. 1–21, ll. 13; very careless Nasta'lîḳ; size, 8¾ in. by 6 in.

1273

Another key to Ḥâfiẓ' dîwân.

This little work is, like the preceding one, entitled at the beginning کلید خواجه حافظ, and in the colophon, on fol. 38a, فرهنگ حضرت دیوان حافظ. It also consists of two parts, for although the colophon appears already at the end of the first part, there cannot be any doubt that the following alphabetical glossary belongs, as second part, to the same work. The author's name seems to be Nûr Muḥammad (see fol. 21b: فقیر حقیر نور محمّد), who may be identical with Mîr Muḥammad Nûr-allâh Aḥrârî, the commentator of the mathnawî (see No. 1104 above). The first part contains, like the muḳaddimah of the preceding کلید, an explanation of mystical terms and phrases in twenty short bâbs, beginning, on fol. 21b: حمد و ثنای مر حضرت الهی خالقی را که الخ.

The second part, an alphabetical glossary for the difficult and rare words, especially the Arabic ones, which are found in Ḥâfiẓ' poems, begins, on fol. 38b: افواه دهنها استعانت یاری خواستن الخ.

No date. Copied by the same Fakhr-aldîn.

No. 1840, ff. 21–48, ll. 13; very careless Nasta'lîḳ; size, 8⅜ in. by 6 in.

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1274

A third key to Ḥâfiẓ' dîwân.

This glossary to Ḥâfiẓ' dîwân is arranged alphabetically according to the first letter, and begins, without any introduction, immediately with the explanation of the word آشوب=شور وغوغا, after which follows افسانه =حکایتهاء گذشته, and so on. No title occurs anywhere.

No date. Some pages badly injured.

No. 678, ff. 211–235, ll. 15; Nasta'lîḳ; size, 8⅞ in. by 5⅞ in.

1275

Dîwân-i-Jalâl (دیوان جلال).

Lyrical poems by Sayyid Jalâl-aldîn of Yazd, the son of Sayyid 'Aḍud-aldîn, who was a wazîr of Muḥammad Muẓaffar; according to Taḳî Kâshî (see A. Sprenger, Catal., p. 18, No. 71) he died A.H. 793 (A.D. 1391); comp. Bodleian Cat., No. 854; Butkhâna, No. 32, ib., col. 200; Âtashkada, No. 623, ib., col. 283; Makhzan-algharâ'ib, No. 490, ib., col. 326; Rieu ii. p. 869b.

Contents:

A preface in prose, on fol. 496a, beginning: بسم الله الرّحمٰن الرّحیم و به نستعین جواهر زواهر حمد و سپاس بی حدّ و قیاس الخ.

Ḳaṣîdas, on fol. 499a, beginning:

بصحن گلشن گیتی زاعتدال بهار
صبا بساط زمرّد فگنده دیگر بار

Ghazals, on fol. 509a, beginning:

عاشقان اوّل قدم بر هر دو عالم میزنند
بعد از آن در کوی عشق از عاشقی دم میزنند

Ḳiṭ'as, on fol. 566a, beginning: خداوندا توئی کاورا مدحت الخ.

Rubâ'îs, on fol. 568a, beginning: ای بارگهت ز چرخ گردون برتر الخ.

Good copy, not dated.

No. 407, margin-column, ff. 496a–571b, ll. 44; illuminated throughout; clear and distinct Nasta'lîḳ.

1276

Tuḥfa-i-Naṣâ'iḥ (تحفهٔ نصائح).

A didactic poem, in form of a ḳaṣîdah, on all the various topics of ethics and practical philosophy, somewhat on the lines of Nâṣir bin Khusrau's Rûshanâ'înâma (see No. 904 in this Cat.), by Yûsuf Gadâ (Yûsuf the dervish) or according to the colophon of the following copy, Muḥammad Yûsuf, who intended these admonitions for his son Abû-alfatḥ. The poet's spiritual teacher was Shaikh Maḥmûd (or, with his fuller designation according to the following copy, Shaikh Naṣîr-aldîn Maḥmûd), whom he celebrates, on fol. 2a: شیخ معظّم پیرمان محمود الصاحب قران. The poem is divided into forty-five bâbs, and comprises in this copy 786 baits (هفصد هفتاد وشش), in the following one 781 (هفصد هفتاد ویك). As date of composition, there appears both here and in the following copy, A.H. 795 (هفصد نود وپنج), the 10th of Rabî' II = A.D. 1393, February 23, whereas the St. Petersburg MS. (see Cat. des MSS. et Xylographes, p. 440, compare also Rehatsek, Catalogue raisonné, p. 129, No. 11) contains as date, A.H. 752 (A.D. 1351); it is hard to say which of the two is the correct one; if the Shaikh Naṣîr-aldîn Maḥmûd is really identical with the great Shaikh of the C'ishtî order, Naṣîr-aldîn Maḥmûd C'irâgh of Dihlî (who died A.H. 757 = A.D. 1356, see Safînat-alauliyâ, No. 116, col. 287 in this Cat., and Sawâṭi'-alanwâr, No. 22, col. 331 above), A.H. 752 has decidedly the better chance. An incomplete copy of this poem is also noticed in W. Pertsch, Berlin Cat., pp. 124, 125; it is mentioned besides in Ḥ. Khalfa ii. p. 242, No. 2684. A lithographed edition of it has appeared in Bombay, A.H. 1283. Beginning:

حمدی بگویم بیعدد مر خالق جنّ و بشر
کرده معلّق آسمان هم اختران شمس و قمر

On the margin a great number of Ḳurân verses and traditions are quoted as references for the text.

Dated Jumâdâ-alawwal, A.H. 1173 (A.D. 1759, Dec., to 1760, Jan.), by Nûr-aldîn 'Alî alḥusainî.

College of Fort William, 1825.

No. 2194, ff. 29, 2 coll., each ll. 15; careless Nasta'lîḳ; size, 8⅜ in. by 4¾ in.

1277

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 2b, l. 3, and in the colophon; the title, on fol. 2b, l. 8.

No date. The proper order of ff. 31–39 is: 31, 38, 32–37, 39. College of Fort William, 1825.

No. 2342, ff. 39, 2 coll., each ll. 11; Nasta'lîḳ; size, 8¼ in. by 4⅝ in.

Poets who died between A.H. 800 *and* 900.

1278

Dîwân-i-Kamâl Khujandî (دیوان کمال خجندی).

The lyrical poems of Shaikh Kamâl-aldîn Mas'ûd of Khujand in Transoxania, who died in Tabrîz, according to the best authorities, A.H. 803 (A.D. 1400, 1401), see Haft Iḳlîm, No. 1525 (col. 494 in this Cat.). Other, less trustworthy, dates of his death are A.H. 792 (A.D. 1390), according to Daulatshâh, the Safînah, the Âtashkada (see Bodleian Cat., col. 209, No. 41), etc., A.H. 793 (A.D. 1391), see Rosen, Persian MSS., p. 119 and note 2 ib., and A.H. 808 (A.D. 1405, 1406), see Bodleian Cat., Nos. 857, 858; Rieu ii. p. 632; W. Pertsch, Berlin Cat., p. 855; G. Flügel i. p. 557; J. Aumer, p. 27; A. Sprenger, Catal., p. 454; Fleischer, Dresden Cat., p. 7; J. C. Tornberg, p. 103; Ouseley, Biogr. Notices, p. 192; Bland, Century of Ghazals, No. 3, etc.

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Contents:
One ḳaṣîdah, on fol. 1b, beginning:

افتتاح سخن آن به که کنند اهل کمال
به ثنای ملك الملك خدای متعال

Ghazals, in alphabetical order, on fol. 2b, beginning:

جهانی پر ز مقصودست ورای روشن و پیدا
دریغا تشنه لب خواهیم مردن بر لب دریا

The initial ghazal of Sprenger's copy in Cat. Oudh is found here, on fol. 11b.
Ḳiṭ'as, rubâ'îs, and a few fards, on fol. 231a.
Beginning of the ḳiṭ'as:

چو دیوان کمال افتد بدستت
نویس از شعر او چندانکه خواهی

Beginning of the rubâ'îs, on fol. 235b:

تا فکرت من نهاد بنیاد سخن
آباد شد از من طرب آباد سخن

Dated A.H. 971 (A.D. 1563, 1564), at Marw, by Muḥammad Ḥusain bin Ghiyâth-aldîn'Alî Jâmî. On several pages one or two hemistichs are omitted.

No. 906, ff. 237, 2 coll., each ll. 14; Nasta'lîḳ, the first two pages richly illuminated; size, 9¼ in. by 6 in.

1279

Another copy of the same.
This copy of Kamâl's dîwân contains:
Ghazals, in alphabetical order, on fol. 1b, beginning:

ایّها العطشان فی وادی الهوا
جوی جویان جانب دریا بیا

This initial ghazal is found in the preceding copy, on fol. 12a, but there is written ایّها العشّاق instead of ایّها العطشان.
Ḳiṭ'as, on fol. 206b, and
Rubâ'îs, on fol. 212a, both beginning as in the preceding copy.
Dated the 16th of Rabî'-alawwal, A.H. 1085 (A.D. 1674, June 20), by Shaikh Kâlî.

No. 925, ff. 214, 2 coll., each ll. 15; clear Nasta'lîḳ; size, 9 in. by 5½ in.

1280

An extract from the same dîwân.
Contents:
Ghazals, in alphabetical order, on fol. 572a, beginning:

از تو یك ساعت جدائی خوش نمی آید مرا
با دگر کس آشنائی خوش نمی آید مرا

Rubâ'îs, on fol. 622a, beginning: ای سرو ترا اگرچه طوبی خوانیم الخ.
The initial rubâ'î of No. 1278 is here the fourth.

No. 407, margin-column, ff. 572–623, ll. 44; clear Nasta'lîḳ; ornamented throughout.

1281

Dîwân-i-Maghribî (دیوان مغربی).
The lyrical poems of Mullâ Muḥammad Shîrîn Maghribî of Nâ'în, in the province of Iṣfahân, who was a friend of Kamâl Khujandî, and died at Tabrîz, A.H. 809 (A.D. 1406, 1407); comp. Bodleian Cat., No. 859; Rieu ii. p. 633; W. Pertsch, Berlin Cat., pp. 719, 720, and 856; A. Sprenger, Catal., p. 476; Ouseley, Biogr. Notices, p. 106. His dîwân has been printed in Persia, A.H. 1280.
Contents:
A preface in prose, on fol. 1b, beginning: الحمد لله الذی انشاء عروض الکون بسیّ الجسم الثقیل و الروح الخفیف الخ.
Ghazals, in alphabetical order, except the first, preceded by a short mathnawî (dedicated to Shâhrukh).
Beginning of the mathnawî, on fol. 2b:

بس ار بینی درین دیوان اشعار
خرابات و خراباتی و خمّار

Beginning of the first (unalphabetical) poem, the first three baits of which are written in Arabic, on fol. 3: نظرت فی رقمی نظرت فصار فداك الخ.
Beginning of the first alphabetical poem, on fol. 3b:

خورشید رخت چو گشت پیدا
ذرّات دو کون شد هویدا

Tarji'ât and rubâ'îs, on fol. 74a, beginning:

آفتاب وجود کرد اشراق ــ نور او سر بسر گرفت آفاق

At the end of the dîwân, on fol. 92b, there are some prose-lines, beginning: زیرا که علوم و معارف ایشان ذوقی الخ.
Dated the 10th of Shawwâl, A.H. 1151 (A.D. 1739, Jan. 21), by Ghulâm Muḥyî-aldînkhân of Gîlân. Some mathnawî-baits on the fly-leaves.

No. 230, ff. 1–92, 2 coll., each ll. 15; Shikasta; size, 8¾ in. by 5 in.

1282

Another copy of the same.
This copy, which is somewhat older than the preceding one, contains only ghazals in alphabetical order, except the first, with a few mathnawî-baits and rubâ'îs at the end. Beginning both of the initial (unalphabetical) and the first alphabetical ghazal the same as in the preceding copy. Occasionally various readings on the margin. Dated by Gîsûrâi, the 7th of Rabî'-alawwal, A.H. 1139 (eighth year of Muḥammadshâh's reign)=A.D. 1726, Nov. 2.

No. 254, ff. 277–382, 2 coll., each ll. 12–15; careless Nasta'lîḳ; size, 8⅞ in. by 4⅝ in.

1283

An incomplete copy of the same.
Contents:
Ghazals, in alphabetical order, on fol. 1b, beginning:

هیچ دانی که ما کئیم وشما ــ سایهٔ آفتاب ونور خدا

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The first alphabetical poem of the preceding copy is here the *second* (on fol. 2a).

Rubâ'îs, incomplete at the end, on fol. 61b, beginning:

ای گشته عیان رویتو از جام جهان
پیدا شده از نام خوشت نام جهان

The last rubâ'î corresponds to fol. 91b, last two lines, in No. 1281.

No. 1086, ff. 63, 2 coll., each ll. 16; distinct Nasta'lîḳ; size, 7¼ in. by 4⅛ in.

1284

Khamsa-i-Jamâliyyah (خمسهٔ جماليّه).

Five mathnawîs, in imitation of the five famous poems of Nizâmî, composed by a poet with the takhallus *Jamâlî*, who is not mentioned anywhere (his fuller title given in the frontispiece of the first poem is حضرة الجماليّه الاحمديّه). He flourished at the end of Timûr's reign, and under his first successors. The *five* poems of this khamsah are:

1. تحفة الابرار, in twenty maḳâlas, an imitation of the Makhzan-alasrâr, on fol. 1b, beginning:

بسم الله الرّحمٰن الرّحيم ـ هست سرآغاز كتاب كريم

2. مهر ونگار, an imitation of Khusrau and Shîrîn, on fol. 29b, beginning:

بفضل بی كران يا ذی المعالی
در توحيد بگشا بر جمالی

Composed A.H. 805 (A.D. 1402, 1403), see fol. 85b, l. 14.

3. محزون ومحبوب, an imitation of Lailâ and Majnûn, on fol. 86b, beginning:

ای ذات ترا بدايتی نی ـ اوصاف ترا نهايتی نی

Composed A.H. 814 (A.D. 1411, 1412), see fol. 132a, l. 20.

4. هفت اورنگ, an imitation of the Haft Paikar, on fol. 132b, beginning:

ای جهان جمله آفريدهٔ تو ـ سقف افلاك برکشيدهٔ تو

Composed A.H. 820 (A.D. 1417), see fol. 178b, last line but one.

5. Another mathnawî, incomplete at the end; the title of this last poem cannot be made out, as no headings are found, and the only place in which the author himself enumerates his mathnawîs, viz. fol. 134a, ll. 10, 11, occurs already in the beginning of the هفت اورنگ, that is in the fourth poem. Beginning of this mathnawî, on fol. 179b:

الهی زمه تا بماهی تراست
همه بندگانيم و شاهی تراست

No doubt it is an imitation of the Iskandarnâma. Many leaves are a little injured; the last page is very severely damaged. The second mathnawî is dated the 8th of Ramaḍân, A.H. 869 (A.D. 1465, May 4), the third in the month Muḥarram, A.H. 870 (A.D. 1465, Aug.–Sept.). We learn from the colophons of both, that this copy was made in Baghdâd.

No. 138, ff. 210, 4 coll., each ll. 25; Nasta'lîḳ; illuminated frontispiece at the beginning of each poem; pictures on ff. 14a, 24a, 75a, 101b, 125b, and 205a; size, 12⅝ in. by 7⅞ in.

1285

Dîwân-i-Ḳâsim-i-Anwâr (ديوان قاسم انوار).

The lyrical poems of Sayyid Mu'în-aldîn 'Alî Ḳâsim-i-Anwâr, with the two takhalluṣes Ḳâsim and Ḳâsimî, born in Sarâb, near Tabrîz, A.H. 757 (A.D. 1356), died at Kharjird, near Jâm, A.H. 837 (A.D. 1433, 1434); see Haft Iḳlîm, No. 1314, col. 476 above, and comp. Bodleian Cat., Nos. 862–866; Rieu ii. p. 635 sq.; W. Pertsch, p. 101, and Berlin Cat., p. 860 sq.; A. Sprenger, Catal., p. 532; G. Flügel i. pp. 558, 559; J. Aumer, p. 28; Bland, Century of Persian Ghazals, No. 6; etc.

Contents:

Daulatshâh's account of Ḳâsim's life and works (ذكر سيّد قاسم انوار), on fol. 1b, beginning: درّ دريای حقيقت الخ. Daulatshâh is the only biographer who, with his usual inaccuracy, fixes the poet's death in A.H. 835 (A.D. 1431, 1432).

Ghazals, in alphabetical order, except the first two, on fol. 9b. Beginning of the initial ghazal:

من بيچارهٔ سودازده سرگردانم
كه باوصاف خداوند سخن چون رانم

Beginning of the first alphabetical ghazal, on fol. 10b:

ای صبح سعادت ز جبين تو هويدا
اين حسن چه حسنست تبارك وتعالی

Tarji'bands, ḳiṭ'as, short mathnawîs, and rubâ'îs, on fol. 209a, beginning:

بيا ای عشق عالمسوز بی غم
قدم برچشم من نه خير مقدم

(see No. 863 in the Bodleian Cat.).

This copy is dated the 4th of Jumâdâ-althânî, A.H. 1028 (A.D. 1619, May 19), by 'Abd-allaṭîf al-'Abbâsî (the learned editor and commentator of Sanâ'î's Ḥadîḳah and Jalâl-aldîn Rûmî's mathnawî, see above, Nos. 923, 924, 1088–1091, 1101, 1102), who wrote it for Mirzâ Muḥammad Ashraf.

No. 495, ff. 227, 2 coll., each ll. 11; Nasta'lîḳ; two small pictures, the first rather effaced, on ff. 18b and 39a; blanks on ff. 140b and 200a; size, 6⅝ in. by 3½ in.

1286

Another copy of the same.

This copy seems to be older than the preceding one, but is not dated; it is injured in many places, and has the

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first sixty-two leaves in this most bewildering order: ff. 1–20, 29, 22, 23, 30, 21, 24, 25, 47–53, 54, 32–38, 27, 28, 26, 55–60, 39–46, 31, 61, 62.

Contents:

Ghazals, in alphabetical order, except the first two, on fol. 1a. Beginning, both of the initial and of the first alphabetical ghazal, the same as in the preceding copy. At the end of the ghazals, on fol. 163b, four rubâ'îs.

One tarji'band, ghazals, ḳiṭ'as, short mathnawîs and rubâ'îs, all mixed together, beginning, on fol. 164a: الا ای عشق الخ (see the preceding copy, fol. 209a). The last mathnawî, on fol. 178a, begins:

الا ای شاهباز قدس لاهوت ــ مقیّد مانده در دام ناسوت

(identical with the بیان واقعهٔ امیر تیمور گورگان, in No. 862 of the Bodleian Cat.).

No. 2831, ff. 179, 2 coll., each ll. 21; small Nasta'lîḳ; size, 6½ in. by 4 in.

1287

The same.

This copy is not dated; but a seal, bearing the date A.H. 1174 (A.D. 1760, 1761), appears on fol. 1a.

Contents:

Ghazals, in alphabetical order, except the first two, on fol. 1b; beginning the same as in the preceding copies.

One tarji'band, ḳiṭ'as, short mathnawîs and rubâ'îs, on fol. 189b, beginning: بیا ای عشق الخ.

No. 489, ff. 199, 2 coll., each ll. 15; Nasta'lîḳ; size, 8¼ in. by 5½ in.

1288

The same.

This copy, which has some lacunas after ff. 37, 38, and 39, contains:

Ghazals, in alphabetical order, except the first two, on fol. 1b, with a few rubâ'îs at the end.

No date. This MS. came into the library of Khânṣâḥib Ḥabîb-allâh Khânṣâḥib Bahâdur, A.H. 1213 (A.D. 1798, 1799).

No. 2577, ff. 160, 2 coll., each ll. 17; Nasta'lîḳ; the first page supplied later; size, 8¾ in. by 5½ in.

1289

The same.

This very defective copy contains:

Ghazals, in alphabetical order, except the first (which begins in the usual way), on fol. 1b. Between ff. 1 and 2 a lacuna; the abrupt beginning of fol. 2a: زاهد از چشم یقین باز گشاید الخ, corresponds to No. 2831 (1286 in this Cat.), fol. 8b, l. 3. The next complete ghazal on the same page corresponds to fol. 4a, l. 1, in the same copy. This part breaks off, on fol. 169b, with the fourth bait of a ghazal rhyming in ی; the last verse corresponds to fol. 146a, l. 7, in No. 2831.

Ḳiṭ'as, one tarji'band, and short mathnawîs, on fol. 170a, defective both at the beginning and end; the first bait occurring belongs to a ḳiṭ'ah, corresponding to fol. 169b, l. 9, in No. 2831; the first complete ḳiṭ'ah on the same page to fol. 172b, l. 4 ab infra, in the same copy.

This part breaks off in a short mathnawî, on fol. 179b.

The right order of ff. 33–42 is: 33, 41, 35–40, 34, 42; and of ff. 73–82: 73, 80, 81, 76–79, 74, 75, 82. A little worm-eaten here and there.

No. 3459, olim 13. J. 15, ff. 179, 2 coll., each ll. 15; careless Nasta'lîḳ; size, 8⅛ in. by 4⅝ in.

1290

Kulliyyât-i-Kâtibî (کلّیّات کاتبی).

Complete poetical works of Shams-aldîn Muḥammad bin 'Abdallâh Kâtibî, who was born in Tarshiz, studied in Nishâpûr, and died at Astarâbâd A.H. 838 or 839 (A.D. 1434–1436), see Haft Iḳlîm, No. 753, col. 433 in this Cat.; and comp. Bodleian Cat., Nos. 867–870; Rieu ii. pp. 637–639; W. Pertsch, p. 76, and Berlin Cat., p. 862; A. Sprenger, Catal., p. 457; G. Flügel i. p. 561; Cat. Codd. Or. Lugd. Bat. ii. p. 119; Cat. des MSS. et Xylographes, p. 366; J. C. Tornberg, p. 104; Ḥ. Khalfa iii. p. 302, No. 5625; Ouseley, Biogr. Notices, p. 188 sq.; Bland, Century of Persian Ghazals, No. 5; etc.

Contents:

Ghazals, arranged alphabetically, on fol. 1b, beginning:

آفاق پر صداست زکوهٔ گناه ما
کوه گناه چند بود سنگ راه ما

Ḳiṭ'as, on fol. 83b, beginning:

شبی بمجلس میر اردشیر در رفتم
به بنده بود یکی قطعه بهتر از طبقی

Rubâ'îs, and some fards, on fol. 90a, beginning:

ای خندهٔ حسن گلعذاران از تو
وی گریهٔ ابر نوبهاران از تو

This part is dated by the copyist Ni'mat-allâh bin 'Inâyat-allâh the 14th of Rabî'-alawwal, A.H. 1007 (A.D. 1598, Oct. 15).

First mathnawî, the Gulshan-i-Abrâr (گلشن ابرار), or 'Rose-garden of the Pure,' an imitation of Niẓâmî's Makhzan-alasrâr, incomplete at the beginning, on fol. 100a. The first bait found here runs thus:

جذبهٔ لطفت چو کمند افگند
هر دو جهانرا ز سمند افگند

This is the 214th bait of the poem, corresponding to fol. 193a, l. 15, in No. 223 (1292 in this Cat.).

Second mathnawî, entitled Sî Nâma (سی نامه), or the 'Thirty Epistles,' on fol. 116b, beginning:

زهی سی نامه ام نامی ز نامت
حدیثم حرفی از جزو کلامت

Copied the 19th of Muḥarram, A.H. 1007 (A.D. 1598, Aug. 22).

Third mathnawî (or risâlah, as it is styled in the colophon), on fol. 152b, entitled Dilrubâi (دلربای), or 'the Charmer,' an allegorical poem, beginning:

زهی روح را رحمتت رائحه ــ کلام مرا حمد تو فاتحه

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Fourth mathnawî, entitled Majma'-albaḥrain (مجمع البحرين), or 'Combination of the two seas or metres,' also styled Nâẓir u Manẓûr (ناظر و منظور), on fol. 166b, beginning:

ای شده از قدرت تو ما و طین
لوحهٔ دیباچهٔ دنیا و دین

Fifth mathnawî, entitled Dah bâb (ده باب), or the 'Ten Chapters,' on fol. 198b, beginning:

ای برحمت عالمی را کارساز
جمله عالم را برحمت کار ساز

This mathnawî is identical with the Tajnîsât (تجنيسات) of W. Pertsch, pp. 76, 77 (comp. A. Sprenger, Catal., p. 458).

Ḳaṣîdas, interspersed with tarji'bands, musaddasât, etc., on fol. 231b, beginning:

سپاس و حمد ترا زیبد ای محقّق برحق
که حامدند ترا مطلقا مقیّد و مطلق

The initial ḳaṣîdah of No. 867 of the Bodleian Cat., of the British Museum copies, Sprenger's copy, etc., is here the second, on fol. 232b. Ff. 22–38 are misplaced, the right order is: 21, 24–30, 22, 23, 32–37, 31, 38.

No. 52, ff. 312, 2 coll., each ll. 19; clear and distinct Nasta'lîḳ; illuminated frontispieces on ff. 1b, 116b, 152b, 166b, 198b, and 231b; ff. 1b, 2a, 116b, 117a, 152b, 153a, 166b, 167a, 198b, 199a, 231b, and 232a richly adorned; size, 8⅝ in. by 4½ in.

1291

Another copy of the same.

Contents:

Ḳaṣîdas, intermixed with tarji'bands, on fol. 1b, beginning as in all the usual copies: ای گِل آدم بخمر الخ (the second poem in the preceding copy, on fol. 232b).

Ghazals, arranged alphabetically, on fol. 78b, beginning as in the preceding copy.

Ḳiṭ'as, on fol. 179a, beginning: ای دل ار خواهی الخ (see Nos. 867 and 868 of the Bodleian Cat.).

Rubâ'îs and riddles, on fol. 186b, beginning: ای وعدهٔ دیدار تو میعاد بهشت الخ.

The five mathnawîs in the following order:

1. Gulshan-i-Abrâr (=1 in the preceding copy), on fol. 190b, beginning:

بسم الله الرّحمٰن الرّحیم ـ تاج کلامست و کلام قدیم

2. Dah bâb (=5 in the preceding copy), on fol. 211b.

3. Majma'-albaḥrain (=4 in the preceding copy), with a preface in prose, on fol. 249b, beginning: مدام از حضرت مبلغ الهام الخ; the poem itself begins on fol. 251a.

4. Sî Nâma (=2 in the preceding copy), on fol. 285b.

5. Dilrubâi (=3 in the preceding copy), on fol. 330b.

This copy is dated the 15th of Dhû-alḥijjah, A.H. 1087 (A.D. 1677, Feb. 18).

No. 272, ff. 345, 2 coll., each ll. 17; excellent Nasta'lîḳ; illuminated frontispieces on ff. 1b, 78b, 190b, 211b, 249b, 285b, and 330b; illuminated headings besides throughout; the first two pages richly adorned; a vignette on fol. 1a; size, 8⅜ in. by 4⅞ in.

1292

The same.

Contents:

Ḳaṣîdas, intermixed with tarji'bands, on fol. 1b, beginning as in the preceding copy.

Ghazals, arranged alphabetically, on fol. 84b, beginning as in the two preceding copies.

Rubâ'îs, on fol. 180a, beginning: داماد نبی شیر خدا صدر امین الخ.

Four mathnawîs (the Dilrubâi is wanting in this copy) in the following order:

1. Gulshan-i-Abrâr, on fol. 187b.
2. Majma'-albaḥrain, with the prose-preface, on fol. 210b; beginning of the poem on fol. 212a.
3. Dah bâb, on fol. 243b.
4. Sî Nâma, on fol. 278b.

No date.

No. 223, ff. 316, 2 coll., each ll. 20; beautiful Nasta'lîḳ; illuminated headings, with Kûfic inscriptions, on ff. 1b, 84b, 187b, 210b, 243b, and 278b; size, 8⅝ in. by 4¾ in.

1293

Dîwân-i-Shâhî (دیوان شاهی).

Lyrical poems of Âḳâ Malik bin Jamâl-aldîn Amîr Shâhî of Sabzwâr in Khurâsân, belonging to the princely family of the Sarbadârs, who died in Astarâbâd, A.H. 857 (A.D. 1453), see Haft Iḳlîm, No. 771, col. 434 in this Cat., and comp. Bodleian Cat., Nos. 875–881; Rieu ii. p. 640; W. Pertsch, Berlin Cat., p. 864; A. Sprenger, Catal., p. 563; G. Flügel i. p. 562 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 119; Cat. des MSS. et Xylographes, p. 366; Rosen, Persian MSS., pp. 205, 209, and 210; J. C. Tornberg, p. 105; Ouseley, Biogr. Notices, pp. 139–143; H. Khalfa iii. p. 286, No. 5480.

This copy contains:

A murabba', on fol. 2b, beginning: شکر خداوند که در ابتدا الخ.

Ghazals, in alphabetical order, except the first (which rhymes in ز and begins: یا رب بسوز سینهٔ رندان پاکباز الخ, corresponding to fol. 27b in the following copy); the second, i.e. the first alphabetical ghazal, on fol. 3b, is the usual one: ای نقش بسته نام خطت با سرشت ما الخ.

At the end a few rubâ'îs.

Ff. 27–42 are misplaced; their right order is: 27, 39, 40, 28–38, 41, 42.

Dated A.H. 929 (A.D. 1522, 1523).

No. 3386, olim 13. J. 18, ff. 43, 2 coll., each ll. 14; Nasta'lîḳ; two pictures on ff. 1b and 2a; illuminated frontispiece on fol. 2b; small gilt headings throughout; size, 8 in. by 4¾ in.

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1294

Another copy of the same.

Ghazals, in alphabetical order, beginning like the second poem in the preceding copy; a few rubâ'îs at the end.

Dated A. H. 970 (A. D. 1562, 1563).

No. 3479, olim 13. J. 19, ff. 50, 2 coll., each ll. 12; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 8⅜ in. by 4⅞ in.

1295

The same.

This copy contains only ghazals, in alphabetical order (beginning, on fol. 2a, as in the preceding copy), with a short prose-introduction, on fol. 1b: بزرگان گفته اند بهترین جلیسی و خوشترین انیسی الخ.

Dated in Dhû-alḥijjah, A. H. 1017 (A. D. 1609, March–April).

No. 3514, olim 2049, ff. 30, 2 coll., each ll. 13; Nasta'lîḳ; size, 9⅛ in. by 5¼ in.

1296

The same.

Ghazals, in alphabetical order, beginning as usual.

A few ḳiṭ'as and rubâ'îs at the end.

No date.

No. 2707, ff. 53, 2 coll., each ll. 9–10; distinct Nasta'lîḳ; illuminated frontispiece; all the margins sprinkled with gold; size, 10 in. by 6⅝ in.

1297

A defective copy of the same.

Ghazals, in alphabetical order, beginning as usual; there are two lacunas, one of two leaves after fol. 37 (in the rhyme-letter ز), and the other of one leaf at the end after fol. 43 (in the rhyme-letter ی). The last bait appearing is:

تو خوش باش ای ملامت گو که چون من
دل اندر دست بدخوئی نداری

A great number of leaves are besides more or less injured.

Copied by Cand Muḥammad bin Maulânâ Jamâl Muḥammad Nausârî, A. H. 1030(?)=A. D. 1621. College of Fort William, 1825.

No. 2108, ff. 1–43, 2 coll., each ll. 13; Nasta'lîḳ; size, 7¼ in. by 4¾ in.

1298

Sitta-i-Dâ'î (ستّهٔ داعی).

Six mathnawîs, by Niẓâm-aldîn Maḥmûd bin al-Ḥasan al-Ḥusainî of Shîrâz, with the takhalluṣ Dâ'î, who was born A. H. 810 (A. D. 1407, 1408), and collected his complete poetical works for the first time in A. H. 865 (A. D. 1460, 1461), see above, No. 1099, where his commentary on the mathnawî is described and the different dates of his birth are duly weighed; comp. also No. 883 in the Bodleian Cat., where the contents of his Kulliyyât are given in full; Rieu ii. p. 791b, and A. Sprenger, Catal., p. 387. This copy contains only his mathnawîs, viz.:

1. Kitâb-i-Mashâhid (کتاب مشاهد), or 'Book of Assemblies,' on fol. 2b, beginning:

بلبل اگر ناله بر آرد رواست
خاصّه که از طرف گلستان جداست

Composed A. H. 836 (A. D. 1432, 1433).

2. Kitâb-i-Ganj-i-rawân (کتاب گنج روان), or 'Book of the Soul's Treasure,' in ten maḳâlas, on fol. 29b, beginning:

نخستین که آید قلم در زبان
بحمد خدا به که گردد روان

Composed A. H. 841 (A. D. 1437, 1438).

3. Kitâb-i-Cihil Ṣabâḥ (کتاب چهل صباح), or 'Book of the Forty Mornings,' on fol. 63b, beginning:

بنیاد سخن بنام حق نِه ــ کز هرچه بهست نام حق به

Composed A. H. 843 (A. D. 1439, 1440).

4. Kitâb-i-Cár Caman (کتاب چار چمن), or 'Book of the Four Meadows,' on fol. 97b, beginning:

میوهٔ باغ جان ما سخن است
چه سخن هر چه از خدا سخن است

Composed A. H. 842 (A. D. 1438, 1439).

5. Kitâb-i-Cashma-i-Zindagâni (کتاب چشمهٔ زندگانی), or 'Book of the Fountain of Life,' on fol. 139b, beginning: ستایش را سزاواری خدایا ــ که بخشیدی مرا یاری خدایا

Composed A. H. 856 (A. D. 1452).

6. Kitâb-i-'Ishḳnâma (کتاب عشقنامه), or 'Book of Love,' on fol. 174b, beginning:

از ازل گر گوش داری تا ابد ــ بشنوی از هر زبان حمد احد

Composed A. H. 856 (A. D. 1452).

To these six mathnawîs there is added, on ff. 247b sq., a seventh mathnawî without any title, a kind of Sâḳînâma, dealing with the various topics of Ṣûfism, beginning, on fol. 247b:

الحمد لواهب الانابه ــ والشّكر لمن له الاجابه

It ends on fol. 284b, and is followed by a series of *Tarjî'ât*, beginning:

عشقم از خویشتن ندامت داد ــ سرم اندر ره ملامت داد

A short preface in prose, on fol. 1b, opens the *Sittah*.

No date. An entry, dated A. H. 1059 (A. D. 1649), on the fly-leaf.

No. 1887, ff. 299, 2 coll., each ll. 12; Nasta'lîḳ; illuminated frontispiece at the beginning of each mathnawî; size, 8½ in. by 4⅛ in.

1299

Dîwân-i-Riyâḍî (دیوان ریاضی).

The lyrical poems of Maulânâ Riyâḍî of Samarḳand, who was drowned A. H. 884 (A. D. 1479, 1480), comp. Bodleian Cat., Nos. 890 and 891; Rieu iii. p. 1074; W. Pertsch, Berlin Cat., p. 894; A. Sprenger, Catal., p. 20, No. 140; Cat. des MSS. et Xylographes, p. 311.

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The dîwân contains only ghazals, in alphabetical order, beginning:

ای پری از رخ بر افگن طرّهٔ طرّار را
تا بکی بر روی مصحف می نهی زنّار را

No. 895, ff. 23, 2 coll., each ll. 14; Nasta'lîḳ; an illuminated frontispiece; size, $9\frac{7}{8}$ in. by $5\frac{7}{8}$ in.

Jâmî (Nos. 1300–1389).

1300

Kulliyyât-i-Jâmî (کلّیّات جامی).

A very old, but somewhat defective, copy of the complete *poetical* works of Nûr-aldîn 'Abd-alraḥmân Jâmî, usually styled the last great classical poet of Persia, who was born in Kharjird near Jâm the 23rd of Sha'bân, A.H. 817 (A.D. 1414, Nov. 7), and died at Harât the 18th of Muḥarram, A.H. 898 (A.D. 1492, Nov. 9); see on his life and works, Rosenzweig, Biographische Notizen über Mewlana Abdurrahman Dschami, etc., 1840; Jourdain, Biogr. Universelle, vol. xi. p. 431; De Sacy in Notices et Extraits, vol. xii. p. 287; Journal Asiatique, vi. p. 257, and 5me série, xvii. p. 301; Ouseley, Biogr. Notices, pp. 131–138; W. Nassau Lees, A Biographical Sketch of the mystic philosopher and poet Jâmî (being the preface to his 'Lives of the Mystics'), Calcutta, 1859; E. Fitzgerald, Notice of Jâmî's life, in his English translation of 'Salâmân and Absâl,' London, 1879; S. Robinson, Persian Poetry for English Readers, 1883, p. 511 sq.; Rosen, Persian MSS., pp. 215–261 (where a most elaborate account of the precious autograph of the poet's Kulliyyât is given, and many old errors have for ever been removed); Bodleian Cat., Nos. 894–976; Rieu i. p. 17, and ii. pp. 643–650; W. Pertsch, p. 102, and Berlin Cat., pp. 867–883; A. Sprenger, Catal., pp. 447–451; Cat. des MSS. et Xylographes, p. 369 sq.; G. Flügel i. pp. 564–575; J. Aumer, pp. 30–33, etc. Nearly all collections of Persian MSS. contain a certain number of Jâmî's works (see besides on the printed literature, Zenker ii. pp. 38 and 39).

The present copy, which was written only twenty-five years after the poet's death, contains:

A. *First portion.*

I. Two centre-columns on ff. 1–463.

1. The *first dîwân* (otherwise styled فاتحة الشباب, 'The Beginning of Youth;' the title کتاب دیوان اوّل is here wrongly prefixed to the second part, on fol. 65b), in two parts, viz.:

a. Ḳaṣîdas, tarji'ât, marâthî, and short mathnawîs, preceded by the usual preface, which is defective at the beginning, the first leaf being missing; the first words on fol. 1a: ..... که سیّاحان بحر شعرند جمع ساخته الخ, correspond to Rosen, Persian MSS., p. 228, l. 4; and No. 2628 (1301 in this Cat.), fol. 1b, last line; the date of composition, A.H. 884 = A.D. 1479, 1480 (بر روی صدف نهاد یك دانه گهر), appears here on fol. 3b, l. 6. Immediately after that the ḳaṣîdas and tarji'bands begin on fol. 3b, l. 8, the first being headed: تحمید خداوند تعالی وتقدّس; the first bait: زان پیش; کز مداد دهم خامه را مدد الخ; the mathnawîs begin, on fol. 61a:

بنام خدای که پست و بلند
ز خورشید فضلش بود بهره‌مند

b. Ghazals, ḳiṭ'as, and rubâ'îs, beginning, on fol. 65b, with the same six unalphabetical poems as in Rosen, loc. cit., p. 234; first bait:

بسم الله الرّحمٰن الرّحیم ـ اعظم اسماء علیم حکیم

The first alphabetical ghazal begins, on fol. 67b:

یا من بدا جمالك فی کلّ ما بدا
بادا هزار جان مقدّس ترا فدا

The proper order of ff. 1–141 is: 1–38, 61–140, 39–60, 141. After ff. 206 and 239 there are lacunas; the first comprises some poems in ن, all in و, and a considerable number in ء (the last bait, on fol. 206b, corresponds to fol. 254b, l. 10, in the following copy; and the first, on fol. 207a, to fol. 273a, first line, in the same copy); the second comprises all the baits of the last ghazal in ی, except the first two, and six ḳiṭ'as (corresponding to fol. 307a, l. 13–fol. 308a, lin. penult., in the following copy); the first ḳiṭ'ah that appears here begins: برای نعمت دنیی که خاك بر سر آن الخ (=fol. 308a, last line, in the same copy); the rubâ'is, on fol. 243a, begin as in Rosen, p. 238: سبحانك لا علم لنا الّا ما الخ. This first dîwân is dated by the transcriber (whose name, Sulṭân Muḥammad of Harât, appears on fol. 463b) the 3rd of Ramaḍân, A.H. 923 (A.D. 1517, Sept. 19). Printed Constantinople, A.H. 1284. Other copies of this dîwân are noticed in Bodleian Cat., No. 894, 22; No. 895, 24; No. 896, 9 and 10; and Nos. 947–954; Rieu ii. p. 643; W. Pertsch, pp. 102 and 103, and Berlin Cat., Nos. 867–870; A. Sprenger, Catal., p. 448, No. 1; Cat. des MSS. et Xylographes, No. 422, ff. 407b–570b, centre; A. F. Mehren, p. 41; J. C. Tornberg, p. 106; Cat. Codd. Or. Lugd. Bat. ii. p. 120; Krafft, p. 68; G. Flügel i. pp. 570 and 571, Nos. 595 and 596; J. Aumer, p. 30, etc.

2. The *second dîwân* (کتاب دیوان ثانی, otherwise styled واسطة العقد, 'The Middle of the Chain'), containing:

A preface in prose, on fol. 252b, beginning: بسم الله الرّحمٰن الرّحیم ـ املی حمد المنّان الکریم الخ, see Rosen, p. 239. The date of composition, A.H. 894 = A.D. 1489 (contained in the ta'rîkh چو تمّمته), appears here on fol. 253a, lin. penult., whereas the wrong date, A.H. 884, which has caused so many mistakes, appears in the same page, l. 6; see on the question of this date, Rosen, p. 256.

Ḳaṣîdas, on fol. 253b (with *one* tarkîbband, on fol. 260a), beginning as in Rosen, p. 240, with a ḳaṣîdah, فی توحید باری عزّ اسمه; initial bait: درین صحیفه چو آغاز کردم املی را الخ.

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Three unalphabetical ghazals, on fol. 269a, beginning: انّما الله الٰه واحد الخ.

Ghazals, in alphabetical order, on fol. 269b: دی گذشتیم بدان دلبر و کردیم دعا الخ, see Rosen, p. 241. At the end the same musammaṭ as in Rosen, p. 244: سقاك الله الخ, on fol. 375a, last line.

Muḳaṭṭa'ât, on fol. 375b, beginning: جامی سخن بر آئنهٔ دل بود چو زنگ الخ.

Rubâ'îs, on fol. 379b: تا ما ره تسبیح و ثنا می پوییم الخ.

Other copies of this diwân are described in Bodleian Cat., No. 894, 36; No. 896, 11; and No. 955; A. Sprenger, Catal., p. 448, No. 2; Cat. des MSS. et Xylographes, No. 422, ff. 407b–537b, margin, etc.; wrong dates of composition are given in Bodleian Cat. and Sprenger, viz. A.H. 884; in Dorn, p. 372, viz. 885; in Krafft, viz. 889, etc.

3. The *third diwân* (کتاب دیوان ثالث, otherwise styled خاتمة الحیوة, 'The Conclusion of Life'), containing:

A short preface, on fol. 383a, beginning:

بسم الله الرّحمٰن الرّحیم ــ طرفه خطابیست زسفر قدیم

The date of composition, A.H. 896=A.D. 1490, 1491 (در شهور سنهٔ ستّه و تسعین و ثمانمائه), appears here in l. 9 of the same page.

The three introductory poems, noted in Rosen, p. 246, viz. فی التوحید, مناجات, and فی نعت النبی (the last without a title here), followed by ḳaṣîdas, on fol. 383a, last line; first bait: آنکه تسبیح حصا بر صدق او آمد گوا الخ.

One tarkîbband (on the death of Khwâjah 'Ubaid-allâh) on fol. 392b, and two ta'rîkhât, see Rosen, p. 247.

Ghazals, in alphabetical order, on fol. 395a, preceded by the same two short pieces described in Rosen, viz. فی التوحید (on fol. 394b), and the praise of the prophet.

Beginning of the initial ghazal:

بر آمد شاه عشق از طور سینا
وز آنجا زد علم بر دیر مینا

Muḳaṭṭa'ât, on fol. 458a, beginning: درین نشیمن ادبار جامیا کاری الخ, see Rosen, p. 251.

Rubâ'îs, on fol. 460b, beginning: معشوق ازل که هر که دل بست بدو الخ.

The two mathnawî-baits (نیست در راه الخ), and the last two baits of the معمّیات (بر حاشیهٔ لوح الخ), described in Rosen, pp. 251 and 252, followed by one bait more, viz. هرکس که ازین جهان دلگیر بجست الخ, are found here on fol. 463a.

This part is dated by the same Sulṭân Muḥammad of Harât (see fol. 252a in this MS.), the last of Muḥarram, A.H. 924 (A.D. 1518, Feb. 11).

Other copies of the third diwân are described in Bodleian Cat., No. 894, 37, and No. 896, 12; Cat. des MSS. et Xylographes, No. 422, ff. 327b–406b, margin; Mélanges Asiatiques, vi. p. 104; A. Sprenger, Catal., p. 448, 3; W. Pertsch, Berlin Cat., p. 870, No. 873, etc. Selections from the various diwâns have been translated into German by Rosenzweig, Biogr. Notizen, etc., nebst Proben aus seinen Diwanen (persisch und deutsch), Vienna, 1840; Rückert, in Zeitschrift für die Kunde des Morgenlandes, v. p. 281 sq., and vi. p. 189 sq.; and in Zeitschrift der D.M.G. ii. p. 26 sq., iv. p. 44 sq., v. p. 308 sq., vi. p. 491 sq., xxiv. p. 563 sq., xxv. p. 95 sq., xxvi. p. 461 sq., and xxix. p. 191 sq.; Wickerhauser, Leipzig, 1855, and Vienna, 1858; Schlechta-Wssehrd (see Zenker ii. 496).

II. Margin-column, on ff. 1b–438b.

4. Tuḥfat-alaḥrâr (تحفة الاحرار), 'The Gift to the Free,' a religious mathnawî, completed A.H. 886 (A.D. 1481); it begins abruptly in the prose-preface, on fol. 1a (the first page missing); the mathnawî itself opens, on fol. 1b:

بسم الله الرّحمٰن الرّحیم ــ هست صلای سر خوان کریم

It comprises ff. 1b–38b and 61a–68b (see above on the order of ff. 1–141). Edited by F. Falconer, London, 1848; printed, Lucknow, 1869; extracts in German translation are found in Tholuck's 'Blüthensammlung,' p. 297 sq.; see Bodleian Cat., No. 894, 6; No. 895, 19; No. 896, 3; No. 897, 3; No. 898, 3; No. 899, 3; No. 900, 1; No. 901, 3; and Nos. 933–939; Rieu ii. pp. 645, No. 7, and 646–648; A. Sprenger, Catal., p. 449, No. 3; Rosen, Persian MSS., pp. 221, 259, and 260; W. Pertsch, p. 74, No. 44, and Berlin Cat., No. 876, 5; No. 877, 1; and Nos. 883–884a; G. Flügel i. pp. 563, No. 3, and 566, No. 1; Cat. des MSS. et Xylographes, pp. 374 and 375; J. Aumer, p. 31, etc.

5. Subḥat-alabrâr (سبحة الابرار), 'The Rosary of the Righteous,' another religious mathnawî, with a prose-preface, on fol. 69b: المنّة لله که بخون گر خفتم بکچند چو غنچه عاقبت شگفتم الخ; the mathnawî itself opens, on fol. 70a:

ابتداء بسم الله الرّحمٰن
الرّحیم المتوال (المتوالی) الاحسان

It comprises ff. 69b–140b and 39a–60a. Printed, Calcutta, 1811 and 1848, lithographed, ib. 1818; it is also included in vol. 6 of the 'Persian Selections,' and vol. 2 of the 'Classic Selections;' see Bodleian Cat., No. 894, 7; No. 895, 20; No. 896, 4; No. 897, 4; No. 898, 4; No. 899, 4; No. 900, 2; No. 901, 2; and Nos. 940–946; Rieu ii. pp. 644, No. 2, and 646–648; A. Sprenger, Catal., p. 450, No. 4; W. Pertsch, p. 104, No. 79, and Berlin Cat., No. 876, 3; No. 877, 2; and Nos. 885–887; Rosen, p. 222; G. Flügel i. pp. 564, 4, 565, 2, and 568; J. Aumer, p. 31, etc.

6. Yûsuf u Zalikhâ (یوسف و زلیخا), a romantic mathnawî, completed A.H. 888 (A.D. 1483), and beginning, on fol. 60b:

الهی غنچهٔ امّید بکشای ــ گلی از روضهٔ جاوید بنمای

It comprises ff. 60b and 141a–248a. Two lacunas after

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ff. 206 and 239 (see above in the *first* dîwân); the first comprises p. 101, l. 13, to p. 124, l. 5 ab infra in Rosenzweig's edition; the second, p. 170, l. 4 ab infra, to p. 172, l. 8 in the same. Edited with German translation by Rosenzweig, Vienna, 1824; English translations by Ralph T. H. Griffith, London, 1881, and by A. Rogers, London, 1892; the introductory part of the poem translated into German by H. Barb, 'Die Schönheit,' Vienna, without date. Printed, Calcutta, 1809, A.H. 1244 and 1265; lithographed, ib. 1818; Bombay, 1829 and 1860; Lucknow (with notes), A.H. 1262 and 1879; in Persia, A.H. 1279; in Tabrîz, A.H. 1284, etc.; it is also included in vol. i of the 'Persian Selections,' and vol. i of the 'Classic Selections;' see Bodleian Cat., No. 894, 8; No. 895, 21; No. 896, 5; No. 897, 5; No. 898, 5; No. 899, 7; No. 900, 5; No. 901, 1; No. 902, 2; and Nos. 903–923; Rieu ii. pp. 645, No. 3, 646, 648, and 649; A. Sprenger, Catal., p. 450, No. 5; W. Pertsch, Berlin Cat., No. 876, 4, and Nos. 888–893; G. Flügel i. pp. 565, 5; 566, 3; and 568; J. Aumer, pp. 31 and 32, etc.

7. Lailâ u Majnûn (ليلى و مجنون), another romantic mathnawî, composed A.H. 889 (A.D. 1484), and beginning, on fol. 248b:

ای خاك تو تاج سر بلندان ـ مجنون تو عقل هوشمندان

Translated into French by Chézy, Paris, 1805; into German by Hartmann, Leipzig, 1807; see Bodleian Cat., No. 894, 10; No. 895, 22; No. 896, 6; No. 897, 6; No. 898, 6; No. 899, 5; No. 900, 4; and No. 924; Rieu ii. pp. 645, No. 4, and 646; A. Sprenger, Catal., p. 450, No. 6; Rosen, p. 223; G. Flügel i. pp. 565, 6, and 567, 4; J. Aumer, p. 31, etc.

8. Sikandarnâma (سكندرنامه), more correctly styled: خردنامهٔ سكندرى, 'The Wisdom-book of Alexander,' an ethical mathnawî, beginning, on fol. 366b:

الهى كمال الهى تراست ـ جمال جهان پادشاهى تراست

see Bodleian Cat., No. 894, 13; No. 895, 23; No. 896, 7; No. 897, 7; No. 898, 7; No. 899, 7; No. 900, 3; and No. 925; Rieu ii. pp. 645, No. 5, and 646; A. Sprenger, Catal., p. 451, No. 7; W. Pertsch, Berlin Cat., No. 894; Rosen, p. 224; G. Flügel i. pp. 565, 7, and 567, 5; J. Aumer, p. 31, etc.

B. *Second portion*, containing three centre-columns and one margin-column together, on ff. 464–555:

9. Silsilat-aldhahab (سلسلة الذهب), 'The Golden Chain,' a religious mathnawî, composed A.H. 890 (A.D. 1485), and beginning, on fol. 464b:

لله الحمد قبل كلّ كلام ـ بصفات الجلال والاكرام

It is divided into three books or daftars; the *first*, on fol. 464b; the *second*, on fol. 509b; the *third*, on fol. 528a. The contents of this poem are given in Wiener Jahrbücher, tom. 66, Anzeigeblatt, p. 20 sq.; see Bodleian Cat., No. 894, 1; No. 895, 17; No. 896, 1; No. 897, 1; No. 898, 1; No. 899, 1; No. 902, 1; and Nos. 926–932; Rieu, pp. 644, No. 1, 646, and 647; A. Sprenger, Catal., p. 449, No. 1; W. Pertsch, Berlin Cat., No. 876, 1, and Nos. 878–882; Rosen, pp. 218–220; G. Flügel i. pp. 565, No. 1, and 569; J. Aumer, p. 30. This part is dated end of Sha'bân, A.H. 925 (A.D. 1519, Aug. 26).

10. Salâmân u Absâl (سلامان و ابسال), an allegorical mathnawî, beginning, on fol. 541b:

ای بیادت زنده جان عاشقان
زاب لطفت تر زبان عاشقان

Edited by F. Falconer, London, 1850; translated by the same, London, 1856; another English translation by E. Fitzgerald, London, 1879; comp. also Garcin de Tassy, in Journal Asiat., 1850, ii. p. 539 sq.; see Bodleian Cat., No. 894, 5; No. 895, 18; No. 896, 2; No. 897, 2; No. 898, 2; No. 899, 2; No. 901, 4; and No. 902, 3; Rieu ii. pp. 645, No. 6, 646, and 647; A. Sprenger, Catal., p. 449, No. 2; W. Pertsch, Berlin Cat., No. 876, 6; Rosen, p. 220; G. Flügel i. p. 565, 2, etc.

No. 800, ff. 555, 2 centre-coll. on ff. 1–463, 3 centre-coll. on ff. 464b–555, each ll. 19; an additional margin-column on ff. 1–438b and 464b–554b, ll. 34; Nasta'lîḳ; illuminated headings at the beginning of each part; size, 9⅝ in. by 6 in.

1301

Jâmî's *first dîwân.*

Another copy of Jâmî's *first* dîwân, arranged exactly as in the preceding Kulliyyât, and containing:

Preface in prose, on fol. 1b, beginning:

بسم الله الرّحمٰن الرّحيم ـ هست صلاى سر خوان كريم

Ḳaṣîdas, tarji'ât, marâthî, and short mathnawîs, on fol. 5b, beginning: زان پيش كز الخ; the mathnawîs begin, on fol. 54a: بنام خداى كه الخ.

Ghazals, the first six unalphabetical, on fol. 59b; beginning both of the initial and the first alphabetical ghazal as in the preceding copy. At the end the same musammaṭ: الا اى ماه الخ, as noticed in Rosen, p. 238.

Muḳaṭṭa'ât, on fol. 307b, beginning:

دلا منشين درين ويرانه چون چغد
سوى مرغان قدسى آشيان پر

see Rosen, p. 238.

Rubâ'îs, on fol. 312a, beginning: سبحانك لا علم الخ.

This very fine and old copy is not dated; it belonged formerly to Mr. Edw. Galley (ادورد گلّى). Bibliotheca Leydeniana.

No. 2628, ff. 323, 2 coll., each ll. 17; illuminated frontispieces on ff. 1b, 5b, and 59b; the first two pages with gold stripes; all the headings in gilt letters; neat and clear Nasta'lîḳ; good eastern binding; size, 9⅜ in. by 5¾ in.

1302

A defective copy of the same.

This copy of Jâmî's *first* dîwân, in two parts, like the one in No. 1300, but with this peculiar arrangement, that the second part (the ghazals, muḳaṭṭa'ât, and rubâ'îs) precedes the first.

Contents:

Ghazals, in alphabetical order, defective at the

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beginning; the copy opens abruptly with this final bait: آن سرو سهی قدرا شد خاك قدم جامی الخ, corresponding to fol. 64b, lin. penult., in the preceding copy. Between ff. 221 and 222 seven blank leaves are inserted, but as a comparison with the preceding copy shows, there is *no* lacuna. At the end the musammaṭ: الا ای ماه الخ.

Muḳaṭṭa'ât, on fol. 232b, beginning: دلا منشین الخ.

Rubâ'îs, on fol. 237a, beginning: سبحانك لا علم الخ.

The usual prose-preface of the first dîwân, on fol. 249b, beginning:

بسم الله الرّحمٰن الرّحیم — هست صلای الخ

Ḳaṣîdas, tarji'ât, marâthî, short mathnawîs, etc., on fol. 253a, beginning: زان پیش الخ.

No date. Presented by J. H. Peile, Esq., and received Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3359, olim 7. J. 19, ff. 299, 2 coll., each ll. 17; Nasta'lîḳ; illuminated frontispiece on fol. 249b; size, 9¼ in. by 5⅝ in.

1303

The *first* part of Jâmî's *first dîwân*.

Contents:

Prose-preface, on fol. 1b, beginning as usual.

Ḳaṣîdas, etc., on fol. 5b, beginning: زان پیش الخ.

No date.

No. 3360, olim 7. J. 21, ff. 56, 2 coll., each ll. 15; large and clear Nasta'lîḳ; illuminated frontispiece; size, 9⅛ in. by 5⅛ in.

1304

A defective copy of the same *first part*.

The proper order of leaves in this copy is: ff. 16–39, 2–15, 40–50.

Fol. 16a opens at the end of a ḳaṣîdah, corresponding to No. 2628 (1301 in this Cat.), fol. 7b, l. 10; the first complete ḳaṣîdah on the same page begins: بانگ رحیل از قافله الخ = No. 2628, fol. 7b, lin. penult.; the mathnawîs begin, on fol. 46b: بنام خدای الخ (= No. 2628, fol. 54a), and go down to the end. The copy comprises therefore fol. 7b, l. 10 to fol. 58b of No. 2628. The first leaf (fol. 1b), written by a more modern hand, contains a repetition of the first nine baits of aḳaṣîdah, beginning: ای سر از قدر الخ, corresponding to fol. 39b, l. 8 sq. in this copy and to No. 2628, fol. 31b, l. 10 sq.

No date.

No. 884, ff. 50, 2 coll., each ll. 17; distinct Nasta'lîḳ; illuminated frontispiece; size, 10 in. by 6⅛ in.

1305

The *second* part of Jâmî's *first dîwân*.

Contents:

Unalphabetical ghazals, on fol. 1b, beginning: بسم الله الرّحمٰن الخ.

Alphabetical ghazals, on fol. 3b, beginning: یا من بدا الخ; at the end the usual musammaṭ.

Muḳaṭṭa'ât, on fol. 236b, beginning: دلا منشین الخ.

Rubâ'îs, on fol. 238b, beginning: سبحانك لا الخ.

Dated 1st of Dhû-alḥijjah, A.H. 932 (A.D. 1526, Sept. 8), by Luṭf-allâh bin Ḥasan Ma'âd alḥusainî. College of Fort William, 1825.

No. 2153, ff. 247, 2 coll., each ll. 17; distinct Nasta'lîḳ; illuminated frontispiece; size, 9⅝ in. by 5⅞ in.

1306

The same *second part*.

Contents:

Unalphabetical ghazals, on fol. 1b.

Alphabetical ghazals, on fol. 3b; at the end the usual musammaṭ.

Muḳaṭṭa'ât, on fol. 271b.

Rubâ'îs, on fol. 276b. All the beginnings as usual.

The last six leaves seriously injured.

Dated the 15th of Rajab, A.H. 988 (A.D. 1580, Aug. 26).

No. 3281, olim 7. J. 18, ff. 289, 2 coll., each ll. 15; Nasta'lîḳ; small illuminated frontispiece; size, 10 in. by 5¾ in.

1307

An *earlier collection* of Jâmî's minor poems, afterwards embodied in the *first dîwân*.

This copy, which is unfortunately defective, is of quite an exceptional value, as it was written ten years before the final redaction of the *first dîwân*, dated, on fol. 219b, the 10th of Sha'bân, A.H. 874 (A.D. 1470, Feb. 12), by Darwîsh 'Alî, known as Waisî (درویش علی المعروف بویسی), and must contain therefore that earlier collection of lyrical poems which Jâmî, when about fifty years old, dedicated to Sulṭân Abû Sa'îd, and which he afterwards included in *both parts* of his first dîwân; the usual preface: موزون‌ترین کلامی الخ, is wanting here (see the following two copies), but the contents quite agree with those in the best copies of this earlier collection in Rieu ii. pp. 644 and 646; Bodleian Cat., No. 947 (there incorrectly represented as *first dîwân*); G. Flügel i. pp. 570–572; Cat. des MSS. et Xylographes, p. 379 (No. 439), etc.; see about this collection, Rosen, p. 257.

Contents:

The usual initial ghazal of the *second part* of the first dîwân, on fol. 1b:

بسم الله الرّحمٰن الرّحیم — اعظم اسماء علیم حکیم

the second poem corresponds to the usual second one; the third is headed: فی نعت نبی الخ, and begins: ای ذات تو الخ, agreeing with fol. 192a, l. 10, in No. 2628 (1301 in this Cat.); with the sixth bait of this poem the copy breaks off, on fol. 2b, in consequence of a lacuna between ff. 2 and 3; on fol. 3a, l. 2, appears the tarji'band: ماء معین چیست الخ, corresponding to fol. 36a, l. 7 ab infra, in No. 2628; the next following

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poem, on fol. 6a, is a ḳaṣîdah, چو پیوند با دوست الخ, agreeing with fol. 23a, l. 11, in the same copy; these poems therefore were afterwards included in the *first part* of the first dîwân.

The usual alphabetical ghazals of the *second part* begin here, on fol. 7b: یا من بدا جمالك الخ.

Another set of tarjî'ât and marâthî (later included in the first part), on fol. 202a, beginning: صبحدم بادهٔ شبانه زدیم الخ; corresponding to fol. 41a, l. 3 ab infra, in No. 2628; on fol. 209a the usual musammaṭ of the *second part*: الا ای ماه الخ.

Muḳaṭṭa'ât, on fol. 213b; the first is not a proper ḳiṭ'ah, but a short ghazal; the second is the initial ḳiṭ'ah of the first dîwân: دلا منشین الخ.

Rubâ'îs, on fol. 216a, beginning: یا من ملکوت کلّ شئ بیده الخ, corresponding to fol. 321b, l. 4, in No. 2628.

On ff. 1a, 220a, and 220b there are written by the same hand some abrupt pieces in prose and verse, probably belonging to Jâmî also.

No. 1624, ff. 220, 2 coll., each ll. 17; Nasta'lîḳ; size, 8 in. by 4½ in.

1308

Another copy of the *earlier collection.*

This copy contains about the same miscellaneous poems as the preceding one (ghazals, tarjî'ât, ḳiṭ'as, rubâ'îs, etc.), and—in addition to them—the earlier preface with the dedication to Abû Sa'îd, on fol. 226b: موزون‌ترین کلامی که غزال (غزل) سرایان انجمن انس و محبّت وقافیه سنجان الخ.

The usual initial ghazal (as in the preceding copy), on fol. 229a; the first alphabetical ghazal, on fol. 238a, begins here: هردم افزونی چو گل رخسار آتشناك را الخ, corresponding to fol. 71a, l. 1, in No. 2628.

The right order of ff. 526–530 is: 526, 529, 528, 527, 530.

No date.

No. 512, margin-column, ff. 226b–619, ll. 26; Nasta'lîḳ; illuminated heading on fol. 226b.

1309

The same.

The second or larger half of this copy represents the same *earlier* collection, but in a shorter form; it begins, on fol. 55a, with the same prose-preface as the preceding copy: موزون‌ترین کلامی که غزل سرایان الخ, and contains ghazals, tarjî'ât, ḳiṭ'as, rubâ'îs, etc.

The usual initial ghazal, on fol. 57b, l. 10; the alphabetical ghazals, on ff. 62b–174a.

The first fifty-four leaves of this copy contain miscellaneous pieces in verse and prose, partly taken from Jâmî's *Bahâristân* (see further below, Nos. 1383–1386), as is stated in several places. The whole seventh raudah of that work is found on ff. 33a, l. 3 ab infra, to 54b (روضهٔ هفتم در داستان مرغان قافیه سنج سرابستان سخنوری الخ). This miscellaneous portion begins with a ḳaṣîdah of Sa'dî, on fol. 1b.

No date. Bibliotheca Leydeniana.

No. 2471, ff. 180, ll. 13–15; Nasta'lîḳ, in a large, uncouth handwriting; size, 9 in. by 4⅝ in.

1310

Similar selections from *both parts* of the *first dîwân.*

Contents:

Three unalphabetical ghazals, on fol. 1b, beginning: سبحان من تحیّر فی ذاته سواه الخ, corresponding to the second ghazal in No. 2628 (1301 in this Cat.), fol. 60a.

Ghazals, in alphabetical order, beginning, on fol. 3a: بکعبه گر ننمای جمال خود مارا الخ, corresponding to fol. 67a, l. 10, in No. 2628.

One tarjî'band, on fol. 140b, beginning: صبحدم بادهٔ شبانه زدیم الخ, see No. 1624 (1307 in this Cat.), fol. 202a.

A few ḳiṭ'as and rubâ'îs, on fol. 148a (turned upside down), beginning: دلا منشین الخ.

Some leaves are misplaced, viz. fol. 73 must be inserted between ff. 144 and 148.

On the margin of ff. 10a–16a appears a کتاب اختلاج از قول حکیمان; on that of ff. 56b–80b a series of *'Umar bin Khayyâm's* rubâ'îs (see above, Nos. 906 and 907); on that of ff. 81a–86a a تلخیص البیان فی علامات مهدی آخر الزمان, in four faṣls; and on that of ff. 98a–103a a tract on the interpretation of dreams (در علم تعبیر).

No date.

No. 3504, olim 7. J. 17, ff. 149, 2 coll., each ll. 14; Nasta'lîḳ; size, 7¾ in. by 4½ in.

1311

The same.

This copy contains:

Ghazals, in *two series*, both arranged in alphabetical order, except the first four ghazals of the first series. Beginning of the initial poem of the *first series*, on fol. 1b: ای ذات تو از صفات ما پاك الخ, see No. 1624 (1307 in this Cat.), fol. 2b, and No. 2628 (1301 in this Cat.), fol. 192a, l. 10; the first alphabetical ghazal is the usual one: یا من بدا الخ.

The *second series* begins, on fol. 120b: ای غمت تخم شادمانیها الخ, corresponding to No. 2628, fol. 67a, l. 1.

One tarjî'band, followed by a few ḳiṭ'as, rubâ'îs, etc.; beginning of the tarjî'band, on fol. 135b: ای بروی تو چشم جان روشن الخ, corresponding to fol. 44b, l. 6, in No. 2628; beginning of the rubâ'îs, on fol. 139a: یا من ملکوت الخ, see No. 1624 (1307 in this Cat.), fol. 216a.

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No date. The right order of the leaves is: ff. 1–47, 53–57, 48, 58–95, 49–52, 96–145.

No. 1613, ff. 145, 2 coll., each ll. 14; Nasta'lîḳ; illuminated frontispiece; size, 7⅞ in. by 4¼ in.

1312

Shorter selections from the *first dîwân*.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning: يا من بدا جمالك الخ.

Tarji'ât, on fol. 90a, beginning: صبحدم بادهٔ الخ.

Dated by Shaikh Ghulâm Naṣîr-aldîn ibn Shaikh Muḥammad Ṣalâḥ Balgrâmî, the 13th of Muḥarram, in the third year of Shâh 'Âlam's reign (=A.H. 1176, A.D. 1762, Aug. 4).

No. 875, ff. 1–93, 2 coll., each ll. 17; careless Nasta'lîḳ; size, 10¼ in. by 5⅛ in.

1313

A defective copy of the same.

Ghazals, ḳaṣîdas, tarji'ât, short mathnawîs, and a few rubâ'îs, beginning with the usual initial ghazal of the *second part*; there is a lacuna after fol. 2; fol. 2b ends with the sixth bait of the third unalphabetical ghazal (corresponding to No. 2628, fol. 60b, l. 3 ab infra), and fol. 3a begins with the fourth bait of the fifth alphabetical ghazal (=No. 2628, fol. 62b, l. 3 ab infra). Some leaves are misplaced, viz. fol. 17 must be followed by 23, and fol. 23 by 19–21. Sometimes a line or two are omitted.

No date. Copied by Sulṭân 'Alî of Mashhad (who died A.H. 919=A.D. 1513, see Bodleian Cat., No. 1896).

No. 1701, ff. 51, 2 coll., each ll. 17; clear Nasta'lîḳ; illuminated frontispiece; another highly embellished ornament at the end of the last page; a little worm-eaten throughout; size, 10 in. by 5⅞ in.

1314

Jâmî's *second dîwân*.

Another copy of Jâmî's second dîwân, arranged exactly in the same way as in No. 1300, fol. 252b sq.

Preface in prose, on fol. 1b, beginning:

بسم الله الرّحمٰن الرّحيم ــ املى حمد المنّان الكريم الخ

Ḳaṣîdas, etc., on fol. 2b, beginning: درين صحيفه چو آغاز الخ.

Three unalphabetical ghazals, on fol. 19b, beginning: انّما الله اله الخ.

Alphabetical ghazals, on fol. 20a, beginning: دى گذشتيم الخ. At the end the usual musammaṭ.

Muḳaṭṭa'ât and rubâ'îs, on fol. 115a, beginning: جامى سخن الخ.

No date.

No. 3425, olim 7. J. 20, ff. 1–122, 2 coll., each ll. 18; Nasta'lîḳ; illuminated frontispieces on ff. 1b and 19b; size, 9 in. by 5¼ in.

1315

A defective copy of the same *second dîwân*.

This diwân is wrongly styled on the fly-leaf ديوان جامى جلد سيوم, as if it was the third dîwân; this mistake is simply due to the first page (fol. 1b) actually containing the beginning of the prose-preface of the third dîwân:

بسم الله الرّحمٰن الرّحيم ــ طرفه خطابيست زصفر(!) قديم

but this preface breaks off at the end of the same page (corresponding to fol. 123b, l. 4 ab infra in the following copy), in consequence of a lacuna after fol. 1, and all the rest of the MS. contains the *second dîwân*, at least from fol. 2b, last line onwards, where a ḳaṣîdah begins: چيست آن شاهد الخ, corresponding to fol. 12b, l. 4, in the preceding copy; fol. 2a opens in the middle of a ḳaṣîdah, having باشد as ردیف, which cannot be traced in other copies. The ḳaṣîdas (with *one* tarkibband) are continued as far as fol. 9b, l. 3 (ending exactly in the same way as the preceding copy); and on fol. 9b, l. 5, the first of the three unalphabetical ghazals begins: انّما الله الخ.

The alphabetical ghazals begin, on fol. 10a: دى گذشتيم الخ. At the end the usual musammaṭ.

Muḳaṭṭa'ât and rubâ'îs, on fol. 128a, beginning: جامى سخن الخ; one half of fol. 3 and the whole of fol. 138a are supplied by a later hand.

No date.

No. 3471, olim 7. J. 16, ff. 138, 2 coll., each ll. 17; Nasta'lîḳ; illuminated frontispiece; size, 9½ in. by 5⅝ in.

1316

Jâmî's *third dîwân*.

Another, but rather incomplete, copy of Jâmî's third dîwân, arranged exactly in the same way as in No. 1300, fol. 383a sq.

Preface in prose, on fol. 123b, beginning:

بسم الله الرّحمٰن الرّحيم ــ طرفه خطابيست زسفر قديم

The three introductory poems, on fol. 123a, the first beginning: آنكه تسبيح حصا الخ, after which the ḳaṣîdas follow. The tarkibband, and the two ta'rîkhât, noticed in the above copy, appear here on ff. 129b and 131a respectively.

Ghazals, in alphabetical order, preceded by the same two pieces as in No. 1300; beginning of the initial ghazal, on fol. 132a: بر آمد شاه عشق الخ.

The ghazals end on fol. 196a; of the muḳaṭṭa'ât, which begin on the same page in the usual way, only five are found, the copy breaking off on fol. 196b; besides, the last six leaves are so seriously damaged, that whole portions of the text are torn away.

No. 3425, olim 7. J. 20, ff. 123–196, 2 coll., each ll. 18; Nasta'lîḳ; illuminated frontispiece; size, 9 in. by 5⅝ in.

1317

Haft Aurang (هفت اورنگ).

Another excellent, but undated copy of the *seven* mathnawis of Jâmî, with the usual prose-preface, quoted in full in Rosen, pp. 216–218, and beginning, on fol. 1b: حمدًا لربّ جليل من عبد ذليل و سلامًا على حبيب فائق الخ.

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The mathnawîs are arranged in the following order:

1. Silsilat-aldhahab, *first* book, on fol. 3b; *second* book, on fol. 89b; *third* book, on fol. 124b.
2. Salâmân u Absâl, on fol. 149b.
3. Tuḥfat-alaḥrâr, on fol. 175b.
4. Subḥat-alabrâr, on fol. 213b margin.
5. Yûsuf u Zalîkhâ, on fol. 277b.
6. Lailâ u Majnûn, on fol. 363b.
7. Khiradnâma-i-Sikandarî, on fol. 445b.

The right order of ff. 439–443 is: 439, 441, 440, 442, 443; fol. 412 is turned upside down.

Complete copies of the Haft Aurang are described in Bodleian Cat., Nos. 897–899; Rieu ii. pp. 645 and 646; A. Sprenger, Catal., pp. 449–451; G. Flügel i. p. 564; Cat. des MSS. et Xylographes, p. 368; J. C. Tornberg, p. 107, etc.

No. 3141, ff. 496, 2 coll., each ll. 12, and a third on the margin, ll. 24 (on a few pages also a fourth column on the margin); beautiful Nasta'lîḳ; the first two pages luxuriously adorned; an illuminated frontispiece at the beginning of each mathnawî, and also at the beginning of each book of the first poem; size, 10⅛ in. by 7 in.

1318

Another copy of the same.

Another good, but modern copy of the *seven* mathnawîs of Jâmî, beginning with the same prose-preface as the preceding one, on fol. 1b.

1. Silsilat-aldhahab, *first* book, on fol. 3a; *second*, on fol. 56b; *third*, on fol. 81b.
2. Salâmân u Absâl, on fol. 97b.

3–7. The five principal mathnawîs of Jâmî, usually called Jâmî's Khamsah (خمسهٔ جامی), or Jâmî's Panj Ganj (پنج گنج جامی), with a short general preface, on fol. 114b, beginning:

قبلهٔ همّت خدای شناس
هست بر نعمت خدای سپاس الخ

see Rosen, p. 220; Rieu ii. pp. 645b, 646a; G. Flügel i. p. 566, etc. In Bodleian Cat., Nos. 896, 901, etc., and in Rieu ii. p. 645b, No. 7, it is prefixed to the Tuḥfat-alaḥrâr.

3. Tuḥfat-alaḥrâr, with a short prose-preface, on fol. 115a, beginning: حامدًا لمن جعل جنان الخ, see Rieu ii. p. 647b; Rosen, p. 259, and W. Pertsch, Berlin Cat., p. 877. Beginning of the poem itself, on fol. 115b.
4. Subḥat-alabrâr, with the prose-preface, on fol. 139b.
5. Yûsuf u Zalîkhâ, on fol. 181b.
6. Lailâ u Majnûn, on fol. 236b.
7. Khiradnâma-i-Sikandarî, on fol. 288b.

Some pages a little injured, especially the last one. This copy was made for Sir Barry Close, 1810, by Munshî Mîr Ibn 'Alî, at Ḥaidarâbâd.

No. 1317, ff. 319, 4 coll., each ll. 21; Nasta'lîḳ; an illuminated frontispiece at the beginning of each mathnawî, and also at that of the general preface of the Khamsah; the first two pages richly adorned; fine pictures on ff. 5, 39, 42, 60, 66, 74, 108, 135, 144, 150, 167, 202, 225, 230, 244, 256, 281, 285, 290, and 309; headings are wanting on ff. 27a–29b; size, 9⅝ in. by 6½ in.

1319

Silsilat-aldhahab.

Another copy of the *first* mathnawî of the Haft Aurang, dated A.H. 977 (A.D. 1569, 1570), by Muḥammad Ḥusain ibn Khwâjah Saif-aldîn 'Alî. *First* book, on fol. 1b; *second*, on fol. 121b; *third*, on fol. 172b (this last one beginning here as in A. Sprenger, Catal., p. 449, and Rosen, p. 219: حمد ایزد تنه کار تست ای دل الخ, instead of زکار, as other copies read, for instance, No. 1322 below).

No. 193, ff. 207, 2 coll., each ll. 17; Nasta'lîḳ; an illuminated frontispiece at the beginning of each book; the first two pages richly adorned; size, 9⅝ in. by 5⅛ in.

1320

The same.

This copy, which is dated A.H. 1051 (A.D. 1641, 1642), has no subdivision into three books; all the headings besides are left blank.

No. 1945, ff. 69b–180, 3 centre-coll., each ll. 17; careless and unequal Nasta'lîḳ; worm-eaten; size, 9½ in. by 5½ in.

1321

The same.

Contents:

The prose-preface, prefixed to the Haft Aurang in No. 1317 above, beginning, on fol. 1b: حمدًا لربّ جلیل الخ. This preface is written by a hand different from that which copied the poem itself, and is dated the 10th of Ramaḍân, A.H. 1144 (A.D. 1732, March 7).

First book, on fol. 4a; *second*, on fol. 96b; *third*, on fol. 135b. No date at the end. The right order of ff. 81–89 is: 81, 88, 82–87, 89. Various readings and additions on the margin.

No. 3429, olim 13. J. 3, ff. 161, 2 coll., each ll. 22; careless Nasta'lîḳ; ff. 1–3 supplied by a later hand; size, 8⅛ in. by 4¾ in.

1322

The same.

First book, on fol. 1b; *second*, on fol. 84b, preceded here by a special short preface in prose, on fol. 82b, beginning: بزرگان و فیلسوفان و دانایان جهان حسابی الخ; *third*, on fol. 118a margin.

No date. An astronomical table on the first fly-leaf at the end of the copy.

No. 231, ff. 141, 2 coll., each ll. 13–14, and a third on the margin, ll. 24; Nasta'lîḳ, ff. 74b and 93–98 supplied by a more modern hand; size, 8¾ in. by 4¾ in.

1323

The same.

First book, on fol. 1b; according to the colophon this part of the mathnawî was composed already in A.H. 880 (A.D. 1475, 1476); *second* book, on fol. 138b; the colophon here gives the usual date of composition, viz. A.H. 890; *third* book, on fol. 196b.

No date. Many annotations on the margin throughout.

No. 421, ff. 235, 2 coll., each ll. 15; Nasta'lîḳ; an illuminated frontispiece at the beginning of each book; size, 9½ in. by 5½ in.

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1324

The same.

A very good and correct copy, undated.

First book, on fol. 1b; *second*, on fol. 56b; *third*, on fol. 81b.

No. 366, ff. 98, 4 coll, each ll. 19; Nasta'lîḳ; the first two pages splendidly adorned in gold and other colours; illuminated frontispieces at the beginning of the second and third books; five miniature paintings on ff. 23b, 40b, 70b, 75b, and 89b; size, 10¼ in. by 6½ in.

1325

The same.

Contents:

The same prose-preface of the Haft Aurang as in No. 1321 above, on fol. 1b.

First book, on fol. 3a; *second*, on fol. 125b; *third*, on fol. 176b.

No date. Some of the first and last leaves injured by the worms.

No. 3369, olim 13. J. 4, ff. 211, 2 coll., each ll. 17; good and clear Nasta'lîḳ; ff. 209 and 210 turned upside down; an illuminated frontispiece at the beginning of the preface and of the second and third books; size, 8⅞ in. by 5¾ in.

1326

The same.

First book, on fol. 1b; *second*, on fol. 136b; *third*, on fol. 193b.

No date. Some pages injured. Many marginal and interlinear glosses.

No. 3368, olim 13. J. 6, ff. 232, 2 coll., each ll. 15; clear Nasta'lîḳ; size, 8⅞ in. by 5 in.

1327

The same.

First book, on ff. 1b–158b, centre-columns; *second* and *third* books (not separated here), on ff. 1b–131b, margin-column.

No date. Copied by Muḥyî-aldîn 'Abdallâh. College of Fort William, 1825.

No. 2268, ff. 158, 2 centre-coll., each ll. 13, and a third on the margin of ff. 1–131, ll. 20–24; Nasta'lîḳ; size, 8½ in. by 5 in.

1328

Salâmân u Absâl.

Another copy of the *second* mathnawî of the Haft Aurang, written A.H. 1030 (A.D. 1620, 1621).

No. 64, ff. 40b–61, 2 centre-coll., each ll. 17, and a margin-column, ll. 28; Nasta'lîḳ; size, 8¾ in. by 4¾ in.

1329

The same.

No date. Copied by Muḥammad Ṣalâḥ; a great number of the first and some of the last leaves badly injured.

No. 352, ff. 44, 2 coll., each ll. 11; Nasta'lîḳ; illuminated frontispiece; margin of various colours, sometimes with drawings, arabesques, etc.; size, 11⅛ in. by 7 in.

1330

Tuḥfat-alaḥrâr.

Another copy of the *third* mathnawî of the Haft Aurang, with the short prose-preface, beginning: حامدًا لمن جعل جنان الخ (see No. 1318 above), on fol. 1b. Beginning of the poem itself, on fol. 2b. The title, given to this book on the fly-leaf, viz. مطلع الانوار (by Amîr Khusrau), is a glaring mistake.

Dated by Muḥammad Ṭâhir of Bukhârâ, A.H. 978 (A.D. 1570, 1571).

No. 1368, ff. 1–75, 2 centre-coll., each ll. 12; distinct Nasta'lîḳ; illuminated frontispiece; size, 8 in. by 4¾ in.

1331

The same.

Beautiful copy, dated the 2nd of Ramaḍân, A.H. 989 (A.D. 1581, Sept. 30).

Prose-preface, on fol. 1b; beginning of the poem, on fol. 3b.

No. 140, ff. 79, 2 coll., each ll. 12; Nasta'lîḳ, written on paper of different colours, the margins of which are ornamented with arabesques, etc.; two miniature paintings on ff. 1b and 2a; illuminated frontispiece on fol. 2b; size, 12⅜ in. by 7⅝ in.

1332

The same.

Another copy, with the prose-preface, dated the 27th of Shawwâl, A.H. 989 (A.D. 1581, Nov. 24), by Maḥmûd bin Aḥmad Zâhidî.

No. 418, ff. 244–321, 2 coll., each ll. 12; Nasta'lîḳ; illuminated frontispiece; size, 9½ in. by 5¾ in.

1333

The same.

Dated Rabî'-althânî, A.H. 1078 (A.D. 1667, Sept.–Oct.), in Shâhjahânâbâd.

No. 1976, ff. 59b–122, 2 coll., each ll. 13; Nasta'lîḳ; size, 8⅜ in. by 5 in.

1334

The same.

Dated by Muḥammad Salmân in Jumâdâ-althânî, A.H. 1186 (A.D. 1772, September).

Preface, on fol. 1b; beginning of the poem, on fol. 2b.

College of Fort William, 1825.

No. 2053, ff. 1–70, 2 coll., each ll. 13; Nasta'lîḳ; size, 9 in. by 5¼ in.

1335

The same.

No preface. In the colophon appears as date—no doubt of the composition of the poem—the month Ramaḍân, A.H. 886 (A.D. 1481, Oct.–Nov.). The first page and several of the last pages are slightly injured; parts of some baits are torn away.

No. 3421, ff. 23, 4 coll., each ll. 21; small, but clear and distinct Nasta'lîḳ; size, 10 in. by 6⅝ in.

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1336

The same.

Preface, on fol. 1b; the poem itself, on fol. 2b.

No date.

No. 1188, ff. 72, 2 coll., each ll. 13; Nasta'lîḳ; illuminated frontispiece on fol. 2b; size, 9¼ in. by 5⅝ in.

1337

The same.

No date. Preface, on fol. 1b; the poem, on fol. 2b.

No. 1461, ff. 61, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispiece; waterspots throughout; size, 9½ in. by 6¼ in.

1338

Subḥat-alabrâr.

Another copy of the *fourth* mathnawî of the Haft Aurang, with the short prose-preface, on fol. 1b, beginning: المنّة لله الخ.

Beginning of the poem itself, on fol. 2b.

Dated month Sha'bân, A.H. 975 (A.D. 1568, Febr.), by Rukn-aldîn bin Muḥammad Shams-aldîn. College of Fort William, 1825.

No. 2254, ff. 142, 2 centre-coll., each ll. 11; Nasta'lîḳ; illuminated frontispiece; size, 9⅛ in. by 5½ in.

1339

The same.

No date. Preface, on fol. 1b; beginning of the poem, on fol. 2a.

No. 710, ff. 120, 2 coll., each ll. 13; clear Nasta'lîḳ; illuminated frontispiece, rather effaced; size, 8⅝ in. by 5⅜ in.

1340

The same.

No date. Preface, on fol. 1b; beginning of the poem, on fol. 2a. Collated.

No. 709, ff. 91, 2 coll., each ll. 17; Nasta'lîḳ; size, 8½ in. by 4⅝ in.

1341

The same.

No date. Preface, on fol. 1b; beginning of the poem, on fol. 2a. A few various readings and additions on the margin.

No. 3460, olim 13. J. 5, ff. 81, 2 coll., each ll. 19; small Nasta'lîḳ; a little worm-eaten; size, 8⅛ in. by 4⅝ in.

1342

Yûsuf u Zalîkhâ.

Another very good and correct copy of the *fifth* mathnawî of the Haft Aurang, dated the 24th of Rajab, A.H. 1007 (A.D. 1599, Feb. 20).

No. 737, ff. 150, 2 coll., each ll. 15; very large and distinct Nasta'lîḳ; a vignette on fol. 1a; large pictures on ff. 1b, 9b, 46a, 57b, 61a, 91a, and 102b; illuminations throughout; almost all the margins adorned with arabesques; size, 14½ in. by 9½ in.

1343

The same.

Dated the 23rd of Rajab, A.H. 1138 (A.D. 1726, March 27), by Shaikh Muḥammad ibn Pîr Muḥammad Ṣûfî.

No. 2254, margin-coll., ff. 2b–141a, ll. 30; Nasta'lîḳ.

1344

The same.

Copied by Muḥammad alḳiwâm of Shîrâz, without a date. But on fol. 1a there appears a seal of Mîr Abû 'Alîkhân Bahâdur, bearing the date A.H. 1174 (A.D. 1760, 1761).

No. 3426, olim 7. J. 3, ff. 175, 2 coll., each ll. 12–13; clear Nasta'lîḳ; the first two pages luxuriously illuminated in ultramarine, gold, and other colours; pictures on ff. 37b, 62a, 73b, 117b, and 147b; size, 8¾ in. by 5¼ in.

1345

The same.

Dated the 12th of Muḥarram in the 4th year of the reign of صاحب قران ثانی عزیز الدین (perhaps Shâh 'Âlam, that would be A.H. 1177=A.D. 1763, July 23). Various readings on the margin.

No. 624, ff. 142, 2 coll., each ll. 13–16; written very unequally by different hands, partly in careless Nasta'lîḳ, partly in Shikasta; size, 9 in. by 5⅜ in.

1346

The same.

Dated the 15th of Sha'bân, A.H. 1185 (A.D. 1771, Nov. 23), by Muḥammad Ramaḍânî. A little worm-eaten.

No. 3463, olim 7. J. 5, ff. 123, 2 coll., each ll. 17; Nasta'lîḳ; size, 8⅜ in. by 4½ in.

1347

The same.

Dated the 17th of Rajab, A.H. 1209 (A.D. 1795, Febr. 7), by Muḥammad 'Alî, at Farrukhâbâd.

No. 729, ff. 137, 2 coll., ll. 15; Nasta'lîḳ; size, 7⅛ in. by 4½ in.

1348

The same.

This copy was purchased by J. H. Peile, March, 1817, presented Sept. 19, 1818, and transferred to Civil College, Aug. 9, 1819.

No date. At the end a few baits from the pen of the transcriber. On the eight fly-leaves miscellaneous verses, excerpted from various dîwâns.

No. 3508, olim 7. J. 6, ff. 1–140, 2 coll., each ll. 15; careless Nasta'lîḳ; occasionally various readings on the margin; size, 7⅝ in. by 4¾ in.

1349

The same.

Another, tolerably old and good copy, undated. It is a little injured and effaced in several places. College of Fort William, 1825.

No. 2321, ff. 122, 2 coll., each ll. 17; clear Nasta'lîḳ; pictures on ff. 19a, 34b, 44a, 46b, 55a, 63b, 79b, 83a, 97a, and 104b; on other pages blanks are left, to be filled in with pictures afterwards; size, 8⅝ in. by 5 in.

1350

The same.

Good and correct copy, not dated.

No. 907, ff. 161, 2 coll., each ll. 13; distinct Nasta'lîḳ; illuminated frontispiece; a few other illuminations; most of the headings written in gold, the text also sprinkled with gold; size, 9 in. by 6 in.

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1351

The same.

No date. Collated throughout.

No. 3507, olim 7. J. 4, ff. 139, 2 coll., each ll. 15; large Nasta'lîḳ; the last two leaves supplied later on modern paper; size, $9\frac{3}{4}$ in. by $5\frac{3}{8}$ in.

1352

The same.

No date. The first thirteen verses supplied by a later hand, on ff. 1 and 2. The original MS. begins on fol. 3[a]. Bibliotheca Leydeniana.

No. 2492, ff. 122, 2 coll., each ll. 17–18; Nasta'lîḳ, mixed with Shikasta; size, $8\frac{3}{8}$ in. by 6 in.

1353

The same.

Modern transcript without date, by Ghulâm 'Alî; on fol. 1[a] the following note: بمقابلهٔ اصل رسید و حتّی الوسع صحیح گردید باهتمام احقر الانام غلام حسین الحسینی عفی عنه ربّه الغنی.

No. 3470, olim 7. J. 7, ff. 156, 2 coll., each ll. 13; Nasta'lîḳ; size, $9\frac{1}{8}$ in. by $6\frac{3}{8}$ in.

1354

The same.

A rather uncouth and soiled copy, the original portion of which, on brown paper, begins on fol. 8[a], and ends on fol. 136[b]. Ff. 1–7, 137–141, and fol. 64 are supplied by later hands on white paper. Collated. On ff. 1–7 a number of interlinear paraphrases.

No date. Bibliotheca Leydeniana.

No. 2719, ff. 141, ll. 15 (in the original part); large Nasta'lîḳ; size, $9\frac{5}{8}$–$9\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

1355

A defective copy of the same.

Another very uncouth copy, soiled and injured in many places, with a lacuna of one leaf after fol. 134, comprising exactly p. 144 of Rosenzweig's edition. Occasionally various readings on the margin.

No date. Bibliotheca Leydeniana.

No. 2832, ff. 1–172, 2 coll., each ll. 12; Nasta'lîḳ, ff. 1–3 and 171–172 added by other hands, the last three pages in Shikasta; size, 7 in. by $4\frac{1}{4}$ in.

1356

A Pushtû translation of the same.

This Pushtû translation of Jâmî's Yûsuf and Zalikhâ begins:

عنایت ربّ په ماکړه — د امّید غنچه می واکړه

Large extracts from this translation are given in Dorn, Chrestomathy of the Pushtû or Afghan language, ff. ۱۷۴–۲۸۳, corresponding with fol. 11[b], l. 4, to fol. 45, last line; fol. 46[b], first line, to fol. 64[b], l. 3; fol. 68[b], l. 6, to fol. 70, l. 6; fol. 88, last line, to fol. 107[b], l. 5; and fol. 157, l. 4, to fol. 159[b], l. 3; comp. also the preface, ibidem, p. xi.

No date.

No. 2818, ff. 169, 2 coll., each ll. 10–13; Nasta'lîḳ; size, $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in.

1357

A collection of Jâmî's prose-works.

This large and beautifully written collection is introduced by a few preliminary lines, on ff. 2[b] and 3[a], beginning: حمدی که لوائح اشعهٔ لمعات معرفتش دل گوشهٔ نشینان الخ, and contains:

1. تفسیر سورهٔ فاتحة الکتاب, a commentary on the first Sûrah of the Ḳurân, on fol. 3[b], beginning: بسم الله الرّحمٰن الرّحیم ربّ وفّق بالاتمام لحمد لله ربّ العالمین من الاوّلین الاقدمین الخ; see G. Flügel iii. p. 375, No. 8.

2. ترجمهٔ منظومهٔ چهل حدیث. A paraphrase in Persian verses, of forty sayings of Muḥammad, on fol. 10[a], beginning: صحیح‌ترین حدیثی که راویان مجالس دین الخ. It was composed A.H. 886 (A.D. 1481), see Bodleian Cat., No. 894, 20; No. 895, 14; and Rieu i. p. 17, and ii. p. 828, No. i.

3. رسالهٔ مناسك حجّ, on the rites of the pilgrimage, on fol. 12[a], beginning: لحمد لله الذی جعل الکعبة البیت الحرام الخ. Composed A.H. 877 (A.D. 1472, 1473); see Bodleian Cat., No. 894, 26; No. 895, 16; and W. Pertsch, Berlin Cat., p. 166, No. 21.

4. رسالهٔ درّ فاخر (or الدرّة الفاخرة), usually called رساله في تحقیق مذهب الصوفیّة, on the definition of Ṣûfism, on fol. 23[b], beginning: بسم الله الرّحمٰن الرّحیم و به الثقة لحمد لله الذی تجلّی بذاته لذاته الخ; see Bodleian Cat., No. 894, 25; No. 895, 15; G. Flügel iii. p. 409; Ḥ. Khalfa iii. p. 207, No. 4952.

5. رساله في الوجود, with its full title: رسالهٔ وجیزه در تحقیق واثبات واجب الوجود, proof for and definition of the absolute, on fol. 30[b], beginning: الوجود ای ما بانضمامه الی الماهیّات الخ; see Bodleian Cat., No. 894, 24.

6. کتاب شواهد النبوّة, the evidence of Muḥammad's divine mission, on fol. 31[b], beginning: بسم الله الرّحمٰن الرّحیم لحمد لله الذی ارسل رسلاً الخ. It is divided into a مقدّمه, seven رکن, and a خاتمه, and composed A.H. 885 (A.D. 1480), see Ḥ. Khalfa iv. p. 82, No. 7689; Bodleian Cat., No. 894, 4; No. 895, 2; Nos. 967 and 968; Rieu i. p. 146; W. Pertsch, Berlin Cat., p. 40, No. 13; p. 90, No. 3, and p. 529 sq.; Cat. des MSS. et Xylographes, p. 370, No. 422, 1; J. Aumer, pp. 101–103; Cat. Codd. Or. Lugd. Bat. iv. p. 299 sq.; Turkish translation by Lâmi'î, G. Flügel iii. p. 126.

7. رسالهٔ طریق توجّه خواجها, on the mystic road, on fol. 118[b], beginning: سررشتهٔ دولت ای برادر بکف آر الخ.

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This tract is styled in Bodleian Cat., No. 895, 26: رساله در شرائط ذکر, rules for devotion; and in W. Pertsch, Berlin Cat., p. 1052, No. 4: در طریقهٔ نقشبندیّه; see also Rieu ii. pp. 863a, No. xii, and 876a, No. vi.

8. کتاب نفحات الانس, the famous Ṣûfic biographies, on fol. 119b, beginning: بسم الله الرّحمٰن الرّحیم و به ثقتی الحمد لله الذی جعل مرائی قلوب اولیائه الخ. This work contains here 612 biographies; beginning with Abû Hâshim alṣûfî, and ending with an anonymous Persian lady (امراة فارسیّة). Composed A.H. 883 (A.D. 1478), see De Sacy, Notices et Extraits, xii. pp. 287–436; Wiener Jahrbücher, tom. 84, Anzeigeblatt, p. 40; Bodleian Cat., No. 894, 3; No. 895, 3; and Nos. 957–961; Rieu i. p. 349; W. Pertsch, Berlin Cat., p. 40, No. 14; p. 89, No. 2; and p. 558 sq.; Fleischer, Dresden Cat., p. 408; Ḥ. Khalfa vi. p. 367, No. 13922. Turkish translation by Lâmi'î, printed in Constantinople; another by Mîr 'Alishîr Nawâ'î, see Rieu, Turkish Cat., p. 274b. Edited by Nassau Lees, Calcutta, 1859.

9. شرح فصوص الحکم, on fol. 278b. A commentary on Ibn al-'Arabî's (died A.H. 638 = A.D. 1240, 1241) mystic work, the فصوص الحکم, see G. Flügel iii. p. 333 sq., where also several commentaries are described, and Ḥ. Khalfa iv. p. 424, No. 9073; beginning: بسم الله الرّحمٰن الرّحیم الحمد لله الذی زیّن خواتم قلوب اولی الهمم بفصوص نصوص الخ. Composed A.H. 896 (A.D. 1491).

10. نقد النصوص فی شرح نقش الفصوص, a commentary on the نقش الفصوص, the extract which Ibn al-'Arabî himself made from his فصوص الحکم, on fol. 337b, beginning: بسم الله الرّحمٰن الرّحیم الحمد لله الذی جعل صفائح قلوب ذوی الهمم الخ. Composed A.H. 863 (A.D. 1458, 1459), see Ḥ. Khalfa vi. p. 380, No. 13968; Bodleian Cat., No. 894, 9; No. 895, 4; and No. 976; W. Pertsch, Berlin Cat., p. 274, No. 1.

11. کتاب شرح لمعات عراقی, commentary on the لمعات of 'Irâḳî (see above, No. 1116), usually styled اشعّة اللمعات, on fol. 448b, beginning: لولا لمعات برق نور القدم الخ. Composed A.H. 886 (A.D. 1481), see Ḥ. Khalfa v. p. 335; Bodleian Cat., No. 894, 11; No. 895, 5; and No. 966; Rieu ii. p. 594b; Cat. des MSS. et Xylographes, p. 371, No. 8; W. Pertsch, Berlin Cat., p. 282 sq.

12. رسالهٔ شرح رباعیّات, Jâmî's commentary on some of his own rubâ'îs, on fol. 485b, beginning: حمدًا لاله هو بالحمد حقیق الخ; see Bodleian Cat., No. 894, 15; No. 895, 11; Rieu ii. pp. 827a and 834a; Cat. des MSS. et Xylographes, p. 373, No. 28; A. Sprenger, Catal., p. 452; W. Pertsch, Berlin Cat., p. 280, No. 1.

13. شرح بیتین مثنوی, commentary on the first two baits of Jalâl-aldîn Rûmî's mathnawî, on fol. 496b, beginning: عشق جز نائی و ما جز نی نه ایم الخ; see Bodleian Cat., No. 894, 17; No. 895, 8; Rieu ii. p. 863a, No. xiii; W. Pertsch, Berlin Cat., p. 43, No. 40, and p. 1052, No. 1; Cat. Codd. Or. Lugd. Bat. ii. p. 112; Journal Asiat. 1868, i. p. 477. It is also styled نی نامه.

14. سخنان خواجه پارسا, extracts from the انفاس قدسیّه of Khwâjah Muḥammad Pârsâ al-Bukhârî (died A.H. 822=A.D. 1419), also styled الحاشیة القدسیّة, on fol. 498b, beginning: بعد از گشایش مقال بستایش خجسته الخ; see Bodleian Cat., No. 894, 23; No. 895, 13; and No. 1266; Rieu ii. p. 863a, No. xi; W. Pertsch, Berlin Cat., p. 1052, No. 2.

15. رسالهٔ لوائح, system of Ṣûfic doctrines, on fol. 501b, beginning: ربّ وفّقنا للتکمیل و التسمیم لا احصی ثناء علیك الخ; see Bodleian Cat., No. 894, 16; No. 895, 12; and Nos. 971–975; Rieu i. p. 44; Cat. des MSS. et Xylographes, p. 252, No. 256; W. Pertsch, Berlin Cat., p. 282, No. 3, and p. 284; Rosen, Persian MSS., p. 292; J. Aumer, p. 21; Ḥ. Khalfa v. p. 344, No. 11234.

16. شرح قصیدهٔ میمیّهٔ خمریّه, commentary on 'Umar Ibn al-Fâriḍ's (died A.H. 632 = A.D. 1235) 'wine-ḳaṣîdah,' on fol. 508b, beginning: سبحانه من جمیل لیس الخ. Composed A.H. 875 (A.D. 1470, 1471); it is usually styled لوامع, see Bodleian Cat., No. 894, 12; No. 895, 6; Rieu ii. p. 808b, No. ii, and p. 828b, No. iv; W. Pertsch, Berlin Cat., p. 282; Cat. Codd. Or. Lugd. Bat. ii. p. 72; Ḥ. Khalfa iv. p. 537.

17. شرح قصیدهٔ تائیّهٔ فارضیّه, commentary on 'Umar Ibn al-Fâriḍ's ḳaṣîdah, rhyming in ت, on fol. 523b, beginning: پاکا خداوندی که صفحات کائنات الخ. Its proper title is نظم درر, see Bodleian Cat., No. 894, 14; No. 895, 7; compare on Ibn al-Fâriḍ's ḳaṣîdah, Ḥ. Khalfa ii. p. 85; Loth, Arabic MSS., pp. 199 and 236; G. Flügel i. p. 461 sq.

18. شرح حدیث, commentary on a tradition of the prophet, delivered by Abû Dharr al-'uḳailî, also styled شرح حدیث نبوی, on fol. 530b, beginning: ای پاك زحیّز ومبرّا ز مکان الخ; see Bodleian Cat., No. 894, 19; No. 895, 10; Rieu ii. p. 862b, No. viii.

19. شرح بیت امیر خسرو, commentary on a verse of Amîr Khusrau Dihlawî (see above, Nos. 1186–1221), on fol. 531b, beginning: یا من لا ربّ غیره الخ; see Bodleian Cat., No. 894, 18; No. 895, 9; W. Pertsch, Berlin Cat., p. 166, No. 8.

20. رسالهٔ تهلیلیّه, on the formula 'there is no God but Allâh,' on fol. 532b, beginning: من طلب البرء من الباری الخ. It is also styled رسالهٔ لا اله الّا الله, see A. Sprenger, Catal., p. 448, l. 1.

21. صرف منظوم ومنثور, on Arabic inflexions, on fol. 533b, beginning: صرف اللّسان الخ.

22. شرح کافیهٔ نحو, an Arabic commentary on the کافیه of Ibn-alḥâjib (died A.H. 646=A.D. 1248, 1249),

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usually styled الفوائد الضيائيّة, on fol. 538b, beginning: الحمد لوليّه و الصّلوة على نبيّه الخ. Composed A.H. 897 (A.D. 1492), see Bodleian Cat., No. 894, 2; and No. 970; G. Flügel i. p. 167; Cat. des MSS. et Xylographes, p. 158, No. 64; printed Calcutta, 1818, Constantinople, 1820; lithographed, Lucknow, as شرح ملّا جامی, 1887; the glosses of Muḥarram Efendî to the first part of this commentary, entitled كتاب المحرّم فی حاشية جامی, were printed, Constantinople, A.H. 1226 (A.D. 1811); a حاشيةُ شرح ملّا جامی also appeared, Lucknow, 1879 and 1880. 'Abd-alghafûr al-Lârî's (see below in No. 1362) glosses to Jâmî's commentary are noticed in G. Flügel i. p. 21, and H. Khalfa v. p. 10.

The *first* treatise is dated A.H. 960 (A.D. 1553); the *third*, Rabî'-alawwal, A.H. 968 (A.D. 1560, Nov.–Dec.); the *sixth*, the last of Muḥarram, A.H. 979 (A.D. 1571, June 24); the *eighth*, the 14th of Rajab, A.H. 980 (A.D. 1572, Nov. 20); the *fourteenth*, the 7th of Rabî'-alawwal, A.H. 968 (? perhaps 986 ?).

No. 842, ff. 613, ll. 27; beautiful Nasta'lîḳ; two splendid vignettes with the titles of all the treatises on ff. 1b and 2a; ff. 2b and 3a most brilliantly illuminated; illuminated headings at the beginning of each treatise; excellent eastern binding; size, 14 in. by 9 in.

1358

Three prose-treatises by Jâmî.

This copy contains:

1. On fol. 79b: لوامع مولوی جامی در شرح قصيدهٔ خمريّهٔ فارضيّه, the same commentary on Ibn al-Fârid's 'wine-ḳaṣîdah' as in No. 16 of the preceding copy.

2. On fol. 122b: لوائح مولوی جامی, see No. 15 in the preceding copy. Beginning: لا احصی ثناء عليك الخ.

3. On fol. 141b: شرح رباعيّات مولوی جامی, see No. 12 in the preceding copy.

Dated the 22nd of Jumâdâ-althânî, A.H. 1176 (A.D. 1763, Jan. 8).

No. 1234, ff. 79–175, ll. 18; Naskhî; size, 8 in. by 4⅝ in.

1359

Nafaḥât-aluns.

Another very excellent and useful copy of Jâmî's famous 'biographies of Ṣûfîs' (see No. 8 in the collection of Jâmî's prose works, No. 1357 above), with valuable marginal glosses and a complete index in alphabetical order, on ff. 443b–453a. This is not the oldest, but the *richest* copy in the India Office Collection, the number of biographies here amounting to 620. It is not dated, but on fol. 1a there are entries from A.H. 1162 (A.D. 1749), A.H. 1183 (A.D. 1769, 1770), and A.H. 1196 (A.D. 1782). Beginning as usual.

No. 2082, ff. 453, ll. 15; splendid Nasta'lîḳ, small but very distinct; illuminated frontispiece; size, 8½ in. by 5 in.

1360

The same.

A third very full and complete copy, containing, like the one in No. 1357 above, 612 biographies (578 men and 34 women), with copious marginal glosses and additions. There is inserted between the fly-leaves a double index, the first following the order of the biographies in the text, the second arranged alphabetically like that in the preceding copy.

No date.

No. 3118, ff. 419, ll. 15; clear and distinct Nasta'lîḳ; worm-eaten throughout; size, 10⅝ in. by 5¾ in.

1361

The same.

A fourth excellent copy, containing 611 biographies, according to the detailed index on ff. 1b–9b, with very large additions and highly useful notes and explanations on the margin. Beginning of the text on fol. 10b.

Dated in Jumâdâ-althânî, A.H. 1023 (A.D. 1614, July–August), by Khwâjah Ṭâhir bin Khwâjah Darwish alḥiṣârî.

No. 1412, ff. 298, ll. 21; clear and distinct Nasta'lîḳ; the last pages a little damaged by worms; illuminated frontispiece; size, 10⅞ in. by 7 in.

1362

The same.

A fifth excellent copy of the Nafaḥât-aluns, older than the preceding ones, but without a full index, dated Rabî'-althânî, A.H. 990 (A.D. 1582, April–May), collated by the same hand which wrote the text, and annotated according to a note at the end of the MS. by another hand in A.H. 1042 (A.D. 1632, 1633). These notes, which cover the margin to a great extent, are taken from the حواشی غفوريّة or the تكلّمة على نفحات الأنس, that is the commentary compiled by 'Abd-alghafûr al-Lârî, Jâmî's disciple, who died A.H. 912 (A.D. 1506, 1507), see Bodleian Cat., No. 960; Rieu i. p. 350 sq.

Ff. 1b–3b contain the fragment of an index to the Nafaḥât-aluns, only going as far as fol. 104a (1.1).

No. 3097, ff. 566, ll. 15; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 7⅜ in. by 4¾ in.

1363

The same.

A sixth excellent and well written copy, also containing 611 biographies, but no index at all.

Not dated. College of Fort William, 1825.

No. 2160, ff. 400, ll. 18; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 9⅝ in. by 5½ in.

1364

The same.

This copy contains, according to the index on ff. 1–16, like No. 1360 above, 612 biographies (not 645, as is stated by mistake at the end of the index), but the last page is missing, and several leaves are slightly injured, others rather effaced. Beginning of the text, on fol. 17b.

No date. Collated.

No. 1880, ff. 334, ll. 19; Naskhî; ff. 1–16, 33–43, 144–148, and 333 supplied by other hands in Nasta'lîḳ and Shikasta, ll. 16–19; size, 8 in. by 5¼ in.

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1365

The same.

This otherwise excellent and annotated copy is much smaller than the preceding ones, and contains only 597 biographies; many marginal glosses and additions; all the Arabic quotations are translated into Persian.

Dated A.H. 1065 (A.D. 1654, 1655). Some leaves are misplaced; the right order of ff. 123–126 is: 123, 125, 124, 126; and of ff. 130–135: 130, 134^{b}, 134^{a}, 132, 133, 131^{b}, 131^{a}, 135.

No. 394, ff. 286, ll. 25; Nasta'lîḳ; size, 11¾ in. by 6½ in.

1366

The same.

This copy is the oldest of all, dated the 8th of Rabî'-althânî, A.H. 987 (A.D. 1579, June 4), but it contains only 549 biographies, and has no index; besides on ff. 46–50 all the names are omitted. Partly collated. On ff. 1^{a} and 1^{b} a double repetition of the first twelve or thirteen lines of the preface, which begins on fol. 2^{b}.

No. 946, ff. 406, ll. 17–18; Nasta'lîḳ; irregularly written by different hands; size, 8⅛ in. by 4⅝ in.

1367

A very defective copy of the same.

An incomplete copy of the Nafaḥât, which breaks off on fol. 355^{b} at the end of the biography of تلميذة سرى سقطى (a female disciple of Sarî Saḳaṭî), corresponding to No. 1412 (1361 in this Cat.), fol. 292^{a}, l. 3 ab infra. There are besides a great number of lacunas, usually marked by blank leaves, viz. fol. 267 (comprising ff. 210^{a}, l. 1 to 210^{b}, l. 14 in No. 1412), ff. 270 and 271 (comprising ff. 212^{a}, last line, to 213^{a}, l. 13 in the same copy), fol. 280 (comprising ff. 219^{b}, l. 13, to 220^{b}, l. 3 in the same copy), ff. 284 and 285 (comprising ff. 222^{b}, last line, to 224^{b}, l. 4 in the same copy), after fol. 301 (without a blank leaf, comprising ff. 238^{a}, l. 6 ab infra, to 240^{b}, l. 7 ab infra in the same copy), after fol. 307 (likewise without a blank leaf, comprising ff. 245^{a}, lin. penult., to 246^{a}, l. 7 in the same copy), and fol. 354 (the largest of all lacunas, comprising ff. 277^{b}, l. 7, to 291^{b}, l. 7 in No. 1412). Ff. 326–328 must besides be inserted after fol. 288. Parts of several pages are torn away, others are injured by worms.

No. 1597, ff. 355, ll. 17; Nasta'lîḳ; ff. 1, 3–6, 88, 160, 161, 168, 210, 244, and 245 supplied by a later hand; size, 8½ in. by 4⅝ in.

1368

Lawâ'iḥ.

Another copy of Jâmî's Lawâ'iḥ (see Nos. 15 and 2 in Nos. 1357 and 1358 above respectively), with its full title: لوائح در بيان معارف و معانى, beginning: لا احصى ثناء عليك الخ.

Dated A.H. 978 (A.D. 1570, 1571), by Muḥammad Ṭâhir of Bukhârâ.

No. 1368, ff. 76^{b}–105^{b}, ll. 12; distinct Nasta'lîḳ; illuminated frontispiece; size, 8 in. by 4¾ in.

1369

The same.

Dated 9th of Dhû-alḥijjah, A.H. 1111 (A.D. 1700, May 28), by Abd-alra'uf; many marginal annotations and interlinear glosses.

No. 652, ff. 23, ll. 13; Nasta'lîḳ; illuminated frontispiece; size, 9 in. by 4¾ in.

1370

The same.

Dated the 8th of Muḥarram, A.H. 1167 (A.D. 1753, Nov. 5), by Sirâj-aldîn Shaikh Walî-allâh 'Abbâsî.

No. 1994, ff. 1–58^{b}, ll. 11; Nasta'lîḳ; size, 7½ in. by 3⅜ in.

1371

The same.

No date. Some marginal glosses on the first page.

No. 2354, ff. 1–50, ll. 10; Naskhî; size, 6 in. by 4 in.

1372

A commentary on the Lawâ'iḥ.

A short Persian commentary on the principal topics of Jâmî's لوائح, styled كلمات فى بيان بعضى معانى اللوائح, by Muḥammad bin Shaikh Muḥammad Faḍl-allâh, and beginning: الحمد لله ..... و بعد يقول العبد المذنب المحتاج الى شفاعة النبىّ الخ.

It is collated. After the conclusion, on fol. 106^{b}, a short appendix in Arabic follows, probably by the same scholar, dealing with the same topics, and beginning: اقول مدار الكلام الصوفيّة على خمسة احرف الخ. It is written by the same hand as the commentary itself. Another, considerably extensive, commentary on the لوائح, with the title اشعّة اللوائح, by 'Abd-almalik ibn 'Abd-alghafûr alanṣârî, is noticed in W. Pertsch, Berlin Cat., pp. 284 and 285.

No. 1994, ff. 59^{b}–110, ll. 11; clear Nasta'lîḳ; size, 7½ in. by 3⅜ in.

1373

Glosses on the Lawâ'iḥ.

Glosses on the same Lawâ'iḥ (حاشية لوائح), beginning:

اى از تو عيان لوائح نور قدم
يك لائحه زان لوائح آمد عالم
گر نور وجود تو نگشتى لائح
ظاهر نشدى حقائق از كتم عدم الخ

As author is named, on fol. 1^{a} and also on the back of the binding, Mullâ 'Imâd; in the work itself no name is mentioned.

No. 704, ff. 1–43, ll. 17 (diagonal lines); Nasta'lîḳ; size, 6¾ in. by 4⅓ in.

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1374

Shawâhid-alnubuwwat.

Another copy of the شواهد النبوّة, or evidences of Muḥammad's divine mission, see No. 6 in the large collection of Jâmî's prose-works (No. 1357 above); beginning: الحمد لله الذى ارسل رسلًا مبشّرين و منذرين الخ. The headings of the مقدّمه, the seven ركن, and the خاتمه are as follows:

مقدّمه در بيان معنىٔ نبى و رسول و آنچه تعلّق بدان دارد, on fol. 4a.

ركن اوّل در شواهد و دلائل كه پيش از ولادت آنحضرت ظاهر شده است, on fol. 6a.

ركن ثانى در بيان آنچه از مولد تا مبعث واقع شده است, on fol. 16a.

ركن ثالث در بيان آنچه از بعثت تا هجرت ظاهر شده است, on fol. 32a.

ركن رابع در بيان آنچه از هجرت تا وفات ظاهر شده است, on fol. 46b, in two ḳisms.

ركن خامس در بيان آنچه خصوصيّت بيكى ازين اوقات نداشته باشد يا معلوم نباشد و در بيان آنچه دلالت آن بعد از وفات ظاهر شده باشد, on fol. 90a, in two ḳisms.

ركن سادس در شواهد و دلائلى كه از صحبت كرام و ائمّهٔ عظام رضى الله عنهم بظهور آمده است, on fol. 100b.

ركن سابع در ذكر شواهد و دلائلى كه از تابعين و تبع تابعين تا طبقهٔ صوفيّه رحمهم الله تعالى ظاهر شده است, on fol. 167a.

خاتمه در عقوبات اعدا, on fol. 179a.

No date. An entry from A.H. 1031 (A.D. 1621, 1622), on fol. 1a.

No. 1154, ff. 183, ll. 17; clear Nasta'lîḳ; illuminated frontispiece; size, 9¾ in. by 5¾ in.

1375

Ashi"at-allama'ât.

Another copy of Jâmî's commentary on 'Irâḳî's لمعات, see No. 11 in the collection of Jâmî's prose-works (No. 1357 above), beginning: لولا لمعات برق نور القدم الخ. It is styled here حاشيهٔ لمعات.

No date.

No. 704, ff. 44–141, ll. 17 (diagonal lines); Nasta'lîḳ; size, 6⅞ in. by 4⅛ in.

1376

Risâla-i-ṭarîḳ-i-tawajjuh-i-khwâjahâ.

Another copy of the tract on the 'mystic road,' or the 'rules for devotion,' here styled رساله در مراقبه وابواب ذكر, see No. 7 in the collection of Jâmî's prose-works (No. 1357 above). Beginning: سر رشتهٔ دولت اى برادر بكف آر الخ. On ff. 71a, 75b, and 76a–78a, some prayers and traditions of renowned Ṣûfic Shaikhs are added by the transcriber, Abû Ṭâlib alḥusainî, who copied this treatise, A.H. 1173 (A.D. 1759, 1760).

No. 1234, ff. 71–78a, ll. 15; Nasta'lîḳ; size, 8 in. by 4⅝ in.

1377

Sharḥ-i-rubâ'iyyât.

Another copy of Jâmî's commentary on some of his own rubâ'is, see No. 12 in the collection of Jâmî's prose-works (No. 1357 above). It begins: حمدًا لاله هو بالحمد حقيق الخ.

Dated the 4th of Sha'bân, A.H. 968 (A.D. 1561, April 20).

No. 1093, ff. 41b–82b, ll. 15; distinct Nasta'lîḳ; size, 5½ in. by 3½ in.

1378

Ḥilyat-alḥulal (حِلْيَة الحُلَل).

The fourth and largest treatise on riddles, also styled رسالهٔ كبرى در معمّا, extracted from the work حلل المطرّز of Sharaf-aldîn al-Yazdî (who died A.H. 858=A.D. 1454), by Jâmî (*not* included in No. 1357 above), beginning (with the same words as No. 14 in the collection of his prose-works):

بعد از گشايش مقال ـ بستايش خجسته مآل الخ

See Bodleian Cat., No. 894, 32; No. 895, 28; No. 896, 13; and No. 1345; W. Pertsch, Berlin Cat., p. 81, No. 2, and p. 131, No. 1; Ḥ. Khalfa iii. p. 108; v. p. 638; ii. p. 108; J. Aumer, p. 44, Nos. 134 and 135, i; G. Flügel iii. p. 542, No. 3; Cat. des MSS. et Xylographes, p. 372, No. 19. This copy is by the author's *own* hand, with numerous marginal additions, and dated A.H. 856=A.D. 1452 (i.e. two years before Sharaf-aldîn Yazdî's death), see the colophon and also the remark on fol. 1a: اين رسالهٔ تصنيف حضرت مولوى جامى بدستخطّ خاص.

No. 3212, ff. 51, ll. 13; neat and small Nasta'lîḳ; small illuminated frontispiece; size, 4¼ in. by 6¼ in.

1379

Muntakhab-i-Ḥilyat-alḥulal (منتخب حِلْيَة الحُلَل).

An extract from Jâmî's largest treatise on riddles, styled كتاب حلية الحُلَل, made (before A.H. 879=A.D. 1474, 1475) by the poet himself, comp. J. Aumer, pp. 44 and 45; Ḥ. Khalfa v. p. 683, No. 12429.

Beginning:

اى اسم تو گنج هر طلسمى
قانع زتو هر كسى باسمى الخ

Dated the 28th of Ramaḍân, A.H. 1133 (A.D. 1721, July 23).

No. 1474, ff. 76–100, ll. 14; Nasta'lîḳ; illuminated frontispiece; size, 6⅛ in. by 3⅜ in.

1380

Risâla-i-'arûḍ (رسالهٔ عروض).

Jâmî's well-known treatise on prosody and metre (likewise *not* included in No. 1357 above), usually

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called رسالة فی العروض, beginning: سپاس وافر قادری را که حرکات سریع دوائر افلاك را سبب الخ; see Bodleian Cat., No. 894, 33; No. 895, 33; No. 896, 17; and No. 969; G. Flügel iii. p. 543, No. 6; W. Pertsch, Berlin Cat., p. 186, No. 4.

Dated the 14th of Ṣafar, A.H. 1073 (A.D. 1662, Sept. 28), by Ibn Sayyid 'Abdallâh bin Sayyid Pir Muḥammad.

No. 1968, ff. 18, ll. 17; distinct Nasta'lîḳ; size, $8\frac{3}{4}$ in. by 5 in.

1381

'Aḳâ'id-i-Jâmî (عقائد جامی).

A short theosophical mathnawî by Jâmî, an exposition of the Muḥammadan creed, also styled اعتقاد نامه, beginning:

بعد حمد خدا ونعت رسول
بشنو این نکته را بسمع قبول الخ

see Rieu ii. p. 827a, No. viii. It is not found in the usual collections of Jâmî's prose-works.

Dated the 8th of Dhû-alḥijjah, A.H. 1143 (A.D. 1731, June 14).

No. 1621, ff. 11, 2 coll., each ll. 13; careless Nasta'lîḳ; size, $7\frac{1}{2}$ in. by $4\frac{3}{4}$ in.

1382

Another copy of the same.

Dated the 5th of Shawwâl, A.H. 1209 (A.D. 1795, April 25).

No. 1345, ff. 45b–55a, 2 coll., each ll. 13; Nasta'lîḳ; size, $7\frac{1}{2}$ in. by $4\frac{3}{8}$ in.

1383

Bahâristân (بهارستان).

Jâmî's spring-garden, in eight raudas, a collection of moral anecdotes in prose and verse, in imitation of Sa'dî's Gulistân, with an anthology of Persian poets in the seventh raudah (see a copy of it in No. 1309 above), composed A.H. 892 (A.D. 1487), and beginning:

چو مرغ امر ذی بالی ز آغاز
نه از نیروی حمد آید بپرواز الخ

Another title of it is: روضة الاخیار و تحفة الابرار; the date of composition (نهصد زهشت) appears on fol. 74b, first line; comp. on this work, Bodleian Cat., No. 894, 27; No. 895, 27; No. 896, 19; and Nos. 962–964; Rieu ii. p. 755; W. Pertsch, Berlin Cat., pp. 882, 883, and 885; G. Flügel i. p. 574, and iii. p. 542; J. Aumer, p. 52; Rosen, Persian MSS., pp. 260, 261, and 293; and Grangeret de Lagrange, in Journal Asiat., tom. vi (1825), pp. 257–267. Parts of it have been published in the 'Wiener Anthologie,' in Wilken's 'Chrestomathie,' p. 172 sq., and in Spiegel's 'Chrestomathia Persica,' Leipzig, 1846, pp. 1–23; extracts in German translation are found in Tholuck's 'Blüthensammlung,' p. 301 sq.; the full Persian text, with German translation, by Schlechta-Wssehrd, appeared, 1846, in Vienna; a literal English translation of the whole work was published by the Kama Shastra Society, Benares, 1887; an English version of the sixth raudah, under the title, 'Persian Wit and Humour,' by C. E. Wilson (see Trübner's Record, Nos. 187–190, p. 68b). Eastern editions: Lucknow (without date); Constantinople, A.H. 1252 (with the Turkish commentary of Shâkir Efendî) and A.H. 1295. The Turkish commentary of Sham'î on the Bahâristân has been noticed in Rieu ii. p. 755b, and Turkish Cat., p. 159; W. Pertsch, p. 107, and Berlin Cat., p. 883; G. Flügel i. p. 574, and J. Aumer, p. 52; Cat. Codd. Or. Lugd. Bat. i. p. 357.

The present copy is dated A.H. 1007 (as it seems) = A.D. 1598, 1599. At the end, on ff. 74b–75b a ḳaṣîdah is added, beginning: ای خدای بجز از تو ملك العرش ندانم الخ.

No. 1474, ff. 1–75, ll. 15; Nasta'lîḳ; illuminated frontispiece; size, $6\frac{1}{8}$ in. by $3\frac{3}{8}$ in.

1384

Another copy of the same.

Dated the 26th of Jumâdâ-althânî, A.H. 1081 (A.D. 1670, Nov. 10), at Akbarâbâd, by Muḥammad Amîn alḥusainî of Ḳandahâr. Bibliotheca Leydeniana.

No. 2486, ff. 1–91, ll. 15; Nasta'lîḳ; size, $8\frac{1}{4}$ in. by 5 in.

1385

The same.

Dated in the month Shawwâl, A.H. 1098 (A.D. 1687, Aug.–Sept.), by Muḥammad Ḥusain bin Mihr 'Alî.

No. 74, ff. 92, ll. 14; Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $4\frac{7}{8}$ in.

1386

The same.

A modern, undated copy, excellently written, which was originally in the possession of Mr. Henry George Keene (1803), and bought of him (together with Juwainî's Nigâristân, bound together with this MS., see No. 756 above), for four guineas, by Mr. Adam Clarke, 1817. It was received into the library, April 10, 1877.

No. 3183, ff. 1–61, ll. 17; large and distinct Nasta'lîḳ; size, $11\frac{5}{8}$ in. by $6\frac{7}{8}$ in.

1387

Ruḳa'ât-i-Jâmî (رقعات جامی).

Jâmî's standard-letters and specimens of refined prose-writings, beginning: بعد از انشاء صحائف ثنا و محمدت لله الذی انزل علی عبده الکتاب الخ; see Bodleian Cat., No. 894, 35; No. 895, 35; No. 896, 20; and No. 965; G. Flügel i. pp. 264 and 265, and iii. p. 542; Cat. des MSS. et Xylographes, p. 371, No. 7. These letters have been edited in the 'Selections for the Use of the Students of the Persian Class,' vol. vi, Calcutta, 1811. This collection also bears the title of انشاء جامی, منشئات جامی, and sometimes دیوان الرسائل. The present copy, which contains a great number of interlinear glosses and paraphrases, is dated the 12th of Dhû-alḳa'dah, A.H. 1039 (A.D. 1630, June 23).

No. 1691, ff. 121, ll. 11; Nasta'lîḳ; size, $8\frac{5}{8}$ in. by $4\frac{7}{8}$ in.

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1388

A slightly defective copy of the same.

This copy begins abruptly with the last words of the introduction: . . . دادهٔ آمد شاید که بدین وسیله بر خاطر الخ, corresponding to fol. 2a, l. 4 in the preceding copy.

Dated the 24th of Jumâdâ-alawwal in the 48th year of 'Âlamgir's reign (=A.H. 1116, A.D. 1704, Sept. 24), by 'Abd-alnabî ibn Shaikh Ibrâhîm bin Muḥammad Murâd. Some pages slightly injured.

No. 497, ff. 85, ll. 14–15; Nasta'lîḳ; size, 8 in. by 5½ in.

1389

A still more defective copy of the same.

This copy is defective both at the beginning and end; it opens abruptly, just five words before the beginning of the preceding copy: . . . جمع کرده شد و ترتیب داده آمد الخ, and breaks off on fol. 82b. The exact words, with which this copy ends, cannot be traced in the two preceding copies, as the arrangement of letters differs in some points, but fol. 82a, l. 8, corresponds to fol. 78a, l. 3 in the preceding copy. Many pages are slightly injured. The proper order of the leaves is: ff. 1–15, 17–20, 16, 21–82; there are besides lacunas after ff. 6 and 15. Bibliotheca Leydeniana.

No. 2484, ff. 1–82, ll. 13; Nasta'lîḳ; size, 8½ in. by 4⅝ in.

Poets who died between A.H. 900 *and* 1000.

1390

Bâgh-i-Iram (باغ ارم).

The garden of Iram, or the story of Bahrâm and Bihrûz, an epic poem by Maulânâ Kamâl-aldîn Banna'î of Harât, who was killed in the massacre of Shâh Isma'îl at Samarḳand, A.H. 918 (A.D. 1512, 1513); comp. on the poet's life and works Bodleian Cat., No. 987; A. Sprenger, Catal., p. 372; A. F. Mehren, p. 41; Notices et Extraits iv. p. 289; see also Haft Iḳlîm, No. 635 (col. 424 in this Cat.); Safînah, No. 35 (col. 213 in the Bodleian Cat.); Âtashkada, No. 291 (ib. col. 273), etc. The poem is usually styled بهرام و بهروز (see also Rieu i. p. 351b); but the genuine title appears here, on fol. 33a, l. 6:

نام او شد نهال باغ ارم ــ تاکه روشن کند چراغ ارم

(the word نهال being an apparent misspelling for نهاده, as the Bodleian copy has); in his lyrical poems Banna'î used Hâlî as takhallus (see Âtashkada and Sprenger, loc. cit.). Beginning of the poem, on fol. 1b:

ای وجود تو اصل کلّ وجود ــ هستی وبودهٔ وخواهی بود

(an initial bait which has been closely imitated by Hilâlî in his شاه و گدا, see further below, Nos. 1426–1429); on fol. 1a, the author is called by mistake Thanâ'î instead of Banna'î. The right order of ff. 262–265 is: 262, 264, 263, 265.

No. 273, ff. 269, 2 coll., each ll. 15; Nasta'lîḳ; collated throughout; size, 8⅛ in. by 4⅜ in.

1391

A fragment of the same.

This fragment of the باغ ارم, which is by mistake inserted in a copy of three mathnawis by Sanâ'î (see No. 915 above), comprises fol. 93b, l. 6, to fol. 116a, l. 2 of the preceding copy.

First bait:

هرکجا فتنهٔ شدی پیدا ــ بود چون فتنه در میان برپا

Last bait:

هرکه او از خدای ترسان نیست
شاه میاور درین که انسان نیست

How the mistake of this insertion came about is easily explained. On fol. 1a of the present MS. the name of Sanâ'î appears as Thanâ'î, and as the same error is sometimes committed with regard to the author of the باغ ارم (see the preceding copy), the transcriber of this copy must have assumed that all the various extracts collected in this volume belonged to one and the same poet.

Dated A.H. 1061 (A.D. 1651).

No. 1991, ff. 316–331a, 2 coll., each ll. 19; Nasta'lîḳ; size, 9⅛ in. by 4⅝ in.

1392

Ghazaliyyât-i-Fighânî (غزلیّات فغانی).

Ghazals by Bâbâ Fighânî of Shîrâz, who had originally the takhallus of Sakkâkî, and died in Khurâsân A.H. 922 or 925 (A.D. 1516 or 1519); the former date is found in the Lubb-altawârîkh, the latter in Sâm Mirzâ (see Notices et Extraits iv. p. 305), the Haft Iḳlîm, No. 212 (col. 394 in this Cat.), the Butkhâna, No. 38 (col. 200 in the Bodleian Cat.), etc.; comp. also Bodleian Cat., Nos. 992–994; Rieu ii. p. 651; W. Pertsch, Berlin Cat., pp. 886 and 887; A. Sprenger, Catal., p. 21, No. 176, and pp. 403–404; Cat. des MSS. et Xylographes, p. 384; Cat. Codd. Or. Lugd. Bat. ii. p. 122; J. Aumer, p. 34; Bland, Century of Persian Ghazals, No. 9. Wrong dates of his death are A.H. 911 (A.D. 1505, 1506) in Safînah, No. 3 (col. 212 in the Bodleian Cat.), and A.H. 915 (A.D. 1509, 1510) in the Khulâṣat-alafkâr, No. 198 (ib. col. 309). He was a court-poet of Sulṭân Ya'ḳûb; compare on his poetical style and the great number of imitators he found, the Makhzan-alghara'ib, No. 1869 (col. 359 in the Bodleian Cat.). The ghazals are arranged alphabetically and begin:

ای سر نامه نام تو عقل گره گشایرا
ذکر تو مطلع سخن عشق غزل سرایرا

Dated A.H. 1051 (A.D. 1641, 1642).

No. 1945, margin-column, ff. 129b–164a, ll. 32–36; careless Nasta'lîḳ.

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1393

Diwân-i-Âṣafî (دیوان آصفی).

The lyrical poems of Khwâjah Âṣafî, the son of Mukîm-aldîn Ni'mat-allâh of Kuhistân, who was a pupil of Jâmî, friend of Mîr 'Alîshîr, and flourished under Sulṭân Ḥusain Mirzâ; he died, according to the best authorities, A.H. 923 (A.D. 1517), at Harât, see Haft Iḳlîm, No. 832 (col. 438 in this Cat.), and Safînah, No. 34 (col. 213 in the Bodleian Cat.); other dates of his death are A.H. 920 (A.D. 1514), see Âtashkada, No. 289 (col. 272 in the Bodleian Cat.), and A.H. 928 (A.D. 1522), see the Khulâṣat-alafkâr, No. 22 (ib. col. 303), and the Makhzan-algharâ'ib, No. 61 (ib. col. 318); comp. also Bodleian Cat., Nos. 990 and 991; Rieu ii. p. 651 sq.; A. Sprenger, Catal., pp. 20, 71, and 310; G. Flügel i. p. 577; W. Pertsch, p. 74, and Berlin Cat., pp. 893 and 894; Cat. des MSS. et Xylographes, p. 385; A. F. Mehren, p. 41; J. Aumer, p. 34. This copy contains chiefly ghazals in alphabetical order, with a few ḳiṭ'as and rubâ'îs at the end; and although undated, it must take precedence over the following copies, as it is larger than those and has a number of various readings and glosses on the margin. Beginning of the first ghazal:

ساز آباد خدایا دل ویرانی را
یا مده مهربتان هیچ مسلمانی را

No. 3381, olim 13. J. 11, ff. 86, 2 coll., each ll. 15; Nasta'liḳ; size, 8¼ in. by 5¾ in.

1394

Another copy of the same.

This collection of Âṣafî's lyrical poems is somewhat smaller than the preceding one, and not so well written; it is dated the 16th of Jumâdâ-althânî, A.H. 1157 (the 26th year of Muḥammadshâh's reign) = A.D. 1744, July 27, at Shâhjahânâbâd. Beginning the same as in the preceding copy.

No. 2093, ff. 263–318, 2 coll., each ll. 10–14, and besides one or two diagonal lines in every page, each containing two baits; Shikasta; size, 8¾ in. by 5 in.

1395

The same.

This copy, not dated, contains, like the two preceding ones, at the end of the ghazals a few ḳiṭ'as, but only one rubâ'î; the remaining rubâ'îs are missing. Beginning as usual. A very large number of glosses on the margin of the first fifty-two leaves.

No. 3374, olim 13. J. 10, ff. 78, 2 coll., each ll. 15; large Nasta'liḳ; size, 8¾ by 6 in.

1396

The same.

This copy contains the ghazals only, with the usual beginning. A few various readings and short glosses on the margin of the first leaves.

No date.

No. 3461, olim 13. J. 12, ff. 75, 2 coll., each ll. 10–18, written in unequal Nasta'liḳ by at least three different hands; size, 7⅝ in. by 4⅝ in.

1397

The same.

A shorter collection of Âṣafî's ghazals, dated A.H. 1051 (A.D. 1641, 1642). Beginning as usual.

No. 1945, margin-column, ff. 181a–206b, ll. 28–36, and 3 centre-columns on ff. 204b and 205a, each ll. 17; careless Nasta'liḳ; size, 9½ in. by 5½ in.

Hâtifî (Nos. 1398–1416).

1398

Lailâ u Majnûn (لیلی و مجنون).

The loves of Lailâ and Majnûn, an epic poem by Maulânâ 'Abdallâh Hâtifî of Jâm, Jâmî's nephew, who died A.H. 927 (A.D. 1521), according to the ta'rikhs شاعر شهان and شه شاعران, quoted in the Makhzan-algharâ'ib, No. 3036 (col. 393 in the Bodleian Library), which may serve as corrective for the slight error in A. Sprenger, Catal., p. 87, ll. 22 and 23. This mathnawî is the first of his projected Khamsah, of which, however, only four poems are extant, viz. the present one, the تیمور نامه (Nos. 1410–1416 below), the هفت منظر and شیرین و خسرو (or خسرو و شیرین); see Haft Iḳlîm, No. 671 (col. 427 in this Cat.); Safînah, No. 45 (col. 213 in the Bodleian Cat.); Âtashkada, No. 158 (ib. col. 267); Khulâṣat-alkalâm, No. 76 (ib. col. 301), etc.; comp. on Hâtifî and his poems, Bodleian Cat., Nos. 996–1016; Rieu ii. p. 652 sq.; W. Pertsch, p. 107, and Berlin Cat., pp. 888–893; A. Sprenger, Catal., p. 421 sq.; Ouseley, Biogr. Notices, p. 143; G. Flügel i. pp. 581 and 582; Cat. Codd. Or. Lugd. Bat. ii. p. 121, etc. This poem was edited by Sir W. Jones, Calcutta, 1788; lithographed, Lucknow, A.H. 1279 (A.D. 1862).

Beginning:

این نامه که خامه کرد بنیاد ــ توقیع قبول روزیش باد

Dated the 16th of Rabî'-althânî, A.H. 1078 (A.D. 1667, Oct. 5).

No. 1446, ff. 69, 2 coll., each ll. 15; Nasta'liḳ; size, 9¼ in. by 5⅝ in.

1399

Another copy of the same.

Beginning as in the preceding copy.

Dated by Sayyid Faiḍ-allâh ibn Sayyid 'Itâb-allâh ibn Sayyid 'Aẓmat-allâh Nahrwânî (نهروانی) the 13th of Dhû-alḥijjah, A.H. 1108 (A.D. 1697, July 3).

This copy belonged formerly to Sir Barry Close.

No. 1465, ff. 21b–102, 2 coll., each ll. 13; Nasta'liḳ; size, 6⅝ in. by 4½ in.

1400

The same.

This very good copy was finished the 25th of Ramaḍân in the forty-eighth year of 'Âlamgîr's reign (A.H. 1116 = A.D. 1705, Jan. 21).

No. 1066, ff. 79, 2 coll., each ll. 13; Nasta'liḳ; size, 8½ in. by 5¼ in.

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1401

The same.

Dated the 2nd of Dhû-alḳa'dah, A.H. 1193 (A.D. 1779, Nov. 11).

No. 3083, ff. 49–118, 2 coll., each ll. 15; Nasta'lîḳ; size, $7\frac{3}{4}$ in. by $5\frac{5}{8}$ in.

1402

The same.

Modern copy, dated the 6th of Muḥarram, A.H. 1210 (A.D. 1795, July 23).

No. 1722, ff. 82, 2 coll., each ll. 13; large Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $4\frac{7}{8}$ in.

1403

The same.

Another modern copy, dated by Munshî Muḥammad Ḥanîf the 21st of Dhû-alḥijjah, A.H. 1221 (A.D. 1807, Feb. 28, or March 1), and acquired by Sir Barry Close, the 14th of May, 1813. The poem, which begins on fol. 5^b in the usual way, is here preceded by a prose-preface on Hâtifî's life and works, beginning, on fol. 1^b: ملّا هاتفی جامی نامش عبد الله و خواهر زادهٔ ملّا عبد الرّحمٰن جامیست در نظم و نثر الخ.

No. 1076, ff. 102, 2 coll., each ll. 11; large Nasta'lîḳ; two illuminated frontispieces on ff. 1^b and 5^b; gilt ornaments on ff. 1^b, 2^a, 5^b, and 6^a; size, $8\frac{5}{8}$ in. by $6\frac{1}{2}$ in.

1404

The same.

A third modern copy, written by the same Munshî Muḥammad Ḥanîf, and dated the 22nd of Sha'bân, A.H. 1222 (correctly 1223, as the Christian date 1808, Oct. 15, proves). The poem, which begins on fol. 7^b, is preceded, (*a*) on fol. 1^b sq., by a part of the usual preface of Jâmî's هفت اورنگ (see Nos. 1317 and 1318 in this Cat.), on the metres of his seven mathnawîs, beginning here: مولوی عبد الرّحمٰن جامی در کتاب خویش یعنی مجموعهٔ جامی میفرماید که اوزان کتب تصنیفات خود بر طبق وزن کتب شعرای متقدّمین بدین نهج بعمل عروض آورده اند و تفصیل آن که تصنیف فرمودند اینست مثنوی اوّل کتاب سلسلة الذهب است و وزن آن از مزاحفات بحر خفیف است الخ (the last words quoted here correspond to p. 216, last line, and p. 217, first line, in Rosen, Persian MSS.; the end of the text, in the present copy, to p. 217, l. 3 ab infra in the same Cat.). (*b*) On fol. 3^b sq., by the same prose-preface as in the preceding copy, beginning: ملّا هاتفی جامی نامش الخ.

No. 561, ff. 91, 2 coll., each ll. 13; large and distinct Nasta'lîḳ; splendid eastern binding; size, $12\frac{5}{8}$ in. by $7\frac{5}{8}$ in.

1405

The same.

Another copy of Hâtifî's Lailâ u Majnûn, without a date (only the 15th of Sha'bân is mentioned in the colophon).

No. 1173, ff. 79, 2 coll., each ll. 13; large Nasta'lîḳ; size, $8\frac{5}{8}$ in. by $4\frac{5}{8}$ in.

1406

The same.

No date. Sir Barry Close acquired this copy the 14th of May, 1813.

No. 1061, ff. 97, 2 coll., each ll. 11; Nasta'lîḳ, apparently written by two different hands, a careful one, and a more careless one; size, $7\frac{3}{8}$ in. by 4 in.

1407

The same.

No date (only the 24th of Ṣafar is mentioned in the colophon).

Quite modern copy.

No. 2752, ff. 55, 2 coll., each ll. 17; Nasta'lîḳ; size, 9 in. by 6 in.

1408

A defective copy of the same.

There are two lacunas in this copy, the first after fol. 1, comprising fol. 2^a, l. 4, to fol. 3^a, l. 2 in No. 561 (1404 in this Cat.); the second after fol. 7, comprising fol. 14^b, l. 4, to fol. 15^b, l. 1 in the same copy; there are besides four baits missing at the end; the last verse here corresponds to fol. 90^b, l. 4 ab infra in No. 561.

No. 2843, ff. 84, 2 coll., each ll. 12; Nasta'lîḳ; size, $5\frac{1}{4}$ in. by $3\frac{1}{4}$ in.

1409

A fragment of the same.

This fragment, beginning with the usual initial bait, comprises fol. 1^b to fol. 9^a, last line; fol. 9^b, last line, to fol. 10^a, l. 8; fol. 9^b, l. 1, to fol. 9^b, lin. penult.; fol. 10^a, l. 9, to fol. 34^a, lin. penult.; and fol. 34^b, l. 6, to fol. 37^a, l. 8, in No. 561 (1404 in this Cat.). It was copied in or after A.H. 1103 (A.D. 1691, 1692).

No. 3106, margin-column, ff. 1–28^b, 9–13 baits in a page; Shikasta.

1410

Timûrnâma (تیمورنامه).

Hâtifî's famous mathnawî on the warlike exploits of Timûr, an imitation of Niẓâmî's Iskandarnâma, styled تیمورنامه (or rather, to suit the metre, تیمُرنامه), also sometimes ظفرنامهٔ تیموری (see Haft Iḳlîm, No. 671), or ظفرنامهٔ منظوم (see Zeitschrift der D. M. G. xiii. p. 340, No. 252, and W. Pertsch, Berlin Cat., p. 891, No. 908 and note 2), or simply ظفرنامه (see H. Khalfa iv. p. 176, No. 8017, and fol. 1^a in the present copy, probably on account of the verse in the khâtimah of the poem itself, fol. 115^b, l. 9, ظفرنامهٔ یافتم بی دروغ, where the ظفرنامه, however, clearly refers to Sharaf-aldîn 'Alî Yazdî's well-known history of that title, Nos. 173–187 in this Cat.), or even, with an allusion to Niẓâmî's poem, اسکندرنامهٔ تیموری (so in the Raudat-alṣafâ, see W. Pertsch, Berlin Cat., p. 892, note 2); see, besides the general references given above in No. 1398, H. Khalfa ii. p. 489, No. 3820; and iv. p. 176, No. 8017; Cat. des MSS. et Xylographes, p. 381; and J. Aumer, p. 34; the Hamburg collection also contains several excellent

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copies of this mathnawî; and there is one copy in the Library of the D. M. G. (Pers. 23). Lithographed in Lucknow, 1869, under the title of ظفرنامهٔ هاتفی.

Beginning:

بنام خدائی که فکر و خرد ــ نیارد که تا کُنْهِ او پی برد

This oldest copy of all extant was finished in the very year of Hâtifî's death, viz. A.H. 927, the 15th of Shawwâl (A.D. 1521, Sept. 18), by Kamâl Nishâpûrî Nûrbakhshi. Bibliotheca Leydeniana.

No. 2568, ff. 117, 2 coll., each ll. 13; excellent Nasta'lîḳ; illuminated frontispiece; size, 9½ in. by 5⅞ in.

1411

Another copy of the same.

Beginning:

بنام خداوند فکر و خرد ــ نیارد که با کُنْه او پی برد

Dated A.H. 999 (A.D. 1590, 1591) by 'Arab Muḥammad bin Muḥammad tarsûnî alsamarḳandî.

No. 233, ff. 133, 2 coll., each ll. 15; excellent Nasta'lîḳ; illuminated frontispiece, the first two pages splendidly adorned; size, 9 in. by 5½ in.

1412

The same.

This copy is dated at Aḥmadâbâd the 18th of Sha'bân, A.H. 1027 (موافق تأریخ ۱۸ شمسی ماه امرداد الهی سنهٔ ۱۳, i. e. the 13th solar year of Jahângir's reign) = A.D. 1618, Aug. 10. Worm-eaten. Bibliotheca Leydeniana.

No. 2833, ff. 150, 2 coll., each ll. 16; small, but distinct Nasta'lîḳ; size, 7¾ in. by 4½ in.

1413

The same.

Another, extremely injured, copy of the same, dated in the colophon (which, however, is written by another hand) the first of Rabî'-alawwal, A.H. 1038 (A.D. 1628, Oct. 29). Many pages are torn, others less damaged; blanks on ff. 58b, 158b, and 161b.

No. 2766, ff. 167, 2 coll., each ll. 14; Nasta'lîḳ; size, 9 in. by 5¼ in.

1414

The same.

No date; the last pages injured.

No. 234, ff. 144, 2 coll., each ll. 12; Nasta'lîḳ; illuminated frontispiece; size, 9 in. by 5⅝ in.

1415

The same.

No date. The transcriber was Muḥammad alḳiwâm alkâtib of Shîrâz. The first page is rather injured. College of Fort William, 1825.

No. 2140, margin-column, ff. 2b–195b, ll. 18 (9 baits); clear and distinct Nasta'lîḳ.

1416

The same.

This copy, undated like the two preceding ones, lacks some baits at the end; a comparison, moreover, with No. 2568 (1410 in this Cat.) shows, that the last sixteen verses appearing here, are quite different from those in that copy; the last bait, that is the same in both copies, is

فسونی دمیدم زبان بندرا ــ ببستم زبان حاسدی چندرا

on fol. 185a, l. 6 in the present copy, and on fol. 116b, l. 6 in No. 2568.

College of Fort William, 1825.

No. 2293, ff. 185, 2 coll., each ll. 11; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 8 in. by 4⅛ in.

1417

Futûḥ-alḥaramain (فتوح الحرمین).

A poetical description of the two holy cities, Makkah and Madînah, and of the observances during the pilgrimage, by Muḥyî Lârî, one of the pupils of the learned Dawânî (who died A.H. 908 = A.D. 1502, 1503, see Haft Iḳlim, No. 167, col. 390 in this Cat.). A. Sprenger, Catal., p. 451, ascribes this poem wrongly to Jâmî (see on the origin of this mistake Rieu ii. p. 655), and the same has been done on fol. 1a of No. 887 (1420 in this Cat.). According to the Vienna copy (G. Flügel ii. p. 122) it was composed A.H. 911 (A.D. 1505, 1506); the poet died A.H. 933 (A.D. 1526, 1527); see Haft Iḳlim, No. 268 (col. 398 in this Cat.), and H. Khalfa iv. p. 385, No. 8922; comp. also for further details on Muḥyî and his work, Rieu ii. p. 655; W. Pertsch, Berlin Cat., pp. 260 and 261; Wiener Jahrbücher, vol. 71, Anzeigeblatt, p. 49, and Schefer, Sefer Nameh, Paris, 1881, Introd., pp. 57 and 58. It has been lithographed at Lucknow, A.H. 1292.

Beginning:

ای همه کس را بدرت التجا ــ کعبهٔ دل را زتو نور وصفا

The author's name, Muḥyî, appears on fol. 3b, l. 2. In an entry, on fol. 1a, this poem is incorrectly styled مناسك الحجّ. It is dated the 10th of Sha'bân, A.H. 1006 (A.D. 1598, March 18), at Makkah, by Imâm Ḳulî Ḳandarî (Ḳunduzî?) bin Daulatḳadam; it was bought of Sayyid Ḥusain at Mîlâpûr the 11th of Rabî'-alawwal, A.H. 1187 (A.D. 1773, June 2). College of Fort William, 1825.

No. 2344, ff. 41, 2 coll., each ll. 17; Nasta'lîḳ, ff. 1–4 supplied by a more modern hand on white paper; many leaves of the older part greatly injured, half of fol. 5 being torn away besides; illustrations on ff. 20b, 22a, 23a, 24a, 24b, 26a, 26b, 27b, 28a, 31a, 32a, 34a, 36b, 39a, 39b, 40b, and 41a; size, 7⅞ in. by 4⅜ in.

1418

Another copy of the same.

Beginning the same as in the preceding copy; the poem concludes on fol. 56b, and is followed, on ff. 57b–73b, by the same anonymous prose-treatise on the holy places of Makkah, which is noticed in No. 426 of the Bodleian Cat., beginning here: بدان ایّدك الله بتنیل هذه السّعادات والكرامات كه این كلمهٔ چند مسطور شده در بیان ذراع حرم مكّهٔ معظّمه حرّمها الله تعالی عن

الآفاق و البلیّات و مساحت مسجد الحرام که عبارتست از حرم کعبهٔ معظّمهٔ مشرّفه زاد الله تعالی تعظیمًا و تشریفًا امّا قبل از شروع بدانکه الخ. Both the poem and the prose-treatise are written A.H. 1070 (A.D. 1659, 1660) by Nûr Muḥammad, the author of a دلیل خواجه حافظ (see No. 1273 in this Cat.), who may be himself perhaps the compiler of the latter.

No. 208, ff. 1–73, ll. 12 (2 coll. on ff. 1–56); Nasta'lîḳ; illuminated frontispiece; illustrations on ff. 24ᵃ, 24ᵇ, 27ᵃ, 27ᵇ, 31ᵃ, 32ᵃ, 33ᵃ, 33ᵇ, 38ᵃ, 39ᵇ, 42ᵇ, 48ᵇ, 51ᵃ, 53ᵃ, 53ᵇ, 55ᵃ, and 55ᵇ; fol. 54ᵇ left blank; many pages damped with wet; size, 9½ in. by 5½ in.

1419

The same.

This very clear and distinct copy is dated the 10th of Jumâdâ-althânî, A.H. 1185 (A.D. 1771, Sept. 20).

Beginning as in the preceding copies. College of Fort William, 1825.

No. 2251, ff. 36, 2 coll., each ll. 13; distinct Nasta'lîḳ; illuminated frontispiece; illustrations on ff. 11ᵇ, 13ᵃ, 13ᵇ, 14ᵇ, 15ᵇ, 16ᵇ, 17ᵇ, 18ᵃ, 20ᵇ, 22ᵃ, 23ᵇ, 24ᵇ, 27ᵇ, 30ᵇ, 33ᵃ, 34ᵃ, 35ᵃ, and 35ᵇ; size, 8⅞ in. by 5⅝ in.

1420

The same.

This copy is wrongly styled, on fol. 1ᵃ, فتوح الحرمین تصنیف جامی (see No. 1417 above); but on fol. 1ᵇ the proper statement appears, کتاب فتوح الحرمین مولانا محیی. The beginning is different here from that in the preceding copies, the first bait runs thus:

ای دو جهان غرقهٔ آلای تو ــ کون و مکان قطرهٔ دریای تو

(corresponding to the initial bait in the Berlin copy, and to the twenty-second verse in the preceding copy, No. 2251, fol. 2ᵇ, l. 1). The author's name appears here, on ff. 4ᵃ, l. 12, 43ᵃ, l. 4, and 54ᵃ, l. 3.

No date.

No. 887, ff. 55, 2 coll., each ll. 14; clear Nasta'lîḳ; illustrations on ff. 14ᵃ, 25ᵇ, 27ᵃ, 27ᵇ, 32ᵃ, 36ᵇ, 38ᵃ, 39ᵇ, 46ᵇ, 49ᵃ, 51ᵃ, 51ᵇ, 52ᵃ, 52ᵇ, 54ᵇ, and 55ᵃ; size, 9¾ in. by 5⅞ in.

1421

Naẓm-aldurar (نظم الدرر).

A didactic mathnawî, illustrating, like Sanâ'î's Ḥadîḳah, Sa'dî's Bûstân, and similar poems, various moral and religious maxims, interspersed with short tales, by a poet with the name of Muwâlî (see, for instance, fol. 47ᵇ, l. 10, fol. 48ᵃ, lin. penult., fol. 122ᵃ, l. 6, etc.). According to the ta'rîkh at the end, on fol. 123ᵃ, گشت فیض الهیش تأریخ, it was composed A.H. 936 (A.D. 1529, 1530); it is dedicated to Shâh Ṭahmâsp, see fol. 48ᵇ, l. 8, and fol. 122ᵇ, l. 2. The author is probably identical with Muwâlî Tûnî, who died, according to Taḳî Kâshî (A. Sprenger, Catal., p. 45, No. 649), A.H. 949 or 959 (A.D. 1542, 1543, or 1552); the same poet is mentioned in Haft Iḳlim, No. 817 (col. 437 in this Cat.). Another Muwâlî, viz. Muwâlî Lârî, a great admirer of Ḥâfiẓ, is quoted Haft Iḳlim, No. 269 (col. 398 in this Cat.); Safînah, No. 31 (col. 213 in the Bodleian Cat.), and Âtashkada, No. 693 (ib. col. 285, where he is said to have been called Khurâsânkhân); a third Muwâlî or rather Muwwâlî, a Turkmân under Shâh 'Abbâs II, is quoted in W. Pertsch, Turkish Cat., No. 168, and Berlin Cat., p. 701 (No. 41).

This copy, the only one hitherto known, is unfortunately defective both in the beginning and in the middle. It opens abruptly with this bait:

این نگارندهٔ سپید و سیاه ــ هر دو عالم بهستئ تو گواه

(there seems to be *one* page missing).

A lacuna of two leaves, besides, after fol. 90.

The title of the work appears on fol. 47ᵇ, l. 11:

خواستم نام این کتاب از غیب
گشت نظم الدرر خطاب از غیب

Dated by Cand Muḥammad bin Jamâl Muḥammad Nausârî, the 22nd of *Jumâdâ-alawwal*, A.H. 1030 (?) (A.D. 1621, April 14), comp. No. 1297 in this Cat.

No. 2108, ff. 46–123, 2 coll., each ll. 13; Nasta'lîḳ; size, 7¼ in. by 4¾ in.

1422

Mirât-alḥaḳâ'iḳ (مرآة الحقائق).

The mirror of truth, another short didactic poem in the form of a ḳaṣîdah, by the same Muwâlî, beginning:

سخن را ابتدا کردم بنام حیّ منّانش
علیم عالمش میدانم و قیّوم رحمانش

The title occurs in the last bait but one, on fol. 128ᵃ:

بمرآت الحقائق شد مسمّی این کلام من
خداوندا بکن نامی زفرط و فضل احسانش

Dated by the same transcriber, on the same day in the same year, as the preceding نظم الدرر, and concluded by a few baits from the copyist's pen.

No. 2108, ff. 123ᵇ–128ᵃ, ll. 13; Nasta'lîḳ; size, 7¼ in. by 4¾ in.

Hilâlî (Nos. 1423–1431).

1423

Dîwân-i-Hilâlî (دیوان هلالی).

Lyrical poems of Maulânâ Badr-aldîn Hilâlî of Astarâbâd, who was put to death by order of 'Abdallâhkhân (so in the Âtashkada and Sprenger, correctly 'Ubaid-allâhkhân) Uzbeg at Harât, A.H. 939 (A.D. 1532, 1533); this date is given by the poet's intimate friend Sâm Mirzâ, and in the Âtashkada, No. 81 (col. 265 in the Bodleian Cat.), comp. also Haft Iḳlîm, No. 1170 (col. 466 in this Cat.). Almost all the other tadhkiras fix Hilâlî's death in A.H. 936 (A.D. 1529, 1530); see, for instance, Safînah, No. 60 (col. 213 in the Bodleian Cat.); Khazâna-i-'âmirah, No. 131 (ib. col. 260); Khulâṣat-alkalâm, No. 77 (ib. col. 301), etc.; and comp. Rosen, Persian MSS., p. 126, l. 4 ab infra. Other copies are described in Bodleian Cat., Nos. 1019–

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1021; Rieu ii. p. 656; A. Sprenger, Catal., p. 426; W. Pertsch, Berlin Cat., pp. 147, No. 3, and 701, No. 38; G. Flügel i. pp. 563, 578, and 579; J. Aumer, p. 35.

Lithographed, Lucknow, A.H. 1263 and 1281; Cawnpore, A. H. 1281.

Hilâlî's diwân consists of ghazals, arranged alphabetically, and a few ḳiṭ'as and rubâ'îs at the end.

Beginning of the ghazals, on fol. 1b:

ای نور خدا در نظر از روی تو مارا
بگذار که در روی تو بینیم خدارا

Beginning of the ḳiṭ'as, on fol. 91b:

ای سیه نامه گر برای نجات
حرف از باب رحمتش طلبی

No date.

No. 1198, ff. 94, 2 coll., each ll. 13; Nasta'lîḳ; size, 8½ in. by 4½ in.

1424

Another copy of the same.

This copy, considerably smaller than the preceding one, also contains alphabetical ghazals, with a few ḳiṭ'as and rubâ'is at the end; the latter, however, are incomplete. Beginning the same: ای نور خدا الخ.

No date.

No. 1082, ff. 69, 2 coll., each ll. 13; Nasta'lîḳ, the first page supplied later; size, 8⅛ in. by 4⅝ in.

1425

The same.

This copy, still smaller than the preceding one, is defective at the beginning. It opens with the following ghazal, rhyming in ا:

نمی توان بجفا قطع دوستداریٔ ما
که از جفای تو بیش است با تو یاریٔ ما

The second ghazal corresponds to fol. 3a, l. 3 ab infra in the preceding copy.

After the alphabetical ghazals there follow, on ff. 107a–110a, three ḳiṭ'as and a series of rubâ'îs. Bibliotheca Leydeniana.

No. 2834, ff. 52–110, 2 coll., each ll. 11; Nasta'lîḳ; size, 6⅝ in. by 4 in.

1426

Shâh u Gadâ (شاه و گدا).

King and beggar, also styled شاه و درویش, king and dervish, a mystical mathnawî by the same Hilâlî, beginning:

ای وجود تو اصل هر موجود
هستی وبودهٔ و خواهی بود

It has been translated into German verse by H. Ethé (Morgenländische Studien, Leipzig, 1870, pp. 197–282); see also Ethé, 'Ueber persische Tenzonen,' in 'Abhandlungen des fünften internationalen Orientalisten-Congresses,' Berlin, 1882, vol. ii. pp. 130–135. Other copies are described in Bodleian Cat., Nos. 1022–1025; Rieu ii. p. 656; W. Pertsch, Berlin Cat., pp. 36, No. 1; 711, No. 6, and 895; a fragment of the same poem, ib. p. 2, No. 6; A. Sprenger, Catal., p. 427; Cat. Codd. Or. Lugd. Bat. ii. p. 122; Cat. des MSS. et Xylographes, p. 389; J. Aumer, p. 35.

This copy is dated the 20th of Muḥarram, A.H. 1036 (A. D. 1626, Oct. 11); some extracts from Persian poets on the fly-leaves.

No. 2092, ff. 53, 2 coll., each ll. 13; Nasta'lîḳ; a little worm-eaten; size, 7¼ in. by 4¾ in.

1427

Another copy of the same.

Beginning:

ای وجود تو اصل هر موجود
هستی وبودی و تو خواهی بود

According to the colophon in the matn of this copy (see No. 743 in this Cat.), the copy was made in Jumâdâ I, A. H. 1069 (A. D. 1659, Jan., Feb.).

No. 3496, olim 8. J. 26, margin-column, ff. 199b–239b, ll. 32.

1428

The same.

No date.

Beginning:

ای وجود تو اصل هر موجود
هستی وبودی و خواهی بود

No. 1079, ff. 44, 2 coll., each ll. 13–16, with an occasional margin-column on several pages; Nasta'lîḳ, written by different hands, the first leaves in a very careless way; size, 7½ in. by 4 in.

1429

A slightly defective copy of the same.

This copy which, according to a note on fol. 1a, was finished the 4th of Muḥarram, A. H. 1148 (A. D. 1735, May 27), is a little incomplete at the end; the last bait appearing here corresponds to fol. 52b, l. 10, in No. 2092 (1426 in this Cat.).

No. 1191, ff. 46, 2 coll., each ll. 13–18; Nasta'lîḳ, written by two different hands (on ff. 1–21 and 22–46 respectively); size, 8¾ in. by 4⅝ in.

1430

Ṣifât-al'âshiḳîn (صفات العاشقين).

Another mathnawî of ethical contents, styled 'the qualities of lovers,' by the same Hilâlî; as the date of a copy of this poem, noticed in A. Sprenger, Catal., p. 427, proves, it must have been composed before A.H. 913 (A. D. 1507, 1508); comp. besides, Bodleian Cat., No. 1026; W. Pertsch, Berlin Cat., pp. 64, No. 9, c, and 895; G. Flügel i. p. 580; Cat. des MSS. et Xylographes, p. 390.

Beginning:

خداوندا دری از غیب بگشای
جمال شاهد لا ریب بنمای

Dated by Zain-aldîn 'Alî, the 15th of Ramaḍân, A. H. 977 (A. D. 1570, Feb. 21). Fol. 40 is left blank.

No. 239, ff. 55, 2 coll., each ll. 12; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 8⅝ in. by 4⅝ in.

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1431

Another copy of the same.

Beginning as in the preceding copy. No date. As title appears, on fol. 1b, ديوان ميمونه, in the colophon نسخهٔ ميمونهٔ صفات العاشقين.

No. 1220, ff. 56, 2 coll., each ll. 11; distinct Nasta'lîḳ; size, 6½ in. by 4⅝ in.

1432

Kulliyyât-i-Ahlî Shîrâzî (كلّيّات اهلى شيرازى).

An extremely valuable MS., the *original copy* of the poetical works of Maulânâ Ahlî of Shîrâz, who died in his native town, A.H. 942 (A.D. 1535, 1536), written by the poet himself for his patron Sulṭân Isma'îl Ṣafawî, A.H. 920 (A.D. 1514), see the colophon: قد كتبه الفقير المتخلّص بالاهلى هذه الكلّيّات للسّلطان اسمعيل الصّفوى فى سنة عشرين و تسع مائة هجرى, and a second one of the same contents on the margin. Ahlî Shîrâzî must not be confounded with Ahlî Tûrânî, a pupil of Jâmî, who died A.H. 902 (A.D. 1496, 1497), see Safînah, No. 4 (col. 212 in the Bodleian Cat.), or Ahlî Khurâsânî, who died A.H. 934 (A.D. 1527, 1528), see A. Sprenger, Catal., pp. 319 and 320, or Ahlî of Îrân, who flourished under Ṭahmâsp, see Safînah, No. 75 (col. 214 in the Bodleian Cat.). On Ahlî Shîrâzî and copies of his poems comp. Bodleian Cat., Nos. 1027 and 1028, and col. 769; Rieu ii. p. 657 sq.; A. Sprenger, Catal., p. 320 sq.; G. Flügel i. pp. 585–587; Cat. des MSS. et Xylographes, p. 391; W. Pertsch, Berlin Cat., p. 57 (No. 2); Bland, Century of Persian Ghazals, No. 7; and Erdmann in Zeitschrift der D.M.G. xv. pp. 775–785; see also Haft Iḳlîm, No. 213 (col. 394 in this Cat.), and Âtashkada, No. 644 (col. 284 in the Bodleian Cat.), the only tadhkirah which gives a wrong date for the poet's death, viz. A.H. 933 (A.D. 1526, 1527).

The present autograph contains:

I. *Centre-columns:*

1. Ḳaṣâ'id-i-maṣnû' (قصائد مصنوع), three highly artificial ḳaṣîdas in honour of Mîr 'Alîshîr, Sulṭân Isma'îl Ṣafawî, and Sulṭân Ya'ḳûb Âḳ-ḳoyunlû (who died A.H. 896 = A.D. 1491), or rather, as Rieu states, Ya'ḳûb's brother, Yûsufshâh, respectively; they are very close imitations of the artificial ḳaṣîdah of Salmân of Sâwa, described in detail in No. 1241 above; see for a full explanation of the manner of taushîḥ, practised in these three ḳaṣîdas, Bodleian Cat., coll. 652 and 653. Each of the three ḳaṣîdas is preceded by a dîbấca in prose.

Beginning of the first dîbấca, on fol. 3b: بسم الله الرّحمٰن الرّحيم, حمدى از حدّ افزون و سپاسى از قياس بيرون سزاوار صانع بيچون الخ.

Beginning of the first ḳaṣîdah (مصنوع قصيدهٔ اولى), on fol. 6b:

نسيم كاكل مشكين كراست چون تو نگار
شميم سنبل پر چين كجاست (in the Bodleian copies)
كراست (again) مشك تتار

Beginning of the second dîbấca (the third in the Bodleian copies), on fol. 19a: حمد و سپاس بى قياس صانعى را كه فهرست قصيدهٔ موجودات و ديباچهٔ جريده الخ.

Beginning of the second ḳaṣîdah (مصنوع قصيدهٔ ثانى, the third in the Bodleian copies), on fol. 21a:

هواى گلشن كويت نسيم باد بهار
گداى خرمن مويت شميم مشك تتار

Beginning of the third dîbấca (the second in the Bodleian copies), on fol. 35b: بعد از حمد بيحدّ و سپاس بيقياس مر حضرت عزّت را جلّت نعماؤه و عظمت كبرياؤه الخ.

Beginning of the third ḳaṣîdah (مصنوع قصيدهٔ ثالث, the second in the Bodleian copies), on fol. 36b:

هواى جنّت كويت نسيم عنبر بار
فداى نكهت مويت شميم مشك تتار

2. Ḳaṣîdas and tarji'bands, without any order, beginning, on fol. 50b: الهى بسر دفتر حكمت الله — بنى آدم آئينهٔ قدرت الله

3. Sâḳînâma (ساقى نامه), a series of rubâ'îs, with a dîbấca in prose; beginning of the dîbấca, on fol. 187b: بعد از حمد و ثناى جان‌آفرين و درود بر روان سيّد المرسلين وآله الطّيّبين الخ.

Beginning of the Sâḳînâma itself, on fol. 188b:

ساقى قدحى كه كارسازست خدا
وز رحمت خود بنده نوازست خدا

4. Risâla-i-muḳaṭṭa'ât (رسالهٔ مقطّعات), a series of ḳiṭ'as and ta'rikhât, beginning, on fol. 203b:

اى دل زخود بميركه گردى خلاص از آنك
تا زندهٔ مقيّد اين دام ماندهٔ

5. Rubâ'iyyât-i-ganjifa (رباعيّات گنجفه), another series of rubâ'îs, written for a pack of cards, with a dîbấca in prose; beginning of the dîbấca, on fol. 229b: بسم الله تيمّنا بذكره الاعلى پوشيده نماند بر ارباب صورت و معنى كه اين بندهٔ كم‌بضاعت اهلى الشّيرازى روزى برسم خدمت در صحبت صاحبدلان بود و يكى از اجلّهٔ آن قوم گنجفهٔ در كمال تكلّف ترتيب داده بود الخ.

Beginning of the first rubâ'î, on fol. 231a:

اى سرو سهى خاك رهت وقت خرام
كى صورت مه بود چو حسن تو تمام

II. *Margin-columns:*

6. Sihr-i-ḥalâl (سحر حلال), or lawful sorcery, the wonderful mathnawî which has a double rhyme, and can be read in two different metres, a clever combination of the two artifices, practised separately in Kâtibî's تجنيسات or ده باب and مجمع البحرين (see above, Nos. 1290–1292); it contains the love-story of prince Jam and princess Gul, and has a short dîbấca in prose.

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Beginning of the dîbâćа, on fol. 4b: حمد نا محدود و شکر نا معدود سزاوار صانعیست که بیك امرکن نسخهٔ دو کون پرداخت الخ.

Beginning of the mathnawî, on fol. 5a:

ای همه عالم بر تو بی شکوه
رفعت خاك در تو پیش کوه

At the end, on fol. 17a, a ghazal.

7. Sham' u Parwâna (شمع و پروانه), or candle and moth, another mathnawî, composed A.H. 894 (A.D. 1489), and dedicated to Sulṭân Ya'ḳûb Âḳ-ḳoyunlû; it begins, on fol. 17b:

بنام آنکه مارا از عنایت ــ دهد پروانهٔ شمع هدایت

8. Short poems, partly in the form of ḳaṣîdas, partly in that of mathnawîs; the first, on fol. 40a, is styled کتاب خیمهٔ همایون, and begins:

ای همایون خیمه یا رب روضهٔ از جنّت است
یا نموداری مگر از کارگاه قدرت است

9. A series of riddles, on the names of Muḥammad and the twelve Imâms (معمّا باسم دوازده امام ابتدا صلوٰة بر محمّد), on fol. 44b.

Beginning:

آب حیوان خوش بود آن لعل لب زان خوشتر است
در صفا آن لعل فاش از جوهر جان خوشتر است

10. Kitâb-i-ghazaliyyât (کتاب غزلیّات), the book of ghazals, in alphabetical order, beginning, on fol. 50b:

ای حیرت صفات تو بند زبان ما
انگشت حیرتست زبان در دهان ما

11. Rubâ'iyyât (رباعیّات), a third series of rubâ'is, beginning, on fol. 257b:

درد تو کشیم و از دوا محرومیم
خلقی همه محرمند و ما محرومیم

This copy was purchased for 300 rupees.

No. 550, ff. 277, 2 centre-coll., each ll. 8–10, and 2 margin-coll., each ll. 24; Nasta'lîḳ; this copy is throughout illuminated and adorned in the most magnificent manner; splendid vignettes in gold, red, blue, and other colours, on ff. 1b, 2a, 3b, and 4a; two large pictures on ff. 2b and 3a; the first 4 centre-columns written on gilt ground; all the other pages highly embellished with beautiful margin-corners, ornamental headings, miniature paintings, etc.; rich Eastern binding with pictures on the inner sides; size, 14 in. by 9¼ in.

1433

Another copy of the same.

This copy of Ahlî's Kulliyyât contains:

1. Siḥr-i-ḥalâl, beginning on fol. 2a; it is preceded, on fol. 1b, by the usual dîbâćа, the first words of which run here thus: حمد بیحدّ و ثنای نامحدود و شکر نا معدود سزاوار الخ.

2. Sham' u Parwâna, on fol. 12b.

3. Ḳaṣîdas and tarji'bands, on fol. 31b, beginning as on fol. 50b in the preceding copy.

4. Muḳaṭṭa'ât, on fol. 81a, beginning as on fol. 203b in the preceding copy.

5. Ghazaliyyât, in alphabetical order, on fol. 91b, beginning as on fol. 50b margin in the preceding copy; a mukhammas, on fol. 160a.

6. Rubâ'iyyât-i-Sâḳînâma (رباعیّات ساقی نامه), on fol. 278a, preceded by the usual dîbâćа, on fol. 277b margin; beginning of both the same as in the preceding copy.

7. Rubâ'iyyât-i-ganjîfa, on fol. 284a, preceded by the usual dîbâćа, on fol. 283b margin.

8. Riddles (معمّات), on fol. 314a, beginning as usual.

9. Ḳaṣâ'id-i-maṣnû', the same three highly artificial ḳaṣîdas as in the preceding copy, but in the order of the Bodleian copies, i. e. the second ḳaṣîdah here corresponds to the third in No. 1432, and vice versa.

First dîbâćа, on fol. 317b, beginning: حمدی از حدّ افزون الخ.

First ḳaṣîdah, on fol. 318b.

Second dîbâćа, on fol. 332b, beginning: حمد بیحدّ و سپاس بی قیاس مر حضرت عزّت را جلّت نعماؤه الخ.

Second ḳaṣîdah, on fol. 333b, beginning: هوای جنّت کویت نسیم عنبر بار الخ.

Third dîbâćа, on fol. 348b, beginning: حمد وسپاس بی قیاس صانعی را که فهرست الخ.

Third ḳaṣîdah, on fol. 349b, beginning: هوای گلشن کویت نسیم باد بهار الخ.

Nos. 8 and 11 of the preceding copy are wanting here.

Dated Sha'bân, A.H. 1049 (A.D. 1639, Nov.–Dec.), by Sa'îd bin Fakhr-aldîn Aḥmad of Shîrâz.

No. 365, ff. 363, 2 coll., each ll. 21, and a third on the margin, ll. 12; Nasta'lîḳ; illuminated frontispieces on ff. 1b, 12b, 31b, 91b, and 317b; rich ornaments and arabesques in gold on ff. 1b, 2a, 12b, 13a, 31b, 32a, 91b, 92a, 317b, and 318a; size, 10¾ in. by 6 in.

1434

Mathnawî-i-Ahlî (مثنوی اهلی).

A didactic mathnawî on good morals and a life of humility and devotion to God, by a poet with the name of Ahlî (see this takhallus twice, on fol. 48b, l. 4, and fol. 58a, l. 2); but whether Ahlî Shirâzî, Ahlî Khurâsânî, Ahlî Tûrânî, or Ahlî Îrânî is the author, it is impossible to decide, since no date is given in the poem nor any allusions made to contemporary personages, comp. A. Sprenger, Catal., p. 323.

Beginning:

بنام خداوند لوح و قلم ــ که بر نیستی زد بهستی رقم

Dated A.H. 1000 (A.D. 1591, 1592).

No. 2360, ff. 43–58, 2 coll., each ll. 12–13; Nasta'lîḳ; illuminated frontispiece, some pages a little injured; size, 7 in. by 4 in.

1435

Dîwân-i-Ḥairatî (دیوان حیرتی).

Ghazals by Maulânâ Muḥammad Taḳî-aldîn Ḥairatî of Tûn, who flourished under Shâh Ṭahmâsp, and died

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in Kâshân, A.H. 961 (A.D. 1554), comp. Haft Iḳlîm, No. 816 (col. 437 in this Cat.), and Khazâna-i-ʿâmirah, No. 30 (col. 256 in the Bodleian Cat.); only the Âtashkada, No. 148, and the Safînah, No. 253 (ib. col. 267 and coll. 219 and 220), fix the poet's death at later dates, viz. A.H. 970 (A.D. 1562, 1563) and A.H. 989 (A.D. 1581), during a journey to Kashmîr in Akbar's reign, respectively. The Muntakhab-alash'âr, No. 166 (ib. col. 243), makes the poet a native of Transoxania, and the Makhzan-algharâ'ib, No. 572 (ib. col. 327), fixes distinctly Bukhârâ as his birthplace; the Â'in-i-Akbarî (English translation by Blochmann, Calcutta, 1873, vol. i. p. 187) calls him Samarḳandî, but see the foot-note on the same page; other tadhkiras, for instance, Ilâhî's خزينهٔ گنج (A. Sprenger, Catal., p. 75), style him Ḥairatî Marwî. For other copies see Bodleian Cat., No. 1031; Rieu ii. p. 874, and A. Sprenger, Catal., p. 424. The ghazals in this copy are arranged alphabetically, but only go down to the letter ع.

Beginning:

روز جزا مگر كند مرحمتی خدای ما
ورنه كجا روا بود طاعت ناروای ما

No date. XI–XII century of the Hijrah. Bibliotheca Leydeniana.

No. 2511*, ff. 1–32, 2 coll., each ll. 15; small, but distinct Nasta'lîḳ; illuminated frontispiece; size, 8⅝ in. by 5⅛ in.

1436

Dîwân-i-Saḳḳâ (دیوان سقّا).

The lyrical poems of Darwîsh Bahrâm Saḳḳâ of Bukhârâ (also called Ċaghatâ'î on account of his Turkish extraction), who died on his way to Sarândîb or Ceylon, A.H. 962 (A.D. 1554, 1555), see A. Sprenger, Catal., pp. 59, ll. 18–21; 78, ll. 4–6; 559 and 560; comp. also Safînah, No. 221 (col. 218 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 645, No. 157.

Contents:

Ghazals, in alphabetical order, except the first three; beginning of the initial ghazal, on fol. 1b (as in No. 365 of the Asiatic Society of Bengal, see A. Sprenger, Catal., p. 560):

پا ز سر كرده براه طلبش حيرانم
كه من قطره كجا و هوس عمّانم

Beginning of the first alphabetical ghazal, on fol. 2b:

الا يا ايّها السّاقی بده آن بادهٔ حمرا الخ.

Musaddasât, mukhammasât, ḳiṭ'as, a series of rubâ'îs, arranged alphabetically, and fards, on fol. 104a, beginning: السّلام ای روضه ات بر اهل دين دار السّلام الخ.

Tarji'bands, ḳaṣîdas, and mathnawîs, on fol. 167b.

The last thirty leaves are damaged at the bottom; the right order of ff. 88–145 is: 88, 105–144, 89–103, 104, 145. There appear two dates, on fol. 167b and at the end, viz. 19th of Rabî'-althânî, A.H. 1058 (A.D. 1648, May 13), and 2nd of Jumâdâ-althânî in the same year (A.D. 1648, June 24); the name of the copyist is Shaikh Manṣûr, who transcribed this MS. at Bardawân (بردوان).

No. 1822, ff. 221, 2 coll., each ll. 18–19; Nasta'lîḳ; size, 9⅞ in. by 5⅜ in.

1437

Khamsa-i-Ḳâsimî (خمسهٔ قاسمی).

The five epic poems of Mirzâ Muḥammad Ḳâsim alḥusainî of Gûnâbâd (or Junâbid) in Khurâsân, with the takhallus Ḳâsimî, who flourished under Shâh Ṭahmâsp (A.H. 930–984 = A.D. 1524–1576); the date of his death is not absolutely fixed; as he is spoken of as still alive in the Nafâ'is-almaâthir (compiled between A.H. 973 and 979 = A.D. 1565–1571, 1572, see A. Sprenger, Catal., p. 52), he cannot have died before A.H. 979, comp. Bodleian Cat., Nos. 513–517; Rieu ii. pp. 660 and 661; G. Flügel i. pp. 602 and 603; A. Sprenger, Catal., pp. 44, 83, and 534–535; Cat. des MSS. et Xylographes, pp. 387 and 388; Dorn, Das Asiatische Museum, p. 375; Mohl, Le Livre des Rois, vol. i. préface, p. lxxvii, note; Notices et Extraits iv. p. 297; Ḥ. Khalfa iv. p. 13, No. 7409; see also Haft Iḳlîm, No. 809 (coll. 436 and 437 in this Cat.); Safînah, No. 80 (col. 214 in the Bodleian Cat.); Âtashkada, No. 163 (ib. col. 268); Khulâṣat-alkalâm, No. 58 (ib. col. 300), and Khulâṣat-alafkâr, No. 216 (ib. col. 309).

This copy contains:

A short preface in prose, by the author himself, beginning, on fol. 1b: بعد از حمد و سپاس الهی و درود بی قياس بر حضرت رسالت پناهی صلّی الله عليه وآله نموده می آيد الخ.

The *five* mathnawîs in the following order:

1. Shâhnâma or Shahnâma (شاهنامه or شهنامه), also styled اسمعيل نامه; شاهنامهٔ اسمعيل (so in No. 515 of the Bodleian Cat.); شاهنشاه نامه (so in Taḳî Kâshî, A. Sprenger, Catal., p. 44, No. 609, and in No. 514 of the Bodleian Cat.); شاهانشاه نامه (so in Ilâhî, ib. p. 83). It contains a poetical history of Shâh Ismâ'îl Ṣafawî, and was completed A.H. 940 (A.D. 1533, 1534), see Rieu ii. p. 661a.

Beginning, on fol. 3b:

خداوند بيچون خدائی تراست
بر اقليم جان پادشائی تراست

The continuation or second daftar of this epopee, containing the poetical history of the greater part of Shâh Ṭahmâsp's reign, seems to be really extant only in one copy of the British Museum Collection (see Rieu ii. p. 661b). According to Ilâhî, loc. cit., both parts of this epopee, together with the شاهرخ نامه (No. 5 below), formed one great historical mathnawî in three كتاب.

2. Lailâ u Majnûn (ليلی و مجنون), beginning, on fol. 58b:

ای نامه بنام تو مسجّل ــ مجنون ره تو عقل اوّل

3. Gûi u Ċaugân (گوی و چوگان), or 'the ball and the bat,' also styled Kârnâma (كارنامه), beginning, on fol. 92b:

اين نامه كه هست حسب حالی
طغراش بنام ذو الجلالی

4. Khusrau u Shîrîn (خسرو و شیرین), composed A.H. 950 (A.D. 1543, 1544), beginning, on fol. 106b:

الهی قاسمی را دیده‌ور ساز
بروی گلرخانش کن نظر باز

5. Shâhrukhnâma (شاهرخ نامه), a poetical history of Sulṭân Shâhrukh (A.H. 807–850=A.D. 1405–1447), composed in the same year, A.H. 950, but *after* the preceding mathnawî, since both that and Lailâ and Majnûn are mentioned as previous poetical achievements by the author in the preface of this work. Beginning, on fol. 146b:

الهی بحق پادشائی تراست
همه بنده ایم و خدائی تراست

No date.

No. 888, ff. 202, 4 coll., each ll. 21; Nasta'lîḳ; illuminated frontispiece at the beginning of the preface and of each mathnawî; miniature paintings on ff. 6b, 16a, 18b, 19a, 22b, 25a, 28a, 29b, 34a, 35b, 37a, 38b, 40b, 42a, 43b, 51b, 65b, 68a, 71a, 73b, 76b, 78b, 79b, 81a, 98a, 109b, 115b, 124b, 131b, 133b, 135b, 140b, 159b, 162a, 164b, 166a, 168a, 169b, 173a, 175a, 177a, 178b, 186a, 193a, 194b, and 197a; size, 9½ in. by 6¾ in.

1438

Another copy of Ḳâsimî's Shâhnâma.

No date; some pages injured; beginning as in the preceding copy. The transcriber was Muḥammad alḳiwâm of Shirâz. College of Fort William, 1825.

No. 2140, ff. 216, 2 centre-coll., each ll. 9, with a third on the margin of ff. 196–216, ll. 18; the first two pages richly illuminated, but rather effaced, like the text of the first baits; clear and distinct Nasta'lîḳ; size, 9⅞ in. by 6½ in.

1439

Diwân-i-Rahâ'î (دیوان رهائی).

The lyrical poems of Shaikh Sa'd-aldîn Rahâ'î of Khwâf (or, as the Muntakhab-alash'âr, No. 258, col. 245 in the Bodleian Cat., states, of Harât), a descendant of the famous saint Zain-aldîn Khwâfî (who died in the beginning of Shawwâl, A.H. 838=A.D. 1435, last of April, see Blochmann, Â'în-i-Akbarî, English translation, vol. i. p. 592 and note; another Zain-aldîn Khwâfî was the oldest translator of Bâbar's memoirs, and died A.H. 940=A.D. 1533, 1534, see No. 215 in this Cat.); he came to India under Akbar and spent his life in the emperor's service; he was still alive A.H. 983 (A.D. 1575, 1576), as the chronogram at the end of this copy

سال اتمام آن اگر جوئی — رشتهٔ جان چاك الخ

(the end of the second hemistich is injured) proves; consequently the date of his death, as given in the Nafâ'is-almaâthir and in Badâ'ûnî (A. Sprenger, Catal., p. 49, l. 3 ab infra, and p. 58, l. 7 ab infra), must needs be wrong; comp. on this poet, Bodleian Cat., No. 1037 (a much fuller collection of poetical works by Rahâ'î); A. Sprenger, Catal., p. 545; Safînah, No. 398 (col. 225 in the Bodleian Cat., where he is said to have written an imitation of Nizâmî's Khamsah); Âtashkada, No. 173 (ib. col. 268), and Makhzan-algharâ'ib, No. 833 (ib. col. 333); see also Blochmann, Â'în-i-Akbarî, vol. i. p. 592.

This copy, in which the proper order of leaves is as follows: ff. 1, 113–119, 2, 4, 6, 5, 3, 7–17, 25, 19–24, 18, 26–112, 120, contains:

Ghazals, in alphabetical order (except a few poems on the first pages), on fol. 1b, beginning:

اوّلیّت نیست کس را جز خدا — زانست نامش اوّل هر ابتدا

Tarji'ât, on fol. 86b, beginning: ای وجود تو الخ.

Ḳiṭ'as and rubâ'îs, on fol. 97a, beginning: هر که با خلق دوستی دارد الخ.

No date. Slight injuries in several pages.

No. 467, ff. 120, ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 9⅛ in. by 5⅝ in.

1440

Diwân-i-Hijrî Râzî (دیوان هجری رازی).

Lyrical poems of Khwâjah Muḥammad Sharîf (according to the Makhzan-algharâ'ib, Yûsuf) Hijrî of Rai, who was first wazîr of Khurâsân, later on under Shâh Ṭahmâsp, of Yazd and Abarḳûh, and finally of Iṣfahân; he was a nephew of the poet Umîdî (see Haft Iḳlîm, Nos. 1112 and 1114, col. 461 in this Cat.), and the father both of Khwâjah Ghiyâth-aldîn Muḥammad (better known as I'timâd-aldaulah, wazîr of the emperor Jahângîr and father of Jahângîr's wife, Nûrjahân) and of the poet Muḥammad Ṭâhir Waṣlî (ib. Nos. 1115 and 1116). Hijrî died A.H. 984 (A.D. 1576, 1577), comp. besides the Haft Iḳlîm, loc. cit., Taḳî Kâshî, No. 573 (A. Sprenger, Catal., p. 42); Nafâ'is-almaâthir (ib. p. 55, l. 3); Ilâhî (ib. p. 87, l. 8 ab infra); Safînah, No. 190 (col. 217 in the Bodleian Cat.); Makhzan-algharâ'ib, No. 3051 (ib. col. 394), and Rieu i. p. 335b. According to the Âtashkada, No. 461 (col. 279 in the Bodleian Cat.), the poet died A.H. 982 (A.D. 1574, 1575) in Yazd.

This diwân contains:

Haftband (هفت بند) in praise of 'Alî, an imitation of the Haftband of Mullâ Ḥasan Kâshî (see on this poem, likewise in praise of 'Alî, in seven stanzas, A. Sprenger, Catal., p. 457), beginning, on fol. 1b:

السّلام ای پرتو مهرت چراغ راه دین
آفتاب مطلع ایمان امیر المؤمنین

This peculiar kind of tarji' is followed, on fol. 4b, by other tarji'bands, ḳaṣîdas, and ḳiṭ'as.

Ghazals, in alphabetical order, beginning, on fol. 18b:

ای دُر فشان بشکر عطایت زمان ما
درجیست پر ز گوهر شکرت دهان ما

Rubâ'îs and fards, beginning, on fol. 56b:

زاهد که نماز وروزه اش عادت و خوست
میخواره که دستگیر او جام و سبوست

Dated the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15), by 'Abd-alraḳîb.

No. 328, ff. 1–60, 2 coll., each ll. 15; distinct Nasta'lîḳ; size, 10½ in. by 5¾ in.

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1441

Diwân-i-Hijrî (ديوان هجرى).

The lyrical poems of another poet, with the same takhallus, Hijrî, who was, as the contents of this diwân prove, one of the court-poets of the emperor Akbar, and is probably identical with the Khwâjah Hijrî, mentioned by Badâ'ûnî (A. Sprenger, Catal., p. 65, ll. 5 and 4 ab infra) as a descendant of Shaikh Aḥmad-i-Jâm Nâmaḳi (see the Safînat-alauliyâ, No. 308, col. 305 in this Cat.), comp. also Makhzan-alghara'ib, No. 3047 (col. 394 in the Bodleian Cat.), and Safînah, No. 189 (ib. col. 217), where he is called Hijrî of Farghâna, and stated to have been in Akbar's service.

This diwân contains:

Ḳaṣîdas and tarkîbbands, mostly in honour of the emperor Akbar, beginning, on fol. 1b:

ملك هندوستان كه پر خوبان زنگى پيكر است
اصل آن خاك و زمين گويا زمشك و عنبر است

This first poem is introduced by a rubâ'î, beginning:

اين نسخه كه وصف ملك هندوستانست
نورس چمن پر از گل و ريحانست

Similar headings in form of rubâ'îs and even of ḳiṭ'as are given to most of the poems. At the end of this part is a ta'rîkh for the death of the emperor Humâyûn: حيف زان پادشه عارف دانای حكيم = A.H. 963 (A.D. 1556).

Ghazals, without any order, beginning, on fol. 29b:

رسيد آن تازه ايّامی كه گل در بوستان آيد
زشاخ سنبل تر بوی زلف دلستان آيد

Muḳaṭṭa'ât and rubâ'îs, beginning, on fol. 34a (not on fol. 34b, where the heading is placed by mistake):

شها و شهريارا بر تو يا رب ــ مبارك مقدم فرزند بادا

No date; among the many entries and notes on fol. 1a, the oldest appears to be A.H. 1015, 19th of Jumâdâ-alawwal = A.D. 1606, Sept. 22. This copy belonged formerly to Mr. Richard Johnson.

No. 791, ff. 40, 2 coll., each ll. 17; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 9½ in. by 6 in.

1442

Diwân-i-Ḥuḍûrî (ديوان حضورى).

A large collection of ghazals, by Mîr 'Azîz-allâh Ḥuḍûrî of Ḳumm, the son of Mîr Sayyid 'Alî Muḥtasib, in alphabetical order. The poet flourished under Shâh Ṭahmâsp and Shâh Isma'îl II, spent thirty years of his life in Mashhad, and was a brother of Mîr Shikîb, comp. Haft Iḳlîm, No. 997 (col. 450 in this Cat.), Safînah, No. 259 (col. 220 in the Bodleian Cat.), Âtashkada, No. 481 (ib. col. 279), and Makhzan-alghara'ib, No. 596 (ib. col. 328); see also A. Sprenger, Catal., p. 30, No. 348. The date of his death is not known; at any rate it must have taken place after A.H. 984 (A.D. 1576, 1577).

Beginning:

الهی بوی معنی ده گل طرز بيانم را
كرامت كن زبان حال گلبرگ زبانم را

No date. Much worm-eaten and injured.

No. 659, ff. 242, 2 coll., each ll. 15–19; written very unequally, partly in Nasta'lîḳ, partly in Shikasta; size, 8¾ in. by 5¾ in.

1443

Dîwân-i-Kâshifî (ديوان كاشفى).

The lyrical poems of Maulânâ Kâshifî of Badakhshân, who came to India in Akbar's reign, see Makhzan-alghara'ib, No. 2177 (col. 368 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 655, No. 54. They consist of ghazals only, arranged in alphabetical order.

Beginning: از هر طرف بگوش می آيد همين ندا الخ.

No date.

No. 687, ff. 93, 2 coll., each ll. 9–15; written partly in careless Nasta'lîḳ, partly in Shikasta; ff. 50 and 58 left blank; size, 7⅞ in. by 4⅞ in.

1444

Kulliyyât-i-Waḥshî (كلّيّات وحشى).

The complete poetical works of Mullâ Waḥshî Bâfiḳî, who was born in Bâfiḳ in Kirmân, but spent his life in Yazd and died there A.H. 991 or 992 (A.D. 1583 or 1584), comp. Safînah, No. 198 (col. 217 in the Bodleian Cat.), Âtashkada, No. 256 (ib. col. 271), Khulâṣat-alkalâm, No. 74 (ib. col. 301), and Taḳî Kâshî, No. 453 (p. 35 in A. Sprenger, Catal.). Other copies of Waḥshî's complete works are described in Rieu ii. p. 663 sq.; G. Flügel i. pp. 576 and 577; A. Sprenger, Catal., pp. 586 and 587.

This copy of the Kulliyyât, in which, however, *one* short mathnawî, the خلد برين (edited by W. Nassau Lees, Calcutta, 1861), is wanting, contains:

1. Nâẓir u Manẓûr (ناظر و منظور), a love-story in mathnawî-baits, composed A.H. 966 (A.D. 1558, 1559), on fol. 1b, beginning:

زهی نام تو سر ديوان هستی
ترا بر جمله هستی پيشدستی

See Ḥ. Khalfa vi. p. 291, No. 13521; the تأريخ كتاب ناظر و منظور is quoted Rieu ii. p. 664a, and also noticed in W. Pertsch, Berlin Cat., p. 723, No. 4.

2. Farhâd u Shîrîn (فرهاد و شيرين), incorrectly styled خسرو و شيرين in Ḥ. Khalfa iii. p. 138, and in G. Flügel, loc. cit., another mathnawî, on fol. 54b, beginning:

الهی سينهٔ ده آتش افروز
در آن سينه دلی وان دل همه سوز

comp. Bodleian Cat., Nos. 1039–1042, 1209, 4, and col. 769; W. Pertsch, Berlin Cat., p. 65, No. 6; p. 98, No. 2; p. 711, No. 3, and p. 898. Lithographed, Calcutta, A.H. 1249, Bombay, A.H. 1265, and Ṭahrân, A.H. 1270.

3. Tarji'-i-Sâḳînâma (ترجيع ساقى نامه), on fol. 98b, followed by a musaddas and a murabba'. Other copies

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of this musaddas are found in Bodleian Cat., No. 1043, and W. Pertsch, Berlin Cat., p. 697, No. 14.

4. Ḳaṣîdas, tarkîbbands, ḳiṭ'as, and chronograms, on fol. 106b, beginning, as in Rieu's first copy: راحت اگر بایدت خلوت عنقا طلب الخ (in Sprenger's copy عزلت is substituted for خلوت); some ḳaṣîdas of Waḥshî are also found in W. Pertsch, Berlin Cat., p. 723, No. 5, and p. 724, No. 13.

5. Ghazals, in alphabetical order, on fol. 169b, beginning as in Sprenger (but with a considerable modification in the wording): ای از تو سرخ گشته بخون رنگ زرد ما الخ.

6. Rubâ'îs, on fol. 240b.

Dated A.H. 1091 (A.D. 1680).

No. 451, ff. 245, 2 coll., each ll. 18; Nasta'lîḳ; size, 8⅝ in. by 4⅝ in.

1445

Another copy of Waḥshî's Farhâd u Shirîn.

Beginning the same as in the preceding copy.

Dated A.H. 1010, 23rd of Rabî'-althânî (A.D. 1601, Oct. 21), on fol. 27a; some Arabic prayers, on ff. 1a and 28b; some Persian verses, on fol. 27b.

College of Fort William, 1825.

No. 2338, ff. 28, 2 coll., each ll. 17, and an additional margin-column on ff. 18b–27a, ll. 24–26; Nasta'lîḳ; size, 8⅞ in. by 4⅞ in.

1446

Dîwân-i-Mushfiḳî (دیوان مشفقی).

The *first dîwân* of Mullâ Mushfiḳî of Bukhârâ, who went twice to India under Akbar, but returned again to Bukhârâ where he died, comp. Blochmann, Â'în-i-Akbarî, English translation, vol. i. p. 583. He was born A.H. 945 (A.D. 1538, 1539), and died A.H. 994 (A.D. 1586); his family was of Marw; see also A. Sprenger, Catal., p. 64, ll. 1 and 2; Safînah, No. 310 (col. 221 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 2374 (ib. col. 375).

This *first* collection of his lyrical poems was made, according to the ta'rîkh at the end (اتمام یافت), A.H. 973 (A.D. 1565, 1566), and contains chiefly ghazals in alphabetical order, with a few ḳiṭ'as, a muthallath, and a short series of rubâ'îs at the end. Beginning:

صراحی را زبان باده صیقل شد بسحقلها
بیا ساقی ببر زنگ غم از آئینهٔ دلها

A copy of the *second dîwân* of Mushfiḳî, collected A.H. 983 (A.D. 1575, 1576), is described in the Bodleian Cat., No. 1044; and in A. Sprenger, Catal., pp. 508 and 509.

No date.

No. 914, ff. 79, 2 coll., each ll. 15; clear Nasta'lîḳ; illuminated frontispiece; a few other illuminations on the first two pages; size, 9⅜ in. by 5½ in.

1447

Dîwân-i-Muḥtasham (دیوان محتشم).

A defective copy of the complete lyrical poems of Maulânâ Muḥtasham Kâshî, the teacher and friend of Taḳi-aldîn Kâshî, the author of the famous tadhkirah; he flourished under the Shâhs Ṭahmâsp, Isma'îl II, and Muḥammad Khudâbanda, and died A.H. 996 (A.D. 1588), see Rieu ii. pp. 665 and 666; G. Flügel i. p. 591; A. Sprenger, Catal., pp. 23 and 500; Bodleian Cat., Nos. 1050 and 1239, 45; W. Pertsch, Berlin Cat., p. 35, No. 13 (where a تاریخ on the accession of Shâh Isma'îl II is noticed), pp. 101, No. 12, and 543 (a مرثیه on the death of Ḥasan and Ḥusain), p. 723, No. 8 (Ḳaṣîdas), and p. 724, No. 10 (another مرثیه); and H. Khalfa iii. p. 312, No. 5655. The Khulâṣat-alafkâr, No. 250 (col. 311 in the Bodleian Cat.), fixes the poet's death wrongly in A.H. 1000 (A.D. 1591, 1592).

This copy contains:

Ḳaṣîdas, on fol. 1a, beginning:

نفیر مرغ سحر خوان چو شد بلند صدا
پرید زاغ شب از روی بیضهٔ بیضا

Ghazals, *first* series, in alphabetical order, on fol. 43b, beginning:

ای گوهر نام تو تاج سر دیوانها
ذکر تو بصد عنوان آرایش عنوانها

This series breaks off in the letter م, on fol. 87b, in consequence of a large lacuna after fol. 87; the last bait appearing here, corresponds to fol. 114b, l. 4 ab infra, margin-column, in the following copy, being there the last bait but one of the ghazal in question.

Ghazals, *second* series, likewise in alphabetical order, on fol. 88a, beginning: تا همّتم بدست طلب زد در بلا الخ.

This second series breaks off in the letter د, on fol. 116b, in consequence of another large lacuna.

Risâla-i-Jalâliyyah (رسالهٔ جلالیّه), on fol. 117a, defective at the beginning; comp. on this series of sixty-four ghazals with a preface in prose and aesthetic remarks at the head of each, Bodleian Cat., No. 1050, and A. Sprenger, Catal., p. 500. The remark in the latter work, that this series was composed A.H. 997, must be an error, as the poet died A.H. 996. The first ghazal here begins: دوش در چمن ای کعبهٔ حاجتمندان الخ.

No date. The copy was received into the Library Oct. 29, 1838, presented by Mr. Hawkins.

No. 2601, ff. 139, 2 coll., each ll. 14; clear Nasta'lîḳ; size, 9⅞ in. by 6⅝ in.

1448

Ghazaliyyât-i-Muḥtasham (غزلیّات محتشم).

Another copy of Muḥtasham's ghazals, in alphabetical order, beginning in the same way as the *first* series in the preceding copy: ای گوهر نام تو الخ.

Dated the 27th of Ṣafar, A.H. 1051 (A.D. 1641, June 7).

No. 1945, margin-column, ff. 70a–129a, ll. 32–36; careless Nasta'lîḳ.

1449

Dîwân-i-Thanâ'î (دیوان ثنائی).

The lyrical poems of Khwâjah Ḥusain Thanâ'î of

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Mashhad, who came to India under Akbar, was the teacher and friend of Faiḍi, and died in the same year as Muḥtasham, viz. A.H. 996 (A.D. 1588), see Bodleian Cat., Nos. 1045–1049; A. Sprenger, Catal., pp. 43, 57, 120, and 578; Blochmann, Â'in-i-Akbarî, p. 563, note 2 (where, however, the wrong date, A.H. 1000, is given for the poet's death), and W. Pertsch, Berlin Cat., pp. 57, No. 4; 722, No. 2, and 899–900; see also Safinah, No. 271 (col. 220 in the Bodleian Cat.); Âtashkada, No. 204 (ib. col. 269); Khulâṣat-alkalâm, No. 16 (ib. col. 296), and Khulâṣat-alafkâr, No. 59 (ib. col. 304).

This copy contains:

Ḳaṣîdas, in alphabetical order, on fol. 10b, beginning:

در روش حسن و ناز هست بسی خوش نما

غمزهٔ بطرز ستم عشوهٔ برنگ حیا (in other copies جفا)

Ghazals, likewise in alphabetical order, on fol. 105b, beginning:

راندی بخشم از بر خود ای پسر مرا

صد خار حسرتست ازین در جگر مرا

Ḳiṭ'as, with a few rubâ'îs at the end, on fol. 123a, beginning:

در بوستان سرای تو امّید و بیم را

مانند گل زبرگ و نوا خانه خرّمست

On ff. 1–6 there is written by another hand a story of 'Umar bin Mas'ûd, the wazîr of the Khalîf Ma'mûn (A.H. 198–218=A.D. 813–833), told by himself, and not connected with this dîwân at all. Beginning of the story: عمر ابن مسعود گوید در ابتدای روزگار وزیر مأمون بودم الخ.

No date.

No. 206, ff. 1–130, 2 coll., each ll. 11–14; the first six leaves written in Shikasta âmiz, the rest in Nasta'lîḳ by another hand; ff. 7–9 are left blank; size, 9½ in. by 5½ in.

1450

Another copy of Thanâ'î's dîwân.

Contents:

Ḳaṣîdas, in alphabetical order, on fol. 1b, beginning as in the preceding copy.

Ghazals, in alphabetical order, interspersed with a few rubâ'îs, ḳiṭ'as, and fards, on fol. 83a, likewise beginning as in the preceding copy.

Ḳiṭ'as, in alphabetical order, on fol. 102b, beginning:

شهریارا بخاك درگه تو ــ كه خدایش نیافرید سما

Rubâ'îs, in two alphabetical collections, the second of which begins, on fol. 116a, with an inserted fard, rhyming in د. Beginning of the initial rubâ'î of the first collection, on fol. 106a:

فریاد كه دیده غرق خون كرد مرا

دل از ره عقل و دین برون كرد مرا

No date. The takhallus is always omitted in the ghazals here, and the dîwân is wrongly ascribed to سنائی, on fol. 1a.

No. 2185, ff. 119, 2 coll., each ll. 15; careless Nasta'lîḳ; size, 9½ in. by 5 in.

'Urfî (Nos. 1451–1463).

1451

Kulliyyât-i-'Urfî (كلّيّات عرفی).

Complete poetical works of Maulânâ Sayyid (or Sayyidî) Muḥammad, the son of Khwâjah Zain-aldîn 'Alî bin Jamâl-aldîn (so in the Safinah; according to W. Pertsch, Berlin Cat., p. 902, last line, his father's name was simply Khwâjah Balawî) of Shîrâz, with the takhalluṣ 'Urfî, who came to India A.H. 994 (A.D. 1586), and died at Lâhur in Shawwâl, A.H. 999 (A.D. 1591, July, August), not 1002, as Taḳî Kâshî wrongly asserts (see A. Sprenger, Catal., p. 37, No. 494); comp. Bodleian Cat., Nos. 1051–1054, and No. 1991; Rieu ii. pp. 667 sq., 738b (where a special tarjî', styled گلشن راز, is noticed), and 845b; W. Pertsch, Berlin Cat., pp. 901–905; A. Sprenger, Catal., pp. 112, 113, 528, and 529; G. Flügel i. p. 592 sq.; J. C. Tornberg, p. 110; Rosen, Persian MSS., pp. 261–263; J. Aumer, p. 36; and Blochmann, Â'in-i-Akbarî, vol. i. pp. 569–571; see also Safinah, No. 273 (col. 220 in the Bodleian Cat.); Âtashkada, No. 662 (ib. col. 284); Ḥ. Khalfa iii. p. 295, No. 5556; iv. pp. 253 and 254, No. 8297, and vi. p. 596, Nos. 14802–14804; Notices et Extraits, iv. p. 272; etc.

This copy contains:

1. Ḳaṣîdas, on fol. 1b, beginning (as in the British Museum, Bodleian, and Berlin copies):

ای متاع درد در بازار جان انداخته

گوهر هر سود در جیب زیان انداخته

The second ḳaṣîdah, on fol. 2b, اقبال كرم الخ, is the initial poem of the following two copies and of that in A. Sprenger's Catal.

Special collections of these ḳaṣîdas are noticed in W. Pertsch, p. 65, No. 11; p. 696, No. 3, and p. 714, No. 1 in 686; one particular ḳaṣîdah, styled همراس مماس, is mentioned, ib. p. 74, No. 3, and p. 79, No. 3. Persian commentaries on 'Urfî's ḳaṣîdas by Munîr, Mirzâ Jân (the latter styled مفتاح النّكات, and completed A.H. 1073=A.D. 1662, 1663), Ḳuṭb-aldîn (A.H. 1101=A.D. 1689, 1690), and Râjû 'ulwî (styled نگارنامهٔ فیضی, A.H. 1111=A.D. 1699, 1700), are described in No. 1054 of the Bodleian Cat.; in Rieu ii. p. 668b; and in A. Sprenger, Catal., pp. 529 and 530 respectively; five different Turkish commentaries on certain ḳaṣîdas and muḳaṭṭa'ât in G. Flügel i. pp. 594 and 595. The ḳaṣîdas have been printed in Calcutta, A.H. 1254 (A.D. 1839), with a commentary by Aḥmad ibn 'Abd-alraḥîm (also noticed in A. Sprenger, Catal., p. 530); and (with some muḳaṭṭa'ât and tarji's) in Lucknow, without a date; a شرح قصائد عرفی and a دیوان عرفی also appeared in Lucknow, 1880; an English translation of selected ḳaṣîdas of 'Urfî was published in Calcutta, 1887.

2. Ghazals, in alphabetical order, on fol. 55b, beginning:

تحفهٔ مرهم نگیرد خاطر (سینهٔ other copies) افگار ما

سایهٔ گل بر نتابد گوشهٔ دستار ما

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comp. A. Sprenger, Catal., p. 529, l. 3, and Nos. 1052 and 1053 in the Bodleian Cat.; other collections of 'Urfi's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, No. 3. b; and p. 701, No. 40.

3. Ḳiṭ'as, on fol. 151b, beginning: ای که در آئینه ام خودرا سیه رو دیدهٔ الخ.

The usual initial poem of this part ای دل راهزن الخ is found here, on fol. 152a, l. 4 ab infra.

4. Rubâ'îs, on fol. 160b, beginning:

یا رب نفسی ده که ثنا پردازم
وین نغمه بآهنگ سزا پردازم

see No. 1052 in the Bodleian Cat.

5. Majma'-alabkâr (مجمع الابکار), a mathnawî in imitation of Nizâmî's Makhzan-alasrâr (but not with the same title, as is wrongly stated in A. Sprenger, Catal., p. 529), on fol. 176b, beginning:

بسم الله الرّحمٰن الرّحیم — موج نخستست زبحر قدیم

see H. Khalfa v. p. 389, No. 11416; Krafft, p. 69; and an additional copy in W. Pertsch, Berlin Cat., p. 64, No. 8. c.

6. Farhâd u Shîrîn (فرهاد و شیرین), or, as it is styled in the colophon of the following copy: Khusrau u Shîrîn, خسرو و شیرین, another mathnawî, on fol. 215b, beginning:

خداوندا دلم بی نور تنگست
دل من سنگ و کوه طور سنگست

Both the prose-preface and the Sâḳînâma (see the following copies) are wanting in this collection.

Dated by Shaikh Muḥammad Sa'îd of Bukhârâ, A.H. 1021 (A.D. 1612, 1613); at the end of this copy there appears the same chronogram, which is noticed in G. Flügel i. p. 593, in A. Sprenger, Catal., p. 529, and in Rosen, p. 263, viz.:

این درج (other copies طرفه) نکات سحری واعجازی
چون گشت مکمّل زرقم (other copies برقم) پردازی
مجموعه طراز قدس تأریخش گفت (other copies یافت)
اوّل دیوان عرفیّ شیرازی

which gives as date for the completion of this collection, A.H. 996 (A.D. 1588), not 986, as Sprenger erroneously states, nor 995, as Flügel asserts, nor 997 or 998, as the transcriber of this copy and the copyist of No. 85 in Rosen's MSS. add. The number of the ḳaṣîdas is expressed in this ta'rîkh by the units, viz. 1, 6, 4, 6, 1, 1, and 7 = 26; the number of the ghazals by the tens, viz. 30, 10, 50, 70, 80, 10, 10, and 10 = 270; the number of the rubâ'îs and ḳiṭ'as by the hundreds, viz. 200, 300, and 200 = 700 (i.e. 380 rubâ'îs and 320 ḳiṭ'as). The further remark of the transcriber of this copy, that this ta'rîkh also gives the date of the poet's death, is wrong; the proper chronograms for his decease, viz. 999, are استاد البشر (see A. Sprenger, Cat., p. 112, last line) and عرفی جوانه مرگ شدی (quoted in Badâ'ûnî, see Rieu ii. p. 667a).

No. 1484, ff. 227, 3 coll., the first and third ll. 13, the middle one ll. 11; Nasta'lîḳ; illuminated frontispieces on ff. 1b, 55b, 176b, and 215b; size, 7 in. by 4⅝ in.

1452

Another copy of the same Kulliyyât.

This copy contains:

1. A prose-preface, usually styled رسالهٔ نفس نفیس (see W. Pertsch, Berlin Cat., p. 901, and Rosen, Persian MSS., p. 261), on fol. 1b, beginning: حمدی که از نهایت شایستگی منزّه از شائبهٔ تعیّن و تخصیص آمده الخ.

This preface is found in No. 1053 of the Bodleian Cat. too.

2. Majma'-alabkâr, on fol. 7b, beginning as in the preceding copy.

3. Khusrau u Shîrîn, or rather Farhâd u Shîrîn, on fol. 50b, likewise beginning as in the preceding copy.

4. Ḳaṣîdas, on fol. 64b, beginning: اقبال کرم میگزد ارباب همم را الخ, see the remark in the preceding copy.

5. Ḳiṭ'as, on fol. 134b, beginning, as most copies do (see the preceding copy):

ای دل راهزن که از عرشم — بحضیض ثری فرستادی

6. Ghazals, in alphabetical order, except the first two; beginning of the initial ghazal, on fol. 144b:

ای نه فلك ز خوشهٔ صنع تو دانهٔ
وز قصر کبریای تو عرش آشیانهٔ

Beginning of the first alphabetical ghazal the same as in the preceding copy.

7. Rubâ'îs, on fol. 208b.

Dated the 3rd of Jumâdâ-alawwal, A.H. 1066 (A.D. 1656, Feb. 28).

No. 2783, ff. 226, 2 coll., each ll. 16; Nasta'lîḳ; illuminated frontispieces on ff. 1b, 7b, 50b, 64b, and 144b; size, 7¾ in. by 4⅝ in.

1453

A defective copy of the same Kulliyyât.

Contents:

1. Ḳaṣîdas, on fol. 1b, beginning: اقبال کرم الخ.

2. Ḳiṭ'as, on fol. 64b, beginning: ای دل راهزن الخ.

3. Ghazals, in alphabetical order, on fol. 73b, beginning: تحفهٔ مرهم الخ; there is a lacuna after fol. 106; the last bait, on fol. 106b, corresponds to fol. 78b, first column, ll. 7 and 8, in No. 1484 (1451 in this Cat.); the first ghazal, on fol. 107a, is found in No. 1484 on the same page, third column, first line; the second, on fol. 79b, middle-column, l. 5.

4. Rubâ'îs, on fol. 177a, beginning as in No. 1484.

5. Majma'-alabkâr, on fol. 193b, beginning as usual; it is slightly defective at the end, in consequence of a lacuna after fol. 238; the last bait, that appears here, corresponds to No. 1484, fol. 214a, third column, ll. 9 and 10.

6. Sâḳînâma (ساقینامه), on fol. 239a, beginning:

بیا ساقی این تشنگی را بسنج — پس از آرزوی دل ما مرنج

This mathnawî, not found in the other copies of 'Urfi's works in the India Office Collection, is noticed in W. Pertsch, Berlin Cat., p. 65, first line, and p. 901, No. 4; in Rosen, Persian MSS., p. 262, No. 5; and in No. 1052 of the Bodleian Cat.

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7. Farhâd u Shîrîn, on fol. 241b, beginning as usual.

No date; the first thirty-seven leaves partly collated; many baits slightly damaged both at the beginning and end.

No. 1745, ff. 255, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispieces on ff. 1b, 73b, and 193b; size, 8¼ in. by 4¾ in.

1454

Diwân-i-'Urfî (دیوان عرفی).

'Urfî's lyrical poems, viz.:

1. Ḳaṣîdas, on fol. 1b, beginning: ای متاع درد الخ.

2. Ghazals, in alphabetical order, except the first two, on fol. 90b, beginning: ای نه فلك الخ.

At the end (on fol. 210 sq.) some ḳiṭ'as.

3. Rubâ'îs, on fol. 218b, beginning: یا رب نفسی الخ.

Dated the 6th of Sha'bân, A.H. 1098 (A.D. 1687, June 17), by Amân-allâh Suhrawardî, at Patna. The right order of ff. 72–81 is: 72, 80, 74–79, 73, 81.

No. 162, ff. 235, 2 coll., each ll. 15; large Nasta'lîḳ; size, 10⅝ in. by 6½ in.

1455

A slightly defective copy of the same diwân.

Contents:

1. Ḳaṣîdas, with a few ḳiṭ'as at the end, on fol. 1b, beginning: اقبال کرم الخ.

2. Ghazals, in alphabetical order, on fol. 70a, beginning:

کوی عشقست و همه دانه دوامست اینجا
جلوهٔ مردم آزادهٔ حرامست اینجا

corresponding to No. 1428 (1451 in this Cat.), fol. 56b, first column, first line.

3. Rubâ'îs, on fol. 128b, beginning: یا رب نفسی الخ; this part is defective at the end; the last rubâ'î, appearing here and beginning: ای چهرهٔ کرم الخ, is found in No. 1484, on fol. 165a, middle column, l. 5.

No. 105, ff. 141, 2 coll., each ll. 15; Nasta'lîḳ, the first pages greatly injured; size, 6½ in. by 3¾ in.

1456

Another very defective copy of the same.

Contents:

1. Ḳaṣîdas, on fol. 1a, beginning: ای متاع درد الخ.

A large lacuna of six leaves after fol. 9; the last bait, on fol. 9b, corresponds to fol. 9a, lin. penult. in the preceding copy; the first bait, on fol. 10a, to fol. 14b, l. 5 in the same.

2. Ḳiṭ'as, on fol. 38a (Arabic paging ٣٤), beginning: ای دل راهزن الخ.

3. Ghazals, in alphabetical order, on fol. 44b (=٥٠), beginning: تحفهٔ مرهم الخ.

Two large lacunas, of ten leaves each, after ff. 57 (٢٣) and 104 (١٢٠); the last bait of fol. 57b corresponds to fol. 81a, l. 10 in the preceding copy; the first complete ghazal, on fol. 58a, to fol. 79b, middle column, l. 5 in No. 1484 (1451 in this Cat.); the last bait, on fol. 104b, is found on fol. 116b, l. 5 in the preceding copy; the first complete ghazal, on fol. 105a, corresponds to fol. 126b, l. 4 in the same.

4. Rubâ'îs, on fol. 106a (١٢٢), beginning: یا رب نفسی الخ.

Dated A.H. 1137 (A.D. 1724, 1725), in Muḥammadshâh's reign. A part of the last leaf is torn away; a few various readings on the margin.

No. 2399, ff. 108, partly 2, partly 3 and even 4 coll., ll. 14–17; careless and irregular Nasta'lîḳ; size, 9 in. by 6⅜ in.

1457

'Urfî's ḳaṣîdas.

Beginning: ای متاع درد در بازار الخ.

Dated the 9th of Rabî'-alawwal, A.H. 1073 (A.D. 1662, Oct. 22). Collated throughout.

No. 3042, ff. 71, 2 coll., each ll. 17; Nasta'lîḳ; the first page supplied by another hand; size, 10 in. by 5¼ in.

1458

Another copy of the same.

Beginning the same as in the preceding copy; a few ḳiṭ'as at the end.

Dated the 6th of Jumâdâ-alawwal, A.H. 1085 (called the eighteenth year of 'Âlamgîr's reign, correctly the seventeenth)=A.D. 1674, August 8.

No. 3372, olim 13. J. 7, ff. 83, 2 coll., each ll. 17; written very unequally by different hands in careless Nasta'lîḳ and Shikasta; size, 9⅛ in. by 5 in.

1459

The same.

Beginning as usual; some tarji'bands and ḳiṭ'as in addition to the ḳaṣîdas.

Dated the 18th of Ramaḍân, in the seventh year of Muḥammadshâh's reign (=A.H. 1138, A.D. 1726, May 20), at Aḥmadâbâd. Various readings and additions on the margin.

No. 683, ff. 25–114, 2 coll., each ll. 16–19; Shikasta; size, 8⅝ in. by 4⅝ in.

1460

The same.

Beginning as usual, the ḳaṣîdas are interspersed with a few ḳiṭ'as.

No date. Some pages injured by damp.

No. 3371, olim 13. J. 8, ff. 1–97, 2 coll., each ll. 12; written unequally, partly in careless Nasta'lîḳ, partly in Shikasta; size, 9⅛ in. by 4⅝ in.

1461

The same.

A smaller collection of ḳaṣîdas only, with four rubâ'îs at the end. Beginning as usual.

No date.

No. 1364, ff. 1–49, 2 coll., each ll. 15; careless Nasta'lîḳ; size, 8¼ in. by 4⅞ in.

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1462

'Urfî's ghazals and rubâ'îs.

Ghazals, on fol. 1b, beginning: تحفهٔ مرهم الخ.

Rubâ'îs, on fol. 155b, beginning: یا رب نفسی الخ.

The copy is extremely worm-eaten throughout.

No date.

No. 3514, ff. 177, 2 coll., each ll. 15; Nasta'lîḳ; size, 7⅞ in. by 4¾ in.

1463

'Urfî's Majma'-alabkâr.

Another copy of 'Urfî's mathnawî Majma'-alabkâr, see above, Nos. 1451–1453. Beginning the same as there. This copy is in a very bad state, severely damaged throughout by damp.

No. 3371, olim 13. J. 8, ff. 97b–156, 2 coll., each ll. 12; careless Nasta'lîḳ; size, 9⅛ in. by 4⅝ in.

Poets who died between A. H. 1000 *and* 1100.

Faiḍî (Nos. 1464–1479).

1464

Diwân-i-Faiḍî (دیوان فیضی).

A very large copy of the lyrical poems of Shaikh Abû-alfaiḍ with the double takhalluṣ of Faiḍî and Fayyâḍî, the eldest son of Shaikh Mubârak of Nâgûr (who died A.H. 1001, the 17th of Dhû-alḳa'dah = A.D. 1593, Aug. 15), and brother of Akbar's prime-minister Abû-alfaḍl, the author of the Akbarnâma, the Â'în-i-Akbarî, the Mukâtabât-i-'allâmî, the Ruḳa'ât-i-Shaikh Abû-alfaḍl, the 'Iyâr-i-dânish etc. (see above, Nos. 235–287 and 767–777), who died A.H. 1011 (A.D. 1602). Shaikh Faiḍî was born A.H. 954 (A.D. 1547) in Âgra, and died the 10th of Ṣafar, A.H. 1004 (A.D. 1595, Oct. 15), comp. on the poet's life and works Blochmann, Â'în-i-Akbarî, pp. 490 sq. and 548 sq.; Rieu ii. pp. 450 and 670 sq.; Bodleian Cat., Nos. 1057–1062 and 1992; A. Sprenger, Catal., pp. 62, 127, and 401–402; Ouseley, Biographical Notices, pp. 171–175; Elliot, Bibliographical Index, i. p. 255; Haft Iḳlîm, No. 398 (col. 405 in this Cat.); Safînah, No. 317 (col. 221 in the Bodleian Cat.), etc.; copies of his dîwân are noticed besides in J. Aumer, p. 37; W. Pertsch, Berlin Cat., p. 906; Rosen, Persian MSS., p. 263 (a short selection), *etc.*

Contents:

A preface in prose, by the author himself, on fol. 1b, beginning:

بسم الله الرّحمٰن الرّحیم

گنج ازل راست طلسم قدیم الخ

This verse is identical with the initial bait of Faiḍî's mathnawî مرکز ادوار (written in imitation of Niẓâmî's مخزن الاسرار, A.H. 993=A.D. 1585), which is not found in the India Office Collection.

Ḳaṣîdas, tarji's, and marâthis, without any order, on fol. 4b, beginning:

یا ازلیّ الظّهور یا ابدیّ الخفا

نورك فوق النّظر حسنك فوق الثّنا

A series of unfinished ḳaṣîdas (قصائد ناتمام) begins on fol. 87a.

Ghazals, in alphabetical order, on fol. 112b, beginning:

مستانه سخن میرسد از دل بلب ما

عشق است که بر بسته زبان ادب ما

A few poetical pieces, without any diacritical points (الاشعار الغیر المنقوطة), on fol. 274a, beginning:

الحمد لملهم الکلام الصّاعد — وهو المحمود اوّلا والحامد

Ḳiṭ'as, chronograms, and a few rubâ'îs, on fol. 275a, beginning: سطعت نسخة مقدّسة الخ.

Mathnawî-baits, fards, and riddles, on fol. 297a, beginning: بسم الله ای قلم ز شگاف سخن گشا الخ.

Among these is found, on fol. 302b sq., the معمّیات, or riddles on the ninety-nine names of God, noticed in J. Aumer, loc. cit.

Rubâ'îs, on fol. 310a, beginning:

الله اکبر زهی خدای متعال

خورشید جمالش ایمن از بیم زوال

On several pages some of the first hemistichs of verses are missing; fol. 291b is entirely left blank.

No date.

No. 3155, ff. 335, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ; splendid binding in red and gold; size, 8¾ in. by 5½ in.

1465

Another copy of the same dîwân.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning:

مطرب بلند ساز کن امشب ترانه را

وز شعر من بخوان غزل عاشقانه را

corresponding to the third ghazal in the preceding copy (fol. 113a). At the end of the ghazals, the last of which is unalphabetical and rhymes in ا, there are found one ḳaṣîdah and two short mathnawîs. Beginning of the first mathnawî, on fol. 100a:

این منم امروز دربن بوستان

مرغ شکر خوارهٔ هندوستان

Ḳiṭ'as, on fol. 106a, beginning:

بحمد الله که این سلك جواهر

شد از کلك گهر افشان فیضی

At the end, one ghazal.

Rubâ'îs, on fol. 111a, beginning:

تا هست بلند شمع کافوریٔ ماه

تابان زرواق این منقّش خرگاه

This rubâ'î is found on fol. 322b, ll. 3 and 4 in the preceding copy.

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Ḳaṣîdas, and a few tarji's, on fol. 119a, beginning:

بر سفرهٔ ارباب تحمّل بنشینیم
خوان کرم و بانگ صلا را نشناسیم

At the end one rubâ'î.

The last pages from fol. 158a down to the end contain mere repetitions of former parts of the copy, viz. the rubâ'îs (ff. 111a–118b), the ḳiṭ'as (ff. 106a–110b), and the second mathnawî (fol. 105).

No date.

No. 952, ff. 171, 2 coll., each ll. 15; Nasta'lîḳ; size, 8 in. by 5 in.

1466

A slightly defective copy of the same.

Contents:

Ḳaṣîdas, mixed with tarji's and short mathnawîs, on fol. 1b, beginning: یا ازلیّ الظّهور الخ.

Ghazals, in alphabetical order, on fol. 37b, beginning: مستانه سخن میرسد الخ.

Kiṭ'as, on fol. 132a, beginning: یا ناظرا فی هذه الصّفحات خذ الخ; corresponding to fol. 275a, l. 8 sq., in No. 3155 (1464 in this Cat.).

Rubâ'îs, on fol. 141b, beginning: الله اکبر زهی الخ.

This part, although larger than in the preceding copies, is incomplete at the end; the last rubâ'î, of which the first bait is found here, on fol. 189b, corresponds to the last rubâ'î in No. 3155, but as the order of the poems is not the same in both copies, it is impossible to say whether only one page, or a number of pages, are missing at the end.

Some blanks on ff. 9a and 97b.

No. 185, ff. 189, 2 coll., each ll. 15; excellent Nasta'lîḳ; two illuminated frontispieces on ff. 1b and 37b; size, 9⅜ in. by 5½ in.

1467

Faiḍî's ḳaṣîdas.

A selection of Faiḍî's ḳaṣîdas and tarji's, beginning, on fol. 1b: یا ازلیّ الظّهور الخ.

This small copy is a little worm-eaten throughout; the second leaf is badly injured.

No date.

No. 689, ff. 49, 2 coll., each ll. 15; clear Nasta'lîḳ; illuminated frontispiece; size, 7¾ in. by 5 in.

1468

Nal u Daman (نل و دمن).

Faiḍî's famous mathnawî, Nal and Daman, a free Persian adaptation of the episode of Nala and Damayantî in the Indian Mahâbhârata, and composed A.H. 1003 = A.D. 1594, 1595 (comp. Blochmann, Â'în-i-Akbarî, p. 106, note 4 etc.). Beginning:

ای در تگ و پوی تو زآغاز ـ عنقای نظر بلند پرواز

Lithographed, Calcutta, 1831, and Lucknow, A.H. 1263; a part of it is printed in Spiegel's Chrestomathia Persica, Leipzig, 1846, pp. 131–150. Copies of this mathnawî are also noticed in W. Pertsch, Berlin Cat., p. 905; A. Sprenger, Catal., p. 402; J. Aumer, p. 38; A. F. Mehren, p. 42, etc. This copy is dated the first of Sha'bân, A.H. 1069 (A.D. 1659, April 24); the last pages a little injured.

No. 269, ff. 142, 2 coll., each ll. 15; ff. 1 and 2 supplied by a more modern hand; Nasta'lîḳ; size, 7¾ in. by 4 in.

1469

Another copy of the same.

Beginning as usual. Marginal and interlinear glosses throughout. Dated by 'Abd-alraḥîm ibn Maulawî Shaikh-i-'allâm Muḥammad the 5th of Ramaḍân, A.H. 1118 (here called the fifty-first year of 'Âlamgîr's reign) = A.D. 1706, Dec. 11. It was copied for Ghulâm Ḥusain, commonly called Walî Muḥammad (برای خواندن قرّة العین غلام حسین عرف ولی محمّد تحریر نموده شد).

No. 1059, ff. 141, 2 coll., each ll. 15; Nasta'lîḳ; size, 8⅜ in. by 5 in.

1470

The same.

Excellent copy, dated the last of Rajab, A.H. 1188 (A.D. 1774, Oct. 6).

No. 266, ff. 142, 2 coll., each ll. 15; Nasta'lîḳ; size, 8 in. by 5¼ in.

1471

The same.

Modern copy, dated the 25th of Jumâdâ-althânî, A.H. 1210 (Faṣlî era 1203) = A.D. 1796, Jan. 6. An entry, dated Calcutta, March, 1806, on the fly-leaf at the back. Bibliotheca Leydeniana.

No. 2724, ff. 149, 2 coll., each ll. 15; Nasta'lîḳ; illustrations on ff. 10b, 48b, 65a, 70b, 72b, 82b, 92b, 96a, 97a, 109a, 113b, 114b, 125a, 128b, 131a, and 136b; size, 9⅜ in. by 5⅞ in.

1472

The same.

Another modern copy, dated the 5th of Rajab, A.H. 1210 (A.D. 1796, Jan. 15), at Seringapatam; it was written for Tîpû Sulṭân. Bibliotheca Leydeniana.

No. 2501, ff. 190, 2 coll., each ll. 11 (on fol. 180a, ll. 13; on ff. 180b–190b, ll. 12); Nasta'lîḳ, mixed with Shikasta; size, 7¾ in. by 5⅝ in.

1473

The same.

Another copy, not dated. The poem concludes on fol. 126a; ff. 126b–127b contain some short stories, the first of which is written by the same scribe as the mathnawî, viz. by Lâla Câman La'lî, and begins: حکایت آورده اند که فرمان بر مهتر یوسف آمد که ای یوسف الخ.

No. 189, ff. 127, 2 coll., each ll. 12; Nasta'lîḳ, written half on white, half on brown paper; size, 9⅛ in. by 5½ in.

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1474

The same.
No date. The first thirty-eight leaves collated.

No. 263, ff. 130, 2 coll., each ll. 15–16; ff. 1, 2, 8–16, and 128–130 supplied by another hand; Nasta'lîḳ; size, 7½ in. by 4 in.

1475

The same.
A well-written copy, without date.

No. 1894, ff. 143, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ; size, 9½ in. by 5¾ in.

1476

The same.
No date.

No. 1848, ff. 143, 2 coll., each ll. 15; small, but clear Nasta'lîḳ; illuminated frontispiece; all the pages throughout sprinkled with gold; size, 9 in. by 5¾ in.

1477

The same.
No date. Occasional glosses, both marginal and interlinear.

No. 936, ff. 131, 2 coll., each ll. 16; Nasta'lîḳ; many leaves severely injured by the worms; size, 8⅞ in. by 5⅛ in.

1478

The same.
Modern copy, without a date. The right order of ff. 7–14 is: 7, 10, 9, 8, 13, 12, 11, 14; and of ff. 182–187: 182, 184, 183, 186, 185, 187.

No. 448, ff. 225, 2 coll., each ll. 9; large Nasta'lîḳ; size, 8⅞ in. by 5⅝ in.

1479

Laṭîfa-i-Fayyâḍî (لطيفهٔ فيّاضی).

The correspondence of Faiḍî, collected by Nûr-aldîn Muḥammad, the son of Ḥakîm 'Ain-almulk and nephew of the poet (see fol. 3b, l. 13 sq.), A.H. 1035 (A.D. 1625, 1626), see Rieu ii. p. 792, iii. p. 984, etc.; Elliot, History of India, vi. pp. 147–149. It is styled here simply انشاء فيضی; the proper title, as given above, is a chronogram for the date of the collection. Ḥakîm 'Ain-almulk of Shîrâz, the father of the collector, died the 27th of Dhû-alḥijjah, A.H. 1003 (A.D. 1595, Sept. 2), see his biography in Blochmann, Â'în-i-Akbarî, pp. 480 and 481; he had married a sister of Faiḍî and Abû-alfaḍl.

The work is divided into five chapters, called لطيفه, viz.:

1. Letters addressed to the Emperor Akbar (عرائض فيّاضی بوالا درگاه خلائق پناه ظلّ الهی شاهنشاه جلال الدّين والدّنيا اكبر پادشاه), on fol. 7b.

2. Letters addressed to 'Ulamâs and Ṣûfic Shaikhs (مفاوضات فيضی بشرفای عظام و علمای علّام وعرفای معرفت انتظام), on fol. 51b.

3. Letters addressed to contemporary physicians (مفاوضات كه بحكماء معاصر قلمی شده), on fol. 93b.

4. Letters addressed to Amîrs, Khâns, etc. (بامراء عظام و خوانين الكرام), on fol. 116a.

5. Letters addressed to his father, brothers, and other relatives (رقائمی كه بوالد بزرگوار و اخوان و اقارب قلمی شده), on fol. 129a; the last letters are all addressed to his brother Abû-alfaḍl. Another brother of his was Abû-alkhair. The five laṭîfas are preceded by Faiḍî's preface to his dîwân (see No. 1464 above), beginning here with the initial bait of the first ḳaṣîdah: يا ازلیّ الظّهور يا ابدیّ الخفا الخ.

The three manṭûḳas and the khâtimah which, according to Faiḍî's own statement, were to follow after the five laṭîfas, are wanting in this copy, just as in Rieu's.

Dated the 22nd of Shawwâl, in the fourth year of 'Âlamgîr's reign (=A.H. 1072, A.D. 1662, June 10).

No. 1064, ff. 136, ll. 17; Nasta'lîḳ; size, 7⅞ in. by 4¼ in.

1480

Rubâ'iyyât-i-Saḥâbî (رباعيّات صحابی).

654 rubâ'îs (besides some additional ones on the margin) by Maulânâ Saḥâbî of Astarâbâd (according to Taḳî Auḥadî of Shûshtar), usually called Najafî, because he had settled in Najaf, who died A.H. 1010 (A.D. 1601, 1602); comp. Bodleian Cat., No. 1063; Rieu ii. p. 672; A. Sprenger, Catal., pp. 42 (No. 587) and 552, 553; see also Haft Iḳlim, No. 1171 (col. 467 in this Cat.); Khulâṣat-alafkâr, No. 130 (col. 307 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., pp. 925 and 926 (where, by a mistake, the patron of the poet is called Shâh 'Abbâs II, instead of 'Abbâs I or the Great). In A. Sprenger, loc. cit., the collection of Saḥâbî's rubâ'îs is styled حقائق معنوی.

The quatrains are arranged alphabetically, and begin:

معنی فعل است هر بد و نيكورا
در پردهٔ قول كرده پنهان اورا

The initial rubâ'î of Sprenger's and Rieu's copies is not found in this selection. Bibliotheca Leydeniana.

No. 2486, ff. 92–157a, five rubâ'îs in a page; Nasta'lîḳ; size, 8¼ in. by 5 in.

1481

Dîwân-i-Walî (ديوان ولی).

The lyrical poems of Walî, who is, according to the Makhzan-algharâ'ib (No. 2947, col. 390, last line, in the Bodleian Cat.), which quotes several of the ghazals found in this and the following copy (for instance, that on fol. 98b, l. 5 sq.; fol. 69a, lin. penult., in the following copy), identical with Maulânâ Walî of Dasht-i-bayâḍ (in Khurâsân, or as the Safînah states, No. 356, col. 223 in the Bodleian Cat., in Kûhistân), who was contemporary with Ḥusain Thanâ'î of Mashhad (see Nos. 1449 and 1450 in this Cat.) and Mailî of Harât (who died about A.H. 1000 = A.D. 1591, 1592, see Rieu ii. p. 666, and Blochmann, Â'în-i-Akbarî, pp. 571 and 572), flourished in the reigns of Shâh Ṭahmâsp and Shâh 'Abbâs the Great, and was killed, according to the Safînah, loc. cit., A.H. 1012 (A.D. 1603, 1604); see another copy of his dîwân in A. Sprenger, Catal.,

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p. 589; comp. also Muntakhab-alash'âr, No. 705 (col. 254 in the Bodleian Cat.).

Contents:

Kaṣidas and kiṭ'as, without any order, intermixed with a few ghazals, on fol. 1b, beginning:

ای حریمت کعبهٔ حاجت روای جبرئیل
نقش نعلین تو محراب دعای جبرئیل

Ghazals and rubâ'îs, in alphabetical order, on fol. 97b, beginning:

شب نوید قرب در زد بندهٔ درگاه را
خوش اثرها بود در نی نالهٔ جانگاه را

A great number of lines throughout the copy are rather effaced. No date, as the colophon is torn away; but on fol. 1a there are several seals, one of which bears the date A. H. 1077 (A. D. 1666, 1667).

No. 2795, ff. 151, 2 coll., each ll. 12–13; Nasta'lîḳ; many pages spoiled by water; the last leaves greatly injured; size, 7¾ in. by 4⅝ in.

1482

Another copy of the same.

Contents:

Kaṣidas, on fol. 1a, beginning:

ای دل وجان درد و غمت را وطن
هر دو فدای تو چه جان و چه تن

It corresponds to the second kaṣîdah in the preceding copy.

Ghazals and rubâ'îs, in alphabetical order, on fol. 68a, beginning as in the preceding copy.

Short mathnawîs, and a few additional ghazals, on fol. 101a sq.; where also the margin is filled with poetry.

At the end this dîwân is wrongly ascribed to Nâṣir 'Alî (who died A. H. 1108=A. D. 1696, 1697).

On fol. 1a the poet is called several times Walî Mashrab or Mushrib (ولی مشرب).

Dated the 17th of Jumâdâ-alththânî, A. H. 1177 (A. D. 1763, Dec. 23), by Mullâ Sayyid Hârî at Pêshâwar. College of Fort William, 1825.

No. 2818, ff. 105, 2 coll., each ll. 15; Nasta'lîḳ; size, 8 in. by 4⅛ in.

1483

Dîwân-i-'Iyânî (دیوان عیانی).

The lyrical poems of Darwîsh 'Iyânî, the son of Maulânâ Rafîḳî, comp. the Makhzan-algharâ'ib, No. 1643 (col. 353 in the Bodleian Cat.). He flourished in the beginning of the eleventh century of the Hijrah. The first ghazal, quoted in the Makhzan, is found here on fol. 39a: تا هجر تو با جان من الخ.

In the supplement to Taḳî Kâshî's tadhkirah (see W. Pertsch, Berlin Cat., pp. 614 and 615), two poets with the takhallus 'Iyânî are mentioned, one of whom is styled 'Iyânî Jarbâdḳânî.

Contents:

Ghazals, in alphabetical order, on fol. 1a, beginning:

ای از دو کون بر زده دامان کبریا
مشکل رسد بدامن وصل تو نعت ما

Kiṭ'as and rubâ'îs, on fol. 142a, beginning: با نقش بند کلکم گفتم زروی معنی الخ.

A mathnawî, a sort of ساقینامه, on fol. 161a, beginning:

بیا ای که عمرت بغفلت گذشت
زمن گوش کن یکدم این سر گذشت

This poem was composed A. H. 1012 (A. D. 1603, 1604), according to the last bait:

گذشته بد از سال هجرت هزار
مردّف بروگشته هشت وچهار

No date.

No. 106, ff. 167, 2 coll., each ll. 14; Nasta'lîḳ; size, 7 in. by 4¼ in.

1484

Dîwân-i-Naṣîr Hamadânî (دیوان نصیر همدانی).

Lyrical poems by Khwâjah Naṣîr-aldîn of Hamadân, the son of Khwâjah Maḥmûd ibn Khwâjah Ḥasanbeg, with the takhallus Naṣîr or Naṣîrâ. He went to India in Akbar's reign and met in A. H. 1015 (A. D. 1606, 1607) Taḳî Auḥadî in Shîrâz, see A. Sprenger, Catal., p. 512; Rieu iii. p. 1093b, l. 3 sq.; Âtashkada, No. 616 (col. 283 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 2797 (ib. col. 387). The exact date of his death is not known.

Contents:

A short preface in prose, on fol. 1b, beginning: یگانه که هزار و یك نام مبارکش هزار و یك چراغ بر افروخت الخ.

Kaṣidas, on fol. 2b, beginning:

زهی نقاب تو فانوس شمع بزم حضور
بملك حسن تو صحرا نشین تجلّیٔ طور

Kiṭ'as and tarkîbbands, on fol. 12b.

Ghazals, on fol. 16b, beginning: خدا زشهر بگرداند آفت مارا الخ.

At the end, rubâ'îs and a few mathnawî-baits.

No date.

No. 1999, ff. 34, 2 coll., each ll. 15; Nasta'lîḳ; size, 7¼ in. by 3¾ in.

1485

Kulliyyât-i-Nau'î (کلّیات نوعی).

Complete poetical works of Mullâ Muḥammad Riḍâ Nau'î of Khabûshân (near Mashhad in Khurâsân), who was, about A. H. 1002 (A. D. 1593, 1594), in the service of prince Dâniyâl (see Haft Iḳlîm, No. 802, col. 436 in this Cat.), and died in Burhânpûr, A. H. 1019 (A. D. 1610, 1611); comp. Blochmann, Â'în-i-Akbarî, p. 606; Bodleian Cat., Nos. 1064–1066, and col. 769; Rieu ii. p. 674; Ouseley, Biographical Notices, pp. 161–166; A. Sprenger, Catal., pp. 114 and 516, 517; W. Pertsch,

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p. 696, No. 4, and p. 907 sq.; J. Aumer, p. 4; see also Safinah, No. 391 (col. 224 in the Bodleian Cat.), and Khulâṣat-alafkâr, No. 279 (ib. col. 312).

Contents:

Ḳaṣîdas, tarjî's, and tarkîbbands, on fol. 1b, beginning:

گر بلای عشقم و لب تشنه سر تا پای من
صد حسین کشته در هر گوشهٔ صحرای من

The initial ḳaṣîdah, quoted by Sprenger, viz. صبحست صبح ساغر الخ, is found here on fol. 4b; most of the ḳaṣîdas are in praise of the emperor Akbar.

Ghazals, in alphabetical order, on fol. 36b, beginning:

سایهٔ گل تا بود خال رخ بستان ما
نقطهٔ نام تو بادا خطبهٔ دیوان ما

Rubâ'îs, on fol. 91b, beginning:

نوعی بتو بیوفائی او حیفست
حیفست ستیزه رائی او حیفست

Sâḳînâma (ساقینامه), in praise of the Khânkhânân, on fol. 98b, beginning:

توئی اوّلین پیر میخانها ــ بیاد تو شبگیر پیمانها

Sûz u Gudâz (سوز و گداز), i.e. Burning and Melting, the famous story of a Hindû princess who ascended the funeral pile with her deceased husband, on fol. 110b, beginning:

الهی خنده ام را نالگی ده
سرشکم را جگر پر کالگی ده

This mathnawî is printed at the end of the first volume of the Akbarnâma, Lucknow, A. H. 1284.

No date.

No. 2751, ff. 1–131, 2 coll., each ll. 15; distinct Nasta'lîḳ; size, 9⅝ in. by 6⅛ in.

1486

Tawârikh-i-Ḳuṭbshâh (تواریخ قطبشاه).

A poem, celebrating the exploits of the Ḳuṭbshâhs, composed at the request of and dedicated to Muḥammad Ḳulî Ḳuṭbshâh, who died A. H. 1020 (A. D. 1612). The author, who conceals his name, was engaged in this work for ten years, see fol. 135b, l. 4 ab infra. It is subdivided into four maḳṣad, viz.:

1. آغاز تأریخ نسب نامهٔ قطبشاهی و پیدا شدن ملك سلطان قلی قطبشاه, on fol. 15b.
2. در ذکر سلطنت ملك سلطان قطبشاه, on fol. 50b.
3. در ذکر سلطنت ابراهیم قطب شاه, on fol. 108a.
4. در ذکر سلطنت ... سلطان محمّد قلی قطبشاه, on fol. 127a.

Beginning:

نخستین چو آید بگفتن خرد
بتوحید یزدان سخن بشمرد

No date.

No. 2645, ff. 137, 4 coll., each ll. 19; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 15¾ in. by 10⅛ in.

1487

Dîwân-i-Âṣaf (دیوان آصف).

A defective copy of the lyrical compositions of a poet, who, according to a number of chronograms on fol. 67b, and the names of the distinguished persons mentioned there, must have flourished under Shâh 'Abbâs the Great in the beginning of the eleventh century of the Hijrah. His ghazals, all consisting of a very short number of baits, contain no takhallus; but from the frequent appearance of آصف and آصفا in the beginning of baits, on fol. 66b, ll. 5, 9, and 12, and fol. 67a, l. 10, we conclude, that he styled himself *Âṣaf*, but he is decidedly *not* identical with Âṣaf Ḳummî, or Niẓâm-aldîn Âṣafjâh, with the takhallus Âṣaf, both of whom belong to a much later period and lived at the court of the Moghul emperors in India (see the other Dîwân-i-Âṣaf, further down). The dates appearing on fol. 67b are: A. H. 1008 (ماوای خوشدلی), on the laying out of a garden by Âḳâ Khiḍr; A. H. 1012 (منزل خدای کریم), on the building of a mosque by the same; A. H. 1018 (حیف از اعتماد الدوله ایران پناه), on the death of Shâh 'Abbâs' famous wazîr I'timâd-aldaulah Ḥâtimbeg (otherwise fixed in A. H. 1019, see Rieu i. p. 185b); and A. H. 1019 (جانشین پدر مدام شدی), on the appointment of Ḥâtimbeg's son Ṭâlibkhân (otherwise called Abû Ṭâlibkhân, see Rieu i. p. 187a), as his father's successor; an earlier date, viz. A. H. 1005 (چشم من بینور شد), on the death of Amir Nûr-aldin Muḥammad Ṭabâṭabâ'î, appears, on fol. 68a, l. 3.

This dîwân contains:

Ḳaṣîdas, ḳiṭ'as, and tarkîbbands, with the beforementioned chronograms at the end, on fol. 57a, beginning abruptly in the middle of a poem.

Ghazals, in alphabetical order, intermixed with and followed by rubâ'îs and fards, on fol. 68b, beginning:

ای زتو بند بر زبان نطق سخن سرای را
فکر تو باعث جنون عقل گره گشای را

No date.

No. 284, ff. 57–95, 2 coll., each ll. 15; very careless Nasta'lîḳ; size, 7¾ in. by 4 in.

1488

Dîwân-i-Sanjar (دیوان سنجر).

Complete poetical works of Mîr Muḥammad Hâshim, with the takhallus Sanjar, the son of Mîr Rafî'-aldîn Ḥaidar Mu'ammâ'î of Kâshân, with the takhallus Rafî'î (the great riddle-writer, who died A. H. 1032 = A. D. 1622, 1623, see Safinah, No. 394 in Bodleian Cat., col. 224). Sanjar came to India A. H. 1000 (A. D. 1591, 1592), where the emperor Akbar bestowed upon him the takhallus Farâghi (used by him in some ghazals); after being imprisoned by Akbar and finally released, he went to Ibrâhîm 'Âdilshâh's court in Bijâpûr and died there, A. H. 1021 (A. D. 1612, 1613); comp. Blochmann, Â'în-i-Akbarî, p. 595; Rieu ii. p. 675a; W. Pertsch, Berlin Cat., p. 909; A. Sprenger, Catal., pp. 123 and 571; see also Safînah, No. 366 (col. 223 in the Bodleian Cat.); Khazâna-i-'âmirah, No. 58 (ib.,

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col. 257), and Âtashkada, No. 574 (ib. col. 282). Sanjar's brother, Mir Ma'ṣûm (who died A.H. 1052 = A.D. 1642, 1643), was likewise a good poet, see Safînah, loc. cit., No. 395.

Contents:

Ḳaṣîdas (in honour of Akbar, Sulṭân Khusrau bin Jahângîrshâh etc.) and ḳiṭ'as, on fol. 1b, beginning:

ای جوهر ذات تو زاشباه مبرّا
نازان بوجود تو تبارك و تعالی

Ghazals, in alphabetical order, on fol. 44b, beginning:

اختیاری (اختیار) خود داری هر چه میکنی یارا الخ.

At the end of this part some rubâ'îs.

A mathnawî, without any title (probably a ساقینامه), on fol. 125b, beginning:

الهی سینهٔ درد آشنا ده
غم از هر دل که بستانی بما ده

This last part is much injured.

Dated A.H. 1041 (A.D. 1631, 1632).

No. 1088, ff. 143, 2 coll., each ll. 16; Nasta'lîḳ; illuminated frontispieces on ff. 1b, 44b, and 125b; size, 7½ in. by 4 in.

1489

Dîwân-i-Nażîrî (دیوان نظیری).

The lyrical poems of Mullâ Muḥammad Ḥusain Nażîrî of Nîshâpûr, a pupil of Maḥsharî of Khwândsâr in Gujarât (see Safînah, No. 362, col. 223 in the Bodleian Cat.). He lived some time in Kâshân, where he had poetical contests with contemporary poets, and went then to India, where he entered the service of the Khânkhânân. In A.H. 1012 (A.D. 1603, 1604) he performed the pilgrimage to Makkah, and afterwards went to Gujarât. He died in Aḥmadâbâd, A.H. 1021 (A.D. 1612, 1613), according to two ta'rîkhs, viz. زدنیا رفت حسّان العجم آه, quoted in the Makhzan-alghara'ib, No. 2738 (col. 385 in the Bodleian Cat.; the date A.H. 1022, as given in Blochmann, Â'în-i-Akbarî, p. 580 note, arises from the incorrect reading of the chronogram as از دنیا الخ, which is against the metre هزج), and مرکز دائرهٔ بزم کجا است, by Dâghistânî (see Blochmann, loc. cit.); the Khazâna-i-'âmirah also fixes his death in A.H. 1021 (No. 124, col. 259, in the Bodleian Cat.). Other, incorrect, dates given are A.H. 1019 (in the Ṭabaḳât-i-Shâhjahânî = A.D. 1610, 1611) and A.H. 1023 (A.D. 1614), see Safînah, No. 552 (col. 229 in the Bodleian Cat.), and Ouseley, Biographical Notices, p. 252. The Hamîsha Bahâr (A. Sprenger, Catal., p. 130) assigns the poet's death, quite wrongly, to the beginning of Shâhjahân's reign. Other copies of Nażîrî's dîwân are described in Bodleian Cat., Nos. 1074 and 1075; Rieu ii. pp. 817b and 818a; A. Sprenger, Catal., pp. 515, 516; W. Pertsch, Berlin Cat., p. 701, No. 37, and p. 908; comp. also Haft Iḳlîm, No. 764 (col. 433 in this Cat.); Âtashkada (No. 284, col. 272 in the Bodleian Cat.); and A. Sprenger, Catal., pp. 65 and 114. Nażîrî's brother, Maulânâ Sharaf of Nîshâpûr, was a famous musician in the service of the Khânkhânân, see Blochmann, p. 613, note 3.

This dîwân contains:

Ḳaṣîdas and tarji'bands, without any order, beginning, on fol. 1b:

ای جلالت خلوت از اغیار تنها ساخته
حکمت تو از کرم دی کار فردا ساخته

Ghazals, in alphabetical order, on fol. 114b, with some rubâ'îs at the end (on fol. 276b sq.). Beginning of the initial ghazal:

اذا ما شئت ان تحیی حیوة حلوة المحیا
برسوائی بر آور سر ز مستوری برون نه پا

Beginning of the initial rubâ'î: از دوست منادی است رگ وپوست الخ (correctly اندر as in No. 3341).

Dated at Ḥaidarâbâd the 8th of Jumâdâ-alâkhar, A.H. 1062 (A.D. 1652, May 17).

No. 85, ff. 286, 2 coll., each ll. 17–18; careless Nasta'lîḳ; size, 9 in. by 5½ in.

1490

Another, very defective, copy of Nażîrî's dîwân.

Contents:

Ḳaṣîdas and tarji'bands, on fol. 1b, beginning as in the preceding copy. This part breaks off already, on fol. 54b, in consequence of a very large lacuna, in a ḳaṣîdah in praise of 'Alî; the last bait appearing here corresponds to fol. 7b, l. 9 in the preceding copy.

Ghazals, on fol. 55a, defective at the beginning, in consequence of the same lacuna; they begin here with the last hemistich of a poem, rhyming in ش, viz.:

شود پروانه را بال و پرّانش

corresponding to fol. 206a, l. 3 ab infra in the preceding copy.

Rubâ'îs, on fol. 127a, last line, beginning: آن کیست کز بازم الخ, corresponding to the second rubâ'î in the preceding copy.

This part too is incomplete at the end, and breaks off on fol. 137b.

No. 296, ff. 48–137, 2 coll., each ll. 17; Nasta'lîḳ; size, 8 in. by 4 in.

1491

Nażîrî's ghazals and rubâ'îs.

The ghazals, arranged alphabetically, begin, on fol. 1b, with the usual initial bait: اذا ما شئت الخ.

Rubâ'îs, on fol. 150b, beginning:

ای از تو صور نگار هر جا کوری
زیب از تو دهد بعاریت هر عوری

This is the fifth rubâ'î in No. 85 (1489 in this Cat.), and the first in No. 1074 of the Bodleian Cat.

No date.

No. 474, ff. 156, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ; size, 8¾ in. by 4¾ in.

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1492

Another, slightly defective, copy of the same.

Ghazals, in alphabetical order, on fol. 1b, beginning as usual.

Rubâ'îs, on fol. 190b, beginning: از دوست منادی است الخ

This part is incomplete at the end; the last rubâ'î, on fol. 192b, يك قوم مسافر الخ, corresponds to fol. 278a, last two lines in No. 85 (1489 in this Cat.). Ff. 91b and 92a are left blank; some slight injuries here and there.

No. 3341, olim 13. J. 20, ff. 192, 2 coll., each ll. 14–15; careless Nasta'lîḳ; size, 7⅛ in. by 4 in.

1493

Dîwân-i-Waṣlî (ديوان وصلی).

The poems of Âghâ (Mirzâ or Khwâjah) Muḥammad Ṭâhir Waṣlî of Rai, the son of Khwâjah Muḥammad Sharîf Hijrî (see above, No. 1440), and elder brother of Mirzâ Ghiyâthbeg I'timâd-aldaulah, the wazîr of Jahângîr and father of the famous Nûr Jahân Begam. Ghiyâthbeg died in Rabi' I, A.H. 1031 (A.D. 1622, Jan.–Feb.), see Blochmann, Â'în-i-Akbarî, p. 509. The exact date of Waṣlî's death is not known, see Haft Iḳlîm, No. 1116 (col. 461 in this Cat.); Safînah, No. 191 (col. 217 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 2971 (ib., col. 391).

This collection contains:

Ghazals, rubâ'îs, and fards, in alphabetical order, on fol. 61b, beginning:

خوشوقت وخندان بگذران خوشوقت وخندان صبح را
شاید که تا صبح دگر در یافت نتوان صبح را

Tarji'ât and some rubâ'îs, on fol. 82b, beginning:

چه کرده ام که دگر مهر بر دهان داری
خدنگ ناز دگر باره در کمان داری

A mathnawî, styled درصفت گنجفه, 'on the game of cards,' on fol. 91b, beginning:

زر بدست وزیر خواهد باج
چون گدائی بچرخ خود محتاج

Ḳaṣîdas, ḳiṭ'as, a few rubâ'îs, and one fard, on fol. 95a, beginning:

نزدیك شد دلا که سر آید زمان غم
ندهد بروزگار دگر کس نشان غم

Another mathnawî, entitled خسرو و شیرین, 'the love-story of Khusrau and Shîrîn,' on fol. 101b, beginning:

الهی شیوهٔ طاعت عطا کن ـ بنور خود دلم را آشنا کن

This poem is incomplete in consequence of a lacuna after fol. 108.

Another series of ḳaṣîdas, tarji's, ḳiṭ'as, ghazals, and rubâ'îs, beginning abruptly (in consequence of the same lacuna), on fol. 109a, in the middle of a ḳaṣîdah, rhyming in ی.

Dated by 'Abd-alraḳîb, the 24th of Shawwâl, A.H. 1069 (A.D. 1659, July 15).

No. 328, ff. 61–149, 2 coll., each ll. 15–18; distinct Nasta'lîḳ; size, 10½ in. by 5½ in.

Zulâlî (Nos. 1494–1498).

1494

Sab' Sayyârah (سبع سیّارة).

The seven mathnawîs of Ḥakîm Zulâlî of Khwânsâr in 'Irâḳ, who flourished under Shâh 'Abbâs I and died soon after the completion of the best known among his epopees, the محمود و ایاز (No. 2 in this collection), which was finished A.H. 1024 (A.D. 1615), but left unarranged, that is to say, either in the same year 1024, or in A.H. 1025 (A.D. 1616), see the remarks in Ṭâhir Naṣrâbâdî's tadhkirah (A. Sprenger, Catal., p. 91), where, however, the wrong date of A.H. 1020 (A.D. 1611, 1612) is given for the completion of that mathnawî. The earlier date of Zulâlî's death, given in the Safînah, No. 382 (col. 224 in the Bodleian Cat.), as well as in the Khulâṣat-alkalâm, No. 32 (ib., col. 297), viz. A.H. 1016, is an evident mistake for 1026 (A.D. 1617); likewise wrong is the later date, A.H. 1031 (A.D. 1622), which is found in the Khulâṣat-alafkâr, No. 116 (ib., col. 306); the Haft Iḳlîm, which was completed A.H. 1002 (A.D. 1593, 1594), mentions Zulâlî in No. 976 (col. 449 in this Cat.), but, of course, without any reference to his mathnawîs which were not yet written at that time. Comp. on Zulâlî and his mathnawîs Bodleian Cat., Nos. 1081–1084; A. Sprenger, Catal., pp. 592 and 593; and Rieu ii. pp. 677 sq. According to the Âtashkada, No. 436 (col. 277 in the Bodleian Cat.), Shaikh 'Abd-alḥusain of Kamrah put Zulâlî's works in order, and Mullâ Ṭughrâ of Mashhad wrote a preface to them (see below in No. 1497). The seven mathnawîs, which are also styled سبعهٔ سیّارة, هفت سیّارة, هفت آشوب نامه, or, as here (and in No. 1497 too), تصنیف زلالی, are arranged in the following order in this copy:

1. Sulaimânnâma (سلیمان نامه), also styled Sulaimân u Balḳis (سلیمان و بلقیس), the story of king Solomon and the queen of Sheba, on fol. 1b, beginning:

بنام جهانگیر دلهای تنگ ـ که آمد سلیمانش یك مور لنگ

Of the author's prose-preface to this mathnawî only a portion is left, on fol. 1a, beginning: سواد ..... مبارك مدّتی الخ, corresponding to No. 253 (1496 in this Cat.), fol. 48b, l. 5 ab infra.

2. Maḥmûd wa Ayâz (محمود و ایاز), the story of Sulṭân Maḥmûd of Ghazna and his beloved slave Ayâz, preceded on fol. 20b by a preface, which combines the general دیباچه of the seven mathnawîs with the special short preamble, belonging to this poem exclusively (as a comparison with No. 1496 in this Cat. and with No. 1081 in the Bodleian Cat. proves, comp. also Rieu ii. p. 677b), beginning: تقدیر قدرت

و تصویر صنعت صانعی و قادری را مقدور و مصوّرست الخ.

The special preface (not separated from the other) begins on fol. 21b, l. 11, the mathnawî itself on fol. 22b:

بنام آنکه محمودش ایازست ــ غمش بتخانهٔ ناز و نیازست

This mathnawî was commenced in A.H. 1001 (A.D. 1592, 1593) and completed A.H. 1024 (A.D. 1615), see the chronogram in Rieu and Sprenger, loc. cit. The poet was therefore engaged in it for twenty-three years, not merely for thirteen, as the Safînah and the Khulâṣat-alkalâm assert (see above). It was edited Lucknow, A.H. 1290 (A.D. 1874). A defective copy of the same is also noticed in W. Pertsch, Berlin Cat., p. 910.

3. Shu'la-i-Dîdâr (شعلهٔ دیدار), 'the flame of vision,' a mystical and didactic mathnawî in forty-nine شعله or flames, preceded, on fol. 174b, by a preface, beginning: سبحان الله از تنبیه این آیه در فهرست نظر شعلهٔ دیدار الخ. Beginning of the mathnawî, on fol. 175b:

نام او تاج سر هر نامهٔ ــ شعلهٔ دیدار هر هنگامهٔ

4. Maikhâna (میخانه), 'the wine-tavern,' in forty قدح or cups, preceded, on fol. 194b, by a preface, beginning: الحمد لله از دوستکانی این آیهٔ الهی پیمانه الخ Beginning of the mathnawî, on fol. 196b:

نام او بادهٔ سینهٔ میخانه ــ دهن هر که هست پیمانه

5. Ḥusn-i-Gulûsûz (حسن گلوسوز), 'the sweetest beauty,' in forty-one جلوه or effulgences, preceded, on fol. 218a, by a preface, beginning: تعالی شانه ازین آیه مطالعهٔ فیروز در شان فهرست الخ. Beginning of the mathnawî, on fol. 219b:

بسم الله الرّحمٰن الرّحیم ــ نصّ صحیح است کلام قدیم

The initial bait in No. 1081 of the Bodleian Cat., viz.:

بسم الله الرّحمٰن الرّحیم ــ تیر شهابست بدیو رجیم

is found here on fol. 220b, l. 5 ab infra.

6. Âdhar u Samandar (آذر و سمندر), 'fire and salamander,' preceded, on fol. 243b, by a preface, beginning: آه ازین آیهٔ دلسوز اثر در جگر گدازی الخ. Beginning of the mathnawî, on fol. 245b:

نامش عشقست و حسن دفتر ــ آتش ساقیست کو سمندر

7. Dharra u Khwurshîd (ذرّه و خورشید), 'moth and sun,' preceded, on fol. 260b, by a preface, beginning: ما شاء الله ازین آیه بیم وامّید در فهرست نشر الخ. Beginning of the mathnawî, on fol. 261b:

سخنم کرد بنامش جاوید ــ ذرّه را جوهر تیغ خورشید

The initial bait in No. 1081 of the Bodleian Cat. (quoted in Sprenger, loc. cit., too), viz.

نام او کرد مرا شعلهٔ فروز ــ نتوان گفت بآتش که مسوز

is found here, on fol. 261b, lin. penult., as the twelfth verse of the poem. In the same copy of the Bodleian Cat. an eighth mathnawî, without title, is noticed.

No date.

No. 403, ff. 271, 2 coll., each ll. 21; Nasta'lîḳ; size, 9⅝ in. by 5⅛ in.

1495

Another copy of Zulâlî's seven mathnawîs.

All the prefaces are wanting in this copy, which is dated A.H. 1155 (A.D. 1742, 1743) by Ḳâsim bin 'Aziz-allâh of Jarbâdḳân.

The seven mathnawîs are here arranged in the following order:

1. Maḥmûd wa Ayâz, on ff. 1b–106b, centre-columns.
2. Ḥusn-i-Gulûsûz, on fol. 1b sq., margin-column.
3. Dharra u Khwurshid, on fol. 31b sq., margin-column.
4. Âdhar u Samandar, on fol. 45b sq., margin-column.
5. Shu'la-i-Dîdâr, on fol. 51b sq., margin-column.
6. Sulaimânnâma, on fol. 62b sq., margin-column.
7. Maikhâna, on ff. 97a–106b, margin-column, and ff. 107a–113, both centre-columns and margin-column.

The beginnings are the same as in the preceding copy.

No. 1909, ff. 113, 2 centre-coll., each ll. 23, and a margin-col., ll. 20; small, but clear Nasta'lîḳ; size, 10¼ in. by 5 in.

1496

The same, without the Maikhâna.

Contents:

The general preface or دیباچه by the author, beginning, on fol. 1a, as in No. 1494, fol. 20b sq.: تقدیر قدرت و تصویر صنعت صانعی و قادری را الخ; the special preface to Maḥmûd wa Ayâz begins on fol. 1b middle.

The six mathnawîs, with their prefaces, contained in this copy, are in the following order (all of them in a somewhat short and abridged form):

1. Maḥmûd wa Ayâz, on fol. 2a.
2. Shu'la-i-Dîdâr, on fol. 37b (headed نسخهٔ دوم).
3. Ḥusn-i-Gulûsûz, on fol. 40b (headed رسالهٔ سیم), beginning here as in No. 1081 of the Bodleian Cat., see above, No. 1494, 5. The usual beginning is here the thirteenth bait, with this modification, however, in the second hemistich: نصّ صحیحست و کلام کلیم.
4. Âdhar u Samandar, on fol. 44b (headed رسالهٔ چهارم).
5. Dharra u Khwurshîd, on fol. 47b (headed رسالهٔ پنجم), beginning, as in No. 1081 of the Bodleian Cat.: نام او کرد مرا شعله فروز الخ, comp. above, No. 1494, 7, where this bait is the twelfth of the mathnawî.
6. Sulaimânnâma, on fol. 49a (headed رسالهٔ ششم), beginning as usual, but with this slight modification in the second hemistich: که آمد سلیمانی یك مورلنگ. Instead of the seventh mathnawî of Zulâlî, the Maikhâna, this copy contains Waḥshî Bâfiḳî's فرهاد وشیرین, beginning, on fol. 50b, as in Nos. 1444 and 1445 above, viz.: الهی سینهٔ ده آتش افروز الخ; but this work of Waḥshî's is nevertheless designated here as رسالهٔ هفتم.

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No date. The right order of ff. 2–10 is: 2, 6, 4, 5, 8, 9, 7, 3, and 10.

No. 253, ff. 59, 5–7 coll., with a great variety in the number of lines from 16 to 22; they are partly written in diagonal lines; bad Shikasta; size, 8⅝ in. by 6⅛ in.

1497

Maḥmûd wa Ayâz (محمود وایاز).

Another copy of Zulâlî's most renowned mathnawî, much fuller than all the preceding ones and moreover containing Mullâ Ṭughrâ's preface to the poet's works, which begins, on fol. 1b: این خطبه را چو خامهٔ طغرا تمام کرد — آشوب نامه اش زره شور نام کرد' شکر ناظمی که ابیات بروج سپهر از معنیٔ ابداعش صورت وجود بسته الخ.

On Mullâ Ṭughrâ of Mashhad, who died somewhat before A.H. 1078 (A.D. 1667), see Bodleian Cat., No. 1389, and the various collections of his poetical and prose works further below in this Cat., Nos. 1586–1591.

Beginning of the mathnawî itself, on fol. 13b: بنام آنکه محمودش ایازست الخ.

This copy is dated the 27th of Rabî'-althânî, A.H. 1092 (A.D. 1681, May 16), at Ibrâhîmâbâd, usually called Sodharah (سودهره), in the district of Lâhûr. Collated. It belonged formerly to Mr. Richard Johnson, A.H. 1194 (A.D. 1780).

No. 238, ff. 223, 2 coll., each ll. 17; Nasta'lîḳ; two illuminated frontispieces on ff. 1b and 13b; the first two pages richly adorned; size, 8⅛ in. by 4¼ in.

1498

Another copy of the same.

A much shorter and abridged copy of Zulâlî's Maḥmûd wa Ayâz, without a date. Beginning as usual.

No. 206, ff. 131–194, 2 coll., each ll. 12; Nasta'lîḳ; size, 9½ in. by 5½ in.

1499

Kulliyyât-i-Malik Ḳummî (کلّیّات ملك قمّی).

The poetical works of Malik Ḳummî, who went about A.H. 987 (A.D. 1579) to the Dakhan, where he lived nearly forty years, first in Aḥmadnagar, later on in Bijâpûr in the service of Ibrâhîm 'Âdilshâh II (A.H. 988–1037=A.D. 1580–1627), and died A.H. 1024 or 1025 (A.D. 1615 or 1616), according to some two months, according to others one year before his son-in-law, the poet Żuhûrî (see No. 1500 sq.); a few tadhkiras even state, that both poets died in the same affray, A.H. 1025. The latter date is, as far as Malik Ḳummî is concerned, corroborated by the following chronogram: او سر اهل سخن بود, comp. A. Sprenger, Catal., pp. 125, 151, and 481; Safînah, No. 560 (col. 229 in the Bodleian Cat.); Khulâṣat-alafkâr, No. 262 (ib., col. 311); Beale, Oriental Biogr. Dictionary, p. 168a; see also Rieu ii. p. 678, and iii. p. 1091a. A son of Malik Ḳummî, Maulânâ 'Abd-alkhâliḳ Samandar, who excelled as poet also, died, according to the Safînah, No. 565 (col. 229 in the Bodleian Cat.), A.H. 1029 (A.D. 1620); according to the Makhzan-algharâ'ib, No. 1089 (ib., col. 338), already A.H. 1016 (A.D. 1607, 1608), nine years before his father.

This collection of the poetical works of Malik Ḳummî contains:

1. A mathnawî, on fol. 90b, different from both the mathnawis, noticed in A. Sprenger, Catal., p. 482; it begins:

بنام آنکه در دلها وطن ساخت
صنم را قبلهگاه برهمن ساخت

Fol. 103b is left blank.

2. Ḳaṣîdas, on fol. 121b, beginning as in Sprenger: دل استاد رموز و خامشی آیات برهانش الخ.

3. Ghazals, in alphabetical order, on fol. 178b, beginning:

ای بنامت لوحهٔ دیباچهٔ دیوان ما
صفحهٔ دیوان عشقت چهرهٔ ایمان ما

4. Ḳiṭ'as and rubâ'îs, on fol. 325a, beginning: دوش کز مورد بهشت شفا — یافت بیماریم گل بیمار

No date.

No. 240, ff. 90–342, 2 coll., each ll. 17; Nasta'lîḳ; the first two and the last four leaves supplied by a later hand; worm-eaten throughout; size, 8⅜ in. by 4¼ in.

Żuhûrî (Nos. 1500–1514).

1500

Kulliyyât-i-Żuhûrî (کلّیّات ظهوری).

A large (but by no means complete) collection of the poetical and prose-works of Maulânâ Nûr-aldîn Muḥammad Żuhûrî of Tarshiz, or rather of Khujand near Tarshiz, in Khurâsân, who went in early life to Yazd and betook himself A.H. 988 (A.D. 1580) to the Dakhan, where he, like Malik Ḳummî, first settled in Aḥmadnagar, and afterwards in Bijâpûr. He married Malik Ḳummî's daughter and died, according to most tadhkiras, A.H. 1025 (A.D. 1616), see the preceding copy of Malik Ḳummî's Kulliyyât; only Beale, Oriental Biographical Dictionary, p. 286b, gives the later date, A.H. 1026 (A.D. 1617), and the Khulâṣat-alkalâm, No. 44 (col. 298 in the Bodleian Cat.), fixes his death in A.H. 1025 or 1027 (A.D. 1618); see besides Safînah, No. 559 (col. 229 in the Bodleian Cat.); Khazâna-i-'âmirah, No. 75 (ib., col. 258); Khulâṣat-alafkâr, No. 167 (ib., col. 308); Makhzan-algharâ'ib, No. 1503 (ib., col. 349), and A. Sprenger, Catal., pp. 44, 112, 125, and 151; other copies of Żuhûrî's works are described in Bodleian Cat., Nos. 1076–1080; Rieu ii. pp. 678 and 679, 741 and 742, etc.; A. Sprenger, Catal., p. 580; Rosen, Persian MSS., p. 264; W. Pertsch, Berlin Cat., pp. 909 and 910, etc. 'Abd-alrazzâḳ Sûratî's notice of the poet, under the title of مقدّمات ظهوری (written A.H. 1212=A.D. 1797, 1798), has been lithographed in Cawnpore, 1873.

The present collection contains:

1. A prose-treatise of the same character as Żuhûrî's well-known prefaces to the Nauras, the Gulzâr-i-Ibrâhîm, and the Khwân-i-Khalîl, but different from these three and from all the other treatises hitherto known as com-

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posed by the same author, in spite of the frequent mention of the گلزار ابراهیم, see fol. 1b, ll. 4 and 5: گلزار ابراهیم نام نهاد; fol. 2a, l. 4 ab infra: آب بگلزار ابراهیم داد, and fol. 4b, last line: که شد گلزار ابراهیم نامش (the genuine preface to the گلزار ابراهیم follows in No. 4 of the present copy). Beginning, on fol. 1b:

ای نورس گلزار براهیم از تو
وی آتش نمرود تف بیم از تو
پیرایهٔ داد و زینت عدل توئی
تمکین سریر شان دیهیم از تو

This treatise, in ornate prose, interspersed with verses, seems like the three, mentioned above, written in homage of Ibrâhîm 'Âdilshâh II (see No. 1499).

2. Manba'-alanhâr (منبع الانهار), a mathnawî, which is ascribed in A. Sprenger, Catal., p. 482, to Malik Kummî, and appears there in the Kulliyyât of that poet; but the Khulâṣat-alkalâm (see above) gives extracts from this poem under Żuhûrî, see Elliott Coll., No. 184 in the Bodleian Library, ff. 40b–44b. Beginning, on fol. 5b:

بسم الله الرّحمٰن الرّحیم — اهدنا الصّراط المستقیم

The title (not mentioned in the Khulâṣat-alkalâm) appears in the last bait: منبع انهار بپایان رسید. It is divided into eighteen نهر, with numerous subdivisions. As a strange coincidence it may be noted, that on fol. 11a, l. 11, the same bait is used which appears in Zulâlî's حسن گلوسوز, see No. 1494, fol. 220b, l. 5 ab infra, and No. 1496, fol. 40b, viz.:

بسم الله الرّحمٰن الرّحیم — تیغ شهابست بدیو رجیم

3. Tarkîbbands, tarji's, and kaṣîdas, intermixed with some kiṭ'as and ghazals, and concluded (on fol. 130b sq.) by various strings of rubâ'îs. Beginning, on fol. 66b:

فتحست کلید برگشادیم — بر نه در چرخ درگشادیم

This initial poem has the following heading: بفتح در نه تو کلید گشایش از قلعه گشای فکر گرفتن و ذیل مدحت عادلخدیو بر کمر ترکیب‌بند کرده از خاتمه گرفتن.

4. Preface to the گلزار ابراهیم, in ornate prose, mixed with verses, beginning, as in all other copies of this prose-treatise, on fol. 138b: خرّمی چمن سخن بطراوت حمد بهار پیرائیست که گلزار ابراهیم در رخسار یوسف طالقان الخ. It is in praise of Ibrâhîm 'Âdilshâh II, and concludes with the following bait:

داستان شد ختم بستان رخش — غیرت گلزار ابراهیم باد

5. Another series of tarkîbbands, tarji's, and kaṣîdas, beginning, on fol. 146b:

ای شده سود ازتو زیان همه — جنس غمت زیب دکان همه

The initial kaṣîdah of No. 1076 of the Bodleian Cat., and of No. 931 in the Berlin Collection cannot be traced in either series of tarkîbbands and kaṣîdas; nor is the long tarji'band found here, which appears in the same copy of the Bodleian Library, fol. 24b sq.

6. Ghazaliyyât (غزلیّات), beginning, on fol. 224b:

بر داشتی نقاب زدیدن برآمدم
درگفتن آمدی زشنیدن برآمدم

The usual initial ghazal, viz. ایکه (or آنکه) خواهد داشت الخ (see No. 1505), is not found in this copy; all ghazals, however, exhibit the takhallus ظهوری.

7. Another very large collection of rubâ'îs, divided into twenty-two sections, beginning, on fol. 236b:

بر مهر زعارض تو تقدیم خوشست
پیش تو زمه سجدهٔ تعظیم خوشست

There are also some additional rubâ'îs on the margin of ff. 244a–246b.

This copy is not dated, but is decidedly one of the oldest we possess, since there are, on fol. 1a, several seals of the emperor Shâhjahân, to whose library this MS. belonged, with the dates A.H. 1045 and 1046 (A.D. 1635–1637).

No. 327, ff. 284, 2 coll., each ll. 18; distinct Nasta'lîk; illuminated frontispieces on ff. 1b, 5b, and 138b; size, 10⅝ in. by 5¾ in.

1501

Ash'âr-i-Żuhûrî (اشعار ظهوری).

A collection of poetical works only by Żuhûrî, containing:

1. Tarkîbbands and tarji's, on fol. 1b, beginning:

ای نام تو بر سر زبانها — وی یاد تو در میان جانها

see No. 1076 in the Bodleian Cat.

2. Sâḳînâma (ساقی نامه), the famous mathnawî which Żuhûrî dedicated to Burhân Niẓâmshâh II of Ahmadnagar (who reigned A.H. 999–1003 = A.D. 1591–1595), on fol. 130b, beginning:

ثناها همه ایزد پاکرا — ثرثا ده طارم تاکرا

It has been lithographed in Lucknow, 1849. Special copies of this mathnawî are mentioned in the Bodleian Cat., Nos. 1078 and 1079, and col. 766; Rieu ii. pp. 678b and 679a; W. Pertsch, Berlin Cat., p. 64, No. 10 a, and p. 697, No. 11.

3. Kaṣîdas, mixed with some kiṭ'as and arranged alphabetically, on fol. 275b, beginning:

ای تشخّص ده فنا و بقا — بر بقایت فنای جمله گوا

corresponding to fol. 21b, first line, in the following copy.

This copy, in which Żuhûrî's ghazals and rubâ'îs are entirely wanting, is dated by Darwîsh Ibn Muḥammad Ṣâliḥ the 20th of Jumâdâ-alawwal, A.H. 1116 (A.D. 1704, Sept. 20), in Kashmir.

A دیوان ظهوری was lithographed at Lucknow, 1879.

No. 763, ff. 505, 2 coll., each ll. 16, and a loose leaf without a catchword, evidently belonging to the Sâḳînâma; Nasta'lîḳ; an illuminated frontispiece at the beginning of each part; size, 10½ in. by 6 in.

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1502

Diwân-i-Żuhûrî (ديوان ظهوری).

A collection of Żuhûrî's lyrical poems, which, however, consists of tarkîbbands, tarji's, and ḳaṣîdas only, in four distinct sections, viz.:

1. On fol. 1b, beginning as in the preceding copy: ای نام تو بر سر زبانها الخ.

2. On fol. 116b, beginning:

فصل ریحان و یاسمین آمد ـ مغز ایّام نافه چین آمد

corresponding to fol. 202b in No. 1500.

3. On fol. 175b, beginning:

معلّم تَشْأَه توفیق وقعر دل دبستانش
مسائل اتّحاد حسن عشق و وصل برهانش

4. On fol. 261b, beginning:

ایّام مأتمست بمأتمسرا نشین
روز خدای آمده از خود جدا نشین

This last section or series contains exclusively tarkîbbands.

Collated. On fol. 1a there is given as date of this copy the 1st of Rabî'-althânî, A.H. 1071 (third year of 'Âlamgîr's reign) = A.D. 1660, Dec. 4. It belonged formerly to Mr. Richard Johnson.

No. 330, ff. 277, 2 coll., each ll. 19; Nasta'lîḳ; size, 10½ in. by 5¼ in.

1503

The same.

This very large collection of Żuhûrî's lyrical poems contains, in contrast to the preceding copy, only ghazals and rubâ'îs.

Beginning of the ghazals, on fol. 1b:

بی امن وامان ساخته خوف و خطرم را
مستی شده خوش محتسبی شور و شرم را

Beginning of the rubâ'îs, on fol. 332a:

ای از تو همه نهان و پیدا پیدا
در مدّت تو همیشه فردا فردا

Copied by 'Ibâd-allâh bin Sayyid Luṭf-allâh alḥusainî almadanî for Mîr Muḥammad Ḥusain alḥasanî, and dated the 25th of Jumâdâ-alûlâ in the forty-first year of—(probably 'Âlamgîr's reign = A.H. 1109, A.D. 1697, Dec. 9).

No. 196, ff. 418, 2 coll., each ll. 15; Nasta'lîḳ; size, 9¼ in. by 4¾ in.

1504

The same.

This collection, much smaller than the two preceding ones, contains:

1. Tarkîbbands and tarji's, with one large ḳaṣîdah at the end, on fol. 95a, beginning:

ای ز چشم تو مست هشیاری
نائب غمزهٔ تو خونخواری

2. Ghazals, in alphabetical order, on fol. 115b, beginning:

عشق بتان سرشته صفا در سرشت ما
بر صبح کعبه تافته شام کنشت ما

Copied probably A.H. 1176 (A.D. 1762), as the first part of the MS. (Jâmî's diwân, see No. 1312 above) is dated that year.

No. 875, ff. 95–188, 2 coll., each ll. 17; careless Nasta'lîḳ; size, 10¼ in. by 5⅛ in.

1505

An incomplete copy of Żuhûrî's ghazals.

Ghazals, in alphabetical order, breaking off, on fol. 184b, in the rhyme-letter د. Beginning of the initial poem:

آنکه خواهد داشت فردا رحمتش دیوان ما
گشته وصفش آفتاب مطلع دیوان ما

The initial ghazal of the preceding copy is found here on fol. 13b, l. 5; that of No. 196 (1503 in this Cat.) on fol. 5a, l. 7, beginning here: می امن وامان الخ.

A seal of A.H. 1188 (A.D. 1774, 1775) on the fly-leaf.

No. 3300, ff. 184, 2 coll., each ll. 17; Nasta'lîḳ; size, 10¼ in. by 5½ in.

1506

Sâḳînâma-i-Żuhûrî (ساقینامهٔ ظهوری).

Another copy of Żuhûrî's Sâḳînâma, beginning, as in No. 1501:

ثناها همه ایزد پاکرا ـ ثریّا ده طارم تاکرا

Dated the عید اضحی (i.e. the 10th of Dhû-alḥijjah), A.H. 1057 (A.D. 1648, Jan. 6), at Bandar Sâraklhîr (بندر سارك لهير), in Bangâlah.

No. 3502, olim 19. J. 2, ff. 115, 2 coll., each ll. 19–21; careless Nasta'lîḳ, mixed with Shikasta; size, 7¾ in. by 2½ in.

1507

The same.

A modern copy of the same, beginning, with a slight modification in the first hemistich:

ثنا میکنم ایزد پاکرا ـ ثریّا ده طارم تاکرا

No date.

No. 616, ff. 210, 2 coll., each ll. 11; large Nasta'lîḳ; size, 9½ in. by 5¼ in.

1508

A slightly defective copy of the same.

Ten verses are wanting in the beginning; the initial bait of this copy:

خماری کسی را زکوثر شکست
که از مهر ساقیش گردید مست

corresponds to the eleventh verse in the usual copies (see fol. 2a, l. 3 in the preceding copy).

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Dated the 10th of Shawwâl, A.H. 1079 (A.D. 1669, March 13).

No. 97, ff. 154, 2 coll., each ll. 15; Nasta'lîḳ; size, 7½ in. by 4 in.

1509

A collection of six prose-treatises by Żuhûrî.

This collection contains:

1. Preface to the Nauras (دیباچهٔ نورس), on fol. 1b, beginning: سرود سرایان عشرتکدهٔ قال که بنورس سرایستان حال کارکام و زبان ساخته اند الخ. The Nauras was, according to Rieu ii. p. 741b, a treatise on Indian music, composed by Ibrâhîm 'Âdilshâh II himself, to whom this and the following two prefaces were dedicated; but comp. Rieu iii. p. 1091a, where a Kitâb-i-Nauras is mentioned as the joint work of Malik Ḳummî and Żuhûrî.

2. Preface to the Gulzâr-i-Ibrâhîm (دیباچهٔ گلزار ابراهیم), on fol. 12b, beginning: خرّمی چمن سخن بطراوت حمد بهار الخ, comp. No. 1500, 4 above.

3. Preface to the Khwân-i-Khalîl (دیباچهٔ خوان خلیل), on fol. 23b, beginning:

ای از تو بر اهل تخت واکلیل سبیل
گر ذکر جمیل است ودگر قدر جلیل الخ

These three treatises have been lithographed at Lucknow, A.H. 1264; at Cawnpore, A.H. 1269 and A.D. 1873; English translation, Calcutta, 1887; special copies of the same are noticed in Bodleian Cat., Nos. 1076, 1080, and 1241, 33, 36, and 37; W. Pertsch, Berlin Cat., pp. 15, No. 12; 33, Nos. 1 and 5; 1006, No. 1.

4. Ruḳa'ât or Panj ruḳ'ah (پنج رقعه or رقعات), five love-letters, here styled تبسّم شهدا, on fol. 46a, beginning: شهید تبسّم دیت عشوهٔ خونیها مقتول رنگین مطلب شیرین الخ. Edited, with commentaries, Cawnpore, A.H. 1280; special copies of this treatise are noticed in Rieu ii. p. 742, No. V; Bodleian Cat., No. 1080, 4; W. Pertsch, Berlin Cat., p. 1007, No. 3.

5. Firâḳnâma (فراقنامه), or the farewell-letter, on fol. 50b, beginning: آب از فرق گذشته بحر قلزم شمر اشك دوری الخ.

6. Katkhudâ'î-i-Ḥusn u 'Ishḳ (کتخدائیٔ حسن و عشق), or the marriage of Beauty and Love, on fol. 54b, beginning: زیبا عروس دولت را که از روز نخست نامزد عیش سگالیست الخ. A more prominent treatise of Żuhûrî's, the مینا بازار (lithographed, with commentary, Dihlî, A.H. 1265, and Lucknow, A.H. 1282), is entirely missing in the India Office Collections.

This copy is dated the 24th of Ramaḍân, A.H. 1183 (A.D. 1770, Jan. 21), by Sayyid Ḳâsim.

No. 639, ff. 58, ll. 13; Nasta'lîḳ; size, 9½ in. by 4⅝ in.

1510

The same six prose-treatises.

This copy, a bundle of loose leaves, consists of two unconnected parts, unequal in size, the first on ff. 1–26, the second on ff. 27–31.

Contents:

1. Preface to the Gulzâr-i-Ibrâhîm (without a heading), on fol. 1b.

2. Preface to the Nauras, on fol. 6a, l. 2. Both treatises are written by Fâḍil Muḥammad and dated the 23rd of Dhû-alḥijjah, A.H. 1084 (A.D. 1674, March 31); the first two leaves, however, apparently belong to another hand which appears again on ff. 14a–19a, while Fâḍil's pen is visible on ff. 20–26; ff. 11–13 and 27–32 belong to a third and a fourth hand.

3. Firâḳnâma, on fol. 11a (without a heading).

4. Katkhudâ'î-i-Ḥusn u 'Ishḳ, on fol. 14b (again without a heading).

5. Tabassum-i-shuhadâ or Panj ruḳ'ah, on fol. 17a (again without a heading).

6. Preface to the Khwân-i-Khalîl, on fol. 20b. This treatise is slightly incomplete and breaks off on fol. 26b. On ff. 27a–32 the preface to the Nauras is repeated.

No. 1020, ff. 32, mostly in diagonal lines, in various styles of Nasta'lîḳ, by four different hands; size of ff. 1–26, 9¼ in. by 5¾ in.; of ff. 27–32, 8⅞ in. by 4¼ in.

1511

Three prose-treatises by Żuhûrî.

1. Preface to the Nauras (دیباچهٔ نورش (!) من کلام مولانا ظهوری), on fol. 7b.

2. Preface to the Gulzâr-i-Ibrâhîm (دیباچهٔ گلزار ابراهیم), on fol. 16a.

3. Preface to the Khwân-i-Khalîl (دیباچهٔ بسم الله الرّحمٰن الرّحیم خوان خلیل), on fol. 24a.

Beginning of all three as usual. Numerous marginal and interlinear annotations, various readings and glosses. Dated the first of Muḥarram, A.H. 1137 (sixth year of Muḥammadshâh's reign, A.D. 1724, Sept. 20).

No. 1083, ff. 7–44, ll. 14–15; written very unequally and inelegantly, partly in Nasta'lîḳ, partly in Shikasta; size, 8¼ in. by 5⅜ in.

1512

The same three prose-treatises.

1. Preface to the Nauras (دیباچهٔ نورس), on fol. 131b.

2. Preface to the Gulzâr-i-Ibrâhîm (here styled رسالهٔ گلزار ابراهیم), on fol. 142b.

3. Preface to the Khwân-i-Khalîl (رسالهٔ خوان خلیل), on fol. 155b.

No date. Bibliotheca Leydeniana.

No. 2484, ff. 131–180, ll. 13; small, but distinct Nasta'lîḳ; size, 7⅛ in. by 3¾ in.

1513

Two prose-treatises by Żuhûrî.

1. Preface to the Gulzâr-i-Ibrâhîm, on ff. 1b–9b; dated by Abû-alfatḥ Bahâ-aldîn Muḥammad bin Sayyid Muḥammad Ḥusainî albukhârî the 5th of Jumâdâ-althânî, A.H. 1104 (A.D. 1693, Feb. 11), at Patna.

2. Preface to the Nauras (here styled دیباچهٔ نورس گلزار ابراهیم), on ff. 10b–18b; as far as fol. 17b it is

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written by the same hand as the first treatise, but fol. 18 is added in another handwriting.

No. 1973, ff. 1–18, ll. 17; Nasta'lîḳ; size, $7\frac{3}{8}$ in. by $3\frac{1}{8}$ in.

1514

The same two treatises.

1. Preface to the Gulzâr-i-Ibrâhîm, in the centre-columns of ff. 19–27.

2. Preface to the Nauras, on the margin of ff. 20^a–25^b.

No date. The copyist was 'Alî Muḥammad.

No. 1973, ff. 19–27; Nasta'lîḳ, written in diagonal lines; size, $8\frac{3}{8}$ in. by $4\frac{1}{4}$ in.

1515

Diwân-i-Muḥammad Sharîf (دیوان محمّد شریف).

The lyrical poems of Muḥammad Sharîf Kâshî, with the takhallus Sharîf, born according to the Safînah, No. 579 (col. 230 in the Bodleian Cat.), in Bâdḳân in Kâshân, went to India A.H. 994 (A.H. 1586), after staying some time in Sîstân and Harât during the siege by 'Abdallâhkhân Uzbeg, joined the Khânkhânân's service in Sind, or as the Âtashkada, No. 579 (col. 282 in the Bodleian Cat.), asserts, that of the Ḳuṭbshâhs, and settled afterwards in Gulkundah, where he died in Jahângîr's reign, see besides the Safînah, A. Sprenger, Catal., pp. 26, 124, and 567. He was still alive in A.H. 1026 (A.D. 1617), as the date of this copy, which is the poet's autograph, proves. Whether he be identical with the author of the كتاب سراج المنير (the book of the shining lamp, a collection of moral anecdotes in imitation of Sa'dî's Gulistân), styled Ibn Shams-aldîn Muḥammad Sharîf, see Bodleian Cat., No. 1241, 9, and Rieu ii. 861^b, is impossible to say; in case he should be, he could not have died before the middle of A.H. 1030, as the date of composition of the سراج المنير seems to be the end of Rabî'-alawwal of that year (A.D. 1621, Feb.).

Contents:

Ghazals, in alphabetical order, on fol. 1^b, beginning (as in Sprenger's copy):

بسم الله ای شریف رقم بخش نامه را
از حمد کردگار علم ساز خامه را

Rubâ'îs, on fol. 215^b, beginning:

گر هیچکسی را بکسی داشتمی
بر هم نفس دست رسی داشتمی

Kasîdas, with a few kiṭ'as at the end, on fol. 234^b, beginning:

صبح از فسان (میان Sprenger) چرخ بر آورد خنجرش
دهر آتشین حصار شد از خنجر زرش

A short mathnawî, on fol. 329^a, beginning:

شریف از در آشنائی در آی
چو مهر از ره آشنائی در آی

Tarji'bands, on fol. 332^b, beginning:

کی یاد کند خم کمندی ـ صیدی که رها نشد زبندی

Another short mathnawî, on fol. 367^a, beginning:

گر ز دل بیرون کنم اندوهها ـ کاردانها بنگری از کوهها

This copy is the poet's autograph, finished the 26th of Ṣafar, A.H. 1026 (A.D. 1617, March 5), according to a note on fol. 1^a.

A. Sprenger's copy, by a strange coincidence, is dated the same year. The mathnawî of خسرو و شیرین noticed in the latter, is not found in the present copy.

No. 211, ff. 373, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispieces on ff. 1^b and 234^b; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

1516

Khwurshîd u Mâh (خورشید و ماه).

A mystical mathnawî, entitled مثنوئ خورشید و ماه or قصّهٔ خورشید و ماه, 'sun and moon,' composed, according to the colophon, قائله و ناظمه محمّد شریف بداعی و نسفی, by a poet of the same name, as the author of the preceding dîwân, viz. Muḥammad Sharîf Badâ'i Nasafî, who, however, seems to introduce occasionally in this poem the name جامی as a sort of takhallus, viz. fol. 12^a:

درین گلشن بجامی خوشدلم دار
دل افگارم دل افگارم دل افگار

fol. 32^a:

بجامی خاطرم را جمع گردان
پریشانم پریشانم پریشان

fol. 51^b:

بجامی سر خوشم گردان خدارا
بگردان سرفراز این بینوارا

and fol. 78^a:

از آن روئی چو مه جامی چو خورشید
بامّیدم بامّیدم بامّید

Beginning:

خداوندا دلی ده گرم رفتار
زبانی ده خموش آما گهربار

No date. The copyist's name was Muḥammadbeg Shâmlû; the copy belonged formerly to Shâh Muḥyi-aldîn. A prose-romance, dealing with a similar subject and styled قصّهٔ مهر و ماه, has been noticed above in No. 805.

No. 241, ff. 132, ll. 12; illuminated frontispiece; little ornaments throughout; every bait has alternately at the beginning or end a flower; size, $8\frac{5}{8}$ in. by 5 in.

1517

Nân u Ḥalwâ (نان و حلوا).

'Bread and Sweetmeat,' a poem on ascetic life, meant for a sort of introduction to Jalâl-aldîn Rûmî's mathnawî, by Shaikh Bahâ-aldîn Muḥammad 'Âmilî, the son of Mîr Sayyid Ḥusain bin 'Abd-alṣamad of Jabal 'Âmil in Syria, with the takhallus Bahâ'î; he was born A.H. 953 (A.D. 1546, 1547), went in early youth to Iṣfahân and flourished in the reign of Shâh 'Abbâs the Great; he died, according to the best authorities,

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the 12th of Shawwâl, A. H. 1030 (A. D. 1621, Aug. 30); only in one copy of his work on Shi'ite law, the Jâmi'-i-'abbâsi (in Add. 23,578 of the British Museum), in a preface to the sixth bâb, A. H. 1031 (12th of Shawwâl) is given as the date of his death; he was buried at Mashhad by order of Shâh 'Abbâs. See on his life and works Rieu i. pp. 25 and 26; Khulâṣat-alkalâm, No. 12 (col. 296 in the Bodleian Cat.), where the following works of the author on Shi'ite law and tradition, mathematics, and astronomy are enumerated: جامع عبّاسی, رسالهٔ اصطرلاب, شرق الشمسین, تشریح الافلاک, and خلاصة الحساب; besides the present mathnawî, another mystical mathnawî, شیر و شکر or 'milk and sugar,' and the کشکول, a large collection of Analecta; Safînah, No. 572 (col. 230 in the Bodleian Cat.), where to the works just mentioned are added a مفتاح القلاع and a مشرق العین; Âtashkada, No. 360 (ib., col. 275); Khulâṣat-alafkâr, No. 43 (ib., col. 304); A. Sprenger, Catal., pp. 368 and 369; Cat. des MSS. et Xylographes, p. 238; and Malcolm, History of Persia, i. p. 558. Other copies of نان و حلوا are described in Bodleian Cat., Nos. 1085–1088, No. 1239, 29, and col. 768; Rieu ii. p. 679; A. Sprenger, Catal., p. 368; W. Pertsch, Turkish Cat., No. 3, 5; Berlin Cat., pp. 116, 1; 668 and 698, 18; and fragments of the same, ib., pp. 30, 1 and 2; and 726, 2; J. Aumer, p. 4, etc. The mathnawî was lithographed in Constantinople, A. H. 1268 and 1282. Copies of the شیر و شکر are noticed in Rieu ii. p. 831[a], No. xxix; W. Pertsch, Berlin Cat., p. 699, 21; J. Aumer, p. 4. It has likewise been lithographed in Constantinople, A. H. 1282.

The mathnawî is preceded by a few lines in prose, beginning: امّا بعد حمد الله تعالی علی افضاله و الصّلوة و السّلام علی اشرف الخلائق الخ:

Beginning of the poem itself, on the same page:

ایّها اللاهی عن العهد القدیم
ایّها السّاهی عن النهج القویم

This copy is dated by Muḥammad Ḳâsim Ḳalamî, the 14th of Shawwâl, A. H. 1116 (A. D. 1705, Febr. 9). It belonged formerly to the College of Fort William.

No. 2343, ff. 1–13, 2 coll., each ll. 15; careless Nasta'lîḳ; size, 8 in. by 4¾ in.

1518

Another copy of the same.

This copy, although much older than the preceding one, is badly injured, the first bait of every page being torn away. Beginning both of preface and poem the usual one.

Dated A. H. 1077 (A. D. 1666, 1667) by Muḥammad Ḳâẓim bin Muḥammad Ḥusain Ṭâlib.

No. 694, ff. 1–14[a], 2 coll., each ll. 14; Nasta'lîḳ; size, 6¾ in. by 4 in.

1519

The same.

No date.

No. 3508, olim 7. J. 6, ff. 141[b]–152[b], 2 coll., each ll. 15; careless Nasta'lîḳ; size, 7⅝ in. by 4¾ in.

1520

A slightly defective copy of the same.

Beginning of the preface: الحمد لله علی افضاله و الصّلوة الخ.

The last eight baits of the poem are missing here.

No date.

No. 1625, ff. 18–27, 2 coll., each ll. 17; Nasta'lîḳ; size, 9½ in. by 5½ in.

1521

Diwân-i-Ghiyâth (دیوان غیاث).

Lyrical poems by Maulânâ Ghiyâth-aldîn, who according to the contents of his diwân flourished both under Shâh Ṭahmâsp and Shâh 'Abbâs the Great (A.H. 996–1038=A. D. 1588–1629); both these sovereigns are frequently praised in his poems, for instance, fol. 101[a], l. 5:

شاه گردون شکوه دریا دل ــ شاه طهماسپ مرشد کامل

fol. 111[a], last line:

شاه جوانبخت خلائق پناه ــ خسرو جم کوکبه عبّاس شاه

fol. 125[a], l. 2:

عبّاس پادشاه جوانبخت کامگار

etc. He cannot be identical with Ghiyâth or Ghiyâthâ-i-Ḥalwâ'i of Shîrâz, who died under Shâh Ṣafî (A.H. 1038–1052=A. D. 1629–1642), as the contents of his diwân entirely differ from ours, see Rieu ii. p. 682[b], and A. Sprenger, Catal., p. 412; but he may very well be the same as Khwâjah Ghiyâth Nakshband of Yazd, who is mentioned in the Safînah, No. 590 (col. 231 in the Bodleian Cat.), as a poet of 'Abbâs' reign. Another poet of the same period and the same name, viz. Khwâjah Ghiyâth-aldîn of Tabrîz, is mentioned in the Safînah, No. 538 (col. 228 in the Bodleian Cat.). This diwân consists of ghazals, ḳaṣîdas, a few short mathnawîs, ḳiṭ'as, and rubâ'îs, all mixed together without any order, and beginning: نمیگویم چنین کن یا چنان کن الخ (the second hemistich is unfortunately damaged by worms).

No date.

No. 267, ff. 89–128, 2 coll., each ll. 15; Nasta'lîḳ; a little worm-eaten; size, 8⅜ in. by 4¾ in.

1522

Diwân-i-Raḍî (دیوان رضی).

Poetical works of Mirzâ Raḍî of Artîmân (near Hamadân, or according to others, near Nishâpûr), who flourished, like the preceding poet, under Shâh 'Abbâs the Great, see Safînah, No. 724 (col. 236 in the Bodleian Cat.); Khulâṣat-alkalâm, No. 30 (ib., col. 297); Khulâṣat-alafkâr, No. 114 (ib., col. 306); Makhzan-algharâ'ib, No. 858 (ib., col. 333), and A. Sprenger, Catal., p. 538. He was the father of Mirzâ Ibrâhim Adham, who was put to death in A. H. 1060 (A. D. 1650), comp. Khulâṣat-alafkâr, No. 38 (col. 303 in the Bodleian Cat.), and A. Sprenger, Catal., p. 313.

This diwân contains:

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Kiṭ'as, ḳaṣidas, and a short mathnawî, on fol. 14b, beginning:

سخن بلند شود ورنه گفتمی با تو
که کیست در پس این پرده روز وشب در کار

Ghazals, in alphabetical order, on fol. 19b, beginning:

زهی طراوت حسن و کمال و نور صفا
که از جمال تو بیناست چشم نابینا

At the end of this part some tarji'bands.

A sâḳînâma (ساقی نامه), on fol. 53b, beginning: الهی بمستان میخانه ات الخ.

Another copy of this sâḳînâma is noticed in W. Pertsch, Berlin Cat., p. 696, 7.

Rûbâ'is, on fol. 58b, beginning: در دیدن حق اگرنهٔ مادرزا الخ.

This copy is dated the 22nd of Jumâdâ-alawwal, A.H. 1077 (A.D. 1666, Nov. 20).

No. 694, ff. 14b-66a, 2 coll., each ll. 14; clear Nasta'lîḳ; size, 6¾ in. by 4 in.

1523

Diwân-i-Abû Turâbbeg (دیوان ابو تراببیگ).

Lyrical poems by Mirzâ Abû Turâbbeg of Anjudân, who likewise flourished under Shâh 'Abbâs, see Safinah, No. 607 (col. 231 in the Bodleian Cat.); he appears to be identical with the poet of the same name and birthplace, the son of Mirzâ 'Alîḳhân, mentioned in the Muntakhab-alash'âr, No. 479 (ib., col. 249), and the Âtashkada, No. 497 (ib., col. 280), where it is stated, that his first takhalluṣ was Kâmî, his later one Firḳatî, that he flourished in Kâshân (therefore often styled Kâshi), and was wazir of Maḳṣûdbeg.

This collection contains:

Ḳaṣidas, ḳiṭ'as, and tarkîbbands, beginning, on fol. 67b:

دگر زلالهٔ نورسته کوه وفصل بهار
چه (چو) مادریست که فرزند پرورد بکنار

Ghazals, rubâ'is, and fards, in alphabetical order, with another short series of rûbâ'is at the end, beginning, on fol. 85b:

ای زتو بند بر زبان نطق سخن سرایرا
فکر تو باعث جنون عقل گره گشایرا

Three chronograms, on fol. 85a and b, giving the dates A.H. 1005, 1008, and 1012 (A.D. 1596, 1597; 1599, 1600; and 1603, 1604).

This copy is dated the 27th of Rajab, A.H. 1077 (A.D. 1667, Jan. 23), by Muḥammad Kâẓim bin Muḥammad Ḥusain Ṭâlib.

No. 694, ff. 67-113, 2 coll., each ll. 14; Nasta'lîḳ; size, 6¾ in. by 4 in.

Ṭâlib Âmulî (Nos. 1524–1529).

1524

Diwân-i-Ṭâlib (دیوان طالب).

The lyrical poems of Muḥammad Ṭâlib (in the colophon of the present copy Ṭâlibâ) of Âmul in Mâzandarân, who came to India in the beginning of Jahângîr's reign, and rose to the rank of king of poets under that emperor; he went to Fathpûr A.H. 1029 (A.D. 1620), and died, according to the best authorities, A.H. 1035 (A.D. 1625, 1626), comp. Safinah, No. 595 (col. 231 in the Bodleian Cat.); Muntakhab-alash'âr, No. 384 (ib., col. 247); Âtashkada, No. 347 (ib., col. 274); Makhzan-algharâ'ib, No. 1448 (ib., col. 348); Bodleian Cat., Nos. 1090–1092; Rieu ii. p. 679; A. Sprenger, Catal., pp. 125 and 575; W. Pertsch, p. 23, and Berlin Cat., p. 913; J. Aumer, p. 38; King's College Library, Cambridge, No. 172; see also Ouseley, Biogr. Notices, pp. 176–179. Two later dates of his death, viz. A.H. 1036 (A.D. 1626, 1627) and 1040 (A.D. 1630, 1631) are given, the former in the Khulâṣat-alafkâr, No. 163 (col. 308 in the Bodleian Cat.), the Diwân-i-Muntakhab of Sirâj (see A. Sprenger, Catal., p. 151), and the Shâhid-i-ṣâdiḳ (see Rieu iii. p. 1091a); the latter in the Khazâna-i-'âmirah, No. 73 (col. 258 in the Bodleian Cat.), and the Ṭabaḳât-i-Shâhjahânî, see also A. Sprenger, Catal., p. 90 (where Ṭâhir Naṣrâbâdî calls him king of poets under Shâhjahân). He was a cousin of Ḥakîm Rukná or Rukn-aldîn Mas'ûd Masîḥ (who died, according to the best authorities, A.H. 1066=A.D. 1655, 1656, see Nos. 1572 and 1573 in this Cat.).

Contents:

Ḳaṣidas in praise of Jahângîr, on fol. 1b, beginning:

چون کج نهم بفرق خرد افسر بیان
از مدح شه اتاقه (اطاقه Rieu) زنم بر سر زبان

Ḳiṭ'as, on fol. 79a, beginning:

ایا ستوده صفاتی که از گل وصفت
کلاه گوشهٔ اندیشه گلشن است مرا

Tarkîbbands, on fol. 100a, beginning:

ای رویتو رنگ و روی بستان
وی عکس لب تو سایهٔ جان

Mathnawiyyât, on fol. 119a, beginning (as in Aumer's copy):

شنیدم روزی از طرز آشنائی
عروس نکته را برقع گشائی

The mathnawî, noticed in Rieu iii. p. 1001b, on a hunting excursion of Jahângîr, is not found in this collection; another mathnawî by Ṭâlib Âmulî is mentioned ib. ii. p. 738a.

Ghazals, in alphabetical order, on fol. 125b, beginning:

بایما نکته می سنجد نمیدانم زبانش را
خدایا فیض الهامی که در یابم بیانش را

Rubâ'is, on fol. 252b, beginning:

در سینه نفس یوسف زندان غمست
در دیده نگاه پیرکنعان غمست

No date. The colophon runs thus: اتمام یافت دیوان شاه طالبا.

No. 858, ff. 295, 2 coll., each ll. 17; written by different hands, partly in careful, partly in careless Nasta'lîḳ; size, 11⅛ in. by 5¾ in.

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1525

A slightly defective copy of the same dîwân.

Contents:

Ḳaṣîdas, on fol. 1b, beginning as in the preceding copy.

Ḳiṭ'as, on fol. 79b, with the same beginning.

Tarkîbbands, on fol. 98a, with the same beginning.

Ghazals, in alphabetical order, on fol. 116b, beginning (comp. No. 1091 of the Bodleian Cat.):

مارا کشد بسویتو شوق بلند ما
هر موی تازیانه شود بر سمند ما

Rubâ'îs, on fol. 270b, beginning:

یا رب بکرم چاشنیٔ تحقیقی
زین باغ تصوّرم گل تحقیقی

No. 1090 of the Bodleian Cat. reads more correctly at the end of the second hemistich تصدیقی.

This part is incomplete at the end; the last rubâ'î corresponds to fol. 275a, l. 4 ab infra in the preceding copy.

No. 589, ff. 284, 2 coll., each ll. 19; Nasta'lîḳ; illuminated frontispiece; size, 7⅞ in. by 4¼ in.

1526

Another defective copy of the same.

Contents:

Ḳaṣîdas, on fol. 1b, beginning as usual.

Ḳiṭ'as, on fol. 88b, beginning as in the two preceding copies.

Tarkîbbands, on fol. 109b, beginning: ای رویتو الخ.

Ghazals, in alphabetical order, on fol. 130b, beginning, as in the preceding copy: مارا کشد الخ.

A lacuna after fol. 296, comprising fol. 261b, l. 8, to fol. 262b, l. 4 in the preceding copy, and fol. 241b, l. 11, to fol. 242b, l. 10 in No. 1524.

Rubâ'îs, on fol. 306b, beginning as in the preceding copy.

This part is incomplete at the end (just as in the preceding copy); the last rubâ'î corresponds to fol. 283a, ll. 1 and 2 in No. 1524.

No. 108, ff. 329, 2 coll., each ll. 17; Nasta'lîḳ; small and rather effaced frontispiece; some pages at the beginning and end damaged; size, 7¾ in. by 4 in.

1527

Ṭâlib Âmulî's ghazals.

Ghazals, in alphabetical order, beginning, on fol. 1b: بایما نکته می سنجد الخ, see No. 1524.

The last page, containing the last three baits of the last ghazal in ی, is supplied by another hand.

No date.

The right order of ff. 56–60 is: 56, 58, 57, 59, 60.

Special copies of Ṭâlib's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, ii. 2b; and p. 701, No. 34.

No. 3374, olim 13. J. 10, ff. 121, 2 coll., each ll. 18; clear and distinct Nasta'lîḳ; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 5¼ in.

1528

The same ghazals.

Beginning as in Nos. 1524 and 1527.

No. 1159, margin-column on ff. 349b–458, ll. 22–26 (11–13 baits); strange Nasta'lîḳ, difficult to read in many places.

1529

Ṭâlib Âmulî's rubâ'îs.

A large series of rubâ'îs, which originally formed the last part of a general collection of Ṭâlib's poetical works, as is evident from fol. 1a, where the last baits of a ghazal are found, with the colophon تمّت الغزلیّات.

Beginning of the rubâ'îs as in Nos. 1525 and 1526: یا رب بکرم الخ.

Dated the 1st of Jumâdâ-alawwal, A.H. 1047 (A.D. 1637, Sept. 21).

No. 1865, ff. 53, 2 coll., each ll. 18; Nasta'lîḳ; illuminated frontispiece; the first two pages richly adorned; size, 9½ in. by 5⅝ in.

1530

Dîwân-i-Mu'min (دیوان مؤمن).

The lyrical poems of Mîr Muḥammad Mu'min of Astarâbâd, who was at Kâshân in A.H. 987 (A.D. 1579), and afterwards went to India; in the Dakhan he entered the service first of Ibrâhîm Ḳuṭbshâh, afterwards that of Muḥammad Ḳulî Ḳuṭbshâh; he still flourished under Sulṭân Muḥammad Ḳuṭbshâh (who reigned A.H. 1020–1035 = A.D. 1612–1626), and appears to have survived him, as there are elegies on this ruler in the present copy; comp. on this poet Safînah, No. 187 (col. 217 in the Bodleian Cat.); Âtashkada, No. 322 (ib., col. 273); Haft Iḳlîm, No. 1172 (col. 467 in this Cat.); and A. Sprenger, Catal., pp. 42 and 506.

Contents:

Ghazals, in alphabetical order, with a few rubâ'îs at the end, on fol. 1b, beginning: چون بناکام از تو تقدیر است هجران عیدرا الخ.

Marâthî or elegies, principally on Muḥammad Ḳuṭbshâh, on fol. 131b, beginning:

ماه عاشور بصد شورش افغان آمد
باز دریای بلا بر سر طوفان آمد

Ḳaṣîdas in honour of Muḥammad Ḳulî Ḳuṭbshâh, etc., on fol. 139b, beginning:

کردگارا بحق ذات شریف نبوی
آن پناهی که ازو پشت امیدست قوی

This copy is dated the 22nd of Jumâdâ-alawwal, A.H. 1143 (A.D. 1730, Dec. 3).

No. 113, ff. 175, 2 coll., each ll. 14; Nasta'lîḳ; a little worm-eaten, some corners of the first pages injured; occasionally a few additions on the margin; size, 7⅞ in. by 4¼ in.

1531

Dîwân-i-Shifâ'î (دیوان شفائی).

A part of the complete poetical works of Ḥakîm

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Sharaf-aldîn Ḥasan Shifâ'î of Iṣfahân, who was the chief physician of Shâh 'Abbâs the Great, and died, according to most tadhkiras, A.H. 1037, the 5th of Ramaḍân (A.D. 1628, May 9), see Safînah, No. 596 (col. 231 in the Bodleian Cat.); Âtashkada, No. 392 (ib., col. 276); Khulâṣat-alkalâm, No. 38 (ib., col. 298); Khulâṣat-alafkâr, No. 147 (ib., col. 307); Makhzan-algharâ'ib, No. 1189 (ib., col. 341); Bodleian Cat., No. 1093; W. Pertsch, Berlin Cat., pp. 913–915; A. Sprenger, Catal., pp. 150 and 570; G. Flügel i. p. 600; see also Rieu ii. p. 822 (where he is called Ḥakîm Timûr Shifâ'i), and Blochmann, Â'în-i-Akbarî, p. 543, No. 86. Ṭâhir Naṣrâbâdî fixes his death in A.H. 1038 (A.D. 1628, 1629), or even in A.H. 1027 (A.D. 1618), see A. Sprenger, Catal., p. 90.

Contents:

1. A mathnawî in imitation of Khâḳânî's تحفة العراقين (see Nos. 950–960 in this Cat.), styled here, on fol. 1a, مطلع الانوار; it is mentioned in the Makhzan-algharâ'ib, loc. cit. Beginning, on fol. 1b:

ای درد تو تحفة العراقين ـ وی زهر تو شكّر مذاقين

2. Another mathnawî, identical with the نمكدان حقيقت, or the salt-box of verity, on fol. 12b, beginning:

ای بشهد سخن ملاحت سای ـ بنمكزار طرز راهنمای

3. Miscellaneous poems, mostly of a satirical character, consisting, as it appears, of tarkibbands (according to W. Pertsch, loc. cit., ghazals, but there is clearly between every two ghazals a refrain-bait), with a few ḳiṭ'as and rubâ'îs at the end, beginning, on fol. 69b:

مؤمن هَلَلُم بازئ چملان بكجا رفت
پاكازئ صد در صد كرمان بكجا رفت

This bait is quoted in Vullers, Lexicon Persicum, i. p. 590b, as beginning of a satire on the wazir Muḥammad Mu'min, and again ii. p. 1463b, under هَلَلُم. In Rieu ii. p. 822, another satire of Shifâ'î, the سيزده بند, is noticed.

Dated the 1st of Shawwâl, A.H. 1088 (A.D. 1677, Nov. 27). Bibliotheca Leydeniana.

No. 2784, ff. 98, 2 coll., each ll. 14; Nasta'lîḳ; size, 8 in. by 4½ in.

1532

Extracts from three mathnawîs of Shifâ'î.

This copy contains:

a. Extracts from the نمكدان حقيقت (styled here: منتخب كتاب نمكدان الحقيقة), beginning, on fol. 1b:

ای بشهد سخن ملاحت سای ـ بنمكدان طرز راهنمای

see No. 2 in the preceding copy.

b. Extracts from another mathnawî (without a heading), which, to judge both from the metre and the contents, must be identical with the مهر و محبّت, or love and affection (see W. Pertsch, Berlin Cat., p. 914, No. 2, and A. Sprenger, Catal., loc. cit.). Beginning, on fol. 16a:

بنام آنكه دل (دلرا read) برگزيدست
محبّت را بدعوی آفريدست

The usual initial bait of the poem is not found here; it was composed A.H. 1021 (A.D. 1612, 1613).

c. Extracts from the mathnawî ديدهٔ بيدار, the watchful eye, or, as Sprenger calls it ديدهٔ بيديدار, the sightless eye (likewise without a heading); beginning, on fol. 56a, l. 4 ab infra, the same as in the Bodleian, Berlin, and Oudh copies:

بسم الله الرّحمٰن الرّحيم ـ تيغ الهيست بدست حكيم

It was composed A.H. 990 (A.D. 1582).

At the end, on fol. 87b, all the three different extracts are (wilfully or by ignorance) represented as parts of the same نمكدان حقيقت, in spite of the various metres employed; the copy was transcribed at Tattah by Muḥammad Fayyâḍ Bakrî; as date appears the 11th of Ṣafar only, see the Persian text of the colophon:

بتأريخ يازدهم صفر نمكدان شفائی در بلدهٔ تتّه بيد فقير الحقير محمّد فيّاض بكری صورت اتمام يافت و الله اعلم بالصّواب.

No. 267, ff. 1–87b, 2 coll., each ll. 15; distinct Nasta'lîḳ; a little worm-eaten; size, 8⅝ in. by 4¾ in.

1533

Ghazals of Shifâ'î.

An extensive collection of ghazals by Shifâ'î, arranged alphabetically and beginning, on fol. 3b (like the Bodleian copy and that of the Moty Mahall, mentioned in A. Sprenger, Catal., p. 570):

ای زده برتر از گمان خيمهٔ كبريای را
دست بتو كجا رسد عقل برهنه (شكسته the other copies) پای را

The copy concludes with four mathnawî-baits.

No date. The proper order of the leaves, which are misplaced in a rather bewildering way, is: ff. 3–25, 32–48, 26–28, 1, 2, 29–31, 49–112, 117, 118, 113, 115, 116, 114, 119–206.

No. 224, ff. 206, 2 coll., each ll. 15; careless Nasta'lîḳ; size, 9 in. by 5 in.

1534

Dîwân-i-Niẓâm (ديوان نظام).

The lyrical poems of Mirzâ Niẓâm Dast-i-Ghaib, of Shirâz, one of Shâh 'Abbâs' poets, who died, only thirty years old, A.H. 1039 (A.D. 1629, 1630); see Safînah, No. 606 (col. 231 in the Bodleian Cat.); Muntakhab-alash'âr, No. 671 (ib., col. 253); Âtashkada, No. 683 (ib., col. 285); A. Sprenger, Catal., pp. 92 and 518; Rieu iii. p. 1091b. An earlier date of his death, viz. A.H. 1029 (A.D. 1620), is given in the Khulâṣat-alafkâr, No. 281 (col. 312 in the Bodleian Cat.); see also W. Pertsch, Berlin Cat., p. 58, No. 6. On fol. 129a this dîwân is wrongly ascribed to Niẓâm-almulk, the famous wazir of Alp Arslan and Malikshâh.

Contents:

Ḳaṣîdas, on fol. 129b, beginning:

زديده بيرخ او دل نمی شود روشن
چو آفتاب نباشد چه سود از روزن

A ḳaṣîdah in praise of the prophet (در نعت پيغمبر),

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which is not found in this collection, is noticed twice in W. Pertsch, Berlin Cat., p. 31, No. 8, and p. 32, No. 19.

Ghazals, on fol. 138a, beginning (as in Sprenger's copy):

ذوق مصیبتی (محبّتی Sprenger) کو تا سر کنم فغانرا
ویران کنم باهی بنیاد آسمانرا

Rubâ'iyyât, on fol. 164b, beginning:

آن رفت که دل وصل نگاری میخواست
در بزم پری رخان قراری میخواست

A sâḳînâma (ساقی نامه), on fol. 170a, beginning:

دلا چند بینی شکست از خمار
شکستی گرت هست در تو به آر

The same sâḳînâma is noticed in Bodleian Cat., col. 741, No. 7, 2, and in the Berlin Cat., p. 58, No. 6.

Tarji'bands, on fol. 175b, beginning:

ساقی بده آن باده که رنگ لب یارست
آن می که رخ ساقی ازو رشک بهارست

This part is defective at the end; there is also a lacuna after fol. 183; besides the last leaf is written by a different hand in Shikasta.

No. 267, ff. 129–184, 2 coll., each ll. 15; Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $4\frac{3}{4}$ in.

1535

Kulliyyât-i-Bâḳirkhân (کلّیّات باقرخان).

Works in prose and verse by Bâḳirkhân, with his full name: Mirzâ Muḥammad Bâḳir Najm-i-thânî (the second star), who went to India during Jahângîr's reign (A.H. 1014–1037 = A.D. 1605–1627), and flourished in that emperor's time, see Makhzan-alghurâ'ib, No. 307 (col. 322 in the Bodleian Cat.); he is probably identical with the Bâḳirkhân, with the takhallus Bâḳir, called in the Safînah, No. 703 (col. 235 in the Bodleian Cat.), one of Jahângîr's and Shâhjahân's Amîrs. The exact date of his death is not known. Another poet of the name of Maulânâ Muḥammad Bâḳir, of Kâshân, who died in the Dakhan, A.H. 1034 (A.D. 1624, 1625), is mentioned in the Safînah, No. 585 (ib., col. 230); a third Mîr Muḥammad Bâḳir with the takhallus Isḥrâḳ, renowned by a number of Arabic works and a Persian dîwân, lived in Astarâbâd and died A.H. 1040 (A.D. 1630, 1631), see the same Safînah, No. 623 (col. 232 in the Bodleian Cat.); a fourth and much younger Maulânâ Muḥammad Bâḳir died A.H. 1081 (A.D. 1670, 1671), see A. Sprenger, Catal., p. 104.

Contents:

1. Mau'iẓah-i-Jahângîrî (موعظهٔ جهانگیری), the exhortation of Jahângîr, an essay on political and ethical wisdom and on the duties of princes and subjects, composed A.H. 1021 (A.D. 1612, 1613), the word موعظه forming the chronogram; it is divided into a muḳaddimah (در توطئهٔ ذکر اسم سامی ونام نامیٔ جهانگیر), on fol. 278b, and two bâbs: (1) در نصیحت پادشاهان; (2) در نصیحت زیردستان, on ff. 280b and 299b respectively. The first bâb contains six, the second four faṣls. Beginning of this prose-treatise on fol. 276b: سپاس وستایش مر حکیمی را که بحکمت بالغه وصنعت کامله ازعین حکمت بی دستیاریٔ شریك الخ.

2. Dîwân (دیوان), comprising:

(a) Ḳaṣîdas, on fol. 313b, beginning:

اسباترست پیش من از صحبت ریا
در چنگ شیر بودن ودر کام اژدها

(b) Ghazals, on fol. 319b.

(c) Ḳiṭ'as, rubâ'îs, fards and a few riddles, on fol. 335a.

3. Explanation of a mystical ḳiṭ'ah or riddle which the author himself had composed on a journey to Dihlî, in consequence of a vision of the fifth Imâm in his dream, on fol. 341b, beginning: حمد ملکی که نظام نظم سلسله بدو وعود وجود از آثار جود الخ.

4. Inshâ (انشاء), containing letters, notes, khuṭbas and other pieces of a flowery and refined prose-style, on fol. 347b, beginning: موزون‌ترین کلامی که غزل سرایان انجمن مقال وچهرهٔ پردازان شواهد قصائد الخ.

Dated A.H. 1063 (A.D. 1653).

No. 1330, ff. 276–366, ll. 17; Nasta'lîḳ; size, 10 in. by $5\frac{1}{2}$ in.

1536

Kulliyyât-i-Âtashî (کلّیّات آتشی).

Poetical works by Muḥammad Ḥakîm Amîn or Aminâ (so in the colophons on ff. 235a and 285a), with the takhallus Âtashî, who was a court-poet of the Sulṭân of Bîjâpûr, Muḥammad 'Âdilshâh bin Ibrâhîm 'Âdilshâh (A.H. 1036 or 1037–1067 = A.D. 1626 or 1627–1656); none of the tadhkiras seems to mention this particular poet, unless he is identical with Amînâ of Farâhân, who flourished in Shâh 'Abbâs' reign, see Safînah, No. 674 (col. 234 in the Bodleian Cat.). Another Muḥammad Amîn or Amînâ, but with the takhallus Khâzin, is mentioned there in No. 738 (ib., col. 236).

Contents:

1. Ḳaṣîdas and ḳiṭ'as, on fol. 1b, beginning: بس که شد از غافلی نامهٔ عمرم سیاه. Several of these poems were composed in praise of Nawwâb Muṣṭafâkhân; fol. 33b is left blank.

2. Ghazals, in alphabetical order, on fol. 45b, beginning:

الهی از مئ معنی لبالب ساز جامم را
منوّر چون چراغ صبح گردان شمع شامم را

3. Rubâ'îs, on fol. 101a.

The whole dîwân was completed (whether by the poet himself, as we are inclined to assume, or by the transcriber of this copy Shaikh Muḥammad Ṣadîḳî, the wording of the colophon leaves entirely uncertain) the 10th of Ṣafar, A.H. 1034 (A.D. 1624, Nov. 22).

4. A mathnawî, entitled 'Âdilnâma (عادلنامه), and praising the exploits of Sulṭân Muḥammad 'Âdilshâh bin Ibrâhim 'Âdilshâh, on fol. 108a. The beginning is apparently missing; the first bait which occurs here runs thus:

ازو شمع را شعله بر سر کلاه
وزو آب خون خاك در قعر چاه

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This part is dated the 20th of Râjab, A.H. 1042 (A.D. 1633, Jan. 31).

5. A second mathnawî, entitled Ma'dan-alafkâr (معدن الافكار), the mine of thoughts, see fol. 233b, last line in the fourth column and colophon, beginning, on fol. 205b:

بسم الله الرّحمٰن الرّحيم
هست نهال گل باغ حكيم

Dated the 14th of Sha'bân, A.H. 1043 (A.D. 1634, Febr. 13).

6. A third mathnawî, entitled Nuh Sipihr (نه سپهر), the nine spheres, see fol. 240a, l. 16 in the fourth column and colophon, beginning, on fol. 236b:

ابتدا ميكنم به بسم الله
زانكه بسم الله است هادئ راه

Dated in the month Dhû-alka'dah, A.H. 1034 (A.D. 1625, Aug.–Sept.). Occasional additions occur at the end of the single portions, written by a different hand. Many slight damages by worms throughout the copy.

No. 1685, ff. 285, 4 coll., each ll. 20; Nasta'lîḳ; illuminated frontispieces on ff. 1b, 45b, 205b, and 236b; an illuminated heading on fol. 101a; size, 9⅞ in. by 6¼ in.

1537

Diwân-i-Faṣîḥî (ديوان فصيحى).

Lyrical poems, by Mirzâ Faṣîḥî Anṣârî of Harât, who was a contemporary of Ḥakîm Shifâ'î (see Nos. 1531–1533 above), and the spiritual guide of Jalâl Asir (see Nos. 1541–1551), Nâẓim of Harât (see Nos. 1593–1598), and Darwish Wâlih. He was first in the service of Ḥasankhân Shâmlû, and afterwards patronized by Shâh 'Abbâs the Great. He died A.H. 1046 (A.D. 1636, 1637), and left about 6,000 verses; compare on this poet A. Sprenger, Catal., pp. 91, 151, and 390; Safînah, No. 665 (col. 233 in the Bodleian Cat.); Âtashkada, No. 300 (ib., col. 273), and Khulâṣat-alafkâr, No. 209 (ib., col. 309).

Contents:

Ḳaṣîdas, on fol. 132b, beginning:

هين كه صبا بر فگند پرده زرخسار يار
از دل شب جلوه كرد صبح پسين آشكار

Ḳiṭ'as, on fol. 165b, beginning:

چشمه‌ساری كرده پنهان در كهستان دماغ
فيض ابداع خرد كردش لقب فيض آفرين

One ghazal, on fol. 183b.

Tarkîbbands, on fol. 184a, beginning:

هر چند كه من شعلهٔ افسرده غبارم
در خرمن خود شوختر از باد بهارم

A mathnawî, on fol. 201b, beginning:

سبحان الله چه بارگاهست ـ اين عرش مقدّس الهست

Ghazals, in alphabetical order, on fol. 211b, beginning:

خدايا روزئ اين خود پرستان ساز جنّت را
كه دوزخ جنّت است آتش پرستان محبّت را

(See a different wording of this initial bait in A. Sprenger, Catal., p. 390.)

Rubâ'îs, on fol. 262a, defective at the end, beginning:

اى نام تو روح قدس پيكر لب ما
وز نام تو داغ دل كوثر لب ما

No date.

No. 2751, ff. 132–268, 2 coll., each ll. 15; Nasta'lîḳ; size, 9⅝ in. by 6⅛ in.

1538

Diwân-i-Riḍâ (ديوان رضا).

The lyrical poems of a poet with the takhalluṣ Riḍâ, who is probably identical with Mirzâ Muḥammad Riḍâ of Juwain near Ḳazwîn, one of the officials of Shâh 'Abbâs the Great, see Safînah, No. 670 (col. 234 in the Bodleian Cat.), where a chronogram for A.H. 1028 (A.D. 1619) is quoted. Our copy contains two chronograms, for A.H. 1039 (A.D. 1629, 1630), and A.H. 1046 (A.D. 1636, 1637), on ff. 113a and 116a. According to the Makhzan-alghara'ib, No. 878 (col. 334 in the Bodleian Cat.), he was wazir of Âdharbaijân under Shâh 'Abbâs.

Contents:

Ḳaṣîdas, in alphabetical order, on fol. 1b, beginning:

حمد خداوند آسمان و زمين را
خالق نار جحيم و خلد برين را

Ghazals, in alphabetical order, on fol. 21b, beginning:

از ازل بگشاد ساقى شيشهٔ صهبا مرا
آشكارا ساخت سرّ گنبذ مينا مرا

Ḳiṭ'as and ta'rîkhs, on fol. 112b, beginning: پيوسته جواد هست در نعمت وناز الخ.

Rubâ'îs, in alphabetical order, on fol. 116b, beginning: از ياد لب تو ميفزايد دلها الخ.

No date.

No. 1568, ff. 204, 2 coll., each ll. 17; Nasta'lîḳ; a little worm-eaten; size, 9⅝ in. by 5¼ in.

1539

Khusrau u Shîrîn (خسرو و شيرين).

A mathnawî, in imitation of Niẓâmî's poem of the same name, by Rûḥ-alamîn (see fol. 6b, l. 5, and fol. 7a, l. 5), i.e. Mîr Muḥammad Amîn Shahrastânî, a Sayyid of Iṣfahân, with the honorary title of Mîr Jumlah, who went A.H. 1010 (A.D. 1601, 1602) to the Dakhan, rose to the highest dignity under Sulṭân Muḥammad Ḳulî Ḳuṭbshâh of Gulkunda (who reigned A.H. 988–1020 = A.D. 1580–1612), entered afterwards the service of the emperor Jahângîr and died A.H. 1047 (A.D. 1637, 1638), see Rieu ii. pp. 675 and 676, and Safînah, No. 704 (col. 235 in the Bodleian Cat.). According to the latter authority he went twice to India, and in the

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interval between both sojourns he occupied an important position at the court of Shâh 'Abbâs too. The present work, which is preceded by a prose-preface on ff. 1b–7a, is dedicated to his patron Muḥammad Ḳulî Ḳuṭbshâh, and forms the *first* poem of Rûḥ-alamîn's Khamsah. Beginning of the preface, on fol. 1b: ای بسته بدست قدرتت قطب کمر وی مکرمتت نهاده تاجش الخ.

Beginning of the mathnawî, on fol. 8b:

الهی همچو صبحم سینه بگشای
زچاك سینه ام خورشید بنمای

No date.

No. 205, ff. 317, 2 coll., each ll. 14; distinct Nasta'lîḳ; illuminated frontispieces on ff. 1b and 8b; size, 9⅝ in. by 5⅞ in.

1540

Lailâ u Majnûn (لیلی و مجنون).

Another mathnawî by the same Rûḥ-alamîn, the loves of Lailâ and Majnûn, likewise an imitation of one of Nizâmî's masterpieces, and dedicated to the same Muḥammad Ḳulî Ḳuṭbshâh; it forms the *third* poem of the author's Khamsah (the *second* being styled مطمح, see Rieu, loc. cit.); the poet's name appears here on fol. 4a, l. 8; fol. 28a, l. 5; fol. 35a, l. 7, and fol. 189a in the colophon. It is preceded by a preface in prose and verse, beginning, on fol. 1b:

ای قدم پلّهٔ زیادهٔ تو ـ کفّ دستی فلك زیادهٔ تو

Beginning of the mathnawî, on fol. 6b:

ای حسن طراز عشق پرداز ـ انجام نمای کار از آغاز

The *fourth* poem of the Khamsah, the آسمان هشتم or فلك البروج, is described in Rieu, loc. cit., it was composed A.H. 1021 (A.D. 1612); the *fifth* is not mentioned anywhere; but the diwân, styled گلستان ناز, is noticed in Rieu.

No date.

No. 690, ff. 189, 2 coll., each ll. 14; clear and distinct Nasta'lîḳ; illuminated frontispieces on ff. 1b and 6b; size, 7¾ in. by 4¼ in.

Jalâl Asîr (Nos. 1541–1551).

1541

Diwân-i-Asîr (دیوان اسیر).

The poems of Mirzâ Jalâl Asîr bin Mirzâ Mu'min of Iṣfahân, who was an intimate friend of Shâh 'Abbâs and a great drunkard; most of his verses he wrote in a state of intoxication. He never went to India, and died, according to the best authorities, A.H. 1049 (A.D. 1639, 1640), comp. Bodleian Cat., Nos. 1096–1100; Rieu ii. p. 681; A. Sprenger, Catal., pp. 149 and 342, 343. The Mirât-al'âlam and the Hamîsha Bahâr (see A. Sprenger, Catal., p. 117) fix his death in A.H. 1040 (A.D. 1630, 1631), which is obviously wrong, see Rieu, loc. cit. A much later date, viz. A.H. 1069 (A.D. 1658, 1659), is given in W. Pertsch, Berlin Cat., p. 915, on the authority of the صحف ابراهیم (No. 663 in the Berlin Cat.), which seems a mere mistake for 1049; see also Khulâṣat-alafkâr, No. 24 (col. 303 in the Bodleian Cat.). A condemnation of the low tone and the vulgar jokes in Asîr's poems, as well as in those of Zulâlî (see Nos. 1494–1498), Shaukat of Bukhârâ, and Mîr Najât, by the author of the ریاض الشّعرا, is quoted Rieu ii. pp. 821b and 822a. Asîr's works were published in Lucknow, 1880.

Contents:

Ḳaṣîdas and tarji'bands, on fol. 1b, beginning:

ای دانهٔ تسبیح خیالت دل دانا
سرحلقهٔ مستان رخت دیدهٔ بینا

A few mathnawîs, on ff. 65a–74a, beginning:

بود شبی در صف ارباب هوش
گوش دلم روزه گشای خروش

Ghazals, in alphabetical order, intermixed with a few rubâ'îs, on fol. 75a, beginning:

ای گلشن از بهار خیال تو سینها
برگ گل از طراوت رویت (نامت in Rieu and Sprenger) سفینها

At the end of this part a mukhammas, beginning: گر پسندند بتان دیدهٔ حیرانی را الخ.

Rubâ'îs, on fol. 396b, beginning:

غم کرده ریاض جان مه و سال مرا
آئینه ندارد دل خوشحال مرا

No date.

No. 416, ff. 405, 2 coll., each ll. 15; large and distinct Nasta'lîḳ; size, 9¾ in. by 5¼ in.

1542

Another copy of the same diwân.

This copy contains:

Ḳaṣîdas and tarji'bands, on fol. 1b, beginning, as in the preceding copy. At the end the same mathnawis (on fol. 43a sq.).

Ghazals, in alphabetical order, intermixed with some rubâ'îs and fards, on fol. 51b, beginning as in the preceding copy. The same mukhammas on fol. 288b.

Rubâ'îs, on fol. 289b, beginning as in the preceding copy.

No date. Various readings on the margin. The proper order of ff. 104–114 is: 104, 112, 106–111, 105, 113, 114.

No. 405, ff. 296, 2 coll., each ll. 20; Nasta'lîḳ; size, 8⅞ in. by 4¾ in.

1543

The same.

Three ḳaṣîdas, on fol. 1b, the first of which begins:

تا شد هوای بزم ترا ساغر آفتاب
ریزد بکام تشنه لبی کوثر آفتاب

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corresponding to fol. 10a, lin. penult. in the following copy.

Ghazals, in alphabetical order, intermixed with a few rubâ'îs, ḳiṭ'as, and tarji'bands, on fol. 6a, beginning: ای گلشن از بهار الخ.

On fol. 7a there are repeated by mistake the last thirteen baits of the first ḳaṣîdah (comp. fol. 2b).

Rubâ'îs, on fol. 269a, beginning:

عمر (read عمری) در عشق بی سر و پا گشتیم
فارغبال از غم تمنّا گشتیم

No date.

No. 55, ff. 272, 2 coll., each ll. 15–17; Nasta'lîḳ, by two different hands, the first of which (on ff. 1b–181b) is rather careless; size, 8¾ in. by 6 in.

1544

A defective copy of the same.

Ḳaṣîdas, etc., in alphabetical order, on fol. 1b, beginning: ای دانهٔ تسبیح الخ.

Ghazals, in alphabetical order, intermixed with some rubâ'îs and fards, on fol. 66b, beginning: ای گلشن از بهار الخ.

Between ff. 73 and 74 there is a lacuna, comprising fol. 55a, l. 6, to fol. 70a, l. 1 in No. 405 (1542 in this Cat.).

Rubâ'îs, partly alphabetical, on fol. 446a, beginning: غم کردهٔ ریاض الخ.

No date.

No. 2172, ff. 455, 2 coll., each ll. 15; Nasta'lîḳ, written on paper of different colour; a little worm-eaten; size, 8⅜ in. by 4⅜ in.

1545

Selections from the same dîwân.

This copy contains ḳaṣîdas, ghazals, ḳiṭ'as, and some short mathnawîs, all mixed together without any order, beginning: ای دانهٔ تسبیح الخ.

No date. College of Fort William, 1825.

No. 2266, ff. 1–69, 2 coll., each ll. 15; careless Nasta'lîḳ; size, 8⅜ in. by 4⅝ in.

1546

Similar, but defective selections.

Contents:

Ghazals, rubâ'îs, ḳiṭ'as, and some longer ḳaṣîdah-like poems, without alphabetical order, on fol. 1a, beginning: ای گلشن از بهار الخ.

A few short mathnawîs, on fol. 85a, the first of which begins:

فلك اقتداری ده در رزمگاه ــ بشوید بخون عدو روی ماه

There is a lacuna between ff. 85 and 86.

Rubâ'îs, on fol. 87b.

No date. Bibliotheca Leydeniana.

No. 2781, ff. 89, 2 coll., each ll. 15; Shikasta, by different hands; size, 9 in. by 5⅜ in.

1547

Ḳaṣâ'id-i-Asîr.

A defective copy of Jalâl Asîr's ḳaṣîdas, in alphabetical order, beginning, on fol. 142a: ای دانهٔ تسبیح الخ.

There is a large lacuna after fol. 165 (comprising chiefly letters س to ل); the last verse on fol. 165b corresponds to No. 2172 (1544 in this Cat.), fol. 23b, l. 2; the first on fol. 166a to fol. 40a, l. 3 in the same copy. A blank also on fol. 147b.

Dated A.H. 1124 (A.D. 1712), by the same transcriber who copied the واقعات عالمگیری (see No. 345 in this Cat.).

No. 212, ff. 142–192, 2 coll., each ll. 13–19; Shikasta, by different hands, as it seems; size, 9½ in. by 6 in.

1548

Ghazaliyyât-i-Asîr.

The ghazals of Jalâl Asîr, in alphabetical order, interspersed with a few rubâ'îs and fards, beginning, on fol. 1b: ای گلشن الخ.

The usual mukhammas, and a short series of rubâ'îs, on fol. 188a.

Dated the 23rd of Dhû-alḥijjah, in the twenty-fourth year of (probably 'Âlamgîr's reign, A.H. 1091 = A.D. 1681, Jan. 14). Marginal additions and a few various readings on the first twenty-eight leaves.

No. 3376, olim 13. J. 30, ff. 192, 2 coll., each ll. 17; Nasta'lîḳ; size, 8½ in. by 4½ in.

1549

The same.

Ghazals, interspersed with and concluded by rubâ'îs, in alphabetical order, beginning as usual.

The same mukhammas, on fol. 178b.

This collection of ghazals is styled, on fol. 1a, the third book of Asîr's dîwân (جلد سیوم دیوان اسیر); that is to say, the whole dîwân was originally divided into three books, comprising the ḳaṣîdas, the mathnawîs and tarji'bands, and the ghazals (including the rubâ'îs) respectively.

Dated by Mu'izz-aldîn bin Nizâm-aldîn the 25th of Dhû-alḳa'dah, A.H. 1133 (A.D. 1721, Sept. 17).

No. 406, ff. 180, 2 coll., each ll. 18; Nasta'lîḳ; size, 9¼ in. by 5½ in.

1550

The same.

A smaller collection of Jalâl Asîr's ghazals, in alphabetical order, intermixed with a few rubâ'îs and concluded by the usual mukhammas, on fol. 147a, last line, and another series of rubâ'îs. Beginning as in the preceding copies.

No date.

No. 3375, olim 13. J. 29, ff. 156, 2 coll., each ll. 16–17; Nasta'lîḳ; size, 8¼ in. by 4⅞ in.

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1551

The same.

Ghazals, in alphabetical order, concluded by rubâ'îs. No date; fol. 611b left blank in the centre.

No. 1159, ff. 589–636, 2 centre-coll., each ll. 13, with a third column on the outer margin, on ff. 589-611; 2-4 centre-coll., differing much in the number of lines, partly with one, partly with two margin-coll., on ff. 612-636; irregular Nasta'lîḳ, by different hands; size, 9¾ in. by 5¾ in.

Ḳudsî (Nos. 1552–1557).

1552

Kulliyyât-i-Ḳudsî (کلّیّات قدسی).

A collection of epical and lyrical poems by Ḥâjî Muḥammad Jân Ḳudsî of Mashhad, who went to India in the fifth year of Shâhjahân's reign, A.H. 1041, 1042 (A.D. 1631, 1632), and was greatly favoured by that monarch. The Kalimât-alshu'arâ (A. Sprenger, Catal., p. 113), the Khulâṣat-alkalâm, No. 57 (col. 299 in the Bodleian Cat.), and the Khulâṣat-alafkâr, No. 214 (ib., col. 309), assert that he rose to the dignity of a king of poets at Shâhjahân's court, but this is denied by the author of the 'Amal-i-Ṣâliḥ (see above, Nos. 332–336), who says, that he was forestalled by Abû Ṭâlib Kalîm (see further below, Nos. 1563–1570). He died, according to the best authorities, A.H. 1056 (A.D. 1646), either in Lâhûr, as is stated in Safînah, No. 728 (col. 236 in the Bodleian Cat.), and in the Khazâna-i-'âmirah, No. 96 (ib., col. 258), or in Kashmîr. Other, less trustworthy, dates of his death are A.H. 1055 (A.D. 1645), in the Khulâṣat-alafkâr, and after A.H. 1069 (A.D. 1659) in the Mirât-alkhayâl, No. 69 (col. 209 in the Bodleian Cat., the latter date being quite impossible, as Abû Ṭâlib Kalîm, who died A.H. 1061 or 1062=A.D. 1651, 1652, wrote an elegy on Ḳudsî's death, see below, No. 1569); compare besides Bodleian Cat., Nos. 1102–1111; Rieu ii. p. 684a sq., and iii. p. 1001b; W. Pertsch, Berlin Cat., pp. 917 and 918; A. Sprenger, Catal., pp. 90, 128, 151, and 536.

Contents:

A. Epic poetry:

1. Preface in prose or encomium of Ḳudsî, by Jalâl-aldîn Muḥammad Ṭabâṭabâ'î, who came from Iṣfahân to India in A.H. 1044 (A.D. 1634, 1635), and became a court-chronicler of Shâhjahân, see Rieu i. p. 258. He finished this preface in Âgra, the 11th of Rabî'-alawwal, A.H. 1048 (A.D. 1638, July 23). Beginning, on fol. 1b: سخن‌آفرینی که بحکم اقتضای حکمت مدار تکوین پرکار آفرینش الخ.

2. Ẓafarnâma-i-Shâhjahân-i-Pâdishâh (ظفرنامهٔ شاهجهان پادشاه), or simply Ẓafarnâma-i-Shâhjâhanî (ظفرنامهٔ شاهجهانی), a mathnawî in honour of the exploits of the emperor Shâhjahân, comprising about 8,000 baits, beginning, on fol. 5b:

بحمد خدائی زبانم گشود
که شد منحصر در وجودش وجود

This mathnawî was left unfinished by the author; according to the Makhzan-alghara'ib, No. 2067 (col. 365 in the Bodleian Cat.), Abû Ṭâlib Kalîm completed it, but see Rieu ii. p. 686.

3. A second mathnawî, apparently a ساقی نامه, on fol. 147b, beginning:

بنام خدائی که روز نخست
به پیمانه ام کرد پیمان درست

4. A third mathnawî, in praise of Kashmîr, entitled, according to other copies: در تعریف کشمیر دلپذیر (comp. Bodleian Cat., No. 1104), beginning, on fol. 190b:

بنام پادشاه پادشاهان — سرافرازی ده صاحب کلاهان

It ends on fol. 206b and was completed A.H. 1044 (A.D. 1634, 1635), according to the chronogram: سریر پادشاه بزم آرای. The portion from fol. 202a margin to 205b centre appears as a separate poem in the Bodleian Cat., No. 1105, beginning: تعالی الله ازین باغ دل افروز, but a comparison with this copy as well as with No. 1102 in the Bodleian Cat., fol. 8b sq., shows that it is only a continuation of the تعریف کشمیر دلپذیر. Some mathnawî-baits at the end of this poem, on fol. 206b, in praise of a princely mansion in the same metre, are probably also an appendix to the poem on Kashmîr.

5. A fourth mathnawî, on human frailty, entitled, according to the Bodleian Cat., No. 1107, ff. 1–5a, در ضعف وناتوانی, beginning, on fol. 207a:

مسلمانان فغان زین ناتوانی
که دارد در گمانم زندگانی

6. A fifth mathnawî, on fol. 208b margin, beginning:

زنده‌دلی بهر تماشای هند
رفت زکشمیر باقصای هند

The same is found in the Bodleian Cat., No. 1102, fol. 45b sq., and No. 1107, fol. 21b sq.; a portion of it, viz. ff. 210a–213a, is repeated in the lyrical poetry, on fol. 301b sq., beginning: دوش برسوا شدن عالمی الخ.

B. Lyric poetry:

7. Another preface, in prose, as introduction to the dîwân, beginning, on fol. 214b, with two baits, the first of which runs thus:

جلّ من لا اله الّا هو — لا نقل کیف هو ولا ما هو

The prose-text commences thus: جائی که دیباچهٔ کلام قدسی الخ.

This preface is dated A.H. 1117 (A.D. 1705, 1706).

8. Ḳaṣîdas, in alphabetical order, beginning, on fol. 218a:

من آن نیم که کنم سرکشی زتیغ جفا
چو شمع زنده سر خویش دیده ام در پا

9. Tarkibbands, beginning, on fol. 277a: ای دل چه شوی شاد که ایّام بهار است الخ.

On ff. 301b–306b the above-mentioned portion of the fifth mathnawî is repeated.

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10. Ghazals, in alphabetical order, with a series of rubâ'is at the end, beginning, on fol. 307a: داده عشقم بادهٔ نابی که میسوزد مرا الخ.

No date.

No. 929, ff. 354, 2 coll., each ll. 17, and a third column on the margin of ff. 26a–212b, ll. 24; Nasta'lîḳ; small illuminations throughout; size, 9½ in. by 6⅝ in.

1553

Another copy of Ḳudsî's Kulliyyât.

Another collection of Ḳudsî's poems, in a rather confused and fragmentary state, containing:

1. Jalâl-aldîn Muḥammad Ṭabâṭabâ'î's preface, beginning, on fol. 1b: سخن آفرین که بحکم اقتضای حکمت مدار الخ.

On fol. 7a, l. 4, appear the author's name and the date, A.H. 1048, 11th of Rabî'-alawwal.

2. Detached fragments of the ظفرنامهٔ شاهجهانی, beginning, on fol. 8b, with the same bait as in Rieu ii. p. 685, and No. 1106 of the Bodleian Cat.:

بنام خدای که داد از شهان
جهان پادشاهی بشاهجهان

The first fragment begins with the eleventh year of Shâhjahân's reign (آغاز داستان سال یازدهم جلوس).

3. Ḳaṣîdas, upon the whole in alphabetical order, with this exception only, that the rhyme-letter د is placed between ز and ش and that at the end after ی another poem in ر appears. Beginning, on fol. 87b: من آن نیم که کنم سرکشی زتیغ جفا الخ, see the preceding copy, fol. 218a.

At the end, on fol. 173, a few mathnawî-baits which probably belong to the ظفرنامه.

4. A large coherent portion of the ظفرنامه, on ff. 174b and 177a–279b, beginning, as in the preceding copy: بحمد خدائی زبانم گشود الخ.

On ff. 270a margin–270b margin, the same chapter is found as on ff. 8b–10a, l. 6.

5. The ساقی نامه or second mathnawî, on ff. 280a–286b, 175, 176, and 287a–296b, beginning, on fol. 280a: بنام خدائی که روز نخست الخ.

6. The mathnawî in praise of Kashmîr or the third mathnawî of No. 929, on fol. 297b, beginning: بنام پادشاه پادشاهان الخ.

7. Another mathnawî, identical with the fifth of the preceding copy, beginning, on fol. 313b: زنده‌دلی بهر تماشای هند الخ.

First heading, on fol. 313b: حکایت آن قاطع طریق ضلالت و رسیدن وی از توجّه خضر توفیق بسرچشمهٔ زلال هدایت.

Second heading, on fol. 314b: در شکایت ابنای زمان.

Beginning: دوش برسوا الخ (see ff. 210a and 301b sq. in the preceding copy).

Third heading, on fol. 315b: در شرح حال خود.

Fourth heading, on fol. 316a margin: در مذمّت مردم سنجیده.

8. Ḳaṣîdas in honour of Shâhjahân, 'Alî, etc., and Tarji'bands, among which an elegy on the death of the poet's son (on fol. 335a), see No. 1557 below, Rieu ii. p. 685, fol. 4b sq. in Or. 351 and No. vii in Or. 323. Beginning, on fol. 318a (as in No. 1109 of the Bodleian Cat.):

فراغ بال کرا در سراچهٔ دنیاست
درین قفس نپرد چشم بسکه تنگ فضاست

9. Another portion of the ظفرنامه, probably a continuation of No. 4, on fol. 361a. Beginning: دلم چون زبان قلم گشته شق الخ.

No date. A seal from A.H. 1155 (A.D. 1742, 1743) on fol. 1a.

On fol. 87a the following note: قصائد حاجی محمّد جان قدسی در منقبت حضرات علیه الصّلوة والسّلام من العبد الاقلّ جان سپارخان ابن رستمدلخان ابن جان سپارخان المختار الحسینی السّبزواری ستر عیوبه.

The proper order of the leaves is as follows: ff. 1–174, 177–286, 175, 176, 287–365. Fol. 1 greatly injured.

No. 2744, ff. 365, 2 coll., each ll. 15, and a third on the margin of ff. 174–365, ll. 30–38; Nasta'lîḳ, by many different hands, mixed now and then with Shikasta; size, 9¼ in. by 6⅜ in.

1554

Extracts from Ḳudsî's mathnawîs.

This مُنْتَخَب contains extracts from Ḳudsî's mathnawî in praise of Kashmîr (see Nos. 1552, 4, and 1553, 6), on fol. 1b, beginning: بنام پادشاهی (read پادشاه) پادشاهان الخ; from the Żafarnâma-i-Shâhjahânî; and probably also from the Sâḳînâma, which is written in the same metre as the Żafarnâma.

The Żafarnâma begins, on fol. 9a, as No. 2 in the preceding copy:

بنام خدائی که داد از شهان
جهان پادشاهی بشاهجهان

Dated, on fol. 27a, the 14th of Rajab, A.H. 1093 (A.D. 1682, July 19), by Abû Muḥammad bin Sayyid Muḥammad.

On ff. 27b–29a a ḳaṣîdah and a ghazal of Muḥammad Riḍâ ibn Mullâ Fauj-allâh and two rubâ'is of Mullâ Fauj-allâh are added, written A.H. 1118 (A.D. 1706, 1707), by Shams-aldîn Muḥammad Lârî.

No. 1312, ff. 29, 3 coll. in diagonal lines, ll. 12–16; Shikasta; size, 9⅝ in. by 5¼ in.

1555

Dîwân-i-Ḳudsî (دیوان قدسی).

Ḳudsî's lyrical poems, containing:

Ḳaṣîdas, on fol. 1b, beginning:

تا کی دلم از کف ندهد صرفهٔ غم را
یا ربّ قدری پیش کن این روزی کم را

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corresponding to fol. 224b in No. 1552. They are strictly alphabetical as far as fol. 72b; then begins a new series with the rhyme-letter ب.

Tarkîbbands and elegies, on fol. 89a, beginning: از کسی گردیده ام رو تیغ جانانست وبس الخ.

Ghazals, in alphabetical order, with a series of rubâ'îs at the end, on fol. 122b, beginning:

زود به کردم من بیصبر داغ خویشرا
اوّل شب میکشد مفلس چراغ خویشرا

corresponding to fol. 308a in No. 1552.

No date.

No. 915, ff. 219, 2 coll., each ll. 15; Nasta'lîḳ; size, 9⅝ in. by 5¼ in.

1556

A defective copy of the same.

Contents:

Ḳaṣîdas, on fol. 1b, in alphabetical order, beginning: من آن نیم که کنم الخ.

This part breaks off, on fol. 46b, with the last bait of a ḳaṣîdah, rhyming in ـه; the beginning of this ḳaṣîdah, on fol. 46a, corresponds to fol. 270a, l. 9 in No. 1552, where it forms the fifteenth verse of it, but by a slight modification in the first hemistich it has been made here to resemble a proper initial bait; the last verse, on fol. 46b, agrees with fol. 270b, ll. 11 and 12 in No. 1552; fol. 47 contains the fragment of another ḳaṣîdah, rhyming in ـر, corresponding to fol. 251b, l. 4 to fol. 252b, first line in the same copy.

Tarji'bands, on fol. 48a, beginning abruptly (in consequence of another lacuna after fol. 47): گفتم به بت خویش که ای ترک جفاکیش الخ, agreeing with fol. 277b, l. 13 in No. 1552. There is again a lacuna in this part, viz. after fol. 51, which comprises fol. 296b, l. 12, to fol. 298a, l. 1 in No. 1552.

Ghazals, in alphabetical order, on fol. 55a, beginning: داده عشقم الخ.

Short mathnawîs, on fol. 94a; the second, on fol. 97b, is در تعریف کشمیر; on ff. 105b, 106b, 108a, 108b, and 109a there are mathnawîs on certain gardens and its palaces (see Rieu ii. p. 686a), viz. باغ فرّخ بخش, باغ نسیم, باغ جهان آرای, باغ فیض بخش, and باغ بحر آباد.

Rubâ'îs, on fol. 109a, beginning: بکچند بقید معصیت یار شدم الخ, corresponding to fol. 351a, l. 12 in No. 1552.

Dated A.H. 1142 (A.D. 1729, 1730), by Muḥammad Salâḥ bin Mullâ 'Abdallâh Kâtib, in the service of Bâḳibeg bin Ḥâjî Atâlîgh (اتالیغ). Bibliotheca Leydeniana.

No. 2836, ff. 112, 2 coll., each ll. 15; Nasta'lîḳ; size, 6⅝ in. by 3⅜ in.

1557

Ghazals and rubâ'îs by Ḳudsî.

Ghazals, in alphabetical order, on fol. 137a, beginning: دل دیوانه کی در گوش گیرد پند دانارا الخ, corresponding to fol. 311b, l. 4, in No. 1552.

Rubâ'îs, on ff. 200b margin–210b.

A long elegy on the death of his son, Muḥammad Bâḳir (مرثیهٔ محمّد باقر خلف محمّد جان قدسی تصنیف پدر مسطور), on fol. 294a. The ghazals and rubâ'îs are dated A.H. 1153 (A.D. 1740, 1741).

No. 891, ff. 137–210, 2 centre-coll., each ll. 11, and a third on the margin, ll. 24; Nasta'lîḳ; and ff. 294–300, 2 centre-coll., each ll. 11, and a margin-column, ll. 26; Shikasta; size, 9⅝ in. by 5½ in.

1558

Kulliyyât-i-Salîm (کلّیّات سلیم).

The poetical works of Muḥammad Ḳulî Salîm of Ṭahrân (called Durushtî or Ṭurushtî, see W. Pertsch, Berlin Cat., pp. 31 and 919), who came from Îrân to India under Shâhjahân, entered the service of the Ṣûbahdâr of Bangâlah, Islâm Khân, and died A.H. 1057 (A.D. 1647), see Bodleian Cat., Nos. 1112–1114; Rieu ii. p. 738a; A. Sprenger, Catal., pp. 90, 111, 123, and 556; Safînah, No. 731 (col. 236 in the Bodleian Cat.); Khulâṣat-alkalâm, No. 36 (ib., col. 298), and Khulâṣat-alafkâr, No. 136 (ib., col. 307).

Contents:

1. Ghazals, in alphabetical order, on fol. 1b, beginning:

دلا توئی که بکار خودت گزیده خدا
برای عشق بتانت نیافریده خدا

2. Rubâ'iyyât, on fol. 222a, beginning:

در بحر بیاید اگر از فیض تو قوت
اورنگ صدف شود گهررا یاقوت

3. A short story, in prose, entitled 'Complaint of the mouse and request of the cat' (در شکایت موش واستدعای گربه), on fol. 231b, beginning: صاحب سلیم سلامت فریاد ازین فوج الخ.

After this there follow a number of short mathnawîs, viz.

4. Kharr-i-dalâl (خر دلّال), the ass of coquetry, or, as W. Pertsch, Berlin Cat., p. 668, ff. 18b and 62b, suggests to read: Kharr-i-dallâl (خر دلّال), the broker's ass, on fol. 233b, beginning:

بسم الله الرّحمٰن الرّحیم — هست عصای ره طبع سلیم

No heading or title appears here, but as parts of this mathnawî are quoted in the Khulâṣat-alafkâr, loc. cit., there can be no doubt about the designation given to it. It consists of two parts, the *first* of which occurs in No. 1112 of the Bodleian Cat., fol. 19a, and bears the title: نقل از جود حاتم طائی (a story of Ḥâtim Ṭâ'î's liberality); the *second* in the same copy, fol. 23b, is headed در تعریف خر (description of the ass); the former begins in the Bodleian copy with the second bait of our own, viz. راوئی افسانهٔ اهل کرم الخ. In A. Sprenger, Catal., p. 556, the same mathnawî is

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designated as a 'mathnawi in praise of Shâhjahân, on the expedition against Âshâm;' that seems to be an error, as the poem, dealing with Islâmkhân's victories over the people of Kûč and Âshâm, A. H. 1051–1052 (A. D. 1641–1643), which bears, according to the Khulâṣat-alkalâm, the title of جنگ اسلامخان, and is described in Rieu iii. p. 1032a, is written in quite a different metre. The *second* part begins here on fol. 237a.

5. Ḳaḍâ u ḳadr (قضا و قدر), on predestination, on fol. 240b, beginning:

شنیدم روزی از خونابه نوشی
چو گل از پارهٔ تن خرقه پوشی

comp. Bodleian Cat., Nos. 1113 and 1114, and 1241, 47 (coll. 765–767); Rieu ii. p. 796b, No. VIII; W. Pertsch, Berlin Cat., p. 31, No. 11; p. 67, ll. 9–12; p. 668, ff. 65a and 91a, and p. 697, No. 12; J. Aumer, p. 4.

6. Ta'rîf-i-bahâr (تعریف بهار), description of *spring*, on fol. 250a, beginning:

سخن هر جا زصنع کردگارست
گواه پای بر جا کوهسارست

A mathnawi, by Salîm, with the same beginning, is designated in the Bodleian Cat., col. 767, as a 'description of the mountain of Kashmîr' (در تعریف کوه کشمیر), and may therefore be identical with at least a part of the poem تعریف کشمیر, quoted in the Khulâṣat-alkalâm, loc. cit. According to Ṭâhir Naṣrâbâdî's tadhkirah (A. Sprenger, Catal., p. 90, ll. 3 and 2 ab infra), this mathnawi was originally a description of Lâhijân (both Safînah and the Khulâṣat-alkalâm mention a special تعریف لاهجان), the heading of which the author changed into a description of Kashmîr when he came to India.

7. Ḥikâyat (حکایت), on fol. 265b, beginning: شنیدم هیله پرداری زاحشام الخ, see the same in Bodleian Cat., col. 766.

8. Dar muḥît-i-sâl (در محیط سال), on fol. 267a, beginning: زبس شد فعل بد غمّاز چون مشك الخ.

9. Another short mathnawi (headed توصیف ورم و سنّ!), on fol. 285b, beginning: بود در زیر زینم بادپائی الخ, see Bodleian Cat., No. 1114. It is not impossible that Nos. 7–9 are merely parts of the قضا و قدر of No. 5, as this mathnawi in A. Sprenger's copy comprises 134 pages, each ll. 13; even No. 6 may belong to it, the metre in all these detached pieces being the same.

10. Fî-alhajw (في الهجو), a satire, on fol. 288a, beginning: خامه ام بر خلاف عادت خویش الخ, comp. Bodleian Cat., col. 768 d.

11. Ḳaṣîdas, on fol. 295b, beginning:

اگر برم بسوی چشم اشکبار انگشت
چو ماه نو شود آلودهٔ غبار انگشت

A poem in praise of Shâh 'Abbâs is found on fol. 316a (در ستایش شاه عبّاس).

12. Muḳaṭṭa'ât, on fol. 344a, beginning:

ای سواد هند از کلکت نگارستان چین
کار دیدار ملك هرگز این سر وسامان نداشت

Extracts from Salîm's dîwân are mentioned in W. Pertsch, Berlin Cat., p. 31, No. 10; rubâ'îs by the same, ib., p. 57, No. 5. Four short mathnawîs, not found in the present collection, are noticed in the Bodleian Cat., col. 767, ll. 6–8, and col. 768.

No date.

No. 871, ff. 353, 2 colls., each ll. 15; large and distinct Nasta'lîḳ; size, 10½ in. by 6 in.

1559

Dîwân-i-Hindû (دیوان هندو).

Lyrical poems by Hindû, who is probably identical with the author of *an epic poem* لیلی و مجنون, composed in Shâhjahân's reign, before A. H. 1055 (A. D. 1645, 1646), and described in the Bodleian Cat., No. 1101. He seems also to have written a mathnawi, خسرو و شیرین, see ib. No biographical notices of this poet can be found in the tadhkiras. This dîwân contains:

Ghazals, in alphabetical order, on fol. 1b, beginning: بیا ای دل هزاران شکر گو آن کردگارا الخ.

Rubâ'îs and fards, on fol. 79a, beginning: ای عشق تو سرمایهٔ ایمان منست الخ.

No date. A seal of Jalâl ibn Shaikh 'Abd-alwahhâb with the year A. H. 1118 (A. D. 1706, 1707), on fol. 1a.

No. 1172, ff. 88, 2 colls., each ll. 15; careless Nasta'lîḳ; size, 8¾ in. by 4¾ in.

1560

Dîwân-i-Fiṭrat (دیوان فطرت).

Lyrical poems, by Wisbeg Fiṭrat, who was, according to his own statement in two chronograms, on fol. 199b, born A. H. 1007 (A. D. 1598, 1599), and can scarcely be identical with a better-known poet of the same takhalluṣ, Mîr Mu'izz-aldîn Muḥammad Fiṭrat (who died A. H. 1106 = A. D. 1694, 1695; see Bodleian Cat., No. 1993; A. Sprenger, Catal., p. 408, etc.), although there is written on fol. 1a دیوان معزّ فطرت. The present writer must have flourished at the court of Shâh 'Abbâs the Great in his early years, and afterwards gone to India, as there are chronograms on Shâh 'Abbâs, Sulṭân Muḥammad 'Âdilshâh of Bijâpûr, the death of the emperor Jahângîr, etc. His first son, Sanjarbeg, was born A. H. 1025 (A. D. 1616), and went to India A. H. 1046 (A. D. 1636, 1637); his brother Muḥammadbeg was born A. H. 1023 (A. D. 1614); his brother Karîmbeg A. H. 1030 (A. D. 1621); another of his sons A. H. 1044 (A. D. 1634, 1635); his first grandson (Sanjarbeg's son) likewise A. H. 1044; his brother Ḥamzabeg died A. H. 1033 (A. D. 1623, 1624); his brother Ḥâshimbeg A. H. 1041 (A. D. 1631, 1632), and his father A. H. 1040 (A. D. 1630, 1631). He composed a great number of chronograms, which begin with A. H. 1022 (A. D. 1613) and go down to A. H. 1059 (A. D. 1649). Beyond that

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date no ta'rikhs are found, and we may consequently assume that the poet died soon after.

Contents:

Kaṣidas, on fol. 1b, beginning: زهی صفای گل عارضت زهی بهتر الخ.

A mathnawî, entitled کتاب خواب و خیال, 'sleep and vision,' on fol. 23b, beginning:

الهی ناله ام را تازگی بخش ـ صفیرم را بلند آوازگی بخش

Another short encomiastic mathnawi (مثنوی فی المدح), on fol. 58b, beginning:

منم در جهان مور فرزانهٔ ـ بخال بتان قانع از دانهٔ

One tarkîbband, on fol. 62a, beginning: صباح عید که غیرت فزای بستانست الخ.

Ghazals, in alphabetical order, on fol. 66b, beginning:

چنان مجنون برد بیتاب هر دم نام لیلی را
که نشنیدست پنداری بجز حرف تسلّی را

Muḳaṭṭa'ât and ta'rikhât, on fol. 193b, beginning:

ای سخن پروری که در فنّ شعر
شده پیش تو انوری رسوا

Rubâ'iyyât, on fol. 218b, beginning: یا رب زغم دهر بری ساز مرا الخ.

No date.

No. 255, ff. 258, 2 coll., each ll. 15; on a few pages an additional margin-column; the last 28 leaves more or less injured; Nasta'lîḳ; size, 8⅞ in. by 5¼ in.

1561

Diwân-i-Muḥammad (دیوان محمّد).

Lyrical poems, exclusively ghazals, by a poet called Muḥammad Miskîn or Miskîn Muḥammad, also the second Muḥammad (see the title given to this collection on fol. 39a: دویم (read محمّد) محمدی (دیوان), not mentioned in any tadhkirah. But besides Muḥammad there appears also in some poems (see, for instance, ff. 39b, l. 1; 43b, l. 12; 51b, l. 11; 52a, ll. 4 and 10; 55b, l. 14; 103a, l. 11; 129a, l. 15, etc.) the takhallus 'Abdî, and it is possible that this diwân is due to the same 'Abdî who composed, A.H. 1051 (A.D. 1641, 1642), the ترجمهٔ تکمله, or poetical paraphrase of Yâfi'î's خلاصة المفاخر, or legends of the Ḳâdirî saints, particularly 'Abd-alḳâdir Jîlânî; see above, No. 643, and A. Sprenger, Catal., p. 307. The religious character of these lyrics well agrees with such a supposition. Beginning, on fol. 39a:

الهی ببرکت زعنوان فرقان را
فزونی برد دین بده اهل ایقان را

The arrangement is alphabetical.

No date. Bibliotheca Leydeniana.

No. 2760, ff. 39–131, 2 coll., each ll. 19–20; careless Nasta'lîḳ; size, 8½ in. by 5¾ in.

1562

Manba'-alkhairât (منبع الخیرات).

A mathnawî, celebrating the life and miracles of the great Ṣûfic Shaikh Muḥyî-alḥaḳḳ wa-aldîn Abû Muḥammad 'Abd-alḳâdir Jîlânî, see the title on fol. 20b, l. 3, and compare Safînat-alauliyâ, No. 36 (col. 278 in this Cat.), composed by Shaikh Sulaimân al-kurdî alḳâdirî alkhurâsânî allâhûrî alaḥmadâbâdî, the spiritual successor of Shaikh 'Abd-alḥaḳḳ bin Saif-aldîn alturk aldihlawî albukhârî (who died A.H. 1052 = A.D. 1642, 1643, see above, Nos. 290, 640, and 720). Beginning:

بهترین عکسی که در چشم شهود
روی بنماید زمرآت وجود

The copy was collated throughout by a great-grandson of the author, Muḥammad Riḍâ bin Maulânâ Ghulâm bin Maulânâ Aḥmad bin Maulânâ Sulaimân (see fol. 1a, fol. 22b margin, etc.), with the poet's own copy and annotated in A.H. 1159–1160 (A.D. 1746, 1747). The copy itself, worm-eaten here and there, bears no date.

No. 1028, ff. 94, 2 coll., each ll. 19; Nasta'lîḳ; size, 9⅝ in. by 5⅝ in.

Kalîm (Nos. 1563–1570).

1563

Diwân-i-Kalîm (دیوان کلیم).

The diwân of Mirzâ Abû Ṭâlib Kalîm of Hamadân, who lived for some time in Kâshân, went to India in the beginning of Jahângîr's reign, attached himself to Rûḥ-alamîn (see above, No. 1539), whom he accompanied A.H. 1028 (A.D. 1619) to 'Irâḳ, returned two years after to India, rose at Shâhjahân's court to the dignity of a king of poets (see above, No. 1552), and died, according to the oldest authorities, the Pâdishâhnâma, and the Mirât-alkhayâl, No. 71 (col. 209 in the Bodleian Cat.), A.H. 1062 (A.D. 1652), in Kashmir. Most of the other and more modern tadhkiras fix his death in A.H. 1061 (A.D. 1651), for instance, Kalimât-alshu'arâ (A. Sprenger, Catal., p. 113); Safînah, No. 747 (col. 237 in the Bodleian Cat.); Khazâna-i-'âmirah, No. 101 (ib., col. 259); Khulâṣat-alafkâr, No. 223 (ib., col. 310), and Makhzan-alghara'ib, No. 2189 (ib., col. 369), where a chronogram on the poet's death by Mullâ Ṭâhir Ghanî is quoted, viz. طور معنی بود روشن از کلیم (see the same in the Hamîsha Bahâr, A. Sprenger, Catal., p. 128), and where, besides, the curious statement is made, that he *succeeded* Ḳudsî as king of poets at Shâhjahân's court; see also the Âtashkada, No. 588 (col. 282 in the Bodleian Cat.), and Khulâṣat-alkalâm, No. 60 (ib., col. 300), where a full list of his mathnawis is given. Other copies of his diwân are described in the Bodleian Cat., Nos. 1116–1121; Rieu ii. p. 686 sq.; A. Sprenger, Catal., p. 453 (comp. also pp. 90 and 151); and W. Pertsch, Berlin Cat., pp. 920 and 921. Kalîm's diwân, also mentioned in Ḥ. Khalfa iii. p. 304, No. 5636, has been lithographed in Lucknow, 1878.

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Contents:

1. Ḳaṣîdas and ḳiṭ'as, on fol. 1a, beginning:

شوق هر کس را که در راه طلب سر میدهد
گر در آرد اوّل از پا آخرش پر میدهد

2. A series of short mathnawîs, on fol. 97b, of the same description and headings as those noticed in the Khulâṣat-alkalâm, loc. cit., and in Nos. 1116 and 1117 of the Bodleian Cat. The headings, which are filled in here, are as follows: مثنوی در تعریف و . . . . کتابهٔ کتابهٔ دولتخانهٔ اکبر آباد, on fol. 79b; کتابهٔ دولتخانهٔ پادشاهی, on fol. 80a; تعریف اکبر آباد وغیره, on fol. 81a; تعریف جنگ فیل سلطان اورنگزیب, on fol. 87a; and در صفت قحط دکن, on fol. 91a; the remaining headings are left blank.

3. Ghazals, in alphabetical order, on fol. 128b, beginning:

بدل کردم بمستی عاقبت زهد ریائی را
رسانیدم بآب از یمن می بنیاد تقوی را

4. Rubâ'îs, on fol. 348a, beginning: هر چند که مرد قول وفعلش تبهست الخ.

No date.

No. 469, ff. 360, 2 coll., each ll. 12; very careless and unequal Nasta'lîḳ, written, as it seems, by different hands; size, 9 in. by 5½ in.

1564

Another copy of the second half of Kalîm's diwân.

This copy, dated the 9th of Sha'bân, A.H. 1148 (the eighteenth year of Muḥammadshah's reign, as it is called here, but more correctly the seventeenth, since Muḥammadshâh was not crowned emperor before the month Dhû-alḳa'dah, A.H. 1131)=A.D. 1735, Dec. 25, contains the ghazals (on ff. 1b–192b) and rubâ'îs (on ff. 192b–202b) only.

Beginning of both sections the same as in the preceding copy. On fol. 1a the last ten baits of Kalîm's short mathnawîs are found, a clear proof that this copy is the second half of a complete diwân of the poet.

No. 8500, olim 19. J. 19, ff. 202, 2 coll., each ll. 15; Nasta'lîḳ; size, 8 in. by 5⅛ in.

1565

Kalîm's ghazals and rubâ'îs.

Ghazals, in alphabetical order, on fol. 10b, beginning: بدل کردم بمستی الخ.

Rubâ'îs, on fol. 169b, beginning: از راز دو کون هر کس آگاه افتد الخ, corresponding to the second rubâ'î in No. 469 (1563 in this Cat.), where, however, کس is read instead of که.

Fol. 98a is left blank.

No date.

No. 1159, margin-column, ff. 10–173, 14 baits in a page, written in a strange style of Nasta'lîḳ.

1566

A defective copy of the same.

This copy is incomplete both at the beginning and end, and commences in the middle of the rhyme-letter ا with the last bait of a ghazal, corresponding to fol. 130a, last line in No. 1563.

The ghazals, arranged alphabetically, end on fol. 172b, and are followed by one ḳiṭ'ah and a series of rubâ'îs, beginning: هر چند که مرد الخ, the second is the initial rubâ'î of the preceding copy. This part breaks off on fol. 180b with the first bait of a rubâ'î, corresponding to fol. 358b, lin. penult. in No. 1563. There are besides two lacunas, one after fol. 5 and the other after fol. 178. The last bait on fol. 5b corresponds to fol. 140a, l. 7 in No. 1563, the first on fol. 6a to fol. 135b, l. 8 in the same copy; the last bait on fol. 178b is identical with fol. 356b, lin. penult. there, and the first bait on fol. 179a with fol. 350a, l. 4.

No. 511, ff. 180, 2 coll., each ll. 15–17; unequal Nasta'lîḳ; slight injuries in several pages; size, 8 in. by 4⅞ in.

1567

A selection from Kalîm's ghazals.

The ghazals are arranged alphabetically and begin in the usual way: بدل کردم بمستی الخ.

Dated A.H. 1138 (A.D. 1725, 1726), at Shâhjahânâbâd.

A similar selection of Kalîm's ghazals is noticed in W. Pertsch, Berlin Cat., p. 702, No. 43.

No. 725, ff. 90–135, 2 coll., each ll. 12, and a third on the margin of ff. 100b–108b, and 111a–134b, ll. 14–38; distinct Nasta'lîḳ; illuminated frontispiece; size, 8¼ in. by 4⅝ in.

1568

A fragment of Kalîm's ghazals.

The ghazals, arranged alphabetically, break off already in the middle of the rhyme-letter ت. Beginning as usual.

No. 114, ff. 1–16, 2 coll., each ll. 17–18; Nasta'lîḳ; size, 8¼ in. by 4½ in.

1569

A short fragment of Kalîm's dîwân.

This fragment contains a few ḳaṣîdas, and an elegy on the death of the poet Ḳudsî (see above, No. 1552), headed: مرثیهٔ حاجی محمّد جان قدسی از تصنیف ابو طالب کلیم, on fol. 134b.

No date.

No. 891, ff. 129–136, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 26; Shikasta; size, 9⅝ in. by 5½ in.

1570

Two mathnawîs by Kalîm.

Both these mathnawîs celebrate the exploits of the emperor Shâhjahân and are very likely parts of one and the same epic poem, viz. the پادشاهنامه (as it is styled on fol. 1a), also called شاهنامه or شاهنشاهنامه, the imperial book, see Khulâṣat-alafkâr, loc. cit.;

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A. Sprenger, Catal., p. 454, and Rieu ii. p. 687a; comp. also J. Aumer, p. 96. The *first* begins, on fol. 1b:

بنام خدائی که از شوق جود
دو عالم عطا کرد وسائل نبود

the *second*, with the special heading, as it seems, of اقبال شاهجهان (see fol. 118b, l. 7), begins, on fol. 105b:

سخن آن شهنشاه فرمان روا
که نه تخت چرخش بود زیر پا

The poet's takhallus Kalîm appears several times, for instance, on fol. 104a, margin-column, l. 15: باین لطف کلیم امّید دارم; and on fol. 113a, l. 4: اگرچه قادر الخ.

According to the colophon, on fol. 104a: نقل خطّ مرزا طالب (ابو طالب for sic!) کلیم که بدست خود نوشته بودند نموده شد, this copy appears to have been made from the poet's autograph; the first seven leaves seem to be supplied by another hand.

No. 367, ff. 300, 2 centre-coll., each ll. 12, and a third column on the margin, ll. 26; Nasta'lîḳ; size, 10 in. by 5¼ in.

1571

Dîwân-i-Amânî (ديوان امانى).

Lyrical poems by Amânî, who cannot be identical with the poet Amân-allâh Amânî, since the latter died A.H. 1044 or 1046=A.D. 1634–1637 (see Bodleian Cat., No. 1095; Rieu ii. p. 509, and A. Sprenger, Catal., p. 330), and the former, the author of the present dîwân, composed, according to his own statement, in a chronogram, on fol. 75b, A.H. 1047 (A.D. 1637, 1638), a work on medicine (کتاب در علم طبّ); there are besides chronograms for A.H. 1049 (A.D. 1639, 1640), 1055 (A.D. 1645), 1057 (A.D. 1647), 1060 (A.D. 1650), and 1061 (A.D. 1651). 1061 seems to be the last date mentioned in his ta'rîkhs, and one may conjecture from that, that he died a year or two after. He appears to have been a native of Mâzandarân.

Contents of the dîwân:

Ḳaṣîdas in praise of the twelve Imâms, of 'Abdallâh Ḳuṭbshâh (A.H. 1035–1083=A.D. 1626–1672), of Mirzâ Ḥabîb-allâh Ṣadr, Mirzâ Ḳâḍî, Amîr Timûr of Mâzandarân, etc., intermixed with tarjî's, tarkîbbands, ḳiṭ'as and ta'rîkhs, on fol. 1b.

The first hemistich of the initial poem is missing; the second runs thus: زتو چرخ را مدار و زتو خاك را مدارا الخ.

The second ḳaṣîdah, on fol. 2b, begins:

فروغ عارض شکرت چراغ چشم قلم
نسیم کاکل وصفت شمیم زلف رقم

(a certain reminiscence of the first of Ahlî Shîrâzî's artificial ḳaṣîdas is obvious here, see above, No. 1432).

A short mathnawî (در مناجات), on fol. 79b, beginning:

خداوندا تو ستّار عیوبی
قسیم رزق و غفّار ذنوبی

Another larger mathnawî, a sâḳînâma (ساقینامه), on fol. 80b, beginning:

زهی مست پیمانه ات روزگار
جوانبخت میخانه ات نوبهار

Ghazals, in alphabetical order, on fol. 112b, beginning:

زحسنت گل تازه روئی جهانرا
زهستیٔ تو زندگی آسمانرا

Rubâ'îs, on fol. 238b, beginning:

ای حسن تو شمع محفل هستی را
لطف تو شراب ساغر مستی را

Dated, at Ḥaidarâbâd, A.H. 1070 (A.D. 1659, 1660); the first leaves a little injured and worm-eaten.

No. 2694, ff. 419, 2 coll., each ll. 17; Nasta'lîḳ; illuminated frontispieces on ff. 1b, 112b, and 238b; size, 11½ in. by 6¼ in.

1572

Dîwân-i-Masîḥ (ديوان مسيح).

Lyrical poems by Ḥakîm Rukn-aldîn Mas'ûd, commonly called Ḥakîm Ruknâ, with the takhallus Masîḥ, a native of Kâshân, who was first in Shâh 'Abbâs' service, but feeling offended by him went to India and found great favour with Jahângîr as well as with Shâhjahân, whose court-poet he became; at the advanced age of 105 lunar years he returned to Îrân and died there, according to most tadhkiras, A.H. 1066 (A.D. 1656), see A. Sprenger, Catal., pp. 90 and 151; Khazâna-i-âmirah, No. 112 (col. 259 in the Bodleian Cat.); Khulâṣat-alafkâr, No. 259 (ib., col. 311); and Makhzan-algharâ'ib, No. 2426 (ib., col. 376); comp. besides Âtashkada, No. 589 (ib., col. 282); Rieu ii. pp. 603a, 688, and 689; and Bodleian Cat., No. 1115. The Mirât-al'âlam fixes his death in A.H. 1057 (A.D. 1647); the Khulâṣat-alkalâm, No. 68 (col. 301 in the Bodleian Cat.), as late as A.H. 1070 (A.D. 1659, 1660); in Beale's Oriental Biogr. Dictionary, p. 226a, A.H. 1056 (A.D. 1646) is given as an alternative for 1066. Besides his lyrical poems he composed a mathnawî قضا و قدر, see Bodleian Cat., loc. cit., Khulâṣat-alkalâm, loc. cit., and W. Pertsch, Berlin Cat., p. 34, No. 10, and four others, among them a رام و سیتا, see Rieu ii. p. 688b sq. Taḳî Kâshî (see A. Sprenger, Catal., p. 24, No. 254) mentions also from his pen an Arabic work on medicine, entitled ضابطة العلاج. The poet Ṣâ'ib (see below, Nos. 1606–1623) was his pupil.

Contents:

Ghazals, in alphabetical order, on fol. 1b, with some ḳiṭ'as at the end (on ff. 142b–149b). Beginning of the initial ghazal:

نیارم گفت ذکر بر دوام وبر مراد اورا
بدین آلودگی شرم آیدم کارم بیاد اورا

Rubâ'îs, on fol. 149b, beginning:

دیدیم برون زراه و بیراه خدا
گفتیم رموز عشق الله خدا

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Ḳaṣidas, on fol. 163a, beginning:

ای حساب غم تو بر انگشت
وی کلید غم تو هر انگشت

According to a colophon at the end of the rubâ'îs this copy was finished at Shâhjahânâbâd, the 4th of Rajab, A.H. 1155 (here incorrectly styled the twenty-fifth year of Muḥammadshâh's reign, instead of the twenty-fourth)=A.D. 1742, Sept. 4. Which of the ten diwâns which Masîḥ is said to have composed the present represents, or whether it is a mere selection from several or all of them, cannot be stated.

No. 2093, ff. 1–174, 2 coll., each ll. 14; Nasta'lîḳ; size, $8\frac{3}{4}$ in. by 5 in.

1573

A defective copy of the same.

This copy of Masîḥ's diwân is incomplete both at the beginning and end; it only contains ghazals in alphabetical order, agreeing upon the whole with those in the preceding copy. It opens, on fol. 3a (where another hand has added دیوان مسیح), with the last bait of a ghazal rhyming in ا, viz. هر زخم سینه ام دهنی گشت ای مسیح الخ, and corresponding to fol. 3a, l. 10 in the preceding copy; it breaks off in the second ghazal rhyming in ی (=fol. 137a, l. 3 in the preceding copy). There are, consequently, wanting in this copy some ghazals in ا and ی, the ḳiṭ'as, rubâ'îs, and ḳaṣîdas. On the other hand the number of ghazals is apparently larger than in the preceding copy.

Ff. 1–22 are misplaced; their proper order is: 3, 1, 2, 4–15, 17, 16, 18, 19, 21, 20, 22.

No. 3379, olim 19. J. 4, ff. 152, 2 coll., each ll. 13–17; small, but clear Nasta'lîḳ; size, $8\frac{1}{4}$ in. by $4\frac{3}{8}$ in.

1574

Diwân-i-Brahman (دیوان برهمن).

Lyrical poems by Candarbhân Brahman of Patyâla or Lâhûr, who flourished under Shâhjahân, was munshî to this emperor as well as to prince Dârâ Shukûh, and died, according to the Mirât-i-Jahânnumâ (see No. 126 above), A.H. 1068 (A.D. 1657, 1658); other authorities, for instance, the Mirât-alkhayâl, No. 78 (col. 209 in the Bodleian Cat.), fix his death in A.H. 1073 (A.D. 1662, 1663); comp. Bodleian Cat., Nos. 1123, 1385, and 1386; Rieu i. p. 397 sq.; ii. p. 838b; iii. p. 1087a; A. Sprenger, Catal., pp. 110, 119, and 376; Makhzan-algharâ'ib, No. 404 (col. 324 in the Bodleian Cat.). Besides his dîwân he wrote various collections of letters and refined prose-writings, for instance, the چهار چمن (a description of Shâhjahân's court and memoir of his own life), the منشآت برهمن or رقعات برهمن, the تحفة الوزرا, تحفة الفصحا, مجمع الوزرا, etc., کارنامه, گلدسته, see Bodleian Cat. and Rieu, loc. cit.

This dîwân contains:

Ghazals, in alphabetical order, on fol. 1b, beginning:

ای برتر از تصوّر وهم وگمان ما
وی در میان ما وبرون از میان ما

Rubâ'îs, on fol. 55a, beginning:

مارا چو بحال خود شناشا (read شناسا) کردی

correctly in the Bodleian copy: ازخارگل قطره زدریا گل و ز قطره دریا) کردی

The original dîwân closes on fol. 58b and is dated the 19th of Dhû-alḥijjah, A.H. 1143 (A.D. 1731, June 25); on ff. 59–67 a supplementary collection of ghazals by the same poet is added, rhyming in ت, ز, د, و, ن, م, ء, and ی. No ghazals rhyming in و and ء are found in the principal part of the dîwân.

No. 1189, ff. 67, 2 coll., each ll. 15; careless Nasta'lîḳ, mixed with Shikasta; size, $8\frac{1}{4}$ in. by $4\frac{5}{8}$ in.

1575

Another copy of the same dîwân.

Beginning as in the preceding copy. Brahman's dîwân comprises ff. 16a–80b, the first two pages of which (except the last line of fol. 16b) are repeated by another hand on fol. 90 (which is turned upside down):

The remaining leaves of this MS. contain:

1. On ff. 1a–15b a collection of lyrical poetry, comprising: (*a*) poems, by Mîr Muḥammad *Majdhûb* of Tabrîz (who collected his dîwân in A.H. 1063=A.D. 1653, and died A.H. 1093=A.D. 1682, see A. Sprenger, Catal., pp. 479 and 480, and Rieu ii. pp. 696, 697), on fol. 1a sq.; (*b*) mathnawî-baits, by Mullâ *Żuhûrî* (see above, Nos. 1500–1514), on fol. 11a; (*c*) a مربّع, by Mullâ *Waḥshî* (see above, Nos. 1444 and 1445), on fol. 11b; (*d*) miscellaneous verses, some by *Âdhurî* (see above, Nos. 709–711), on fol. 13b.

2. On ff. 81a–86b the allegorical story of Ḥusn u Dil (حسن و دل), or 'beauty and heart,' which is, however, different from the well-known romance of the same title by *Fattâḥî* (who died A.H. 852=A.D. 1448, comp. Bodleian Cat., No. 1343). It begins: سپاس و ستایش مر حضرت احدیّت را .... امّا بعد ازین آنچه در خاطر این ضعیف بود قلمی نمود ابیات که از نقل بزرگان استماع است نیز تحریر یافت .... ونام این رساله حسن ودل بنهاده شد وعبارت او نیز بحسن ودل پرداخته، چنین آورده اند که در ولایت شرق بدن نام شهری بود که در آن شهر عقل شاه نام پادشاهی میکرد الخ.

3. On ff. 87a–89b and 91a–95a poetical and other miscellanies, comprising: (*a*) mathnawî-baits, by *Ni'matkhân 'Âlî* (who died A.H. 1121 or 1122=A.D. 1709–1711, see below, Nos. 1659–1671), etc., on fol. 87a; (*b*) a short tradition, in prose, on fol. 89a; (*c*) a eulogy on the twelve Imâms (منقب دوازده امام), on fol. 91a; (*d*) ghazals, by *Ḳaṣṣâb* (contemporary with Ṣâ'ib), *Shâkir* (still alive in A.H. 1136), and some Rekhta poetry, on fol. 93a sq.

Bibliotheca Leydeniana.

No. 2596, ff. 95, 2 coll., each ll. 12–13 on ff. 16–80 and 87–90, ll. 20 on ff. 81–86, the remainder in diagonal lines by various hands in careless Nasta'lîḳ and Shikasta; size, $9\frac{7}{8}$ in. by $5\frac{7}{8}$ in.

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1576

Dîwân-i-Ṣaidî (ديوان صيدى).

Lyrical poems, by Mîr Sayyid ʿAlî Ṣaidî, of Ṭahrân, who came to India from Iṣfahân, A. H. 1064 (A. D. 1654), in Shâhjahân's reign, and died A. H. 1069 (A. D. 1658, 1659), see Rieu ii. p. 689[b]; A. Sprenger, Catal., pp. 99, 112, 125, and 383; W. Pertsch, Berlin Cat., p. 702, No. 47; Khulâṣat-alafkâr, No. 156 (col. 307 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1381 (ib., col. 346).

Contents:

Ḳaṣidas, without any order, on fol. 1[b], beginning:

گردون نصيب ديدهٔ من كرد بيحساب
دردى كه چشم آئنه آرد در اضطراب

Short mathnawîs, on fol. 19[b], beginning:

بنام كردگار دور و نزديك
مهيّا ساز سامان بد و نيك

Ghazals, intermixed with rubâ'îs and a few ḳiṭ'as, in alphabetical order, on fol. 25[b], beginning: شد بسكه از خرام تو تغيير حالها الخ.

Dated, by Ayyûb, A. H. 1077 (A. D. 1666, 1667).

No. 528, ff. 100, 2 coll., each ll. 15; clear Nasta'lîḳ; size, 7½ in. by 4¼ in.

1577

Another copy of the same.

This copy is divided into *two* parts; the *first* on ff. 1–24 contains ḳaṣîdas, ghazals, and rubâ'îs, all mixed together without any order, beginning, on fol. 1[b]:

گهى كه چشم تو در خانهٔ گمان آيد
شكست در صف چندين هزار جان آيد

the *second*, on ff. 25–73, contains only ghazals, in alphabetical order, with a few rubâ'is at the end, beginning, on fol. 25[b], as in the preceding copy: شد بسكه از خرام الخ.

This copy, which is somewhat injured here and there, is dated A. H. 1087 (A. D. 1676, 1677).

No. 1089, ff. 73, 2 coll., each ll. 23; Shikasta; size, 6¾ in. by 3½ in.

1578

The same.

Ḳaṣidas, on fol. 1[b], beginning, as in No. 1576: گردون نصيب الخ.

Short mathnawîs, on fol. 20[a], likewise beginning as in No. 1576.

Three ḳiṭ'as at the end of this part.

Ghazals, rubâ'îs, and fards, in alphabetical order, on fol. 26[b], beginning as in the two preceding copies.

No date.

No. 1607, ff. 109, 2 coll., each ll. 14; small Nasta'lîḳ; size, 7⅞ in. by 4 in.

1579

Âshûbnâma-i-Hindûstân (آشوب نامهٔ هندوستان).

Âshûbnâma-i-Hindûstân, or simply Âshûb-i-Hindûstân, a historical mathnawî from the time of the civil wars under Shâhjahân and the struggle of his sons for the empire, A. H. 1067–1069 (A. D. 1657–1659), by an eye-witness of all the events related in this poem, Bihishtî, who was a panegyrist of Sulṭân Murâdbakhsh, and completed this mathnawî before the death of his patron, which took place in A. H. 1071 (A. D. 1660, 1661). Beginning:

كلام سخن سنج را ابتدا ــ بنام خدايست ونام خدا

Another complete copy of the same is described in Rieu ii. pp. 689 and 690, an incomplete one in No. 1124 of the Bodleian Cat.

Some hemistichs are missing on fol. 93[a].

Dated the last of Rajab, A. H. 1182 (A. D. 1768, Dec. 10).

No. 265, ff. 93, 2 coll., each ll. 14; Shikasta; size, 8¾ in. by 5¼ in.

1580

Mathnawiyyât-i-Mullâ Shâh (مثنويّات ملّا شاه).

A large number of religious or Ṣûfic mathnawis, composed by Mullâ Shâh Muḥammad bin ʿAbd Muḥammad (called in Rieu ii. pp. 690, 691, Mullâ Shâh, originally Muḥammadshâh, with the epithet Lisân-allâh, son of Mullâ ʿIdî), a great Indian Ṣûfî and spiritual guide of prince Dârâ Shukûh, born in Arksâ (اركسا, in Rieu, loc. cit., Ark), near Rustâḳ (رستاق) in Badakhshân, comp. the prose-preface of the last poem in this copy, on fol. 334[b], where the author enumerates all his works, and states the exact number of baits and the metre of each of them. He went to India A. H. 1023 (A. D. 1614), and took as his spiritual guide the great saint of Lâhûr, Mîr Muḥammad Miyân Mîr, or Miyânjîw, who died A. H. 1045, 7th of Rabî'-alawwal (A. D. 1635, Aug. 21), see Safînat-alauliyâ, No. 65 (col. 282 in this Cat.). He afterwards settled in a monastery in Kashmîr, and died there, or in Lâhûr, A. H. 1072 (A. D. 1661, 1662). He initiated Dârâ Shukûh to the Ḳâdirî order in A. H. 1049 (A. D. 1639, 1640), and the former has given a full account of his Pîr's life in the special work سكينة الاوليا (not Safînat-alauliyâ, as is by mistake printed in Rieu ii. p. 691[a]), see ib. i. pp. 357 and 358. This copy is of unique value, as it contains a complete collection of Mullâ Shâh's mathnawîs, not found anywhere else; on the other hand, the ḳaṣidas, ghazals, rubâ'iyyât, and sharḥ-i-rubâ'iyyât, referred to in the above-mentioned preface, on fol. 335[a], are entirely wanting here. Copies of these lyrical poems are found in the British Museum (Rieu ii. p. 690 sq.) and in the Berlin Library (W. Pertsch, Berlin Cat., pp. 921 and 922); comp. besides on the author Mirât-alkhayâl, No. 77 (col. 209 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1248 (ib., col. 342). Some of these mathnawîs were composed A. H. 1055 (A. D. 1645); they are arranged here in the following order:

1. Risâla-i-walwalah (رسالهٔ ولوله), the treatise on

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lamentation, on fol. 1b, in the metre of Khâḳânî's Tuḥfat-al'irâḳain (see above, Nos. 950–960), containing 1506 baits, and beginning:

از ولولهٔ وصال یارم ـ بنگر دل آفتاب زارم

2. Risâla-i-hûsh (رسالهٔ هوش), the treatise on reason, on fol. 22b, beginning:

طرز خاموشی وطرح گفتن
همه کس میداند غیر از من

3. Risâla-i-ta'rîfât-i-khânahâ u bâghât u manâzil-i-Kashmîr (رسالهٔ تعریفات خانها و باغات و منازل کشمیر), description of the houses, gardens, and caravansaries of Kashmîr, on fol. 51b, with a few lines in prose as introduction. Beginning of the poem:

بکنم خانهٔ خود وصفی چند
چکنم خانه زوصف است بلند

Both Nos. 2 and 3 are in the metre of Jâmî's Subḥat-alabrâr (see above, No. 1300, 5 sq.), and contain together 2,862 baits.

4. Risâla-i-Nisbat (رسالهٔ نسبت), the treatise on relationship, on fol. 62b, in the metre of Sanâ'î's Ḥadîḳah (see above, No. 914 sq.), containing, together with No. 8 below, which is in the same metre, 10,374 baits, and beginning:

حمد را نسبتی است با تو دُرُست
بر در هر که رفت بر در تُست

5. Risâla-i-Murshid (رسالهٔ مرشد), the treatise on the spiritual guide, on fol. 139b, in different metres, containing 678 baits, and beginning:

حمد ذاتی را که اصل ذات ماست
ذات او در اصل اصل ذاتهاست

6. Yûsuf u Zalikhâ (یوسف و زلیخا), on fol. 151b, beginning:

الهی حسن یوسف ده بیانرا
بده عشق زلیخا این زنانرا

7. Risâla-i-dîwâna (رسالهٔ دیوانه), treatise on the ecstatic, on fol. 216b, beginning:

مرا دیوانه دارد هوشیاری
تو هم دیوانهٔ گر هوشیاری

Both Nos. 6 and 7 are in the metre of Niẓâmî's Khusrau u Shîrîn (see above, No. 972, 2 sq.), and have together 5,727 baits.

8. Risâla-i-shâhiyyah (رسالهٔ شاهیّه), the royal treatise, on fol. 226b, beginning:

ای تو شاه جهان و تو دارا
وی تو دارا و تو جهان آرا

Comp. No. 4; this mathnawî was composed A.H. 1055.

9. Risâla-i-ḥamd u-na't u manḳabat (رسالهٔ حمد ونعت و منقبت), treatise on the praise of God, the encomium of the prophet, and the eulogium of the Imâms, on fol. 284b, in the metre of Firdausî's Shâhnâma (see above, No. 860 sq.), containing 3,654 baits, and beginning:

بیائید یاران محمود من
که حمد یکی هست مقصود من

It was likewise composed A.H. 1055, and is preceded by a short preface in prose, beginning: حمداً لله ربّ العالمین والعالمین و نعتاً للانبیاء المرسلین والمرسلین الخ.

10. Risâla-i-bismillâh (رسالهٔ بسم الله), treatise on the initial formula, 'In the name of God,' on fol. 335a, in the metre of Niẓâmî's Makhzan-alasrâr (see above, No. 972, 1 sq.), containing 3,012 baits, and beginning:

بسم الله الرّحمٰن الرّحیم
خال وخطّ و زلف وقدّ مستقیم

It is preceded, on fol. 334b, by a preface in prose, which begins: احمد لمن قال بسم الله الرّحمٰن الرّحیم وعلّم احمده لدفع الشّیطان الخ.

The mathnawî itself is divided into five different parts, viz.: (*a*) در تعریف مجموع بسم الله الرّحمٰن الرّحیم بطریق اجمال, on fol. 335a (100 baits); (*b*) در تعریف هر یك حرف بتفصیل, on fol. 336a (2,200 baits); (*c*) در تعریف خلوت, on fol. 364a (300 baits); (*d*) در تعریف صحبت, on fol. 367b, last line (312 baits); (*e*) خاتمه, on fol. 372a (100 baits). This poem was completed A.H. 1057, or rather, in the first seven days of A.H. 1058 (A.D. 1647–1648, beginning of Febr.). This copy seems to be the great Shaikh's autograph. Mullâ Shâh also wrote prose-works, viz. a تذکرهٔ شعرای معاصرین, see Ḥ. Khalfa ii. p. 263, No. 2820; Bland in Journal of Royal Asiat. Soc. ix. p. 167; W. Pertsch, Berlin Cat., p. 922, l. 3, and an unfinished commentary on the Ḳurân, see Makhzan-alghara'ib, loc. cit.

No. 578, ff. 373, 4 coll., each ll. 20; clear and distinct Nasta'lîḳ; a little worm-eaten throughout; as title-page a very good full-size picture, representing Mullâ Shâh and his Pîr Miyân Mîr, done by Miskîn Muḥammad; illuminated frontispieces on ff. 1b, 22b, 62b, 139b, 151b, 226b, 284b, and 334b; size, 10⅞ in. by 6⅝ in.

1581

Dîwân-i-Hâdî (دیوان هادی).

Lyrical poems, by Hâdî, who is probably identical with Mirzâ Hâdî, son of Mirzâ Rafî' Ṣadr Shahrastânî, who went, towards the end of his life, to India and gained the favour of Sulṭân or prince Murâdbakhsh (who died A.H. 1071, see No. 1579 above), comp. Safînah, No. 801 (col. 238 in the Bodleian Cat.; another Mirzâ Hâdî, who flourished about the same time, was the son of Mirzâ Mu'în-aldîn Muḥammad Fârsî and acted as wazîr of Kirmân under Shâh Sulaimân Ṣafawî of Persia (A.H. 1077–1105=A.D. 1666–1694), see Muntakhab-alash'âr, No. 736 (col. 254 in the Bodleian Cat.).

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According to a note, on fol. 1a, this copy seems to have been written by Mullâ 'Abd-alrasûl in or before A. H. 1073 (A. D. 1662, 1663).

Contents:

Kaṣîdas, on fol. 1b, beginning:

هر کس رود بسیر گلستان اعتدال
چون سبزه سر کشد پیِ پابوس هر نهال

Ghazals, in alphabetical order, on fol. 15b, beginning:

نگاهش رخنه در بنیاد اندازد سخندانرا
سر زلفش نماید جمع دلهای پریشانرا

No. 1889, ff. 363, 2 coll., each ll. 16, and a third on the margin, ll. 30; sometimes even a fourth column, likewise on the margin; small, but clear Nasta'lîk; size, 11 in. by 6½ in.

1582

Padmâwat (پدماوت).

The story of Padmâwat (or Padam) and Ratan Sên (or simply Ratan or Rat), also frequently styled Rat Padam (رت پدم), founded on the older Hindî story of the same title which Malik Muḥammad Já'isî composed in Bhâkhâ, A. H. 947 (A. D. 1540, 1541), and put into Persian verse by Mullâ 'Abd-alshakûr Bazmî (with his real name, according to the colophon of one Bodleian copy, Walker 86, Shaikh Shukr-allâh) of Karj or Karaj in Gujarât, who was born A. H. 1001 (A. D. 1592, 1593), and died, according to Rieu iii. p. 1036b, A. H. 1073 (A. D. 1662, 1663), at Âgra. He composed this mathnawî in A. H. 1028 (A. D. 1619), and dedicated it to the emperor Jahângîr, see Bodleian Cat., Nos. 1125 and 1126; W. Pertsch, Berlin Cat., p. 911; A. Sprenger, Catal., p. 376. On the Hindî original comp. Garcin de Tassy, Histoire etc. ii., pp. 66–69, and Théod. Pavie in Journal Asiatique, 1856, pp. 1–47, 89–130, and 315–343; copies of the same are contained in Ouseley 196 of the Bodleian Library (No. 2352 in the Bodleian Cat.), and in Nos. 1018, 1819, 1975, 2138, 2459, and 3130 of the India Office Collection; it has been edited at Lucknow, 1844 and 1865; a Hindûstânî translation by Ḍiyâ-aldîn 'Ibrat of Dihlî, completed by Ghulâm 'Alî Mashhadî 'Ishrat, appeared in Lucknow, 1858; another version in a dialect, half Bhâkhâ, half Hindûstânî, by Mîr 'Abd-aljalîl Balgrâmî, is mentioned in Rieu, loc. cit.; a Pushtû translation by Ibrâhîm has been noticed in Zeitschrift der D. M. G. vol. xvi. p. 789. Other Persian versions are: one by Ḥusain of Ghazna, mentioned in W. Pertsch, Berlin Cat., p. 911; another by 'Âkilkhân Râzî (see further below), and a third by Ḥusâm-aldîn, who completed his mathnawî, styled حسن وعشق, A. H. 1071 (A. D. 1660, 1661), under 'Âlamgîr, to whom it is dedicated, see W. Pertsch, Berlin Cat., p. 929.

Beginning of Bazmî's mathnawî:

ای نام تو نقش لوح جانها ــ در مانده بوصف او زبانها

The author's name appears on fol. 13b, l. 10, and on fol. 113a, l. 4; but the last two verses, containing the date of composition, are missing here.

This copy was finished the 23rd of Shawwâl, A. H. 1194 (A. D. 1780, Oct. 22), at 'Aẓîmâbâd, i. e. Patna.

No. 3010, ff. 115, 2 coll., each ll. 13; Nasta'lîk, mixed occasionally with Shikasta; size, 9⅞ in. by 6 in.

IND. OFF.

1583

Another copy of the same.

Beginning as in the preceding copy. The date appears here on fol. 96b, last line. This copy was finished the 27th of Sha'bân, A. H. 1195 (A. D. 1781, August 18).

No. 2632, ff. 97, 2 coll., each ll. 9–16; very unequal Nasta'lîk; size, 8¾ in. by 4⅞ in.

1584

Dîwân-i-Âshnâ (دیوان آشنا).

A collection of lyrical poems by Âshnâ, i. e. Muḥammad Ṭâhir 'Inâyatkhân bin Żafarkhân bin Khwâjah Abû-alḥasan, who died A. H. 1077 (A. D. 1666, 1667), the author of a history of Shâhjahân to the close of the thirtieth year of his reign, styled شاهجهاننامه or مُلَخَّص, see No. 331 in this Cat., and Rieu i. p. 261, and iii. p. 1083b; W. Morley, p. 123; Elliot, History of India, vii. p. 73 sq.; A. Sprenger, Catal., p. 339, and Khulâṣat-alkalâm, No. 3 (col. 295 in the Bodleian Cat.). His father Żafarkhân, with the takhallus Aḥsan, was likewise a renowned poet (see below, in No. 1601). The present collection of Âshnâ's poems was already made during the author's lifetime, probably by himself, as it is dated the 1st of Shawwâl, A. H. 1060 (A. D. 1650, Sept. 27), and consequently there are after every part several leaves left blank for future additions; the same occurs after every rhyme-letter in the ghazals and rubâ'îs.

Contents:

1. Kaṣîdas, on fol. 1b, beginning:

باز شد فصل بهار وطرب آمد بوجود
غنچه از فیض هوا لب بتبسّم بگشود

agreeing with the beginning of the Moty Mahall copy in A. Sprenger, p. 340.

2. Muḳaṭṭa'ât, on fol. 30b, beginning:

بشنود گر گفتگوی قحطیِ کشمیر را
با وجود کینه‌جوئی آسمان گریان شود

3. Marthiyyât or elegies, in form of tarkîbbands, on fol. 35b; the first, on the death of the شاه مظلومان عبد السّلام (in the following copy, on fol. 39b, headed در مرثیهٔ شاه شهدا امیر المؤمنین امام حسین شهید دشت کربلا), begins:

آنچه شورست ای فلک کاندر جهان افگندهٔ
طائر آرام را از آشیان افگندهٔ

4. Fards, (a) ابیات فرد مطلع, on fol. 39b; (b) ابیات فرد غیر مطلع, on fol. 41b.

5. Mathnawîs, on fol. 43b, beginning with a ساقینامه:

بنام خدای که از قدر و شان
خم باده را نام کرد آسمان

The mathnawî in praise of Kashmîr, quoted in A. Sprenger, Catal., p. 340, and beginning: بهار آمد دلا ساغر بکف گیر الخ, is found here on fol. 53b.

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6. Another series of short mathnawîs, on fol. 67b, beginning:

ز اطوار مردان راه خدا ــ چه بیگانهٔ بشنو از آشنا

7. Ghazals, in alphabetical order, on fol. 71b, beginning:

ای بسر تاج ز توحید تو هر دیوانرا
حمد تو در لب اندیشهٔ سرگردانرا

8. Short ghazals and rubâ'is, mixed without any order, on fol. 156b, beginning: نوای عشق بلبل را سوی گلزار می آرد الخ.

9. Rubâ'is, in alphabetical order, on fol. 161b, beginning:

پیوسته بزیر چرخ بی بهره مرا
طالع کوتاه باشد و ناله رسا

No. 1982, ff. 179, 2 coll., each ll. 15; distinct Nasta'lîḳ; size, 9½ in. by 5¼ in.

1585

Another copy of the same.

This copy, which contains many additions on the margin and also corrections in red ink, has no date, but seems, like the previous one, made in the author's lifetime, as there are many pages left blank for further insertion; in a note on fol. 1a occurs the date A.H. 1094 (A.D. 1683).

Contents:

1. A preface in prose by Mîr Muḥammad Bâḳir 'alawî of Shîrâz, who may be identical with one of the poets of the name Bâḳir mentioned in No. 1535 above, on fol. 1b, beginning: آرایش جمال شاهد کلام بزیور حمد صانعیست الخ.

2. Kaṣîdas, incomplete at the end and followed by a tarji'band, likewise incomplete, on fol. 4b, beginning:

اگر جمال پری روی من ببیند حور
شود ز غایت انصاف معترف بقصور

agreeing with the initial kaṣîdah in Sprenger's first copy; it is not found in the preceding copy; in fact only a small number of kaṣîdas are identical in both, for instance, fol. 7b here corresponds to fol. 5a in the preceding copy, fol. 10a here to fol. 6b there, etc.

3. Muḳaṭṭa'ât, on fol. 33b, beginning:

ای آصف زمان وارسطوی جم نشان
بر درگه تو قامت گردون خمیده باد

4. Tarji'band-i-Sâḳînâma (ترجیعبند ساقی نامه), on fol. 37b, beginning: ای باده کشان مژده که ایّام بهارست الخ

5. Marthiyyah or elegy on the death of the Imâm Ḥusain bin 'Alî, on fol. 39b, beginning: آنچه شورست الخ. See the preceding copy, No. 3, on fol. 35b.

6. Sâḳînâma (ساقی نامه), on fol. 43b, beginning:

چگویم زوصف شراب قدح ــ نمیند زوال آفتاب قدح

The initial bait here is the third in the same sâḳînâma, on fol. 43b in the preceding copy, except that there زفیض is substituted for زوصف in the first hemistich.

7. Ghazals, in alphabetical order, on fol. 68b, beginning as in the preceding copy.

8. Incomplete ghazals (غزلهای ناتمام), on fol. 137b, a collection similar to that in No. 8 of the preceding copy, but greatly differing in contents; here again only a few pieces are identical in both copies (for instance, fol. 141a, l. 5, here corresponds to fol. 158b, l. 4); beginning: خموشی یاد ده اهل سخن را الخ.

9. Maṭla'iyyât (مطلعیّات), on fol. 152b, beginning:

زاسباب تعلّق بی تعلّق را چه نقصانست
بسر براهن از فانوس دارد شمع و عریانست

10. Fardiyyât, on fol. 155b, beginning: نشد جز خود شناسی حاصل ما از خداجوئی الخ.

11. Rubâ'iyyât, on fol. 158b, in alphabetical order, beginning, as in the preceding copy, with the slight modification of دست رسا for ناله رسا at the end of the second hemistich.

No. 187, ff. 167, 2 coll., each ll. 17; Nasta'lîḳ; size, 9¾ in. by 5 in.

Mullâ Ṭughrâ (Nos. 1586–1591).

1586

Kulliyyât-i-Ṭughrâ (کلّیّات طغرا).

A collection of works in verse and prose by Mullâ Ṭughrâ of Mashhad, who went to India towards the end of Jahângîr's reign, was, under Shâhjahân, appointed munshî to prince Murâdbakhsh, in whose honour he wrote several of his refined prose-treatises, and spent the last years of his life in seclusion in Kashmîr, where he died somewhat before A.H. 1078 (A.D. 1667); comp. on his life and prose-works (his poetical works seem to be extant only in the present copy, besides the extracts given in the tadhkiras mentioned below), Bodleian Cat., Nos. 1389 and 1390; Rieu ii. pp. 742–744, 850b, and 875b; W. Pertsch, p. 24; Khulâṣat-alkalâm, No. 43 (col. 298 in the Bodleian Cat.); Khulâṣat-alafkâr, No. 161 (ib., col. 308), and Makhzan-algharâ'ib, No. 1470 (ib., col. 348).

Contents:

1. Sâḳînâma (ساقی نامه), a very long and extensive mathnawî, in imitation of Żuhûrî's (see above, Nos. 1501 and 1506–1508), on fol. 1b, beginning:

زهی لطف سازندهٔ آب و خاك
برقص آور سبز طاؤس تاك

2. Ta'rîf-i-Kashmîr (تعریف کشمیر), another mathnawî, in imitation of Zulâlî (see above, Nos. 1494–1498), containing a poetical description of Kashmîr and evidently composed during his stay in that country towards the end of his life, on fol. 96b, beginning:

حکمت او در گشود غمکدهٔ خاك را
پرگهر اشك ساخت حقّهٔ افلاك را

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The titles of both these mathnawîs do not appear here, but a comparison with the extracts and additional remarks in the Khulâṣat-alkalâm (see above) has supplied them.

3. Muḳaṭṭa'ât, including fards, short mathnawîs, mukhammasât, a few ghazals, etc., on fol. 142b, beginning:

تبارك الله ازين بزم عشرت افروزی
كه عيش ميرسد از وی بچار حدّ جهان

4. Ghazals, in alphabetical order, except the first, on fol. 174b; beginning of the initial poem:

نميشد نو خط ديوان ما رشك گلستانی
زبسم الله بر سرگر نميزد شاخ ريحانی

Beginning of the first alphabetical ghazal:

تا نام تو سر دفتر معنيست رقم را
بر فرد بيان سجده ضرور است قلم را

5. Rubâ'iyyât, on fol. 300b, beginning:

يا رب بتنم شورش مستانه بده
وجدی زمیٔ عشق چو پيمانه بده

6. A rich collection of refined prose-writings in a very flowery style, which often entirely obliterates the real purpose of the treatise, on fol. 311b; it consists of the following twenty-four risâlas (eighteen of these, together with Tughrâ's letters and a commentary, have been printed at Cawnpore, 1871, under the title of رسائل طغرا):

I. Firdausiyyah (فردوسيّه), 'the paradisaical,' a description of Kashmîr (Rieu ii. p. 742, No. II; Bodleian Cat., No. 1; Cawnpore edition, No. 1), on fol. 311b, beginning: ای در طلب تو خانه بر دوش سحاب ... ثنای بهار پيرائی كه انگشت سبزه را بدانهای شبنم الخ.

II. Tâj-almadâ'ih (تاج المدائح), 'the crown of eulogies,' in praise of prince Murâdbakhsh (Rieu, No. XI; Cawnpore edition, No. 10), on fol. 317b, beginning: چو اين نسخه زيب لوائح شده ... سرخ روئیٔ قلم بنگارش ثنای شهنشاهيست كه تاجداران گلشن را الخ.

III. Ilhâmiyyah (الهاميّه), 'inspiration' (Rieu, No. VII; Cawnpore edition, No. 2), a Ṣûfic treatise, on fol. 321a, beginning: ... در نزد محبّت همه جا خصل حكست لله الحمد كه نقش مرادم در پوست تختهٔ تجرّد نشسته الخ.

IV. Mirât-alfutûḥ (مرآة الفتوح), 'the mirror of victories,' in praise of the conquest of Balkh and Badakhshân by prince Murâdbakhsh during the years A.H. 1055–1057 (A.D. 1645–1647) (Rieu, No. VI; Bodleian Cat., No. 2; Cawnpore edition, No. 4), on fol. 325a, beginning: يكه تازان ميدان تقرير از دولت ستايش الخ.

V. Tajalliyyât (تجلّيات), 'manifestations,' another description of Kashmîr, with a eulogy upon Mîr Ḥusain Sabzwârî (Rieu, No. IX; Bodleian Cat., No. 3; Cawnpore edition, No. 13), on fol. 328a, beginning: كشمير بود فصل خزان عالم دور الخ.

VI. Kanz-almaʿânî (كنز المعانی), 'the treasure of ideas,' a eulogy on Shâh Shujâʿ (Rieu, No. X; Cawnpore edition, No. 6), on fol. 331a, beginning: نفائس مخزن دهان جواهر حمد مكرميست الخ.

VII. Murtafi'ât (مرتفعات), 'exalted matters,' a description of a darbâr at Jahângîr's court (Rieu, No. V; Bodleian Cat., No. 6; Cawnpore edition, No. 7), on fol. 332b, beginning: نوبهار آمد كه مقراض از پر بلبل كند الخ.

VIII. Majmaʿ-algharâ'ib (مجمع الغرائب), 'collection of wonders,' a description of the lake Kamam (Rieu, No. IV; Bodleian Cat., No. 8; Cawnpore edition, No. 8), on fol. 334a, beginning: (Rieu چه نويسد (نويسم از وسعت درياچهٔ كمم الخ.

IX. Mushâbahât-i-rabî'î (مشابهات ربيعی), 'comparisons drawn from the spring, etc.,' also styled مشابهات بديعی, 'wonderful comparisons' (Rieu, No. XII; Bodleian Cat., No. 4; Cawnpore edition, No. 9), on fol. 335a, beginning: موسم آن شد كه مينا راگ هندی سر كند الخ.

X. Âhang-i-Bulbul (آهنگ بلبل), 'the melody of the nightingale,' otherwise styled Jûsh-i-Bulbul (جوش بلبل), 'the ebullition of the nightingale,' and also ديباچهٔ معيار الادراك, 'preface to the standard of perception,' in praise of Ḥâfiẓ' dîwân (Rieu, No. I; Bodleian Cat., No. 9; Cawnpore edition, No. 5), on fol. 336b, beginning: (Rieu خالقست) پيشرو ساز سخن ترانهٔ حمد صانعيست الخ.

XI. Taḥḳîḳât (تحقيقات), 'verifications or poetical applications of the names of the planets' (Rieu, No. III; Bodleian Cat., No. 7; Cawnpore edition, No. 3), on fol. 337b, beginning: از بس غلط است حرف قاموس فلك الخ.

XII. Taʿdâd-alnawâdir (تعداد النّوادر), 'the enumeration of strange things,' a description of eight stages on the road to Kashmîr (Rieu, No. XXII; Cawnpore edition, No. 11), on fol. 338b, beginning: در تيره زمين هند دلگير شدم الخ.

XIII. Cashma-i-Faiḍ (چشمهٔ فيض), 'the source of overflow,' addresses to the monarch, with a description of Muḥammad's ascension to heaven (Rieu, No. XXIX; Cawnpore edition, No. 17), on fol. 339b, beginning: ای ملك وجود بر درت ماوائی ... حمد اكبر پادشاهی كه نور ذاتش در هر جانب الخ.

XIV. Julûsiyyah (جلوسيّه), 'eulogy on the accession,' viz. of the emperor 'Âlamgîr (Rieu, No. XXIV; Cawnpore edition, No. 16), on fol. 351b, beginning: ای كوكبه ات فروغ پيمای سرير ... سرزبان از حمد شهنشاهی تواند بتاج رسيد الخ.

XV. Wajdiyyah (وجديّه), 'the loveable object,' also styled وجديّهٔ جان, 'the loveable object of the soul,' i.e. metaphors drawn from music (Rieu, No. XXXI), on fol. 356b, beginning: نغمهٔ دلنشين بترنّم حمد سازنده مقام پذيرد الخ.

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XVI. Thamara-i-Ṭibbi (ثمرهٔ طبّی), 'the medical fruit,' i.e. metaphors drawn from the medical art (Rieu, No. XXX), on fol. 363a, beginning: ای درد تو بهتر از دوای دگری . . . شکر حکیمی که درد بیدرمان ایّوب از داروی صبورش الخ.

XVII. Namûna-i-Inshâ (نمونهٔ انشا), 'a model of composition,' in praise of 'Âlamgîr (Rieu, No. XXXII), on fol. 369a, beginning: سیمین ورقی زیاسمینم دادند الخ.

XVIII. Anwâr-almashâriḳ (انوار المشارق), 'the lights of the East,' i.e. the joys of the spring (Rieu, No. XIX; Cawnpore edition, No. 12), on fol. 371a, beginning: ای جوش دل صراحی وجام از تو . . . شب نشینان بزم سخن بشراب حمد خالقی سرخوش اند که ساقی الخ.

XIX. Parikhâna (پریخانه), 'the house of the fairy,' in praise of Shâh 'Abbâs II of Persia (Rieu, No. XXV), on fol. 375b: لفظ . . . ای راقم فرد رزق چه صبح وچه شام قلمی که قطعه نویسان مقال سر مشق تازگی تقریر الخ.

XX. Kalimat-alḥaḳḳ (کلمة الحقّ), 'the word of truth,' i.e. a complaint against the king and the king's son for their want of liberality (Rieu, No. XVIII), on fol. 379a, beginning: دوران چو در ستایش مزدی بما نداده افگنده کار مارا الخ.

XXI. Âshûbnâma (آشوب نامه), 'the book of tumult,' a praise of the seven mathnawîs of Zulâlî (Rieu, No. XXI; Cawnpore edition, No. 15), on fol. 380a, beginning: شکر ناظمی که ابیات بروج سپهر از معنیٔ ابداعش صورت وجود بسته الخ.

XXII. Mi'râj-alfaṣâḥat (معراج الفصاحة), 'the ascent of eloquence,' a eulogy on Sayyid Bahâdurkhân (Rieu, No. XXVIII), on fol. 385a, beginning: از حقّ سخن معجزه آئین خواهم الخ.

XXIII. Ruḳa'ât (رقعات), 'letters,' beginning with the 'Ibratnâma (عبرت نامه), 'the book of warning,' or (as it is called in Rieu) عنبرنامه, 'the book of ambergris,' setting forth the plagiaries of Naṣîrâ-i-Hamadânî from Zulâlî (Rieu, Nos. XVI and XVII; Bodleian Cat., No. 10; Cawnpore edition, pp. 193–270), on fol. 386b, beginning: در حالتی که تیغ جان خراشرا قلمتراش شمردی الخ. The 'Ibratnâma was written for Muḳîmâ, i.e. Muḳîm Kâshî (قلمی بهر مقیما شد, or as in the following copies بمقیما نوشته); the heading in Rieu's copy appears to imply that it was written *by* Muḳîmâ.

XXIV. Tadhkirat-alâḥibbâ (تذکرة الاحبّا), 'memorial of the lovers,' otherwise called تذکرة الاخیار, 'memorial of the good,' or تذکرة الاتقیا, 'memorial of the godly,' a eulogy on twelve contemporary Shaikhs and other renowned men, living in Kashmîr (Rieu, No. VIII; Cawnpore edition, No. 14), on fol. 411a, beginning: طغرا تا کی تیغ زبان تیز کنی الخ.

No date.

No. 321, ff. 412, 4 coll. in the poetical parts, each ll. 25; clear and distinct Nasta'lîḳ; ornamental binding; size, 14¼ in. by 10 in.

1587

Munsha'ât-i-Mullâ Ṭughrâ (منشآت ملّا طغرا).

An extensive collection of Ṭughrâ's refined prose-writings, containing the following eighteen treatises:

I. فردوسیّه, on fol. 1b (I in the preceding copy).

II. تاج المدائح, on fol. 25b (II in the preceding copy), beginning: سرخ روئیٔ قلم بنگارش الخ.

III. الهامیّه, on fol. 41a (III in the preceding copy).

IV. جوش بلبل, on fol. 56b (X in the preceding copy).

V. کنز المعانی, on fol. 61a (VI in the preceding copy).

VI. مرآت الفتوح, on fol. 67a (IV in the preceding copy).

VII. تجلّیات, on fol. 79b (V in the preceding copy).

VIII. مرتفعات, on fol. 88b (VII in the preceding copy).

IX. تعداد النّوادر, on fol. 95a (XII in the preceding copy).

X. مشابهات بدیعی, on fol. 99b (IX in the preceding copy).

XI. Khamsa-i-durûriyyah (خمسهٔ ضروریّه), 'the needful quintet,' or as it is called in Rieu, No. XIII, خمسهٔ ناقصه, 'the defective quintet,' an attack directed upon five persons in the court of Gulkundah (*not* found in the preceding copy), on fol. 104b, beginning: آزرده ام از دیدن بیدردی چند الخ.

XII. I'lâmiyyah (اعلامیّه), 'notification,' addressed to *Fûlâdkhân*, son of Âḳâkhân, identical with the مرآت العیوب, or 'mirror of blemishes,' in Rieu, No. XIV, where it is described as a satire on *Fûlâdkhân*, an Amîr of the court of Gulkundah (*not* found in the preceding copy), on fol. 107a, beginning: یوپلی همه وقت بادهٔ عنّابی نیست الخ.

XIII. Ishâratiyyah (اشارتیّه), 'insinuation,' likewise addressed to *Fûlâdkhân*, here distinctly called Tabrîzî (*not* found in Rieu or the preceding copy), on fol. 111a, beginning: چون رعایت مضمون کلّمو النّاس علی قدر عقولهم لازم است الخ.

XIV. مجمع الغرائب, on fol. 114a (VIII in the preceding copy), beginning; marginal emenda- چه نویسم (tion نویسد) از وسعت الخ.

XV. تحقیقات, on fol. 118a (XI in the preceding copy).

XVI. تذکرة الاحبّا, on fol. 122a (XXIV in the preceding copy).

XVII. عبرت نامه, on fol. 126b (XXIII in the preceding copy).

XVIII. Another رقعه or letter, on fol. 129b, beginning:

بشنو جواب رقعهٔ ایلچیٔ پادشاه
در وصف هون وباقیٔ اسباب نزد گاه

(corresponding to fol. 387a, l. 16 in the preceding copy).

This copy, a very modern one, is dated A.H. 1264, Samvat 1904 (=A.D. 1848), by Faḳîr Nadhar Muḥammad تلوندیه (see the colophon at the end and fol. 126a), and was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab

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Committee at Lahore. It was received into the Library from Dr. Royle, July, 1856.

No. 3224, ff. 151, ll. 11; splendid, large, and distinct Nasta'lîk; beautifully illuminated frontispieces at the beginning of each of the eighteen treatises; every page besides is framed with stripes of various colours and embellished with small ornaments between the lines; size, 15 in. by 8¾ in.

1588

Another copy of the same.

This copy, styled انشاء طغرا, contains the following sixteen treatises, some of which appear in a rather curtailed form:

I. فردوسيّه, on fol. 1b.

II. تجلّيات, on fol. 11a.

III. تعداد النّوادر, on fol. 15a.

IV. مجمع الغرائب, on fol. 17a.

V. مرتفعات, on fol. 19a.

VI. تذكرة الاحبّا, on fol. 21b.

VII. مشابهات ربيعى, on fol. 23a.

VIII. مرآت الفتوح, on fol. 25b.

IX. تاج المدائح, on fol. 30b.

X. كنز المعانى, on fol. 37a.

XI. تحقيقات, on fol. 39b.

XII. جوش بلبل, on fol. 41a.

XIII. الهاميّه, on fol. 42b.

XIV. Risâlah dar hajwiyyât-i-ba'ḍî az mardum-i-Dakhan (رساله در هجويّات بعضى از مردم دكهن), 'satires,' the first of which, on fol. 48b, is designated as نامهٔ اوّل and styled خمسهٔ ناقصه (see No. XI in the preceding copy), but beginning here as the مجمع الغرائب, viz.: چه نويسد الخ; this treatise also includes parts of the اعلاميّه or مرآت العيوب (here styled كاشف العيوب, on fol. 49b, l. 10), and of the اشارتيّه (Nos. XII and XIII of the preceding copy).

XV. انوار المشارق, on fol. 51a.

XVI. رقعات or letters, beginning with one addressed to Sulṭân Shujâ' (as in No. XVII of Rieu), on fol. 58a; the letter to Muḥammad Muḳim, quoted in Rieu, No. XVI, is found here on fol. 59b; the one quoted in No. XVIII of the preceding copy, on fol. 61b.

Dated the first of Ramaḍân, A.H. 1148 (A.D. 1736, January 15).

No. 1983, ff. 70, ll. 14–19; Shikasta; parts of pages written in diagonal lines; size, 9¾ in. by 5¾ in.

1589

The same.

This copy contains the following fourteen treatises:

I. تاج المدائح, on fol. 17a, beginning: سرخ روئى قلم الخ.

II. مراتب الفتوح, identical with the مرآت الفتوح in the preceding copies, on fol. 27b.

III. كنز المعانى, on fol. 36a.

IV. تذكرة الاخيار, on fol. 40a (identical with the تذكرة الاتقيا or تذكرة الاحبّا, see XXIV in No. 1586 above).

V. مجمع الغرائب, on fol. 43b, beginning: چه نويسد الخ.

VI. ديباچهٔ معيار الادراك, on fol. 46a (otherwise آهنگ بلبل or جوش بلبل, see X in No. 1586).

VII. تعداد النّوادر, on fol. 48b.

VIII. تجلّيات, on fol. 52a.

IX. مشابهات ربيعى, on fol. 58a.

X. مرتفعات, on fol. 62a.

XI. تحقيقات, on fol. 66b.

XII. انوار المشارق, on fol. 69b, beginning: شب نشينان الخ.

XIII. رقعات, beginning with the عبرت نامه, on fol. 81b (see XXIII in No. 1586).

XIV. فردوسيّه, on fol. 104a, beginning: ثناى بهار الخ.

A few detached prose-pieces, without any value, on ff. 122–124.

Dated, on fol. 121a, the 22nd of Dhû-alḥijjah, A. 1165 of the Faṣlî era (A.H. 1171 = A.D. 1758, August 27).

No. 3078, ff. 17–124, ll. 15–17; Shikasta; size, 7¾ in. by 3¾ in.

1590

The same.

This copy contains, on ff. 1b–64b, ten of Ṭughrâ's refined prose-treatises, viz.:

I. مرتفعات, on fol. 1b. Copied the 11th of Ramaḍân, A.H. 1092 (A.D. 1681, Sept. 24).

II. كنز المعانى, on fol. 5a. Copied the 12th of Ramaḍân in the same year (A.D. 1681, September 25).

III. مشابهات بديعى, on fol. 9b.

IV. تعداد نوادر, on fol. 12a.

V. تحقيقات, on fol. 14b.

VI. تجلّيات, on fol. 17b.

VII. مجمع الغرائب, on fol. 22b, beginning: چه نويسى الخ.

VIII. فردوسيّه, on fol. 25b, beginning: ثناى بهار الخ.

IX. ديباچهٔ معيار الادراك, on fol. 35b, followed by

X. رقعات.

The remaining portion of this MS. (ff. 65b–98) contains miscellanies in prose and verse, viz.:

1. قصيدهٔ شمس المناقب, by Mûsawikhân (i.e. Mir Mu'izz-aldîn Muḥammad Mûsawikhân), who had first the takhalluṣ of Fiṭrat, who was born A.H. 1050 (A.D. 1640, 1641), and died in India A.H. 1106 (A.D. 1694, 1695), see A. Sprenger, Catal., p. 408.

2. A tract on marriage (نكاح), on fol. 68b.

3. Poetical extracts, on fol. 69b.

4. A mukhammas by Mullâ Hâdî (see No. 1581 above), on fol. 71b, followed by rubâ'is, fards, and short poems by other poets, for instance, Jâmî, Amîr Khusrau, Ṣaifî, etc.

5. A ḳaṣîdah by Sa'dî, on fol. 75a.

6. A letter of Maulânâ Żuhûrî of Tarshîz to Faiḍî (see Nos. 1464 sq. and 1500 sq.), on fol. 76b, followed by other indifferent prose-pieces, both in Persian and Arabic.

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7. A Persian treatise on the soul (روح) by Abû 'Ali Ibn Sinâ (Avicenna), on fol. 82b, beginning: سپاس خداوند آسمان و زمین و ستایش دهندهٔ جان ودین الخ; see on this work Bodleian Cat., No. 1422, II, and compare Landauer, Die Psychologie des Ibn Sînâ in Zeitschrift der D. M. G. xxix. p. 335 sq. Copied the 12th of Muḥarram, A.H. 1093 (A.D. 1682, January 21).

8. Again poetical extracts, on fol. 88a.

9. Beginning of an اعراس نامه, or book of friends, a sort of almanack or birthday book, in which, under each day of every month, the names of certain Shaikhs are marked, on fol. 92b; but only the first Rabî' and part of the second are found here; all the rest is left blank.

No. 1902, ff. 98; written in various styles of Nasta'lîḳ, mostly in diagonal lines, except ff. 41–64, ll. 21, very neatly executed, and ff. 68b and 69a, ll. 12–14; size, 9⅝ in. by 5⅝ in.

1591

Another copy of Ṭughrâ's Mirât-alfutûḥ.

Mullâ Ṭughrâ's مرآت الفتوح (see IV in No. 1586), beginning: یکه تازان میدان الخ.

No date. A seal of Riḍâ 'Alikhân shows the year A.H. 1172 (A.D. 1758; 1759).

No. 2095, ff. 1–7, ll. 18–20; Shikasta; size, 8¾ in. by 4½ in.

1592

Ḳiṣṣa-i-Muḥammad Ḥanîf (قصّهٔ محمّد حنیف).

A Persian romance on the warlike exploits of Muḥammad Ḥanîf (or as he is invariably called here, to suit the metre, Muḥammad Ḥanfiyah, see, for instance, fol. 3a, l. 7; fol. 5a, l. 1; fol. 10b, l. 3; fol. 16b, l. 1, etc.), the third son of 'Alî (comp. fol. 5a, l. 1: محمّد حنفیه فرزند حیدر), by Muḥammad 'Âshiḳ (see the poet's name on fol. 137b, l. 5), who is probably identical with Shaikh Nûr-aldîn Muḥammad 'Âshiḳ, the author of the mathnawî عیش و طرب, composed A.H. 1079 (A.D. 1668, 1669), see A. Sprenger, Catal., p. 339, and comp. W. Pertsch, Berlin Cat., p. 923. At the end of this poem the great Shaikh Zain-al'âbidîn, properly called Shaikh Ṣadr-aldîn, is praised (see fol. 137b, l. 9 sq.), and we may perhaps identify this Shaikh with the well-known Mullâ Ṣadr-aldîn Muḥammad bin Ibrâhîm Shîrâzî, commonly called Mullâ Ṣadrâ, who died A.H. 1050 (A.D. 1640, 1641), see Rieu ii. p. 829a. This Persian romance, which is undoubtedly the original and prototype of a mathnawi in Dakhnî verses styled ظفرنامه or جنگنامه or جنگنامهٔ محمّد حنیف, composed A.H. 1095 (A.D. 1684), by a poet with the takhallus Laṭîf and the epithet Miftâḥ-al'âshiḳîn, who, in a note on fol. 1a of No. 3036 of the India Office Collection, has been identified with Ghulâm 'Alî, and dedicated his poem to Abû-alḥasan Ḳuṭbshâh who, succeeding 'Abdallâh Ḳuṭbshâh, ascended the throne of Gulkundah in Ḥaidarâbâd, A.H. 1083 (A.D. 1672), and was taken prisoner by 'Âlamgîr, A.H. 1098 (A.D. 1687). A shorter redaction of the same Dakhnî version is preserved in No. 2721 of the India Office Collection.

Beginning of 'Âshiḳ's mathnawî, on fol. 1b:

سر نامه کنم نام خدائی
که نتوان گفتنش چون و چرائی

It is slightly defective, owing to a lacuna on fol. 134b (fol. 135 is entirely left blank) and a few missing verses at the end.

Modern transcript of the present century, without any date.

No. 3167, ff. 139, 2 coll., each ll. 13; Nasta'lîḳ; size, 8⅝ in. by 6¼ in.

1593

Yûsuf u Zalîkhâ (یوسف و زلیخا).

Yûsuf and Zalîkhâ, a mathnawî by Mullâ Nâẓim of Harât, who was a court-poet and favourite of 'Abbâs Ḳulîkhân Shâmlû, the Beglerbeg of Harât, at whose request he composed this mathnawî, which is to a great extent based on Firdausî's mathnawî of the same name; he even mentions Firdausî's name on fol. 19a, l. 7. He commenced the poem in A.H. 1058 (A.D. 1648), and completed it A.H. 1072 (A.D. 1661, 1662); he died A.H. 1081 (A.D. 1670, 1671), see Bodleian Cat., No. 1130; Rieu ii. p. 692; W. Pertsch, Berlin Cat., pp. 29, 721, and 927; A. Sprenger, Catal., pp. 151 and 515; Âtashkada, No. 305 (Bodleian Cat., col. 273), and Khulâṣat-alkalâm, No. 71 (ib., col. 301). It has been printed at Lucknow, A.H. 1286.

Beginning:

خدایا چون سپهرم سینه بگشا
دلم طوطی کن و آئینه بنما

No date. Many pages worm-eaten and severely damaged at the corners.

No. 184, ff. 165, 2 coll., each ll. 15; Nasta'lîḳ; size, 9½ in. by 4¼ in.

1594

Another copy of the same.

Beginning as in the preceding copy.

No date. Ff. 193a–195b are left blank.

No. 1159, margin-column, ff. 179b–348, ll. 28–40; (14–20 baits), written by different hands in irregular Nasta'lîḳ, which sometimes resembles Shikasta.

1595

A slightly defective copy of the same.

One leaf is missing at the beginning of this copy.

The first bait, appearing here, corresponds to No. 184 (1593 above), fol. 3a, l. 8.

Dated A.H. 1103, Rajab (A.D. 1692, March–April).

No. 3106, ff. 1–156, 2 coll., each ll. 17; Shikasta, in most cases without any diacritical points and consequently very difficult to read; size, 6½ in. by 3¾ in.

1596

A fragment of the same.

This copy goes down to the third dream of Zalîkhâ,

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in which she saw Yûsuf. The last bait corresponds to No. 184 (1593 above), fol. 40b, l. 5.

No date. Modern transcript.

No. 3391, olim 14. J. 19, ff. 1–53, 2 coll., each ll. 14; Nasta'lîḳ; size, 7⅞ in. by 4⅝ in.

1597

Ghazaliyyât-i-Nâẓim (غزليّات ناظم).

Ghazals, by the same Nâẓim of Harât, arranged alphabetically and concluded by rubâ'is.

Beginning, on fol. 460b:

عشق ناظم شد چو ديوان دل آگاه را
آهی انشا کرد و مصرع داد بسم الله را

No date. Another copy of Nâẓim's dîwân is noticed in A. Sprenger, Catal., p. 515.

No. 1159, margin-column, ff. 460b–611b, ll. 20–24; written in a strange Nasta'lîḳ, often difficult to decipher, diacritical points frequently missing.

1598

Ḳaṣâ'id-i-Nâẓim (قصائد ناظم).

A collection of ḳaṣîdas by the same, beginning, on fol. 558b:

ای ظهورت سايه پرمای (؟پر ما بی) ظهور انداخته
شمع پنهان بر در و ديوار نور انداخته

It breaks off on fol. 588b.

No date.

No. 1159, ff. 558b–588b, 2 centre-coll., each ll. 11; written in the same style as the ghazals in No. 1597; size, 9¾ in. by 5¾ in.

1599

Dîwân-i-Fânî (ديوان فانی).

Lyrical poems of Shaikh Muḥsin Fânî, of Kashmîr, pupil of Mullâ Ṣarfî of Kashmîr and teacher of Ṭâhir Ghanî (who died A. H. 1079 = A. D. 1668, 1669), and Ḥâjî Aslam Sâlim. He was greatly honoured by the emperor Shâhjahân, was in friendly connexion with the prince Dârâ Shukûh, and died in Kashmîr, to which he retired in the latter part of his life, A. H. 1081 (A. D. 1670, 1671), or according to others A. H. 1082 (A. D. 1671, 1672), comp. Rieu ii. p. 692a, and iii. p. 1036b; Makhzan-algharâ'ib, No. 1979 (Bodleian Cat., col. 362). The first ghazal, quoted in that tadhkirah, is found here on fol. 216a, margin, beginning:

اگرچه آتش عشق تو زنده ساخت مرا
چو شمع سوخت درون وبرون گداخت مرا

This dîwân contains ghazals, in alphabetical order, on fol. 214b, and rubâ'is, on fol. 278b; beginning of the latter:

عالم همه ذات حق تعالی باشد
اين عالم هم عالم بالا باشد

No date. Another copy of Muḥsin Fânî's dîwân is described in A. Sprenger, Catal., p. 393.

No. 891, ff. 214–287, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 24; Shikasta, a few leaves written in Nasta'lîḳ; size, 9⅝ in. by 5½ in.

1600

Maṣdar-alâthâr (مصدر الآثار).

A mathnawî by the same Muḥammad Muḥsin Fânî, written in imitation of Niẓâmî's Makhzan-alasrâr, and completed A. H. 1067 (A. D. 1656, 1657); see the chronogram in the last verse of the poem:

بود اثرهاش چو از حد فزون — آمده تأريخ زنامش برون

It is dedicated to the emperor Shâhjahân, see fol. 78b, l. 9, and fol. 98a, l. 6 sq.

Beginning of the prose-preface, on fol. 77b: سپاس بيقياس و ستايش قدسی اساس تحفه ايست لائق بجناب حضرت احديّت الخ.

Beginning of the mathnawî, on fol. 81b:

بسم الله الرّحمٰن الرّحيم — تازه نهاليست زباغ قديم

No date. College of Fort William, 1825.

No. 2053, ff. 77–144, 2 coll., each ll. 13; Nasta'lîḳ; size, 9 in. by 5¼ in.

1601

Dîwân-i-Aḥsan (ديوان احسن).

The lyrical poems of Żafarkhân Mirzâ Aḥsan-allâh, with the takhallus Aḥsan, the father of the poet Âshnâ (see above, Nos. 1584 and 1585), and one of the great Amîrs of Jahângîr and Shâhjahân; concerning his life comp. Rieu ii. pp. 687b and 688a. According to the date given there, he died before his son Âshnâ in A. H. 1073 (A. D. 1662, 1663), but according to Sirâj his death took place after that of his son in A. H. 1081 or 1083 (A. D. 1670–1672), see A. Sprenger, Catal., pp. 109, 149, and 325; and Muntakhab-alash'âr, No. 49 (Bodleian Cat., col. 241). He began his poetical career in A. H. 1032 (A. D. 1623), and the present dîwân, which is dated the 21st of Sha'bân, A. H. 1039 (A. D. 1630, April 5), must therefore contain his earliest poems.

Contents:

A detailed preface, in prose, beginning, on fol. 1b: بلبل خوش الحان قلم در بستان سرای دستانسرای بصفير دلپذير حمد چمن آلخ.

Ghazals, in alphabetical order, on fol. 9b, beginning:

چو گردد شرمساری در قيامت عذر خواه ما
بسوزد خرمن عصيان خلق از برق آه ما

Rubâ'is, likewise in alphabetical order, on fol. 116b, beginning:

با ما شب و روز آشنا بود خدا
از ما نفسی جدا کجا بود خدا

No. 890, ff. 122, 2 coll., each ll. 17; Nasta'lîḳ; size, 9⅝ in. by 4¾ in.

1602

Dîwân-i-Ḳaiṣar (ديوان قيصر).

Lyrical poems of a poet with the takhallus Ḳaiṣar, who flourished in the second half of the eleventh century of the Hijrah, as a chronogram for A. H. 1071 (A. D. 1660, 1661), قطب زمان رفت بسوی جنان, proves, and is, therefore, no doubt identical with Ḳaiṣar Shâmlû,

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who was in the service of Ḥasankhân Shâmlû, the governor of Harât, and had literary controversies with the poet Mullâ Shukûhî, of Hamadân (see A. Sprenger, Catal., p. 91, l. 13), under Shâh 'Abbâs. He was contemporary with Ṭâhir Naṣrâbâdî (see A. Sprenger, Catal., p. 94, last two lines), who completed his tadhkirah A.H. 1083 (A.D. 1672, 1673), but added some biographies later. Kaiṣar is stated there to have mostly resided at Harât, wherefore he is often called Harawî; see also Safinah, No. 660 (Bodleian Cat., col. 233). This diwân contains:

Ghazals, in alphabetical order, with one tarkibband and a few rubâ'îs at the end.

Beginning of the initial ghazal, on fol. 1b:

از عشق تُست سوز دل بی زبان ما
وز شوق تُست نظم و نسق در جنان ما

Dated the 9th of Dhû-alḥijjah, A.H. 1154 (A.D. 1742, February 15).

No. 935, ff. 32, 2 coll., each ll. 17; Nasta'lîḳ; size, 8½ in. by 4½ in.

1603

Kulliyyât-i-Rafi' (کلّیّات رفیع).

Complete poetical works of Mirzâ Ḥasanbeg Rafi' of Mashhad, who came to India under Shâhjahân, and lived at the court of that emperor as his and his son Dârâ Shukûh's panegyrist, comp. Makhzan-algharâ'ib, No. 841 (Bodleian Cat., col. 333); he was still alive in A.H. 1083 (A.D. 1672, 1673), but had died at Dihlî, when Sarkhwush wrote his tadhkirah, A.H. 1093 (A.D. 1682), see A. Sprenger, Catal., pp. 92 and 111.

This copy contains:

1. Ghazals, in alphabetical order, beginning, on fol. 1a; but the first bait is a little injured, and we can only quote the second hemistich of it, which runs thus:

زین نام بهر عنوان ظاهر شده فرمانها

2. Rubâ'is, on fol. 251a, beginning:

این بیخردان که طالب دنیایند
هر یك بگمان خویشتن یکتایند

3. Short mathnawîs:

a. در تعریف شاهجهان پادشاه, on fol. 258b.
b. در صفت عمارات, on fol. 264a.
c. ستایش اسپ, on fol. 266b.
d. مذمّت اسپ, on fol. 268b.
e. هجو شخصی, on fol. 270b.
f. تعریف شاهجهان, on fol. 272a.
g. تعریف مسجد, on fol. 276a.
h. تعریف قصر, on fol. 277b.
i. تعریف برج, on fol. 278a.
k. تعریف خاصّ وعامّ, on fol. 279b.
l. تعریف تخت مرصّع, on fol. 280a.
m. تعریف حمّام, on fol. 281a.
n. تعریف باغ, on fol. 282b.
o. تعریف عید وزن, on fol. 283a.

No date.

No. 471, ff. 283, 2 coll., each ll. 15–16; unequal Nasta'lîḳ; size, 8⅞ in. by 5 in.

1604

Dîwân-i-Âṣaf (دیوان آصف).

An incomplete copy of the lyrical poems of Âṣaf, i.e. Muḥammad Ḳulî Âṣaf or Âṣafâ of Ḳumm, who came to India under Shâhjahân; he was still alive in A.H. 1083, but had died in A.H. 1093, see A. Sprenger, Catal., pp. 97 and 109, and Beale's Oriental Biogr. Dictionary, p. 54b; see also No. 1487 above. This diwân is arranged alphabetically, consists of ḳaṣîdas and ghazals, but goes down only to the letter د; it breaks off at the end of a ghazal rhyming in دارد. There are besides small lacunas after ff. 9 and 11. Beginning:

صبح دمید بال ده نالهٔ عذر خواه را
پاك زرنگ چهل کن آئنهٔ گناه را

No. 3373, olim 13. J. 9, ff. 504, ll. 11–20; written very unequally by different hands, partly in careful and distinct Nasta'lîḳ, partly in very careless Nasta'lîḳ and even Shikasta; illuminated frontispiece; size, 8⅞ in. by 4⅝ in.

1605

Dîwân-i-Nadîm (دیوان ندیم).

The fragment of a diwân by Nadîm, who seems to be identical with Nadîm of Kashmîr, who was still alive in A.H. 1083 (A.D. 1672, 1673), see the Makhzan-algharâ'ib, No. 2908 (Bodleian Cat., col. 389), and A. Sprenger, Catal., p. 107. A later poet of the same takhalluṣ is Mirzâ Zakî Nadîm of Iṣfahân, who was a contemporary of Sulṭân Ḥusain Ṣafawî, and afterwards entered into Nâdirshâh's service. The present copy contains only a part of the ghazals, arranged alphabetically and going from the rhyme-letter ا to the middle of د. Beginning:

میکشم هر دم بیاد روی جانان آه را
دود آهم سرمه گردد چشم مهر و ماه را

No. 114, ff. 17–42, 2 coll., each ll. 17–19; Nasta'lîḳ; size, 8¼ in. by 4½ in.

Ṣâ'ib (Nos. 1606–1623).

1606

Kulliyyât-i-Ṣâ'ib (کلّیّات صائب).

A complete collection of Ṣâ'ib's poetical works, copied under his own superintendence, as we learn from the vignette on fol. 1a: دیوان صائب از اوّل تا آخر بنظر و اصلاح صائب رسیده.

Mirzâ Muḥammad 'Alî Ṣâ'ib of Iṣfahân, who is usually called the greatest among the modern Persian poets, was born about A.H. 1012 (A.D. 1603), went at an early age to Kâbul, where he became the favourite of the governor Żafarkhân, betook himself afterwards to Shâhjahân's court and returned, after some stay in Kashmîr, to his native country, where Shâh 'Abbâs II (A.H. 1052–1077=A.D. 1642–1666) made him 'king of

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poets.' He died, according to a chronogram of Wâ'iż, A.H. 1088 (A.D. 1677, 1678), comp. Rieu ii. p. 693 sq.; Bodleian Cat., Nos. 1131–1137; W. Pertsch, Berlin Cat., p. 930 sq.; A. Sprenger, Catal., p. 384 sq.; other dates of his death are A.H. 1080 (A.D. 1669, 1670), see Khulâṣat-alafkâr, No. 157 (Bodleian Cat., col. 307), and A. Sprenger, Catal., p. 151; A.H. 1081 (A. Sprenger, Catal., p. 112); A.H. 1087 (A.D. 1676, see Ḥ. Khalfa iii. p. 290, No. 5506); or even A.H. 1089 (A.D. 1678, as in the Mirât-al'âlam); see besides Ouseley, Biogr. Notices, p. 227; Cat. des MSS. et Xylographes, p. 398; G. Flügel i. p. 597; J. Aumer, p. 38; J. C. Tornberg, p. 110; some of his poems have been translated into German by Tholuck, Blüthensammlung, p. 288 sq. The dîwân has been lithographed in Lucknow, A.H. 1292; a small selection from the same, Lucknow, A.H. 1264 and A.D. 1871.

This valuable MS. contains the following parts:

1. Ḳaṣîdas, on fol. 1b, beginning:

ای سواد عنبرین قامت سویدای زمین
مغز خاك از نکهت مشکین لباست خوشه چین

agreeing with the initial bait of the خلاصهٔ کبیر, see A. Sprenger, loc. cit.; and Rieu ii. p. 694a.

2. A mathnawî, styled مثنوی رزمیّه, on fol. 13b, beginning:

بر آرندهٔ تاج و تخت و کلاه
خدیو جوانبخت عبّاس شاه

Composed A.H. 1079 (A.D. 1668, 1669), and dedicated to Shâh Sulaimân (originally called Ṣafî Mirzâ), the successor of 'Abbâs II. The same is noticed in Rieu ii. p. 694a.

3. Persian ghazals, in alphabetical order, on fol. 16b, beginning:

اگر نه مدّ بسم الله بود تاج عنوانها
نگشتی تا قیامت دو خط شیرازهٔ دیوانها

4. A series of Turkish (i.e. Ċaghatâi) ghazals (غزلیّات ترکی), on fol. 477b.

5. Mutafarriḳât, on fol. 479b, beginning: حسرت اوقات غفلت چون زدل بیرون رود الخ.

6. Unfinished ghazals, in alphabetical order (غزلهای ناتمام موافق ردیف), on fol. 481b, beginning: خدایا در پذیر این نعرهٔ مستانهٔ مارا الخ.

Many additions on the margin.

No. 560, ff. 488, 4 coll., each ll. 37; small Nasta'lîḳ; illuminated frontispieces on ff. 1b, 16b, 447b, 479b, and 481b; size, 13⅝ in. by 8½ in.

1607

Dîwân-i-Ṣâ'ib (دیوان صائب).

A very large collection of the lyrical poems of Ṣâ'ib, being similar to the خلاصهٔ کبیر, or 'large selection,' as in Sprenger's copy, loc. cit. (see the preceding copy). It contains ghazals, intermixed with ḳaṣîdas, in alphabetical order, beginning, on fol. 1b: اگر نه مدّ بسم الله الخ.

At the end, on ff. 612b–621b, a series of so-called rubâ'îs (which have, however, not the usual rubâ'î-metre), beginning:

یاد ایّامی که رویش را بهار شرم بود
با حیا هنگامهٔ نظّارهٔ او گرم بود

Dated the last of Dhû-alḳa'dah, A.H. 1148 (A.D. 1736, April 12); according to a note on the last page this collection contains 32,000 baits.

No. 748, ff. 621, 2 centre-coll., each ll. 14, and a margin-col., ll. 24; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 12⅝ in. by 7⅝ in.

1608

The same.

This collection is similar to the خلاصهٔ صغیر, or 'smaller selection' (see W. Pertsch, Berlin Cat., p. 930 sq.), and contains:

Fards, on fol. 1b, beginning, as the Mutafarriḳât in No. 1606: حسرت اوقات غفلت الخ.

Ghazals, in alphabetical order, except the first, on fol. 6b. Beginning of the initial poem:

یا رب از عرفان مرا پیمانهٔ سرشار ده
چشم بینا جان آگاه و دل بیدار ده

Beginning of the first alphabetical ghazal, on fol. 7a: زهی بغمزهٔ جانسوز برق مذهبها الخ. At the end of this part a mukhammas.

Mutafarriḳât, on fol. 344b, containing rubâ'îs, fards, and short ghazals, likewise in alphabetical order, beginning:

در کوی عشق ره نبود جبرئیل را
پی کرده است تیزیٔ این ره دلیل را

Copied by Muḥammad Shâkir in the fifth year of the reign (of whom is not stated). The right order of ff. 359–366 is: 359, 361, 360, 362, 363, 365, 364, 366.

No. 724, ff. 387, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 8¼ in. by 4½ in.

1609

The same.

Contents:

A few ḳaṣîdas, on fol. 1b, beginning: ای ز سودا سایه بر زلف الخ. They break off on fol. 5b, and ff. 6–10a are left blank.

Ghazals, in alphabetical order, except the first, on fol. 10b. Beginning of the initial poem: یا رب از عرفان الخ.

Beginning of the first alphabetical ghazal, on fol. 11a: خدایا در پذیر این نعرهٔ مستانهٔ مارا الخ; see No. 1606 above, where this poem heads the unfinished ghazals. At the end, on fol. 558a, a rubâ'î. Ff. 81–83, 315b, 388b, and a part of fol. 80b are left blank.

No date. On fol. 1a a note from A.H. 1193 (A.D. 1779).

No. 1159, ff. 1–558, 3 coll., each ll. 14–16 on ff. 1–5; 2 coll., each ll. 11 on ff. 10–558; written in the same strange Nasta'lîḳ as Nos. 1594, 1597, and 1598 above; small illuminated frontispiece on fol. 10b; size, 9¾ in. by 5¾ in.

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1610

The same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning: اگر نه مدّ بسم الله الخ.

Rubâ'îs, intermixed with a few short ghazals and fards, on fol. 353a, beginning: صبر کن بر آب الخ.

No date.

No. 3498, olim 13. J. 27, ff. 364, 2 coll., each ll. 15; Nasta'lîḳ; size, $8\frac{3}{4}$ in. by $5\frac{3}{4}$ in.

1611

An incomplete copy of the same.

This collection, which contains ghazals in alphabetical order, interspersed with a few ḳasîdas, tarkîbbands, and rubâ'îs, opens abruptly in the middle of the rhyme-letter د with a ghazal, beginning: آیها آئینهٔ سرو خرامان تو اند الخ. It corresponds to No. 1606 above, fol. 167a, l. 7.

Many pages are severely damaged at the inner side; a great number of small blanks besides, both in the centre and the margin. The right order of ff. 1–29 is: 1–22, 28, 24–27, 23, 29.

No date.

No. 847, ff. 339, 2 centre-coll., each ll. 21, and a third column on the inner margin, ll. 40; sometimes additional verses on the outer margin; Shikasta; size, $11\frac{3}{4}$ in. by 6 in.

1612

Ṣâ'ib's ghazals.

A complete copy of all the ghazals of Ṣâ'ib, in alphabetical order, the fullest collection extant. Beginning: اگر نه مدّ بسم الله بودی تاج عنوانها الخ.

No date. The margin of the first two pages is covered with some mathnawî-baits, apparently by Ṣâ'ib too, beginning: الهی ذرّهٔ دردی بجان ریز الخ.

College of Fort William, 1825. Special selections of Ṣâ'ib's ghazals are noticed in W. Pertsch, Berlin Cat., p. 62, ii, 3a, and p. 702, No. 44.

No. 2117, ff. 657, 4 coll., each ll. 29; good and clear Nasta'lîḳ; size, 19 in. by 10 in.

1613

A shorter collection of the same ghazals.

Beginning as in the preceding copy. At the end six rubâ'îs. This copy, injured in many places, was finished on Sunday the 9th of Ramaḍân, in the fourth year of ? (the name of the ruler is omitted).

No. 2750, ff. 256, 2 coll., each ll. 13; Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $4\frac{5}{8}$ in.

1614

Selections from the same.

Ghazals, in alphabetical order, on fol. 1b, beginning:

ای ز مژگان تو در چشم گلستان خارها
گل ز سودای رخت افتاده در بازارها

Corresponding to No. 1606 above, fol. 17a, l. 5.

Dated the 15th of Ramaḍân, A.H. 1138 (A.D. 1726, May 17), at Shâhjahânâbâd.

On the margin of ff. 2b–9a some ghazals of *Jân Ḳudsî* (see above, Nos. 1552–1557) are written, beginning: داد عشقم بادهٔ نابی که می سوزد مرا الخ, and on the margin of ff. 10b–15b a few ghazals and rubâ'îs of *Wâ'iż*, probably Muḥammad Rafî' Wâ'iż of Ḳazwîn, who was still alive A.H. 1093 (A.D. 1682), see Rieu ii. p. 698a; they begin: دل چه سان پنهان کند در سینه آه خویش را الخ. One ghazal and two rubâ'îs of Ṣâ'ib himself are added on the margin of ff. 18a, 18b, and 22b.

No. 725, ff. 1–89, 2 coll., each ll. 12; very distinct Nasta'lîḳ; illuminated frontispiece; the first two pages written on gilt ground; ff. 1–26 on red paper, the rest on white one; size, $8\frac{1}{4}$ in. by $4\frac{3}{4}$–5 in.

1615

A fragment of the same.

Extracts from Ṣâ'ib's ghazals, breaking off in the rhyme-letter ن.

No. 488, ff. 33, 3 coll., each ll. 14–20; very careless Nasta'lîḳ; size, $9\frac{5}{8}$ in. by $5\frac{1}{4}$ in.

1616

Ghazaliyyât-i-Ṣâ'ib bâ radîf-i-alif (غزلیّات صائب با ردیف الف).

An incomplete collection of those ghazals of Ṣâ'ib which rhyme in ا, beginning: اگر نه مدّ بسم الله الخ.

There are two lacunas, one on fol. 9 which is left entirely blank, and the other on fol. 17b. Fol. 97 is severely damaged.

Worm-eaten.

No. 822, ff. 98, 2 coll., each ll. 14–16; Nasta'lîḳ; size, $8\frac{1}{4}$ in. by $4\frac{1}{2}$ in.

1617

Ghazaliyyât-i-Ṣâ'ib bâ radîf-i-dâl (غزلیّات صائب با ردیف دال).

The richest collection extant of those ghazals of Ṣâ'ib which rhyme in د, beginning:

اوّل ثنای عشق فصیحان ادا کنند
آری طعام را بنمک ابتدا کنند

No date. Not only the centre of the copy is filled, but in many places the margin is covered too, and a great number of smaller or larger leaves, containing likewise ghazals of Ṣâ'ib rhyming in د, are inserted between the original leaves.

No. 388, ff. 244, 2 coll., each ll. 21; Nasta'lîḳ, by at least two different hands; size, $10\frac{1}{8}$ in. by $5\frac{7}{8}$ in.

1618

Wâjib-alḥifż-i-Mirzâ Ṣâ'ib (واجب الحفظ مرزا صائب).

Wâjib-alḥifż, a selection from Ṣâ'ib's dîwân, made, according to Sprenger, Catal., p. 386, by Darwîsh 'Âmilâ of Balkh, who paid a visit to Ṣâ'ib at Iṣfahân and obtained his dîwân. It contains ghazals, rubâ'îs, single baits, etc., brought together according to the subjects of which they treat, under many different, but

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alphabetically arranged, topics, beginning with the letter ا and ending with ی. The title, sometimes given to this selection (as for instance in the following copy), viz. مرآت الجمال, applies to another selection, describing the beauty of the human figure and its various parts, see Rieu ii. p. 694b, and A. Sprenger, Catal., p. 386. Here follows a complete list of the heads of all those bâbs:

1. ا: آدم و دانه, on fol. 1b; آئینه, on fol. 3b; آئینه و سکندر, on fol. 18b; ابرو, on fol. 24b; آسیا, on fol. 27b; آبله, on fol. 30a; آبرو, on fol. 34a; آبدست و سمندر, on fol. 34b.
2. ب and پ: بهله, on fol. 37b; بوریا, on fol. 38a; بلبل و گل, on fol. 43b; بید مجنون, on fol. 47a; پسته و بادام, on fol. 49a; پیکان, on fol. 51b; پل, on fol. 52b; پیاله و پیمانه, on fol. 53a; بدن, on fol. 54a; بناگوش, on fol. 55a; بوسه, on fol. 56a; بیاض کردن, on fol. 60b; پری, on fol. 61b.
3. ت: تاك, on fol. 63b; توبه, on fol. 65b; ترازو و میزان, on fol. 67b; تبخال, on fol. 68a; تنور, on fol. 69a; تحمّل, on fol. 70a; تیر و کمان, on fol. 70a; تیغ, on fol. 77a; تمکین, on fol. 85b.
4. ج and چ: چین پیشانی, on fol. 86b; چشم, on fol. 87a; چشم ومژگان و نگاه, on fol. 88b and fol. 95a; جام, on fol. 97a; جرس, on fol. 97b; جوی, on fol. 99b; چراغ و فانوس, on fol. 100a; چغد و ویرانه و گنج, on fol. 101b; چنار, on fol. 102a.
5. ح: حباب و دریا, on fol. 102b; حنا, on fol. 108a; حیرانی, on fol. 108b.
6. خ: خضر, on fol. 110a; خاموشی, on fol. 113b; خورشید و آفتاب, on fol. 120a; خم, on fol. 124b; خم و افلاطون, on fol. 125b; خرقهٔ پشمینه, on fol. 126b; خزان, on fol. 127b; خواب, on fol. 129a; خطّ, on fol. 131a; خال, on fol. 150a; خانهٔ زین, on fol. 154a; خراب, on fol. 154b.
7. د: دریا, on fol. 155b; دهن و لب, on fol. 157a; دست رد, on fol. 164a; دختر زر, on fol. 164a; دستار, on fol. 164b; دربان, on fol. 165b; داغ ودد, on fol. 165b; دندان, on fol. 167b; دام و چشم, on fol. 169a; دامن شب, on fol. 170b; درد, on fol. 173a.
8. ر: ریحان و سفال, on fol. 174a; رشته و گوهر, on fol. 175a; رگ کردن, on fol. 176b; روز و شب, on fol. 177a; رخنهٔ دیوار, on fol. 177b.
9. ز: زنبور, on fol. 178a; زنجیر, on fol. 179a; زخم, on fol. 181a; زلف, on fol. 181b.
10. س: سیل, on fol. 193b; سوزن, on fol. 200a; سنگ و شرار, on fol. 203b; سبو, on fol. 205a; سائل و فقیر و گدا, on fol. 208b; سرو, on fol. 210b; سرو و فاخته, on fol. 216a; سرو و قمری, on fol. 217a; سپند, on fol. 219b; سیب ذقن, on fol. 224b; سیماب, on fol. 227b; سبحه, on fol. 228a; ساغر, on fol. 229a.
11. ش: شکوفه, on fol. 229b; شیر و شکر, on fol. 231b; شهباز و شاهین, on fol. 231b; شیر و نیستان, on fol. 233b; شمع و پروانه, on fol. 235a; شیشه وپری, on fol. 244a; شبنم و خورشید, on fol. 246b; شب آدینه, on fol. 249b.
12. ص: صبح, on fol. 250a; صندل, on fol. 260b; صنوبر, on fol. 261a; صدر و آستانه, on fol. 261b.
13. ض: ضعف و ناتوانی, on fol. 261b.
14. ط: طوطی, on fol. 262a; طوطی و خطّ, on fol. 264b; طفل و شیر وپستان, on fol. 266a; طفل و دیوانه و طفل بسته زبان, on fol. 269b; طفل نی سوار, on fol. 270b.
15. ع: عود, on fol. 272a; عمامه, on fol. 273a; عصا, on fol. 273b; عنکبوت و مگس, on fol. 275a; عنبر, on fol. 276a; عنقا, on fol. 277a; عذارو عارض و رخسار, on fol. 277b; عرق, on fol. 281b; عقیق, on fol. 285a.
16. غ: غربت و وطن, on fol. 287a; غنچه, on fol. 287a.
17. ف: فرهاد و شیرین وجوی شیر و تیشه, on fol. 292b; فتراك, on fol. 297a; فلاخن, on fol. 298a.
18. ق: قبله و قبله نما, on fol. 300a; قفل وکلید, on fol. 300b; قارون, on fol. 302a; قفس, on fol. 303b; قلم, on fol. 306b; قافله, on fol. 308a; قدّ دوتا و قامت و سرو, on fol. 308b; قمری و قامت خم, on fol. 310a.
19. ك and گ: کاه و کهربا, on fol. 316a; کافور, on fol. 317a; کبك و کهسار, on fol. 317b; کلاه و طرف, on fol. 319b; گل رعنا, on fol. 320b; گوی وچوگان, on fol. 321b; گهواره, on fol. 323a; گریه و اشك, on fol. 324a; کباب, on fol. 326b; گل و شبنم, on fol. 327b; کاکل, on fol. 338a; کاروان و ناخدا و طوفان, on fol. 338b; کشتی و گوهر, on fol. 339a; کعبه, on fol. 340b; گرداب, on fol. 344a; گرد تیمّم, on fol. 353a; گرد باد, on fol. 355b; گرد باد, on fol. 357a.
20. ل: لیلی, on fol. 359b; لیلی و مجنون, on fol. 360b; لاله, on fol. 366a.
21. م: مور و سلیمان, on fol. 373b; مور و خرمن و ماهی و, on fol. 378b; منصور و دار, on fol. 379b; دریا و قلّاب, on fol. 383a; موی سفید, on fol. 386b; محراب, on fol. 388a; مکافات, on fol. 391b; مومیائی, on fol. 392a; مدّ احسان, on

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fol. 392b; مهٔ عید, on fol. 393a; موی میان, on fol. 393b; ماهتاب, on fol. 395b; محمود وایاز, on fol. 399b.

22. ن: نقاب, on fol. 339b; نامهٔ غزل, on fol. 400b; نامهٔ اعمال, on fol. 401b; ناقوس و بتخانه, on fol. 404a; نرگس, on fol. 404a; نی, on fol. 405b; نقطه و پرگار, on fol. 408b; نگین, on fol. 410a.

23. ه: هما و استخوان, on fol. 411a; هلال, on fol. 414b; هاله, on fol. 416b.

24. ی: یوسف و زلیخا, on fol. 418a.

Beginning: خرد دانست آنکه جرم خویش را بیچاره شد الخ. Upon this work, or rather the selection from it, see No. 1620 below, is founded the lithographed edition of selections from Ṣâ'ib, entitled انتخاب دیوان صائب, and published in Lucknow, 1264.

No date.

No. 696, ff. 425, 2 coll., each ll. 13; clear Nasta'lîḳ; illuminated frontispiece; size, 7½ in. by 4⅛ in.

1619

Another copy of the same.

Another copy of the same selections in the same order and under the same heads, introduced by a preface, which Mîr Muḥammad Murâd composed, in order to say a few words about Ṣâ'ib's excellency and to give an index of the whole work. It is wrongly styled here (fol. 1b, l. 4) مرآت الجمال, comp. the remark in the preceding copy.

Beginning of the preface, on fol. 1b: این مجموعه را که معنی پردازان ایران وسخن پناهان صفاهان بمددگاری طبع سلیم الخ.

Beginning of the selections the same as in the preceding copy: خورد دانست آنکه الخ.

Slightly injured here and there.

No. 274, ff. 461, 2 coll., each ll. 15; Nasta'lîḳ; small illuminated frontispiece; size, 8⅝ in. by 4½ in.

1620

Ash'âr-i-muntakhabah (اشعار منتخبه).

A selection from the selections, which are styled واجب الحفظ, arranged exactly in the same way, but containing less and shorter extracts. From this extract was probably made the edition of the انتخاب دیوان صائب, comp. above in No. 1618.

Beginning the same as in the preceding copy.

No date.

No. 260, ff. 149, 2 coll., each ll. 17; Nasta'lîḳ; size, 8½ in. by 5 in.

1621

Short extracts from Ṣâ'ib's dîwân.

A short selection of ghazals, ḳiṭ'as, and rubâ'îs from Ṣâ'ib's dîwân, beginning: کسی کز خلق خواهد حاجت خود مردنش اولی الخ.

Dated the 19th of Ṣafar, A.H. 1095 (A.D. 1684, February 6), at Bahâr, by a naukar of Shaikh 'Inâyatallâh, the comptroller of the jâgîrs of prince Wâlâguhar Shâh 'Âlam (afterwards emperor Bahâdurshâh).

No. 3234, ff. 1–12, 4 coll. in diagonal lines; written in careless Nasta'lîḳ; size, 9¾ in. by 5⅜ in.

1622

Ṣâ'ib's ḳaṣîdas.

A few ḳaṣîdas by Ṣâ'ib, beginning, on fol. 288a: اینچنین هجران اگر دارد مرا در پیچ و تاب الخ.

No. 891, ff. 288–293, 2 centre-coll., each ll. 11–13, and a third on the margin, ll. 26; Shikasta; size, 9⅝ in. by 5½ in.

1623

Miscellanies in prose and verse.

The main portion of the MS. (ff. 21–36) is filled with extracts from the dîwân of Ṣâ'ib, made by Muḥammad Ṭâhir Naṣrâbâdi, the author of the famous tadhkirah (see No. 669 above), and entitled انتخاب دیوان صائب. These extracts were made by the compiler after the completion of his extracts from the Shâhnâma, styled انتخاب شاهنامه, and begin: بر رای ارباب هوش روشن باشد که این درد نوش بزم نامرادی محمّد طاهر نصرابادی الخ.

Ff. 22–27 are turned upside down and must be read from fol. 27b backward.

The remainder of the MS. contains:

1. Scattered pieces of poetry from the dîwâns of Nâṣir 'Alî, Rafi', Faiḍî, and Shaikh Tâj-aldîn, on ff. 4b–6a, 12b–14b, and 15b–16a. An Arabic ḳaṣîdah by Farazdaḳ (died A.H. 110=A.D. 728), in praise of the legitimate successor to the prophetic office (قصیدهٔ فرزدق در مدح وارث نبوّت), is found on fol. 11b.

2. Small prose-pieces, chiefly traditions of the prophet, 'Alî, and other saints, some theological tracts in Arabic, on fol. 6b; another tract, styled الضابطة الفریدیّة, on fol. 7b; one in Hindûstânî, on fol. 10a; the story of Solomon and the birds, in Persian, on fol. 10b; again an Arabic treatise, فی الروع وقت السّحر, dated Rajab, A.H. 1103 (A.D. 1692, March–April), on fol. 17b, and a letter by Ṣâ'ib (رقعهٔ مرزا صائب), on fol. 20b.

The extracts from Ṣâ'ib's dîwân are dated, on fol. 36a, the 19th of Rabî'-alawwal, A.H. 1095 (A.D. 1684, March 6), at Sûrat, by Abû Muḥammad bin Muḥammad Ṭâhir alḳuṭbî.

No. 1911, ff. 36, 3 coll., each ll. 22, on ff. 21–36; Nasta'lîḳ, by different hands; size, 9⅝ in. by 5⅝ in.

Poets who died between A.H. 1100 *and* 1200.

1624

Dîwân-i-Sâbiḳ (دیوان سابق).

Lyrical poems of Ḥâjî Farîdûn or Âḳâ Farîdûn Ḥusain, with the takhalluṣ Sâbiḳ, who went to India under 'Âlamgîr and was still alive in Lâhûr A.H. 1103 (A.D. 1691, 1692), as a short postscript of the poet himself, on fol. 209b, is dated Jumâdâ-alûlâ of that

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year. Sâbiḳ is mentioned in A. Sprenger, Catal., p. 123, l. 8 ab infra; in the Ṣuḥuf-i-Ibrâhîm, see W. Pertsch, Berlin Cat., p. 644, No. 92; and in the Makhzan-algharâ'ib, No. 1048 (col. 337 in the Bodleian Cat.). This very rare dîwân, which is moreover the poet's autograph, written in the twenty-eighth year of 'Âlamgîr's reign (A. H. 1096=A. D. 1685), is found in no other collection described hitherto, and contains:

Ḳaṣîdas, tarkîbbands, and ḳiṭ'as, on fol. 1b, beginning:

منادیست در آنکو که هر که کُشتهٔ ماست
بروز حشر زما خونها نخواهد خواست

Some leaves are left blank at the end of this part, for future insertions.

Ghazals, in alphabetical order (also with some partly or wholly blank leaves for additions), on fol. 61b, beginning:

خون وحدت میزند جوش از رگ زنّار ما
نالهٔ ناقوس می آید زاستغفار ما

Rubâ'îs, on fol. 203b, beginning:

سلطان سریر لی مع الله علیست
در مملکتی هستیٔ ما شاه علیست

Bibliotheca Leydeniana.

No. 2829, ff. 209, 2 coll., each ll. 15; Nasta'lîḳ; small illuminated frontispieces, on ff. 1b and 61b; size, 6⅝ in. by 3½ in.

1625

Dîwân-i-Kirâmî (دیوان کرامی).

The lyrical poems of Kirâmî (Girâmî in A. Sprenger, pp. 128 and 412, and in Rieu ii. p. 714a, and iii. p. 1092a; Karâmî in W. Pertsch, Berlin Cat., Index, p. 1172b, or Kurrâmî, ib., p. 1189b), whose autograph this copy seems to be, since there are many blanks left between the single poems, probably with the intention of filling them up afterwards with poems of the same rhyme-letter; according to the chronogram in the last verse on the last page, آخر شد, it was finished A. H. 1105 (A. D. 1693, 1694). The poet must therefore have flourished towards the beginning of the twelfth century of the Hijrah, and may be identical with Mirzâ 'Abd-alraḥmân Kirâmî, the son of Amânatkhân (who was in 'Âlamgîr's service); see the Hamîsha Bahâr in A. Sprenger, Catal., p. 128; Makhzan-algharâ'ib, No. 2200 (col. 369 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 655, No. 38. Another well-known poet, with the same takhallus, is the Kashmîrian poet Mirzâ Kirâmî, son of Mirzâ 'Abd-alghanîbeg Ḳabûl and brother of Mirzâ Arjumand Âzâd (the father died A. H. 1139=A. D. 1726, 1727; Mirzâ Kirâmî himself A. H. 1155 = A. D. 1742, comp. Rieu, loc. cit.; A. Sprenger, Catal., p. 128, where it is stated that he was a young man in A. H. 1136=A. D. 1723, 1724; and Makhzan-algharâ'ib, No. 2198). Besides these two there are mentioned in the various tadhkiras: Ḥasanbeg Kirâmî Shâmlû, who was a high official under Jahângîr, see Khulâṣat-alafkâr, No. 434 (col. 314 in the Bodleian Cat.); Makhzan-algharâ'ib, No. 2126 (ib., col. 367); and W. Pertsch, Berlin Cat., p. 655, No. 37; Ḳâsimbeg Kirâmî, see Makhzan-algharâ'ib, No. 2204 (ib., col. 369); Maulânâ Kirâmî of Tabrîz, see Makhzan-algharâ'ib, No. 2188, and W. Pertsch, loc. cit., No. 40; Allahwirdîbeg Kirâmî, see W. Pertsch, ib., No. 39; Mullâ Kirâmî Kâshî, ib., No. 36; and a Mirzâ Kirâmî, without any further designation, ib., No. 41. This copy contains:

Ghazals, in alphabetical order, on fol. 1b, beginning:

شُست و شُوی ده بخون عاشقان میخانه را الخ

Mukhammasât, on fol. 309a, beginning:

دختر زر بسوی پیر مغان خواهد شد الخ

Rubâ'îs and fards, on fol. 317a, beginning:

در فکر شراب تا بکی خواهی بود الخ

Tarkîbbands, ḳiṭ'as, ḳaṣîdas, and short mathnawîs, on fol. 380a.

No. 882, ff. 404, 2 coll., each ll. 9; large and distinct Nasta'lîḳ, illuminated frontispiece; size, 10 in. by 5¾ in.

1626

Another copy of the same dîwân.

This copy, not dated, contains:

Ghazals, in alphabetical order, intermixed with rubâ'îs and fards, on fol. 1b, beginning as in the preceding copy. Here too blanks are left at the end of several rhyme-letters.

Mukhammasât and rubâ'îs, on fol. 242b.

No. 1820, ff. 265, 2 coll., each ll. 11; Nasta'lîḳ, mixed with Shikasta; waterspots; size, 9½ in. by 6¼ in.

1627

Dîwân-i-'Îsâ (دیوان عیسی).

Lyrical poems by 'Îsâ, who flourished under Shâh Sulaimân Ṣafawî of Persia (A. H. 1077–1105=A. D. 1666–1694), as several of his ḳaṣîdas are in praise of that monarch; he therefore cannot be identical with an older poet, Ḳâḍî Masîḥ-aldîn 'Îsâ of Sâwa, who flourished under Sulṭân Ya'ḳûb, and was killed A. H. 898=A. D. 1493 (see Muntakhab-alash'âr, No. 436, Bodleian Cat., col. 248; Âtashkada, No. 473, ib., col. 279, and Makhzan-algharâ'ib, No. 1596, ib., col. 352). This dîwân contains:

A short preface in prose, on fol. 1b, beginning: خورشید سپاس متکلّم بچون از آن رفیقه است که مسیح قلم بدستیاریٔ مریم افکار الخ.

Ḳaṣîdas (several in honour of Shâh Sulaimân), ḳiṭ'as, and short mathnawîs, on fol. 3b, beginning:

میزند آئینهٔ حسن بتان جوش صفا
تا غباری هست از خاکستر دلها بجا

Ghazals, in alphabetical order, followed by rubâ'îs and fards, beginning, on fol. 65b:

یا رب از زنگ هوس پاك کن آئینهٔ ما الخ

No date.

No. 507, ff. 124, 2 coll., each ll. 16; clear Nasta'lîḳ; size, 8¾ in. by 4⅞ in.

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Shaukat (Nos. 1628–1633).

1628

Dîwân-i-Shaukat (ديوان شوكت).

Lyrical and epical poems by Maulânâ (Khwâjah or Mullâ) Muḥammad Isḥaḳ (or Abû Isḥaḳ), or—according to others—Muḥammad Ibrâhîm, with the takhallus Shaukat of Bukhârâ, who went, A. H. 1088 (A. D. 1677), to Harât, later on to Mashhad, and finally settled in Iṣfahân, where he died, A. H. 1107 (A. D. 1595, 1596). He collected his dîwân in A. H. 1093 (A. D. 1682); comp. Bodleian Cat., Nos. 1145 and 1146; Khulâṣat-alafkâr, No. 151 (ib., col. 307); Rieu ii. p. 698; W. Pertsch, Berlin Cat., p. 934; A. Sprenger, Catal., p. 568; Krafft, p. 69, etc. The statement of the Muntakhab-alash'âr, No. 330 (col. 246 in the Bodleian Cat.), that he was a native of Iṣfahân, went to India and was killed by a young Hindû, is obviously wrong. Equally wrong are the data of his life both in G. Flügel i. pp. 588 and 589, where he is, on the authority of H. Khalfa vi. p. 575, No. 14708, represented as a contemporary of Shâh Isma'îl II, and in the Hamîsha Bahâr (A. Sprenger, Catal., p. 124), where he is said to have been probably alive as late as A. H. 1136 (A. D. 1720, 1721). A Turkish commentary on Shaukat's dîwân is noticed in G. Flügel i. p. 590.

Contents:

A large mystical mathnawî, without any special heading, on fol. 2b, beginning:

حمد و شکر اورا که هرچه هست اوست
دام هستی حلقه از های و هوست

The first page of this poem is repeated on fol. 1b; ff. 168 and 169 are misplaced, and must, as belonging to the lyrical portion of this MS., be inserted between ff. 187 and 188.

Ghazals, intermixed with rubâ'îs and fards, all in alphabetical order, on fol. 186b, beginning:

خدایا رنگ تأثیری کرامت کن فغانم را
بموج اشك بلبل آب ده تیغ زبانم را

Dated the 2nd of Dhû-alḥijjah, A. H. 1138 (A. D. 1726, Aug. 1).

No. 708, ff. 346, 2 coll., each ll. 12–14; written by at least three different hands on different paper in partly careful, partly careless Nasta'lîḳ; many pages greatly injured; size, 8¼ in. by 5¾ in.

1629

Another copy of the same.

This very badly-written copy contains, as first part, instead of the mathnawî, the ḳaṣîdas of Shaukat, which are entirely wanting in the preceding copy; but, unfortunately, they are defective at the beginning and open abruptly thus:

رویم بسوی غربت و دل جانب وطن
افتاده کاه من بمیان دو کهربا

A number of these ḳaṣîdas are in praise of Mirzâ Sa'd-aldîn Muḥammadkhân, the governor of Khurâsân (see a prominent specimen of them in No. 1146 of the Bodleian Cat.), others celebrate the Imâm Riḍâ.

On fol. 18b begins the collection of ghazals, rubâ'îs, and fards, in alphabetical order, with the same bait as in the preceding copy: خدایا رنگ الخ.

Some ḳiṭ'as and rubâ'îs at the end.

Ff. 215a–220a are a repetition of fol. 207a, first line, to fol. 211a, l. 12.

No date.

No. 911, ff. 220, 2 coll., each ll. 17–19; written by many different hands in various styles of Nasta'lîḳ; size, 9⅛ in. by 5½ in.

1630

Shaukat's ghazals.

This copy of Shaukat's lyrical poems contains the ghazals, intermixed with rubâ'îs and fards, arranged alphabetically in *two* series.

First series, on ff. 1b–130a, beginning as usually: خدایا رنگ الخ.

This series goes from the rhyme-letter ا to ی.

Second series, on ff. 130b–158b, beginning with a rubâ'î:

رخساره نمود همچو پای همه را الخ

This series is separated from the first by four rubâ'îs, which stand outside the alphabetical system, and goes down from the rhyme-letter ا to م only.

Dated the 3rd of Ramaḍân, A. H. 11[illegible] (1140? or 1104?=A. D. 1728, April 13, or 1693, May 8), by Ḥâfiẓ Muḥammad Ṣâliḥ, son of Ḥâfiẓ Abû-alkhair. Calcutta, March, 1806.

No. 2388, ff. 158, 2 coll., each ll. 11; Nasta'lîḳ; size, 8¼ in. by 4⅝ in.

1631

The same.

Ghazals, in alphabetical order, intermixed with some rubâ'îs and fards; beginning, on fol. 1b, the same as in the preceding copies, but thus (substituting الهی for خدایا, as in the first copy of the British Museum): الهی رنگ الخ.

Seven unalphabetical rubâ'îs at the end. No date. This splendid copy has at the end several leaves, which are ornamented, but left blank for the insertion of further poems.

No. 3513, ff. 110, 2 coll., each ll. 12; excellent Nasta'lîḳ; illuminated frontispiece; each ghazal framed in by gold stripes and arabesques on the first thirty-two leaves; gorgeous illuminations on the margin of the first twenty-three leaves; all pages besides powdered with gold; size, 10⅝ in. by 6⅝ in.

1632

The same.

Ghazals, in alphabetical order, beginning as usually: خدایا رنگ الخ.

No date.

No. 3343, olim 13. J. 31, ff. 111, 2 coll., each ll. 13; careless Nasta'lîḳ; size, 7¼ in. by 3¾ in.

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1633

An incomplete copy of the same.

Ghazals, in alphabetical order, with the usual beginning, on fol. 94b, which, however, break off already in the first rhyme-letter ا, on fol. 113b. The last bait, appearing here, is the beginning of a new ghazal, ميزند زلف كجبت الخ, and corresponds to fol. 30b, l. 2 in No. 2388 (1630 in this Cat.).

No. 95, ff. 94b–113b, 2 coll., each ll. 15; very bad Shikasta; size, 8¼ in. by 4¾ in.

1634

Mathnawîs by 'Âḳilkhân Râzî.

Two romantic stories in verse by Mîr 'Askarî 'Âḳilkhân Râzî, who was in high favour with the emperor 'Âlamgîr, and died as governor of the province of Dihlî in Rabî' II, A.H. 1108 (A.D. 1696, Nov.); comp. Bodleian Cat., Nos. 1148 and 1149; Rieu ii. p. 699; A. Sprenger, Catal., pp. 123 and 543; W. Pertsch, Berlin Cat., p. 935; Khulâṣat-alkalâm, No. 29 (col. 297 in the Bodleian Cat.); Ouseley, Notices of Persian Poets, p. 167 sq. Besides the three mathnawîs, contained in the India Office Collection, he also composed the نغمات العشق, the ظفرنامهٔ عالمگیری, also styled واقعات عالمگیری, a history of the first five years of 'Âlamgîr's reign (see Nos. 345 and 346 above), and a dîwân, which is described both in the Bodleian Cat. and in A. Sprenger, loc. cit. The present copy contains:

1. Ff. 1–80: Sham' u Parwâna (شمع و پروانه), Candle and Moth, that is the Indian love-story of Ratan Sên (or Ratan) and Padmâwat (or Padam), composed A.H. 1069 (A.D. 1658, 1659), see fol. 80a, l. 2: سال هجرت هزار وشصت و نهم. The title appears in the heading of fol. 1a and on fol. 79a, lin. penult. It is based on an older Hindî story (see fol. 80a, l. 5), which had already been treated in Persian by Bazmî, A.H. 1028 (A.D. 1619), see Nos. 1582 and 1583 above.

Beginning:

ای فرازندهٔ رواق سپهر — وی طرازندهٔ سپهر بمهر

A Persian prose-version of the same story, founded on this poem of Râzî, viz. فرح بخش, by Lachmî-Râm, is noticed in Rieu ii. p. 768b. Another prose-version is described in W. Pertsch, Berlin Cat., p. 998.

Ff. 81–87 contain smaller poetical pieces, ta'rîkhs, rubâ'îs, and tarji'bands, probably by the same author, and an epilogue in prose by the transcriber, Mîr 'Alî Muḥammad Akbar, who dated this copy the 25th of Dhû-alḥijjah, A.H. 1148 (eighteenth year of Muḥammad-shâh's reign) = A.D. 1736, May 7, in a place near Seringapatan.

2. Ff. 88–170a: Mihr u Mâh (مهر و ماه), Sun and Moon, that is the Indian love-story of prince Manôhar and princess Madhumâlat, composed A.H. 1065 (A.D. 1655), see fol. 170a, lin. penult.: زهجرت یکهزار و شصت و پنج است, and last line: بخوان تأریخ این دیباچهٔ غم. In the Khâtimah this poem is styled قصّهٔ عشق, fol. 168a, l. 7, and غم نامه, fol. 170a, lin. penult. It is, like the preceding mathnawî, based on an older Hindî story by Shaikh Jamman or Manjhan, which was first translated into Persian verse A.H. 1059 (A.D. 1649), see Rieu ii. pp. 700a and 803b, and three years after the second Persian adaptation by 'Âḳilkhân Râzî, turned into Dakhnî verses by Miyân Nuṣratî A.H. 1068 (A.D. 1657, 1658), under the title of گلشن عشق, copies of which are found in the India Office Collection, Nos. 1434, 2486, and 2621; in the Bodleian Library, No. 2320 of the Cat., etc. Comp. A. Sprenger, Catal., p. 630, and Garcin de Tassy, Histoire de la Littér. Hindouie, etc. i. p. 388; ii. pp. 485 and 486; on prose-versions of the same story, see above, No. 803, 3. Beginning:

خداوندا غم خود ده دلم را
زعشق آسان نما هر مشکلم را

Lithographed, Lucknow, 1846.

Ff. 170b and 171a contain eight rubâ'îs; ff. 171b and 172a an epilogue of the transcriber, who is identical with that of the first mathnawî, viz. Mîr 'Alî Akbar, and dated this poem the 26th of Dhû-alḳa'dah, A.H. 1148 (A.D. 1736, April 8), at بنواسي (Banawasse, as the place is called on the last fly-leaf).

No. 3082, ff. 172, 2 coll., each ll. 13; Nasta'lîḳ; curious drawings on ff. 28b, 50b, 52b, 64b, 65a, 65b, 75b, 79a, 81b, 101b, and 142a; blanks left for illustrations on ff. 41a, 112a, and 114b; ff. 49, 70, 140, and 157 are left entirely blank; fol. 112b is greatly injured; size, 8⅛ in. by 4½ in.

1635

Sham' u Parwâna (شمع و پروانه).

Another copy of the *first* mathnawî in the preceding collection, beginning: ای فرازندهٔ رواق سپهر الخ.

On fol. 1a and on the fly-leaf this title is given to it: قصّهٔ پدم ورتن. The date of composition appears here on fol. 94a, l. 4; the correct title, شمع و پروانه, on fol. 93a, l. 7.

No date. Bibliotheca Leydeniana.

No. 2515, ff. 1–95, mostly in diagonal lines, except ff. 1, 5, and 91–95 which have been added later, ll. 10–15; Shikasta; size, 7¾ in. by 4⅝ in.

1636

Mihr u mâh (مهر و ماه).

Another copy of the *second* mathnawî in No. 1634, beginning, with a slight modification:

خداوندا بغم خود ده دلم را الخ

Dated the 29th of Rajab, in the second year of Farrukhsiyar's reign (= A.H. 1126, A.D. 1714, Aug. 10), by Mîr Muḥammad Isḥâḳ, son of Mîr Muḥammad Ḥasan of Aḥmadnagar, in the service of Shâh Muḥammad Muḥsin.

College of Fort William, 1825.

No. 2198, ff. 68, 2 coll., each ll. 15; small Nasta'lîḳ; size, 8⅜ in. by 4¾ in.

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1637

Another copy of the same.

Beginning, as in the preceding copy: خداوندا بغم خود الخ. As title is given to this poem on the first fly-leaf: مدمالت (or مدهمالت) و منوهر.

No date. The transcriber was Ni'mat-allâh.

No. 613, ff. 59, 2 coll., each ll. 17–18, written in a mixture of Nasta'lîḳ and Shikasta, but quite legible; size, 9⅞ in. by 5½ in.

1638

Murakḳa' (مُرَقَّع).

Patchwork or scrap-book, a mystical mathnawî on the chief points of Ṣûfism, illustrated by short tales, somewhat in the style of Jalâl-aldîn Rûmî's mathnawî, by the same 'Âḳilkhân Râzî, beginning:

Pertsch ایّها السّاقی اغثنی فی الغمام (;فی العمام Sprenger فی المنام)

Pertsch and) اشقنی (اسقنی read) من جرعة کاس الکرام) (Sprenger الکاس

Sarkhwush in his tadhkirah کلمات الشّعرا (see A. Sprenger, Catal., p. 111) says: 'it may be considered as a poetical version of the امواج خوبی,' but to what book does that title apply?

No date. The transcriber was Mîr Ibrâhîm Ḥusain alḥusainî.

No. 486, ff. 156, 2 coll., each ll. 13; slightly injured and worm-eaten here and there; size, 8⅞ in. by 5 in.

Nâṣir 'Alî (Nos. 1639–1648).

1639

Dîwân-i-Nâṣir 'Alî (دیوان ناصر علی).

The lyrical poems of Shaikh (or Shâh) Nâṣir 'Alî of Sirhind, who died at Dihlî the 6th of Ramaḍân, A. H. 1108 (A. D. 1697, March 29); comp. Rieu ii. p. 699 sq.; Bodleian Cat., Nos. 1150–1152; W. Pertsch, p. 80; and Berlin Cat., p. 936; A. Sprenger, Catal., pp. 113, 126, 151, 201, and 329; Cat. Codd. Or. Lugd. Bat. ii. p. 107; see also Rosen, Persian MSS., p. 167 (No. 109); Muntakhab-alash'âr, No. 458 (col. 249 in the Bodleian Cat.); Khulâṣat-alkalâm, No. 47 (ib., col. 298); Khulâṣat-alafkâr, No. 178 (ib., col. 308), and Makhzan-algharâ'ib, No. 1743 (ib., col. 355). All tadhkiras agree about the date A. H. 1108, but a strange contradiction appears in the chronogram, composed by Sarkhwush, the friend of the poet and the collector of his dîwân: آه علی بعالم معنی رفت, which gives A. H. 1109, see A. Sprenger, Catal., p. 113, and the Khulâṣat-alkalâm, loc. cit. This copy, the fullest in the India Office Collection, contains:

Ghazals, rubâ'îs, and fards, all mixed together in alphabetical order, with interlinear and marginal glosses, on fol. 1b, beginning:

محبّت جادّهٔ دارد نهان در خلوت دلها الخ

At the end of this part another series of rubâ'îs (on ff. 95a–99b).

Ḳaṣîdas, on fol. 100a, beginning:

گداخت بسکه هوای تموز مغز خیال الخ

The poet's name appears as takhallus several times, for instance, on fol. 106b, l. 8. The dîwân has been lithographed in Lucknow, 1844, A. H. 1263 and 1281.

Copied by Khwâjah 'Aẓîm in the twenty-ninth year of Muḥammadshâh's reign (=A. H. 1160, A. D. 1747); the larger portion of the dîwân, i. e. to the end of the rubâ'îs, was finished the 19th of Muḥarram in that year (1747, Jan. 31).

No. 1078, ff. 110, 2 coll., each ll. 14; careless Nasta'lîḳ; size, 8 in. by 5½ in.

1640

Another copy of the same dîwân.

The same dîwân, without the ḳaṣîdas, chiefly consisting of ghazals, in alphabetical order, on fol. 1b, beginning as in the preceding copy. The ghazals conclude on fol. 73a and are dated the 25th of Ṣafar, A. H. 1132 (the first year of Muḥammadshâh's reign) =A. D. 1720, Jan. 7, at Shâhjahânâbâd, during the governorship of Nawwâb Najm-aldîn 'Alîkhân Bahâdur. The remaining leaves contain:

Fol. 73b: nine mathnawî-baits by the حکیم غزنوی (i. e. Ḥakîm Sanâ'î of Ghazna, see above, No. 914 sq.), beginning:

بود در شهر بلخ بقّالی الخ

Ff. 74b–78a: a mathnawî which has no heading, but is clearly identical with the Sarâpâi (سراپای) or 'description of the human figure,' by Mîr Sayyid 'Alî *Mihrî* 'Arab, who flourished under Sulṭân Ḥusain of Persia (A. H. 1105–1135=A. D. 1694–1722), and died about A. H. 1130 (A. D. 1718); comp. Bodleian Cat., No. 1168; Rieu ii. pp. 796a and 850b; W. Pertsch, Berlin Cat., p. 680 (No. 671, fol. 43b) and p. 696, No. 9; Khulâṣat-alkalâm, No. 67 (Bodleian Cat., col. 301); and Khulâṣat-alafkâr, No. 249 (ib., col. 311). Beginning:

ای بت چابک شیرین حرکات الخ

Fol. 78b: some lines in prose, beginning: بعد از نماز مغرب دو رکعت نماز الخ.

No. 95, ff. 1–78, 2 coll., each ll. 15; on ff. 74a–78a diagonal lines; Shikasta; various readings and additions on the margin; the first pages greatly injured; size, 8¼ in. by 4¾ in.

1641

The same.

Ghazals, rubâ'îs, and fards, mixed together in alphabetical order, beginning as usual. This dîwân concludes on fol. 109a and is dated the 21st of Muḥarram, A. H. 1143 (the thirteenth year of Muḥammadshâh's reign, correctly the twelfth, as his accession to the throne took place in Dhû-alḳa'dah of A. H. 1131)=A. D. 1730, Aug. 6. The remaining leaves contain:

Ff. 109b and 110a: a ḳaṣîdah by Anwarî (see above, Nos. 935–949), beginning:

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قرطهٔ زر چاك زد لعبت سيمين بدن الخ

Ff. 110b–113a: a mukhammas by Shâh Raḍî Fâtiḥ, i.e. Mîr Raḍî Fâtiḥ of Gîlân, a contemporary of 'Alî Ḥazîn (see above, Nos. 677–679), mentioned in the Makhzan-algharâ'ib, No. 1971 (col. 361 in the Bodleian Cat.), beginning:

عالم همه هيولی و صورت محمّد است
جام جهان نمای حقيقت محمّد است

Fol. 113a: a mukhammas by Khânjahân Bahâdur (perhaps Kûkultâshkhân, who died A.H. 1109=A.D. 1697, 1698, see Rieu i. p. 62); beginning:

دم بمردی میزنم تا در تن من جان بود الخ

Fol. 113b: a mustazâd by Fâtiḥ, see above.

Ff. 114a–118b: letters, addressed to Manṣûrkhân, Mun'imkhân, Muḥammad Yûsufkhân, Mîr Muḥammad Ḥusain, and others.

No. 1364, ff. 49b–118b, ll. 9–17; written by different hands, partly in Nasta'lîḳ, partly in Shikasta; size, 8¼ in. by 4¾ in.

1642

The same.

Ghazals, in alphabetical order, interspersed with some rubâ'îs and fards, and concluded by a short series of rubâ'îs, beginning as usual.

This very badly-written copy was finished in Muḥarram, A.H. 1157 (A.D. 1744, Feb.–March). It belonged formerly to the College of Fort William.

No. 2192, ff. 76, 2 coll., each ll. 13; Shikasta; size, 8⅛ in. by 6 in.

1643

The same.

Ghazals and rubâ'îs, in alphabetical order, beginning as usual, on fol. 1b. No date.

No. 3478, olim 13. J. 17, ff. 86, 2 coll., each ll. 15; written by three different hands, partly in careful, partly in very careless Nasta'lîḳ; the first hand goes from fol. 1 to fol. 48, the second from fol. 49 to fol. 62, the third from fol. 63 to fol. 86; size, 8¼ in. by 4¼ in.

1644

The same.

Ghazals, interspersed with fards, in alphabetical order, beginning, on fol. 1b, as usual.

No date. Collated.

No. 3494, olim 13. J. 21, ff. 61, 2 coll., each ll. 15; Nasta'lîḳ; slightly injured by worms; size, 9⅛ in. by 4⅝ in.

1645

A defective copy of the same.

This copy opens abruptly at the end of a ghazal, rhyming in اینجا, with this bait:

غرور فقر استغنای منعم بر نمی تابد الخ

corresponding to fol. 12a, l. 10 in No. 3478 (No. 1643 in this Cat.); the first complete ghazal on the same first page (fol. 76a) agrees with that which begins on fol. 7b, l. 8 in the same copy. The last bait on fol. 121b, the second of a ghazal, rhyming in ی, corresponds to fol. 84a, l. 3 there. The ghazals are arranged alphabetically and interspersed with rubâ'îs and fards.

No. 3461, olim 13. J. 12, ff. 76–121, 2 coll., each ll. 15; Nasta'lîḳ; size, 7⅝ in. by 4⅝ in.

1646

Mathnawîs by Nâṣir 'Alî.

A number of mathnawîs by the same Nâṣir 'Alî, the *first* of which, on ff. 1b–52a, is the same religious poem which appears in most copies of Nâṣir 'Alî's poetical works (see Rieu, Sprenger, Pertsch, and Bodleian Cat., loc. cit.), and begins:

الهی ذرّهٔ درد (دردی read) بجان ریز
شرر در پنبه‌زار استخوان ریز

A special copy of this mathnawî is noticed in W. Pertsch, Berlin Cat., p. 697, No. 15.

On ff. 53a–105 a large number of smaller mathnawîs are added, no doubt by the same Nâṣir 'Alî, the first of which begins:

بنام خداوند ناز آفرین ـ جگرهای عاشق گداز آفرین

The others are partly Sâḳînâmas, partly encomiums of the Kalandarî monks, all of mystical import. The mathnawî on Kashmîr, noticed in Rieu ii. p. 700a, is not found among them.

No date.

No. 213, ff. 105, 2 coll., each ll. 17; Nasta'lîḳ; all the headings (invariably in verses and sometimes very long) written in red ink; size, 9½ in. by 5⅝ in.

1647

Another copy of Nâṣir 'Alî's religious mathnawî.

Another copy of the *first* and longest mathnawî of the preceding collection, beginning:

الهی ذرّهٔ دردی الخ

No date. Various readings on the margin.

No. 2004, ff. 62, 4 coll., in diagonal lines, the first and third containing five baits each, the second and fourth two baits; Shikasta; size, 6 in. by 5 in.

1648

An incomplete copy of the same.

Beginning as usual. It goes down to fol. 33b, l. 3 ab infra in No. 213 (1646 in this Cat.); the headings on ff. 265b, 267b, 269a, and 274a are left blank. This copy ends on fol. 278a and is dated A.H. 1103 (A.D. 1691, 1692). On ff. 278b–283b another short mathnawî, in the same metre, is added, probably by the same Nâṣir 'Alî (but not found in No. 213), beginning:

شنیدم روزی از خونابه نوشی الخ

No. 3106, ff. 246b–283b, 2 coll., each ll. 17; Shikasta; worm-eaten and damaged in many places; size, 6½ in. by 3⅝ in.

1649

Nairang-i-'Ishḳ (نیرنگ عشق).

The love-story of Shâhid and 'Azîz, a romantic

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mathnawî by Shaikh Muḥammad Akram, with the takhalluṣ Ghanîmat, of Ganjâh in the Panjâb, a pupil of Mîr Muḥammad Zamân Râsikh of Lâhûr (who died A.H. 1107=A.D. 1695, 1696, see a description of his mathnawî in No. 1147 of the Bodleian Cat.) and a favourite of the emperor 'Âlamgîr. It was completed A.H. 1096 (A.D. 1685) and begins:

بنام شاهد نازک خیالان — عزیز خاطر آشفته حالان

The poet died about A.H. 1110 (A.D. 1698, 1699). His dîwân is described in Rieu ii. p. 700b; see also ib. iii. p. 1034b. Other copies of this poem are noticed in Bodleian Cat., Nos. 1153–1155, and A. Sprenger, Catal., p. 410; comp. also A. Sprenger, Catal., pp. 113 and 127, Khulâṣat-alkalâm, No. 51 (col. 299 in the Bodleian Cat.), and Makhzan-algharâ'ib, No. 1815 (ib., col. 357). It was lithographed in Lucknow about A.H. 1263, with glosses by Muḥammad Ṣâliḥ and others. This copy is dated A.H. 1152 (A.D. 1739, 1740).

No. 490, ff. 33–79, 2 coll., each ll. 17; Shikasta; size, 8⅝ in. by 4¾ in.

1650

Another copy of the same.

Beginning as in the preceding copy. It is styled here simply مثنوئ غنیمت. Dated the 11th of Rajab in the twenty-ninth year of Muḥammadshâh's reign (=A.H. 1160, A.D. 1747, July 19).

No. 2266, ff. 71b–124, 2 coll., each ll. 15; written by different hands, partly in Nasta'lîḳ, partly in Shikasta; size, 8⅝ in. by 4⅝ in.

1651

The same.

Beginning as in the preceding copies. As heading before the preface appears here: غازه پردازئ رخسار شاهد کتاب از ریختن رنگ سخن در مقام توحید و گلگونه سازئ چهرهٔ عشق نیرنگ از خون دل خوردن در عرصهٔ تقریر و از تقلید.

No date. Twelfth century of the Hijrah. As copyist is mentioned, on fol. 55a (by a third hand, it seems), Ghulâm Muḥammad. A note, affixed to the fly-leaf by C. Raikes, Commissioner and Superintendent, states that this, 'like Heer and Rauja, is a love-story. Ghuneemut died recently (sic!) at Goojerat and is the author of a Deewan or collection of odes. Sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore.' It was received from Dr. Royle, July, 1856.

No. 3230, ff. 55, 2 coll., each ll. 14 (on ff. 1–30), ll. 15 (on ff. 31–54); Nasta'lîḳ, by two different hands; size, 10⅛ in. by 6½ in.

1652

A short anonymous mathnawî, apparently a ساقی نامه and probably by the same Ghanîmat; it is written by the same hand as the نیرنگ عشق in No. 1649 and immediately after it. Beginning:

بیا ساقی که فصل نوبهارست
قلع گلرنگ می مطرب هزارست

End:

چه حاصل نکهت از طول کلامست
تمام است و تمام است و تمام است

As a kind of colophon appear the words: محمّد عین الدّین توحید.

No. 490, ff. 79a–88b, 2 coll., each ll. 17; Shikasta; size, 8⅝ in. by 4¾ in.

1653

Dîwân-i-Ṭâhir Waḥîd (دیوان طاهر وحید).

The largest collection extant of the lyrical poems of 'Imâd-aldaulah Mirzâ Muḥammad Ṭâhir Waḥîd of Ḳazwîn, who was a friend of Ṣâ'ib (see above, Nos. 1606–1623) and historiographer of Shâh 'Abbâs II of Persia (A.H. 1052–1077=A.D. 1642–1666), whose life from his birth to the fifteenth or sixteenth year of his reign he wrote in the تاریخ شاه عبّاس ثانی (see above, Nos. 555–557). He died, according to the Khulâṣat-alafkâr, No. 298 (col. 312 in the Bodleian Cat.), A.H. 1110 (A.D. 1698, 1699); Sirâj gives the earlier date, A.H. 1108 (A.D. 1696, 1697), see A. Sprenger, Catal., p. 151, and the Zînat-almajâlis the later date, A.H. 1118 or 1119 (A.D. 1706, 1707); comp. Rieu i. p. 189; comp. besides A. Sprenger, Catal., pp. 130 and 137; Âtashkada, No. 549 (col. 281 in the Bodleian Cat.); Khulâṣat-alkalâm, No. 73 (ib., col. 301), where extracts from three different mathnawîs of his are given, and Makhzan-algharâ'ib, No. 2976 (ib., col. 391).

This copy contains:

Ghazals, intermixed with tarkîbbands, ḳiṭ'as, and rubâ'îs, arranged in alphabetical order, with a few unalphabetical muḳaṭṭa'ât at the end. Beginning, on fol. 1b:

کرامت کن عیاری یا رب این ناقص عیارانرا
بده دستی که گیرم دامن پرهیزگارانرا

The proper order of ff. 560–572 is: 560, 569–571, 561–568, 572. No date.

No. 41, ff. 586, 2 coll., each ll. 18–19; written by different hands, partly in Nasta'lîḳ, partly in Shikasta; size, 11¼ in. by 6½ in.

1654

Another copy of the same dîwân.

A much smaller collection of Ṭâhir Waḥîd's lyrical poems, containing:

A few ḳaṣîdas, on fol. 1b, beginning:

خداوندا دلی ده پر ز گوهر چون دل دریا
که بتواند درو افگند کشتی خواهش دنیا

Ghazals, rubâ'îs, and fards, mixed together in alphabetical order, on fol. 5b, beginning as in the preceding copy.

Dated the 3rd of Shawwâl in the twenty-third year

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of Muḥammadshâh's reign (=A.H. 1154, A.D. 1741, Dec: 12).

No. 891, ff. 1–128, 2 centre-coll., each ll. 11, and a third column on the margin, ll. 24–26; Nasta'lîḳ; size, 9⅝ in. by 5½ in.

1655

Selections from the same dîwân.

These selections from Ṭâhir Waḥîd's lyrical poems consist of rubâ'îs and ghazals, mixed together in alphabetical order, and beginning:

چنان کز سنگ و آهن آتش پنهان شود پیدا
زنی چون هر دو عالم را بهم جانان شود پیدا

This is the first rubâ'î, quoted in the Makhzan-algharâ'ib, loc. cit., see No. 1653.

No date.

No. 519, ff. 1–55, 2 coll., each ll. 13; careless Nasta'lîḳ, very like Shikasta; size, 8¼ in. by 4¾ in.

1656

Ghazaliyyât-i-Athar (غزلیّات اثر).

Ghazals, in alphabetical order, with some rubâ'îs and fards at the end, by Shafî'â Athar of Shîrâz, who spent the chief part of his life in Iṣfahân and died at Lâr A.H. 1113 (A.D. 1701, 1702), according to the chronogram کرد وداع از جهان معلم ثانی, quoted in A. Sprenger, Catal., p. 344; a later date, viz. A.H. 1124 (A.D. 1712, 1713), is given in the دیوان منتخب of Sirâj, ib., p. 149; comp. also ib., p. 117. As he was blind from early boyhood, he never visited India. His dîwân was collected A.H. 1106 (A.D. 1694, 1695). Copies of his complete lyrical poems are described in the Bodleian Cat., No. 1156; Rieu ii. p. 791b, and A. Sprenger, p. 344; comp. also Âtashkada, No. 645 (col. 284 in the Bodleian Cat.), and Khulâṣat-alafkâr, No. 19 (ib., col. 303), where he is called a panegyrist of Shâh Sulaimân Ṣafawî.

Beginning of the ghazals, on fol. 1a:

بکش بوادیٔ افتادگی تن خود را الخ

No date.

No. 477, ff. 73, 2 coll., each ll. 15; Shikasta; size, 8⅝ in. by 5⅛ in.

1657

Two anonymous mathnawîs.

1. The *first*, on ff. 1b–53a, is styled, on fol. 1a, لیلی و مجنون, but its real title appears to be Mihr u Wafâ (مهر و وفا); it is dedicated to the emperor 'Âlamgîr, see fol. 3a; and in the preface, on fol. 7a sq., the anonymous author mentions all the former great poets from Rûdagî down to his own time, and bestows a special praise upon each of them. Beginning:

خداوندا دلی ده داغ پرورد ــ سراپا داغ وداغش سربسر درد
بمهر خود مرا گرم آشنا کن ــ دلم را نسخهٔ مهر و وفا کن

2. The *second*, on ff. 54b–112, is styled, on ff. 1a and 54a, شیرین و خسرو, but this seems to be incorrect too; on fol. 59a, l. 2, the real title appears, شمع انجمن, in the following bait:

گفت ناگه هاتفی در گوش من
نام این مجموعه شمع انجمن

Beginning, on fol. 54b:

ای وجودت واجب و ممکن همه
بر وجودت مؤمن و موقن همه

The author of both mathnawîs is probably the same; the only poet of 'Âlamgîr's time, to whom a mathnawî, مهر و وفا, is ascribed, is 'Ârif of Lâhûr, see Makhzan-algharâ'ib, No. 1672 (col. 354 in the Bodleian Cat.).

No. 112, ff. 150, 2 coll., each ll. 14–17; written by different hands in different kinds of careful and careless Nasta'lîḳ; size, 8⅝ in. by 4¾ in.

1658

Dîwân-i-Rasâ (دیوان رسا).

The lyrical poems of Mirzâ Îzadbakhsh Rasâ, who flourished under 'Âlamgîr and died, according to the chronogram quoted both in the Hamîsha Bahâr (A. Sprenger, Catal., p. 123) and the Makhzan-algharâ'ib, No. 893 (col. 334 in the Bodleian Cat.): رسا رفته از جهان بجنان, A.H. 1119 (A.D. 1707, 1708); the ریاض الشّعرا, however, say, that he died in 'Âlamgîr's reign, see Rieu iii. pp. 985b and 986a, where another work of Rasâ, the ریاض الوداد, a collection of letters and refined prose-writing, is described. He was a descendant of Jahângîr's wazîr, Âṣafkhân Ja'far Ḳazwînî, and lived under 'Âlamgîr in Akbarâbâd. The dîwân begins, on fol. 4ob, with ḳaṣîdas, the initial bait of which runs thus: ای کرده دل دوست تو ایجاد کرم را الخ. The ḳaṣîdas conclude on fol. 48a, and are followed on ff. 49b–100b by a series of ghazals, rubâ'îs, and fards, in alphabetical order, with a short mathnawî at the end; this series begins: نبود شعر شعاری بخدا پیشهٔ ما الخ.

On ff. 4b–38a an anonymous *mystical mathnawî* is written by another hand in Shikasta, beginning: الهی ذرّهٔ آگاهیم بخش الخ, and dated A.H. 1147 (A.D. 1734, 1735). All the remainder of the MS., ff. 1–4a, 38b–40a, 48b, 49a, 101a–104, and the margin throughout are filled by a third hand which is much smaller than the other two, with a *poetical anthology*; ff. 39b and 40a also contain some prose-extracts. Many leaves are greatly damaged by worms.

No. 863, ff. 104, ll. 15; three different handwritings; Shikasta on ff. 4b–38a; larger and smaller Nasta'lîḳ in the remaining parts of the copy; size, 8¾ in. by 5¼ in.

Ni'matkhân 'Âlî (Nos. 1659–1671).

1659

Kulliyyât-i-Ni'matkhân 'Âlî (کلّیّات نعمتخان عالی).

The complete works in prose and verse of Mirzâ

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Nûr-aldîn Muḥammad, who sprung from a Persian family of Shîrâz, received in A. H. 1104 (A. D. 1692, 1693) from 'Âlamgîr the honorary title of Ni'matkhân, and later on that of Muḳarrabkhân, and was honoured by Bahâdurkhân with the epithet of Dânishmandkhân; in his poetical works, which are chiefly remarkable for their sharp wit and their great satirical power, he uses as takhallus 'Âlî. The usual date of his death given in most tadhkiras is A. H. 1121 (A. D. 1709, 1710); only in the Ta'rîkh-i-Cághatâi and the Ta'rîkh-i-Muḥammadî (see Rieu ii. p. 703[a], and iii. p. 1049[b]), A. H. 1122, first of Rabî' II, is given (=A. D. 1710, May 30); comp. also A. Sprenger, Catal., pp. 127, 151, and 328; Khulâṣat-alafkâr, No. 176 (col. 308 in the Bodleian Cat.); and Makhzan-algharâ'ib, No. 1675 (ib., col. 354).

Contents:

1. An abridged version of the Bahâdurshâhnâma (بهادرشاه نامه) or history of the first two years of the emperor Bahâdurshâh's reign, see above, Nos. 385–387; beginning:

بسم الله الرّحمٰن الرّحيم — دست بر آورد بجود كريم
ناز و نعيم دو جهان در كفش — خلق ازل تا بابد مصرفش الخ

Collated A. H. 1136 (A. D. 1723, 1724).

2. Waḳâ'i'-i-Ḥaidarâbâd (وقائع حيدرآباد) or, with its fuller title, Wâḳi'ât-i-Ḥaidarâbâd u Gulkundah (واقعات حيدرآباد و گلكنده), also styled frequently Waḳâ'i'-i-Ni'matkhân 'Âlî (وقائع نعمت خان عالى), a satirical chronicle of the siege of Ḥaidarâbâd, in seven sections, describing the Wâḳi'ât or events from the 14th to the 16th of the month Rajab, and from the 19th to the 22nd of the month Sha'bân in A. H. 1097, the thirtieth — or rather twenty-ninth — year of 'Âlamgîr's reign = A. D. 1686, June, July (in Rieu's copy 13th–15th Rajab and 17th, 18th, 25th, and 29th Sha'bân), beginning, on fol. 69[b]: دمى كه مدرّس كشّاف صبح در صفّهٔ صدق وصفا الخ; other copies of the same are found in Bodleian Cat., No. 1157, 5, No. 1159, 1, and No. 1160; Rieu i. p. 268, ii. pp. 745[a], 796[a], and 850[b], iii. p. 1049[a]; W. Pertsch, Berlin Cat., p. 492; see also Elliot, History of India, vii. p. 200. Lithographed in India A. H. 1248 (together with حسن و عشق, see No. 4 in this copy), and printed in Lucknow A. H. 1259 (with marginal notes by Maulawî Maḳbûl Aḥmad). A more modern lithographed edition appeared in Kanpôr, 1870.

This part likewise collated, A. H. 1136.

3. Ruḳa'ât-i-Ni'matkhân (رقعات نعمتخان), letters and other elegant prose-writings, on fol. 125[b], beginning: رقعه در طلب عزيزى براى تماشاى بازئ مير و وزير الخ امروز فلك شعبده باز هنگامهٔ دوستانرا.

Other copies of these رقعات or منشآت are noticed in Bodleian Cat., No. 1157, 7, No. 1159, 2 and 3; single letters are mentioned in Rieu ii. pp. 738[b], No. 6, 796[a], No. IV, and 796[b], No. X; additional satirical pieces, for instance, the رسالهٔ هجو حكما, ib., p. 744[b], No. I, and p. 850[b]; the راحت القلوب, ib., p. 796[a], No. I.

On fol. 135[b] a مناظرهٔ اطبّا is found.

4. Ḥusn u 'Ishḳ (حسن و عشق), 'beauty and love,' an allegorical story in prose and verse, also called كتخدائئ حسن و عشق or مناكحهٔ حسن و عشق, 'the wedding of beauty and love,' on fol. 144[b], beginning:

حديث عشق شد زيب بيانم
چو شمع افتاد آتش در زبانم

Other copies of this story in Bodleian Cat., No. 1157, 6, No. 1159, 3; Rieu ii. pp. 703[b], 796[a], No. III, and 850[b]; extracts from the same, ib., p. 738[b]; W. Pertsch, Berlin Cat., p. 681. Edited at Lucknow, 1842 and 1873; with commentary at Dihlî, 1844.

Collated in the same year as Nos. 1 and 2 of this copy.

5. Ḳaṣîdas, ḳiṭ'as, satires, chronograms, etc. (قصائد و قطعهها و هجوها از تصنيف نعمتخان), on fol. 156[b], beginning with a poem in honour of 'Âlamgîr:

شاها نظر بروى تو كردن عبادتست
مژگان بهم زدن چو نماز جماعتست

A short پند نامه, on fol. 180[a]; other copies of these poems in Bodleian Cat., No. 1157, 3, and No. 1158 (fol. 158[a] sq.); the ghazals, rubâ'îs, and prose-preface appearing there in Nos. 1157, 1, and 1158 (ff. 13[a] sq. and 168[a] sq.), as well as in British Museum copies, Rieu ii. pp. 702[b] and 703[a], and in A. Sprenger, Catal., p. 328, are entirely wanting in the present copy. This dîwân is entitled in A. Sprenger, loc. cit., خوان نعمت; but that is probably a mistake, since this title properly belongs to a prose-work of Ni'matkhân 'Âlî on cookery, not included in his Kulliyyât; comp. W. Pertsch, Berlin Cat., p. 343.

6. A large mathnawî, on ethical and moral matters, with mystic tendency, interspersed with short tales and anecdotes, on fol. 185[b], beginning:

حمد و شكر اورا كه هرچه هست ازوست
دام هستى حلقه داراهاى هوست (read دار ازهاى و هوست)

See the same mathnawî in Bodleian Cat., No. 1157, 4, and No. 1161; Rieu ii. pp. 703[a], and 796[b], No. XII; A. Sprenger, Catal., p. 329. This last part was written by another hand and at an earlier period than the preceding ones, and according to a note on fol. 185[a], مثنوئ نعمتخان بنسخهٔ عالى, probably by the author himself.

No. 83, ff. 313, ll. 17; 2 coll., in the poetical parts; Nasta'lîḳ, by two different hands; size, 8¾ in. by 4¾ in.

1660

A smaller collection of Ni'matkhân 'Âlî's works.

This copy contains:

1. A prose-treatise, intermixed with verses by the author himself and with numerous passages of the Ḳurân, not found in the preceding copy, on fol. 1[b], beginning: صبح صادق سخن از پرتو آفتاب ربوبيّت كه فلكش الخ.

2. The prose-preface of the dîwân, identical with that in Nos. 1157 and 1158 of the Bodleian Cat., and

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A. Sprenger's copy, loc. cit., on fol. 11a, beginning: عیار افزای نقد سخن اکسیریست که چون بر فلزّات معدن نقد طرح شود زر خالص الخ.

3. Diwân (دیوان), consisting of ḳaṣîdas, ghazals, ḳiṭ'as, rubâ'îs, fards, and a great number of short mathnawîs, mostly in alphabetical order, on fol. 18a; beginning (as Rieu's first copy, Sprenger's copy, and No. 1158 of the Bodleian Cat.):

تمامی یابد از مصراع بسم الله دیوانها
ببین کز مدّ آن ابروست زیب روی عنوانها

4. Waḳâ'i'-i-Ḥaidarâbâd, on fol. 222a, beginning:

دمی که مدرّس الخ

No date.

No. 3145, ff. 253, ll. 21; Nasta'lîḳ; splendid binding in green and gold; size, 10¾ in. by 6 in.

1661

A collection of Ni'matkhân 'Âlî's smaller works in prose.

This copy contains:

1. Waḳâ'i'-i-Ḥaidarâbâd, on fol. 1b.

2. The prose-preface of the dîwân, on fol. 34a, beginning as in No. 2 of the preceding copy.

3. Another prose-tract, identical with the رسالهٔ هجو حکما or 'satire on physicians' (see Rieu ii. p. 744b and the remark to No. 1659, 3 above), on fol. 41a, beginning: حکیم علی الاطلاق از دار الشفای الخ.

4. Ḥusn u 'Ishḳ, on fol. 43b, beginning as in No. 1659, 4.

5. A third prose-tract, identical with the letter, quoted in Rieu ii. p. 796a, No. IV, on fol. 52a, beginning: حکیم حقیقی مرزای دوستان الخ.

Dated the 9th of Jumâdâ-alawwal, A.H. 1191 (A.D. 1777, June 15). Bibliotheca Leydeniana.

No. 2465, ff. 54, ll. 21; large Nasta'lîḳ; size, 9 in. by 5⅝ in.

1662

Another collection of the same kind.

This copy contains:

1. A prose-tract, styled دیباچهٔ بیاض, on fol. 1a, beginning: سبحان الله دلیر ساله را الخ.

2. Waḳâ'i'-i-Ḥaidarâbâd, on fol. 9b.

3. The same prose-tract, as No. 5 in the preceding copy, on fol. 67b, beginning here: حکیم حقیقی آن مرزای دوستان الخ.

4. The 'satire on physicians,' on fol. 70b, beginning as No. 3 in the preceding copy: حکیم علی الاطلاق از دار الشفای الخ.

5. Ḥusn u 'Ishḳ, on fol. 73b. No date.

No. 1835, ff. 83, ll. 13–20; written by different hands in various styles of Nasta'lîḳ and Shikasta; size, 9½ in. by 6 in.

1663

Another copy of the Waḳâ'i'-i-Ḥaidarâbâd.

Beginning as usual. Dated the 14th of Shawwâl, A.H. 1135 (A.D. 1723, July 18).

No. 683, ff. 115–166, ll. 17; Shikasta; size, 8⅝ in. by 4⅝ in.

1664

The same.

Dated the 15th of Rajab in the twenty-first year of Muḥammadshâh's reign (=A.H. 1152, A.D. 1739, Oct. 18).

No. 284, ff. 1–56, ll. 13; careless Nasta'lîḳ; size, 7¾ in. by 4 in.

1665

The same.

In this copy there are marked the following days: Rajab 13–15, Shawwâl 14 and 20–22. It concludes on fol. 62b; ff. 63a–69b contain some رقعات, one of which bears the date A.H. 1100 (A.D. 1689), on fol. 64b, l. 9, and a portion of Ḥusn u 'Ishḳ, beginning, on fol. 67a, l. 3 ab infra: حدیث عشق شد الخ.

No colophon, but at the bottom of the last page a seal of Mîr Shams-aldîn 'Aliḳhân Wâlâjâhî is found, with the date A.H. 1190 (A.D. 1776).

No. 2101, ff. 69, ll. 13; Shikasta, by two different hands; size, 8⅝ in. by 5 in.

1666

The same.

Beginning: وقائع ایّام محاصرهٔ قلعهٔ دار الجهاد حیدرآباد تأریخ سیزدهم رجب سنهٔ ۳۰، دمی که مدرّس الخ.

The days, marked here, are Rajab 13–15, Sha'bân 14 (on fol. 56a), 19 (on fol. 61a), 21 (on fol. 67b), 22 (on fol. 73b), and 23.

Dated the 7th of Ṣafar, A.H. 1207 (A.D. 1792, Sept. 24). Bibliotheca Leydeniana.

No. 2556, ff. 39–91, ll. 12–14; Shikasta; size, 9½ in. by 6⅝ in.

1667

The same.

Modern copy, not dated. Only the first five days are marked here, but in the following strange way: 14th of Rajab (on fol. 1b), 15th (on fol. 7a), 19th (on fol. 14a), 14th of Sha'bân (on fol. 17b), and 15th of Rajab again (on fol. 23b); the other headings are missing.

No. 3057, ff. 1–56, ll. 13; Nasta'lîḳ; size, 8⅝ in. by 5½ in.

1668

The same.

Quite modern copy, not dated.

No. 3056, ff. 1–43, ll. 11; Nasta'lîḳ; size, 8¼ in. by 6⅝ in.

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1669

Another copy of Ḥusn u 'Ishḳ.

Beginning as usual. No date.

No. 490, ff. 89–95, 20–27 diagonal lines in the page; Shikasta; size, $8\frac{3}{8}$ in. by $4\frac{3}{4}$ in.

1670

Another copy of the abridged Bahâdurshâhnâma.

The same abridgement of the Bahâdurshâhnâma, as in No. 1659, 1, beginning in the same way:

بسم الله الرّحمٰن الرّحيم — دست بر آورده بجود كريم الخ

In the colophon it is styled پادشاهنامه.

No date.

No. 950, ff. 74, ll. 13; large and distinct Nasta'lîḳ; size, $7\frac{3}{4}$ in. by $4\frac{1}{8}$ in.

1671

A single ḳiṭ'ah by the same Ni'matkhân 'Âlî, containing a satirical attack upon Kâmgârkhân, the son of Ja'farkhân, at the occasion of his marriage, accompanied by a detailed Persian commentary by an unknown author. The latter begins: شرح قطعهٔ تأريخ كدخدائي كامگارخان ولد جعفرخان كه ميرزا محمّد مخاطب بنعمت خان متخلّص بعالى در سلك نظم آورده الخ.

Beginning of 'Âlî's satire:

كدخدا شد بار ديگر خان عالى منزلت
بالكمال و عزّو تمكين و وقار و زيب و زين

Dated A. H. 1191 (A. D. 1777).

No. 1359, ff. 188–196, ll. 17; distinct Nasta'lîḳ; size, $8\frac{3}{8}$ in. by $4\frac{3}{4}$ in.

1672

Dîwân-i-Khâliṣ (ديوان خالص).

Lyrical poems by Mirzâ Sayyid Ḥusain, with the takhalluṣ Khâliṣ, who went under 'Âlamgîr from Persia to India, obtained the title of Imtiyâzkhân, and was under Bahâdurshâh raised to the rank of a master of the horse (ميرآخور پادشاهى); on his way back to Persia he was killed, A. H. 1122 (A. D. 1710, 1711); the chronogram of his death is آه آه امتيازخان, see Khulâṣat-alkalâm, No. 25 (col. 297 in the Bodleian Cat.); and A. Sprenger, Catal., pp. 111, 121, 141, and 150; other copies of his dîwân are noticed in A. Sprenger, Catal., p. 460, and W. Pertsch, Berlin Cat., pp. 937 and 938; some of his ghazals, ib., p. 700, No. 27. This dîwân consists of ghazals, intermixed with kaṣîdas, ḳiṭ'as, rubâ'îs, and fards, all in alphabetical order, beginning, on fol. 136b:

چنان دارند شوق وصل بسم الله عنوانها
كه در پرواز آيند از دو بال جلد ديوانها

(This initial bait agrees, as Sprenger has noticed, verbatim with that of Aṭharkhân bin Amir Niẓâmaldîn Raḍawî's dîwân, see ib., p. 345.) The mathnawîs of Khâliṣ (see A. Sprenger, loc. cit., and W. Pertsch, Berlin Cat., p. 698, No. 17) are not found in this or the following copy.

Dated A. H. 1138 (A. D. 1725, 1726) at Shâhjahânâbâd.

No. 725, ff. 136–202, 2 coll., each ll. 12, and a third on the margin of ff. 138b–161a, 162a, 163a–174b, 176a and b, 178a–180a, 180b–187b, 192a–193b, and 195a and b, differing in lines from 2 to 32; ff. 136–187 on white, the rest on red paper; distinct Nasta'lîḳ; illuminated frontispiece; size, $8\frac{3}{8}$ in. by $4\frac{5}{8}$ in.

1673

Another copy of the same dîwân.

This copy contains the same ghazals, kaṣîdas, ḳiṭ'as, rubâ'îs, and fards mixed together in alphabetical order as the preceding one. Beginning the same: چنان دارند الخ.

Dated the 5th of Muḥarram in the tenth year of the first ḳarn of Muḥammadshâh's reign, that is, A. H. 1141 (A. D. 1728, Aug. 11), at Shâhjahânâbâd.

No. 1671, ff. 151, 2 coll., each ll. 17; Shikasta, nearly illegible in many places; size, 10 in. by $5\frac{3}{4}$ in.

1674

Intikhâb-i-Kulliyyât-i-Wâḍiḥ (انتخاب كلّيّات واضح).

Large selections from the complete poetical works of Mîr Mubârak-allâh, with the takhalluṣ Wâḍiḥ, and the honorary title of Irâdatkhân, which was originally borne by his father Mîr Isḥâḳ 'Irâdatkhân (who died as Nâẓim of Oude A. H. 1068=A. D. 1657, 1658), and bestowed upon the poet by the emperor 'Âlamgîr, A. H. 1108 (A. D. 1696, 1697). He died in Farrukhsiyar's reign, A. H. 1128 (A. D. 1716), see Rieu iii. p. 938; A. Sprenger, Catal., pp. 130, 151, 160, and 583; Makhzan-alghara'ib, No. 2990 (col. 392 in the Bodleian Cat.). In poetry he was a pupil of Mîr Muḥammad Zamân Râsikh (see above, No. 1649), and wrote besides his poetical works a volume of historical memoirs, covering the period from 'Âlamgîr's death, A. H. 1118 (A. D. 1707), to Farrukhsiyar's entrance into Dihlî, in Muḥarram, A. H. 1125 (A. D. 1713, Febr.), styled مقتل السّلاطين, and completed A. H. 1126 (A. D. 1714), see Rieu, loc. cit. (it appeared in a condensed translation by Jonathan Scott, London, 1780; comp. also Elliot, History of India, vii. pp. 534–544). The statement in the preface, on fol. 2a, that Zamân Râsikh made this selection in A. H. 1098 (A. D. 1687) refers not to the present collection, but to the much smaller extracts in the following copy, to which the preface originally belonged and from where it has been transferred into this. That such is the case, is evident from the inclusion of the Sâḳînâma (on fol. 106a sq.), which was completed A. H. 1107 (A. D. 1695, 1696). Sprenger's statement, that among Wâḍiḥ's rubâ'îs is a chronogram for A. H. 1134 (A. D. 1721, 1722), must be due to a mistake, as all tadhkiras agree about his death having taken place under Farrukhsiyar, and the ta'rikh in question, as it is worded on fol. 584 of his Catal., gives the impossible date of 1183 (!)

Contents:

1. Preface, on fol. 1b, beginning: واضح صاحب كمالان بلند خيال است كه هر نموديرا الخ.

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2. Ḳaṣîdas, on fol. 2b, beginning:

کی گردد از عزیمت من سست نیم نار الخ

3. Ghazals, in alphabetical order, intermixed with rubâ'îs, on fol. 20b, beginning:

ای خشك زبان ساخته مقصد طلبانرا
گرداب عدم کرده سراب دو جهانرا

4. Another short collection of ghazals and rubâ'îs, in alphabetical order, with a short preface in prose, on fol. 94a, beginning: حمد صانعی که ربع مسکون سخت را چون سریر عرش نظیر دیباچه الخ.

Beginning of the initial poem, on fol. 95a:

بسم الله این رباعیٔ عنصر ما الخ

The last two parts fill in Sprenger's copy more than twice the number of leaves.

5. Sâḳînâma (ساقینامه), with preface, completed A. H. 1107 (A. D. 1695, 1696); beginning of the preface, on fol. 106a: شربنا علی ذکر الحبیب مدامة سکرنا بها من قبل الخ.

Beginning of the poetry, on fol. 111a:

بهشیار مستی که ناك آفرید الخ

6. Six other mathnawîs of mystic tendency, preceded by a preface, which begins, on fol. 114a: عشقست جمال کمالی را که صفای حیرت فزای قلوب عشّاق الخ.

If the remark of the Ḥamîsha Bahâr, that Wâḍiḥ wrote a mathnawî in six daftars, should apply to this poem, then the six, enumerated here, would form *one* mathnawî, viz. the آئینهٔ راز; but the difference of metre especially between the *first*, *second*, and *third* speaks against this assumption; at any rate, the *first*, being longer than the five following ones together, seems to be a separate and independent poem.

First mathnawî, on fol. 121a, styled Â'ina-i-râz (آئینهٔ راز), 'the mirror of secrecy,' commenced A. H. 1075 (A. D. 1664, 1665), and completed A. H. 1078 (A. D. 1667, 1668); it begins:

بنام آنکه دل آئینه سازست
نظر باز نهانی جمله رازست

Second mathnawî, on fol. 169b, beginning:

بشنو از نائی که چون نی در دمید الخ

Third, on fol. 184b:

ای مطلع فکر خوش خیالان الخ

Fourth, on fol. 195a:

ای زیبرنگیٔ تو رنگ همه الخ

Fifth, on fol. 199a:

لوحهٔ دیوان کلام قدیم الخ

Sixth, on fol. 201b:

قل هو الله احد الخ

No date.

No. 558, ff. 202, ll. 15; Nasta'lîḳ; size, 13½ in. by 7 in.

1675

Intikhâb-i-Dîwân-i-Wâḍiḥ (انتخاب دیوان واضح).

Extracts from the lyrical poems of Wâḍiḥ, made A. H. 1098 (A. D. 1687) by his teacher and friend Zamân Râsikh; comp. fol. 2a in the preface, and the remark thereupon in the preceding copy. Râsikh states besides, that he carried these extracts always with him as a token of his friendly feelings towards the author.

Contents:

The same preface, noticed in the preceding copy, on fol. 1b, beginning: واضح صاحب کمالان الخ.

Ghazals, rubâ'îs, and fards, in alphabetical order, beginning: ای خشك زمان (زبان sic! for) ساخته مقصد طالبانرا (read طلبانرا) الخ.

This copy is dated A. H. 1152 (A. D. 1739, 1740).

No. 490, ff. 1–31, 2 coll., each ll. 17; Shikasta; size, 8⅝ in. by 4¾ in.

Bîdil (Nos. 1676–1686).

1676

Dîwân-i-Bîdil (دیوان بیدل).

The lyrical poems of Mirzâ 'Abd-alḳâdir Bîdil, the greatest of the Persian poets in India during the last century, who was born at Akbarâbâd A. H. 1054 (A. D. 1644), and died at Dihlî the 4th of Ṣafar, A. H. 1133 (A. D. 1720, Dec. 5), see Bodleian Cat., Nos. 1169 and 1170, and the Khulâṣat-alkalâm, No. 11 (ib., col. 296); Rieu ii. pp. 706 and 707; A. Sprenger, Catal., pp. 119, 213, and 378–380; W. Pertsch, p. 80, and Berlin Cat., pp. 938–941; Rosen, Persian MSS., p. 167. Only Garcin de Tassy, in his Histoire de la littér. Hindouie etc. i. p. 312 sq. (see also W. Pertsch, p. 80), fixes his death, four years later, in A. H. 1137 (A. D. 1724, 1725). Besides his lyrical poems he composed several mathnawîs, viz. the محیط اعظم (see below, Nos. 1682 and 1683); the طلسم حیرت (Nos. 1684 and 1685); the طور معرفت (No. 1686); the گلگشت حقیقت (A. Sprenger, Catal., p. 380); the عرفان (Rieu ii. p. 707a); a mystical poem without title, dealing with love, the lover, and the beloved, in the metre رمل (W. Pertsch, Berlin Cat., p. 940); and smaller poems of the same kind (see ib., p. 698, No. 20); also several important prose-works, for instance, the بیاض or anthology of Persian poetry (Rieu ii. p. 737b sq.), the نکات or subtle thoughts (ib., p. 745b), the رقعات or private letters (W. Pertsch, Berlin Cat., p. 147, No. 2; see also Rieu ii. p. 811a, and iii. pp. 1006b and 1068a), and the چهار عنصر (A. Sprenger, Catal., p. 119, l. 9). The present copy contains, according to the colophon, the دیوان قدیم مرزای بیدل, the old or first dîwân of the poet, with the following subdivisions:

Preface in prose, on fol. 1b, beginning: حمد مبدعی که تردّد انفاس هستیٔ موجودات تحریکیست الخ.

Ghazals, in alphabetical order, on fol. 4b, beginning:

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نفس آشفته میدارد چو گل جمعیّت مارا
پریشان می نویسد کلك موج احوال دریارا

A few ḳaṣîdas, on fol. 336b, beginning:

در حریم خاك مارا موی پیری رهبر است الخ

Rubâ'îs, in alphabetical order, on fol. 343b, beginning:

حمد دو جهان سزاست سبحانی را الخ

This copy was made by Khwâjah Bâbar Ḳalandar Ḳâdirî in Shâhjahânâbâd, at the request of Mirzâ Sa'îd, and finished the 15th of Dhû-alḳa'dah, A. H. 1106 (A. D. 1695, June 27), twenty-seven years before the poet's death. Some pages injured; fol. 206b almost entirely effaced. This dîwân, together with the رقعات, نکات, and چهار عنصر, has been lithographed, A. H. 1287, at Lucknow, under the title کلّیّات بیدل.

No. 3480, olim 13. J. 26, ff. 358, 2 coll., each ll. 16; clear and distinct Nasta'lîḳ; size, 9½ in. by 5 in.

1677

A less complete copy of the same.

Ghazals, in alphabetical order, with an incomplete series of rubâ'îs at the end.

Beginning of the ghazals, on fol. 1b, as in the preceding copy: نفس آشفته الخ.

Beginning of the rubâ'îs, on fol. 251b:

ای دانه ازین مزرع اندیشه برآ الخ

corresponding to the second rubâ'î in the preceding copy (on fol. 343b). This part breaks off on fol. 264b; the last rubâ'î corresponds to fol. 357b, last line there.

No. 480, ff. 264, 2 coll., each ll. 17; small Nasta'lîḳ; size, 8⅝ in. by 4⅜ in.

1678

Dîwân-i-Bîdil (دیوان بیدل).

Another collection of Mirzâ Bîdil's lyrical poems, containing:

Ghazals, in alphabetical order, on fol. 1b, beginning, as in Sprenger's copy and in the first of the Berlin collection:

باوج کبریا کز پهلوی عجزست راه اینجا
سر موی گر اینجا خم شوی بشکن کلاه اینجا

Rubâ'îs, likewise in alphabetical order, on fol. 192a.

Dated by Ghulâm Muḥyî-aldîn ibn Muḥammad 'Abdallâh ibn Muḥammad Wajîh-aldîn the 7th of Dhû-alḥijjah, A. H. 1192 (A. D. 1778, Dec. 27).

No. 355, ff. 210, 2 coll., each ll. 19; careless Nasta'lîḳ, mixed with Shikasta, the first leaves greatly injured; size, 11 in. by 6¼ in.

1679

The same.

A third collection of Bîdil's lyrical poems, a kind of abridgement, in which the ghazals are much shorter than in the preceding ones and often mere fragments of the original poems, beginning:

ای مردهٔ تکلّف ازکیف وکم برون آ الخ

Rubâ'îs, in alphabetical order, on fol. 149a, beginning:

گردون در خاك اگر نشاند مارا الخ

corresponding to the second in the preceding copy, and the sixth in No. 1677. At the end the fragment of a ḳaṣîdah.

Dated the 6th of Rajab in the thirteenth year of Muḥammadshâh's reign = A. H. 1144 (A. D. 1732, Jan. 4).

No. 3387, olim 13. J. 25, ff. 163, 2 coll., each ll. 15; Nasta'lîḳ; size, 8 in. by 4½ in.

1680

Short extracts from Bîdil's dîwân.

A small collection of ghazals and rubâ'îs, the former arranged alphabetically. Beginning of the ghazals, on fol. 1b:

بخیال چشم که الخ

Rubâ'îs, on fol. 27b. No date. On fol. 31b the seal of a former owner, Ḳâsim 'Alî Mirkhân, with the date, A. H. 1191 (A. D. 1777). Bibliotheca Leydeniana.

No. 2397, ff. 1–31, 2 coll., each ll. 15; Nasta'lîḳ, mixed with Shikasta; size, 9¼ in. by 5 in.

1681

Rubâ'iyyât-i-Bîdil (رباعیّات بیدل).

One of the most complete collections of Bîdil's rubâ'îs extant, containing nearly 3,500 epigrams in a strictly alphabetical order. Beginning:

آنکس که منزّه است از آب و گل ما
بی او عدم است خلوت و محفل ما

Dated the 17th of Muḥarram, A. H. 1126 (A. D. 1714, Febr. 2), by Muḥammad Wârith bin Muḥammad Bâḳir alṣadîḳî.

No. 574, ff. 288, six rubâ'îs in every page; clear and distinct Naskhî; size, 12¼ in. by 6⅜ in.

1682

Muḥît-i-a'ẓam (محیط اعظم).

The great ocean, a mystical mathnawî or rather a kind of sâḳînâma, interwoven with short tales, by Bîdil, beginning:

خوش آندم که در بزمگاه قدم
مئ بود بی نشاء و کیف وکم

The title is a chronogram for A. H. 1078 (A. D. 1667, 1668), see the prose-preface of the following copy (fol. 33b, l. 5: سال اتمام بنامش مدغم). Dated the 19th of Shawwâl, A. H. 1161 (A. D. 1748, Oct. 12).

No. 410, ff. 204, 2 coll., each ll. 15; Nasta'lîḳ; size, 10⅛ in. by 6⅜ in.

1683

Another copy of the same.

This copy, which is much smaller than the preceding one, contains the same prose-preface as Sprenger's, beginning, on fol. 32b: حمد ثناء آفرینی که میخانهٔ حقیقت انسانی را الخ.

Beginning of the mathnawî, on fol. 33b, the same as in the preceding copy.

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Dated the 26th of Ṣafar, A.H. 1191 (A.D. 1777, April 5), by Muḥammad Ja'far Rif'atî.

No. 2397, ff. 32–74, 2 centre-columns, each ll. 15, and a margin-column, ll. 28; Nasta'lîḳ, mixed with Shikasta; size, 9¼ in. by 5 in.

1684

Ṭilism-i-ḥairat (طلسم حيرت).

The magic of amazement, an allegorical mathnawî by Bîdil (styled on the fly-leaf نظم حيرت), composed according to Sprenger, Catal., p. 379, A.H. 1125 (A.D. 1713), and beginning:

بنام آن كه دل كاشانهٔ اوست
نفس كردهٔ متاع خانهٔ اوست

No date; but on ff. 1b and 105a there are seals of Ḳâsim 'Alî Mîrkhân, with the date A.H. 1191 (A.D. 1777), see above, No. 1680.

No. 2395, ff. 105, 2 coll., each ll. 17; clumsy Nasta'lîḳ, often quite like Shikasta; size, 8 in. by 4½ in.

1685

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 787, ff. 52, partly 4, partly 3 coll., each ll. 16–18; Shikasta; size, 10 in. by 5¾ in.

1686

Tûr-i-ma'rifat (طور معرفت).

The mount of knowledge, another mystical mathnawî by Bîdil (see title and author's name on fol. 85a, ll. 8 and 11), beginning:

بينوای ز محفل هستی ــ داشت پيمانهٔ تهی دستی

Dated the 2nd of Rabî'-alawwal, A.H. 1191 (A.D. 1777, April 10), by Muḥammad Ja'far Rif'atî.

No. 2397, ff. 75–85, 2 centre-columns, each ll. 15, and a margin-column, ll. 28; Nasta'lîḳ, mixed with Shikasta; size, 9¼ in. by 5 in.

1687

Dîwân-i-Mukhliṣ Kâshî (ديوان مخلص كاشي).

Lyrical poems by Mirzâ Muḥammad Mukhliṣ or Mukhliṣâ of Kâshân, who went to Iṣfahân under Sulṭân Ḥusain Mirzâ Ṣafawî (A.H. 1105–1135 = A.D. 1694–1722), and died there at the age of sixty; he never visited India; see Rieu ii. p. 709a, iii. p. 1091b; W. Pertsch, Berlin Cat., p. 699, No. 24; A. Sprenger, Catal., pp. 128 and 138; Makhzan-alghará'ib, No. 2583 (Bodleian Cat., col. 380). Why Rieu, in the Index of his Cat. iii. p. 1171b, fixes his death as late as A.H. 1150 (A.D. 1737, 1738), is not clear, since Ḥazîn mentions him in his tadhkirah among the earliest of his contemporaries, and there is no evidence even that he actually lived to the end of Sulṭân Ḥusain's reign, that is to say, to A.H. 1135.

This dîwân consists of ghazals only, arranged alphabetically, and beginning, on fol. 56b (in the same way as Rieu's and Pertsch's copies):

الهی پرتو از نور يقين ده شمع جانم را
بشو از حرف باطل يكقلم لوح بيانم را

No date.

No. 519, ff. 56–143, 2 coll., each ll. 15; Nasta'lîḳ; size, 8¼ in. by 4¾ in.

1688

Dîwân-i-Ghairat (ديوان غيرت).

Lyrical poems of Ghairat, a poet who must have flourished in the beginning of Muḥammadshâh's reign, as he mentions this emperor twice, on ff. 146b, l. 6, and 147a, l. 1, and there are besides the dates A.H. 1135 and 1134 (A.D. 1722, 1723 and 1721, 1722) given in the ta'rîkhât, on ff. 146b and 147a. There are mentioned in the various tadhkiras three poets with this takhallus, all of whom might be identical with this one, viz. Mullâ Muḥammad Ghairat of Kashmîr, Makhzan-alghará'ib, No. 1823 (Bodleian Cat., col. 357); Muḥammad 'Âḳil Ghairat, Safînah, No. 558 (ib., col. 229), and Makhzan-alghará'ib, No. 1827 (ib., col. 358); and Mullâ Ghairat of Hamadân, Muntakhab-alash'âr, No. 460 (ib., col. 249).

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning:

تجلّی زار كن يا رب صفای سينهٔ مارا
دو چار جلوهٔ ديدار ساز آئينهٔ مارا

The first twenty-three leaves are more or less seriously injured, and many verses entirely destroyed.

Some mukhammasât and rubâ'is, on fol. 126b.

Ḳaṣîdas, ḳiṭ'as, and ta'rîkhât, on fol. 134b, beginning:

تا كه در كام من زبان باشد ــ همه ذكر خدايگان باشد

Rich marginal additions by another hand.

Now and then blank spaces are left for the insertion of further poems; it is probable, therefore, that this copy is the poet's autograph.

No. 815, ff. 150, 2 coll., each ll. 12; Nasta'lîḳ; size, 8¾ in. by 4⅝ in.

1689

Dîwân-i-Ḳâsim Dîwâna (ديوان قاسم ديوانه).

The earliest collection, it seems, of the lyrical poems of Mullâ Muḥammad Ḳâsim Dîwâna of Mashhad, who was a pupil of Ṣâ'ib (Nos. 1606–1623 above) and a contemporary of Sarkhwush, the author of the Kalimât-alshu'arâ (see Nos. 670–672); he was still alive in A.H. 1136 (A.D. 1723, 1724), comp. Rieu ii. p. 707b; A. Sprenger, Catal., pp. 113, 128 and 534, and W. Pertsch, Berlin Cat., p. 699, No. 26 (where a few of his ghazals are noticed). This collection, which contains ghazals and rubâ'is in alphabetical order, with a few fards and rubâ'is at the end, was written in A.H. 1101 (A.D. 1689, 1690), probably by the poet himself.

Beginning:

بسكه افتاد از غمت شوريدگی در كار ما
بر سر ما خود بخود وا ميشود دستار ما

College of Fort William, 1825.

No. 2320, ff. 109, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 8⅛ in. by 4⅝ in.

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1690

Another copy of the same dîwân.

Ghazals and rubâ'îs in alphabetical order, with a tarkîbband and a short mathnawî at the end. Beginning: بسکه افتاد از غمت آشفتگی در کار ما الخ.

This copy is not dated, but as the handwriting agrees with that of Nâẓim's Yûsuf and Zalikhâ (see No. 1595 above), it must be written about the same time, viz. in or shortly after A.H. 1103 (A.D. 1692).

No. 3106, ff. 158b–243a, 2 coll., each ll. 17; Shikasta; size, 6½ in. by 3¾ in.

1691

The same.

Ghazals, in alphabetical order, interspersed with rubâ'îs, beginning as in No. 1689. At the end, on ff. 118b–124, additional rubâ'îs and a mathnawî; beginning of the rubâ'îs: ای یافته تخمیر ونظام از اضداد الخ.

Many interlinear and marginal glosses, together with various readings.

No date. The proper order of ff. 45–54 is: 45, 52, 46–51, 53, 54.

No. 3417, olim 13. J. 16, ff. 124, 2 coll., each ll. 13; Nasta'lîḳ; size, 7¼ by 4⅛ in.

1692

The same.

Ghazals, in alphabetical order, with some rubâ'îs and fards at the end.

Beginning:

سرو در گلشن اگر یافته رعنائی را
قامت او علم آراسته زیبائی را

No date.

No. 212, ff. 193–224, 2 coll. on the first three pages, each ll. 12–15; 4 coll. on all the remaining pages, each ll. 18; Shikasta; size, 9–9½ in. by 6 in.

1693

The same.

Ghazals, in alphabetical order, intermixed with rubâ'îs and fards, beginning, on fol. 1b: بسکه افتاد از غمت الخ.

At the end a series of rubâ'îs.

On the margin of this copy and on the last leaves (ff. 92–97) there is found, written by another hand in Nasta'lîḳ, an anthology of Persian poetry, containing extracts from the diwâns of the following poets: *Ṣâ'ib* (died A.H. 1088), on fol. 1b; *Sa'îdâi Kaṣṣâb* (contemporary with Ṣâ'ib), on ff. 6b and 48a; *Ḳaplânbeg* (under Jahângîr, author of a mathnawî ماه دوستان), on ff. 8b, 24b, 61a, 68a, 70a, 72b, 76b, 85b, 87a, 92a, 93b, 95b, and 96b; *Dârâb Jûyâ* (died A.H. 1118), on ff. 11a and 49a; *Waḥshatî of Khurâsân*, on ff. 11b, 31b, and 49a; *Âṣafî* (died A.H. 923), on fol. 12a; *Muḥammad Riḍâi Mushtâḳ* of Tabrîz, on ff. 13b and 85b; *Abû Ṭâlib Kalîm* (died A.H. 1062), on ff. 17b and 96a; *Naẓîrî of Nîshâpûr* (died A.H. 1021), on ff. 21a and 58b; *Ḳâsim Kâhî* (died A.H. 988), on fol. 23b; *Nishânî* (died A.H. 1025), *'Âdilshâh, Shamsî Badakhshî, Ṣâdiḳbeg Ḥalwâ'î*, Mullâ *Muḳîmâ Iḥsân*, on fol. 24a; *Yârî Nîrûi*, on fol. 25b; *Shafî'âi Athar* (died A.H. 1113), on ff. 25b, 73a, 76b, and 77a; *Muḥsin Ta'thîr* (contemporary with Ḥazîn), on fol. 32b; *Nawîdî*, on fol. 46a; *Fidâ'î, Sanâ'î* (died probably A.H. 545); *Faḍlî, Shaikh Rubâ'î, Imâmî of Ardabîl*, Mîr *Ja'far*, on fol. 46b; *Abû Sa'îd bin Abû-alkhair* (died A.H. 440), on ff. 47a, 69b, 70a, and 96b; *'Alâ-aldaulah of Simnân* (died A.H. 736), *Abû-alḳâsim 'Abd-alkarîm, Rashîd Waṭwâṭ* (died A.H. 578), on fol. 47a; *Mâhirâ Naṣrâbâdî*, on ff. 47a and 62b; Mirzâ *Muḥammad 'Alî Afsar Kâshî*, on ff. 47b and 62b; *Istighnâ*, Mullâ *Shikîbî* (died A.H. 1023), on fol. 47b; *Ghanî of Kashmîr* (died A.H. 1079), on ff. 47b, 48a, 64b, 65b, and 97a; Mirzâ *Kâẓim Munshî*, on fol. 47b; *Muḥammad Jân Ḳudsî* (died A.H. 1056), on ff. 47b, 58b, 86a, 87b, 90b, 92a, 92b, and 94a; *Âshnâ* (died A.H. 1077), on fol. 47b; *Sarwarî* (died A.H. 1050), *Sâlik*, (died A.H. 1080), on fol. 48a; Sirâj-aldîn *'Alîkhân Ârzû* (died A.H. 1169), on ff. 48a and 59a; Ḥakîm *Abûbakr, Yaḥyâ Lâhijî* (under Shâhjahân), on fol. 48a; *Yûnus* (probably Mîr Yûnus of Abhar, under Jahângîr), *Yakînî Lâhijî* (uncle of Yaḥyâ Lâhijî), *'Urfî* (died A.H. 999), *Yûsufkhân, Shâh Sanjân, Yârî Shîrâzî* (contemporary with Mîr 'Alishîr), *Shahîdî* (died A.H. 957), *Ḳâlibî Mûzatarâsh*, on fol. 48b; *Mun'im Jauharî, Yâr Muḥammad Rakhta, Nasîm Hindî*, on fol. 49a; Shâh *'Abd-allaṭîf* of Shâhâbâd, on fol. 49b; Mîr *Maḥmûd Tasallî* of Tabrîz, on ff. 56a and 62b; *Zîb-alnisâ Begam* ('Âlamgîr's daughter, died A.H. 1114), on ff. 56b and 71b; *Shaukat* (died A.H. 1107), on fol. 57a; *Nâṣir 'Alî* (died A.H. 1108), on fol. 57b; Mirzâ *'Abd-alḳâdir Bîdil* (died A.H. 1133), on ff. 58a, 62b, 66a, 68a, 70a, 71a, and 72b; *Muḥammad Ṣâliḥ Kanbû* (died after A.H. 1074), *Faiḍî* (died A.H. 1004), on fol. 58a; *Mîr Ma'ṣûm* (Ḥaidar Rafi'î's son), on ff. 58a and 63b; *Sarkhwush* (died A.H. 1126), on fol. 58a; *Bîkhud*, on fol. 58b; *Muḥammad Rafî' Wâ'iẓ* (died A.H. 1105), on ff. 58b, 60b, and 94b; *Âbrû*, on ff. 58b and 59b; *Taslîm* (under 'Âlamgîr), on fol. 59a; Maulawî *Farḥat, Ṣalâbatkhân Sayyid, Imtiyâz* (under 'Âlamgîr), on fol. 59b; *'Alî 'Inâyatkhân Jâmi'*, on fol. 60a; Mirzâ *Faṣîḥî* (died A.H. 1046), *Sairî Ghaffârî*, on fol. 62b; Shaikh *'Abd-alriḍâi Matîn* (died A.H. 1175), *Munîr of Lâhur* (died A.H. 1054), *Mas'ûd Kâshî*, Mirzâ *Ḳuṭb-aldîn Mâ'il* (died A.H. 1108), *Muḥammad Riḍâi Mushfiḳî* (of Ḳumm), *Muḳîmâi Maḳṣûd* (contemporary with Shaikh Bahâ-aldîn 'Âmilî), on fol. 63a; Mullâ *Mufrid, Masîḥ*, on fol. 63b; *Niẓâm Dast-i-Ghaib* (died A.H. 1039), on ff. 63b and 65a (a ḳaṣîdah); Ḥakîm *Thanâ'î* (died A.H. 996), on fol. 65b; Shaikh *'Alî Nakî* (died A.H. 1031), *Ẓuhûrî* (died A.H. 1025), *Shâh Muḥammad Shîrâzî*, Mirzâ *Malik Mashriḳî* (died after A.H. 1050), on fol. 66a; *Ṭâlib Âmulî* (died A.H. 1035), on fol. 66b; *'Umar Khayyâm* (died A.H. 517), on ff. 68b and 97a; Shaikh *Abû 'Alî Ibn Sînâ* (died A.H. 428), on fol. 69b; Khwâjah *Faḍîl, 'Âlamshaikh, Waḥshî* (died A.H. 991), on fol. 70a; *Shâpûr* (died about A.H. 1020), on ff. 70b and 72a; Mirzâ *Adham* (died A.H. 1060), on fol. 70b; *Ulfat, Hayâ* (about A.H. 1124), *Bînâ*, on fol. 71b; *Burhân Abarḳû'î*, on fol. 72b; *Muḥammad Samî' Niyâzî*, on fol. 74b; *Âgah* (about A.H.

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1135), on fol. 76a; Ḥakîm *Shifâ'î* (died A.H. 1037), on ff. 76a, 81b, and 82a; Mîr *Bâḳir Wazîr, Zamânâi Zarkash, Jânîbeg 'Izzatî*, on fol. 79a; *Malik Ḳummî* (died A.H. 1024 or 1025), on ff. 79a, 80b, 81b, 82a, and 90b; *Nuṣrat-allâhkhân Nithâr* (under Muḥammadshâh), on fol. 80b; Mirzâ *Ṭâhir Waḥîd* (see No. 1653), on ff. 81a and 82a; *Wâḥîb, Waḥshat*, on fol. 81b; *Murtaḍâ Ḳulîkhân* (died A.H. 1074), Mirzâ *Jânjânân Mażhar* (died A.H. 1195), *Muḥammad Shafî' Wârid*, Mîr *Muḥammadkhân Kalân Ghaznawî, Khâliṣ of Shîrâz, Mirzâ Muḥammad 'Alî Jam*, on fol. 82b; Sayyid *Ghulâm 'Alî Âzâd* (died A.H. 1200), *Band 'Alîkhân*, on fol. 83a; *Fâṭimah, Shâh Yaḳîn, Isḥâkkhân*, Shaikh *Muḥammad 'Alî Ḥazîn* (died A.H. 1180), on fol. 83b; *Ṣafî-aldîn Râzî*, Shaikh *Rûzbahân* (died A.H. 606), *Munsif of Ṭahrân*, on fol. 84a; Maulânâ *Muḥsinbeg Rashkî* of Ḥamadân (died after A.H. 988), on fol. 84b; *Rukn-aldîn Ḳummî, Râi Manohar Râjah*, 'Abdallâh Abû-alḥasan *Rûdagî* (died probably A.H. 343), on fol. 85a; *Rûḥî* of Ḥamadân, *Zamrî of Iṣfahân*, on fol. 85b; Mirzâ *Sa'd-aldîn Râḳim, Rafî'â*, Mîr *Muḥammad Zamân Râsikh* (died A.H. 1107), on fol. 86b; Sayyid *Murtaḍâ of Shîrâz*, on fol. 87a; *Ghiyâth-aldîn*, on fol. 91b; *Ḥaidar Kalûcî* (in the beginning of Shâh Ṭahmâsp's reign), on fol. 92b; *Yûsufî Ṭabîb* (died about A.H. 950), on fol. 93b; Ḥakîm *Ṭufailî*, Muḥammad *Ṭâhir 'Aṭṭâr, Ṭâhir Ḳummî, Ṭâhir Dakhanî*, on fol. 96a; *'Îsâ Shîrâzî, Mullâ Jalâlî, Amânî Mahâbatkhân*, on fol. 97a, etc.

No. 656, ff. 97, 2 centre-coll., each ll. 17; Shikasta; size, 8⅝ in. by 4⅝ in.

1694

Dîwân-i-Nuṣrat (ديوان نصرت).

Ghazals by Dilâwarkhân, with the takhallus Nuṣrat, who died A.H. 1139 (A.D. 1726, 1727), see A. Sprenger, Catal., pp. 151 and 525. They are arranged alphabetically and begin (differently from Sprenger's copy): الهی سرعت برقی کرامت کن زبانم را الخ.

This copy, not dated, is probably the poet's first brouillon.

No. 331, ff. 109, 2 and sometimes 3 coll., each ll. 12; Shikasta; size, 11 in. by 5¾ in.

1695

Dîwân-i-Munshî (ديوان منشی).

Lyrical poems by Jaswant Râi Munshî, who made a fair copy of his dîwân in A.H. 1124 (A.D. 1712), and is probably identical with the author of the popular epopee سسّی وپنو, which was completed A.H. 1140 (A.D. 1727, 1728), see A. Sprenger, Catal., pp. 507 and 508. This copy contains ghazals, in alphabetical order, mixed with a few rubâ'îs, and at the end another series of rubâ'îs together with portions of a Sâḳînâma. Its rather unfinished state makes it probable, that it is an autograph of the poet himself.

Beginning of the ghazals, on fol. 1b:

ای پر دُر از سحاب ثنایت رساله‌ها
گردید سینهٔ چاک صدف زین نواله‌ها

The initial ghazal of Sprenger's copy is here the *third* (on fol. 2a), beginning thus:

ای پر شکر زنام تو کام و دهان ما
طوطی سبق گرفته زنطق زبان ما

No date.

No. 1454, ff. 71, 2 coll., each ll. 11; clear and distinct Nasta'lîḳ; size, 9⅛ in. by 4⅞ in.

1696

Jilwa-i-Dhât (جلوهٔ ذات).

A very large mathnawî on the adventures of Kṛishṇa, interspersed with many ghazals and rubâ'îs, and founded on Sanskrit sources, by a poet with the takhallus Amânat (امانت), see this name in all the last baits of the ghazals and besides on fol. 13a, lin. penult. It was composed A.H. 1145 (A.D. 1732, 1733), the title being a chronogram, comp. fol. 17b, l. 12.

Beginning:

بنام آنکه جانان جهان است
چو جان از دیدهٔ مردم نهان است

This copy was finished the first of Ramaḍân, A.H. 1176 (A.D. 1763, March 16), at Farrukhâbâd. The proper order of ff. 218–235 is: 218, 227–234, 219–226, 235.

No. 270, ff. 499, 2 coll., each ll. 17; Nasta'lîḳ; size, 6¾ in. by 3½ in.

1697

Bahrâm u Gulandâm (بهرام و گلندام).

The love-story of prince Bahrâm and Gulandâm, a romantic mathnawî which seems to be identical with Amîn's epopee of the same title, noticed in Rieu ii. p. 877b. It opens here with seven admonitions (پند), on fol. 1a, thus: سخنواهم گفتنت هفت پند موزون الخ.

The story itself begins, on fol. 4a, with the following chapter: نخشیدن شاه کشور تاج و جهان پیمائی به بهرام.

Rieu's copy is dated A.H. 1147 (A.D. 1734, 1735), the present one the 18th of Jumâdâ-althânî, A.H. 1224 (A.D. 1809, July 31). A version of the same story in Pushtû verses by a poet with the takhallus Fayyâḍ is preserved in No. 3249 of the India Office Collection. It is written in stanzas of unequal length, each of which is a ghazal, somewhat like Bâ'ikhân's مجنون ولیلی, see Z. D. M. G. xvi. p. 789; another version in the Gûrân dialect of Eastern Kurdistân is described in Rieu ii. p. 734; a third in Dakhnî verses by Ṭab'î is noticed in A. Sprenger, Catal., pp. 639 and 643; the last-mentioned was composed A.H. 1081 (A.D. 1670, 1671).

No. 2097, ff. 113, 2 coll., each ll. 12; large and distinct Nasta'lîḳ; size, 8¼ in. by 5¾ in.

1698

Thamarat-alfu'âd wa natijat-alwadâd (ثمرة الفؤاد و نتيجة الوداد).

Collected works in prose and verse treating of love and lovers, and consisting of little mathnawîs, poetical

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and prose stories, ghazals, rubâ'îs, etc., all of the elegiac kind, as the author composed them three years after a great misfortune, a فراق or هجران (a parting), that seems to have been the loss of his beloved one, which befell him in A.H. 1143 (A.D. 1730, 1731), in A.H. 1146 (A.D. 1733, 1734), and finished this, his own autograph, the 22nd of Rajab, A.H. 1147 (A.D. 1734, Dec. 18). The author's name is, according to the preface (see fol. 1b, lin. penult., and fol. 2a, l. 1), Muḥammad Ḳâsim, with the takhallus *Żarâfat* (ظرافت), but this seems to have been an afterthought of the poet, since in all the lyrical poems of this work the takhallus is either *Ḳâsim* or *Ṣadâḳât* (صداقت), see, for instance, fol. 92b, l. 2, fol. 173a, ll. 3 and 8, fol. 173b, ll. 3 and 9, etc., and in all places where ظرافت appears, it is evidently corrected out of an original صداقت, signs of scratching being clearly visible.

Beginning of the preface, on fol. 1b: الحمد لله الذى برحمته ألّف بين القلوب و جعل العشّاق منشقّة لجيوب و صيّر الصبر سبب وصال المطلوب الخ.

The first poetical piece is a حمد و نعت, on fol. 3a, beginning:

بنام آنكه نامش الفت آموخت
رخ عصيان زجام رحمت افروخت

The second, a مناجات, on fol. 3b, beginning:

الهى عاصئ رحمت پناهم
گنهكار ضراعت دستگاهم

The principal part of this collection ends with the colophon, on fol. 187a, giving the above-mentioned date, A.H. 1147, 22nd of Rajab; but on ff. 188b–212a a longer mathnawî follows by the same author, and composed, as he says on fol. 189a, l. 8, six years after his heavy loss, i.e. A.H. 1149 (A.D. 1736, 1737), or two years after the completion of the main part of this work.

Beginning:

بنام آنكه نامش ذكر جانست
بعاصى بندگانش مهربانست

It is copied, like the preceding portion, by the author's own hand.

Another copy of this work is described in Rieu ii. p. 710b, where it is represented as a coherent mathnawî with inserted extracts from Arabic and Persian works and consisting of two daftars, completed respectively A.H. 1146 and 1149 (see above); the appendix mentioned there, as describing a happy meeting of the poet with his beloved in A.H. 1156 (A.D. 1743), is not found in this copy, which seems somewhat different from Rieu's and does decidedly not represent a coherent mathnawî, as, apart from the inserted pieces in prose and verse, even the original parts differ both in metre and in poetical character, lyrical poetry being mixed up with the epical to a great extent.

No. 261, ff. 212, ll. 12; two illuminated frontispieces on ff. 1b and 188b; small illuminations throughout; Nasta'lîḳ; size, 8⅝ in. by 5⅝ in.

1699

Kulliyyât-i-Nadrat (كلّيّات ندرت).

Complete lyrical poems of Nadrat, who is, no doubt, identical with 'Alî Fiṭrat 'Aṭâ-allâh, with the takhallus Nadrat, the author of a tadhkirah described in No. 676 above, and completed A.H. 1149, 1150 (A.D. 1737).

This copy contains: ghazals, mukhammasât, and fards, all arranged together in alphabetical order, beginning, on fol. 1b:

الهى مشرق خورشيد عرفان كن دل مارا
بر افروز از چراغ طور شمع محفل مارا

No date.

No. 257, ff. 157, 2 coll., each ll. 15; legible Shikasta; size, 7¾ in. by 5 in.

1700

Kulliyyât-i-Dîwân (كلّيّات ديوان).

Complete works in prose and verse by a hitherto unknown author, Zain-al'âbidîn Birâdar (see fol. 114b, l. 9), with the takhallus Dîwân, who flourished, according to the two dates which are found in this copy, viz. A.H. 1145 (A.D. 1732, 1733), on fol. 468b, first line, and A.H. 1150 (A.D. 1737, 1738), on fol. 297a, last line, about the middle of the twelfth century of the Hijrah.

Contents:

A. Complete index, on ff. 1b–2a.

B. Treatises in prose, on various theosophical, scientific, and literary topics, the explanation of the Ḳurân and traditions, etc.:

1. رسالهٔ فيوضات الفاتحه كه تفسير سورهٔ الحمد است بجامعيّت علوم اجماليّه, a treatise on the first sûrah of the Ḳurân, on fol. 3b, beginning: فيض يابان فيوضات غيبى را بهواى الخ.

2. حاشيهٔ رسالهٔ فيوضات الفاتحه, glosses to the preceding treatise, by the author himself, on fol. 35b, beginning: الهى آفتاب صبح عزّت كن زبانم را الخ.

3. حلّ معنئ حديث نبوئ صهيبيّه, on fol. 92b.

4. اظهار اسرار فاطميّه, on fol. 96b.

5. رسالهٔ شمّة الاسرار مرتضويّه, on fol. 99b.

6. رسالهٔ اتّفاقيّهٔ مذهبيّه, on fol. 116b.

7. نسخهٔ دائرهٔ وجود و هيئة, on fol. 122b.

8. نسخهٔ اجوبهٔ خمسهٔ عربيّه, on fol. 130b.

9. تحقيق گردش آفتاب, on fol. 136b.

10. نسخهٔ شرح بيت اوّل مثنوئ مولوئ روم, on fol. 140b.

11. نسخهٔ شرح غزل اوّل ديوان حافظ شيرازى, on fol. 147b.

12. نسخهٔ شرح ابيات مثنوئ مولوى, on fol. 154b.

13. كتاب شرح سُلّم العلوم, a commentary on the treatise on logic, by Ḳâḍî Muḥibb-allâh bin 'Abd-alshakûr Bahârî, who died A.H. 1119 (A.D. 1707, 1708), see Loth, Arabic Cat., p. 153 sq., on fol. 176b; this part was completed A.H. 1150.

14. حلّ مستزاد مرزا بيدل, on fol. 298b.

15. حلّ معنئ رباعئ زن شاعره, on fol. 301b.

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16. رسالهٔ شرح ربع مجيّب اسطرلاب, a commentary on the sinuated quadrant of the astrolabe, on fol. 304b.

17. سؤال و جواب پير و مريد هنگام ملاقات, on fol. 314b.

18. رسالهٔ ردّ منافق, on fol. 320b.

19. استفسار شبه المتأدّبين با دايه, on fol. 346b.

20. نسخهٔ ردّ غيريّت حقيقی, on fol. 349b.

21. حلّ معنیٔ هر سه بيت مشهوره, on fol. 356b.

22. تحقيق حدوث و قدوم كلام مجيد, on fol. 359b.

23. رسالهٔ كليد سُنْدر سِنْگار, a key to the Sundar Singâr, an erotic poem in Hindî, by Sundar Mahâkawî, dedicated to the emperor Shâhjahân, 1632, see Bodleian Cat., Nos. 2353 and 2354 (a third copy is preserved in No. 1974, ff. 1–35b of the India Office Library), and Garcin de Tassy, Histoire de la Littér. Hindouie, etc. iii. p. 177, on fol. 362b.

24. حلّ معنیٔ لغزان شيخان آملی, on fol. 375b.

25. حلّ معنیٔ لغز بدر چاچ, on fol. 379b.

26. كتاب شرح ابيات غوامض مرزا جلال اسير وغيره, on fol. 382b.

27. سراپای ديوان, on fol. 415b.

28. حسن ديوان, on fol. 419b.

29. شرح اسرار طِمْر از ابيات دكهنیٔ حضرت شمس (Walî-allah Shams, a poet of the Dakhan under 'Âlamgîr, who wrote a diwân in the dialect of his native country), on fol. 424b.

30. دستور العمل و اختراعات تازه, on fol. 428b.

31. كتاب انشای ديوان, on fol. 431b.

32. ترتيب مجلس جشن, on fol. 464b.

33. عرس حضرت امام عليه السّلام, on fol. 468b. This part was completed A. H. 1145.

34. آمد ابيات دكهنی, on fol. 473b.

35. رويهٔ رديّه, on fol. 477b.

36. سبب قصيدهٔ دكهنی, on fol. 483b.

C. Poetry:

37. Diwân-i-Diwân (ديوان ديوان), the lyrical poems of Diwân, on fol. 487b, consisting of ghazals, in alphabetical order, with a longer poem at the end. Beginning with the same bait as the prose-treatise, No. 2:

الهی آفتاب صبح عزّت كن زبانم را
تجلّی رنگ بست بزم معنی كن بيانم را

No date. The copy seems to be Diwân's autograph.

No. 221, ff. 520, ll. 19; good Shikasta; an illuminated heading at the beginning of each of the thirty-seven parts; size, 9½ in. by 5⅛ in.

1701

Diwân-i-Thâbit (ديوان ثابت).

Lyrical poems by Mîr Muḥammad Afḍal (or Afḍal-aldîn Muḥammad), with the takhallus Thâbit, who was born at Dihlî and died there the 13th of Rabî' I, A. H. 1151 (A. D. 1738, July 1); see Rieu ii. p. 709b; A. Sprenger, Catal., pp. 154 and 578.

Contents:

Three short mathnawîs in honour of God, the prophet, and 'Alî. Beginning of the first (در توحيد و اظهار شوق و عرض نياز بدرگاه بی نياز):

خداوندا دلم را سادگی ده ــ زقيد ما سوا آزادگی ده

Ghazals, in alphabetical order, preceded by a ḳaṣîdah in honour of 'Alî and followed by some mathnawi-baits. Beginning of the ḳaṣîdah, on fol. 151b:

گر شبی خيزد زغم آه از دل شيدای من
بگذرد از نه فلك آهنگ شيون را يمن

Beginning of the first ghazal, on fol. 152a:

هست تا نام خوشت در دل غم پيشهٔ ما
نيست جز ذكر تو بر دفتر انديشهٔ ما

Dated the 24th of Shawwâl in the 30th year of Muḥammadshâh's reign (=A.H. 1160, A.D. 1747, Oct. 29). This full diwân, of which this copy only represents a small portion, was collected by Thâbit's disciple Band-i-'Alî. Thâbit's son, Mîr Muḥammad 'Âẓim Thabât, who died A. H. 1161 (A. D. 1748), is likewise renowned as poet, see A. Sprenger, loc. cit.

No. 114, ff. 149–162, 2 coll., each ll. 19–20; very careless Nasta'lîḳ; size, 8¾ in. by 4½ in.

1702

Diwân-i-Râjâ (ديوان راجا).

Lyrical poems by a poet with the takhallus Râjâ (راجا) or Râjah (راجه), who is not mentioned in any tadhkirah. Copies of his ghazals are noticed in Bodleian Cat., No. 1179, and A. Sprenger, Catal., p. 539. According to the date of the present copy he must have flourished in or before the middle of the twelfth century of the Hijrah.

Contents:

Ghazals, without alphabetical arrangement, intermixed with a few ḳiṭ'as and mathnawî-baits, beginning as in the Bodleian and Sprenger's copies: روئيكه من بديدم اندر عيان نگنجد الخ.

Dated A. H. 1158 (A. D. 1745). At the end of the diwân there is added by another hand a short fragment of a curious Persian prose-treatise in two bâbs, viz.

باب اوّل در بيان محافظت

باب دوم در دانستن ديو و پری وكُفّار و عَفاريت و سحر و مانند آن.

No. 1625, ff. 1–17, 2 coll., each ll. 17; Nasta'lîḳ; size, 9½ in. by 5½ in.

1703

Diwân-i-Ummîd (ديوان اميد).

Lyrical poems of Ḳizilbashkhân, whose original name was Mirzâ Muḥammad Riḍâ, with the takhallus Ummîd, a native of Hamadân and a pupil of Mirzâ

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Ṭâhir Waḥîd (see Nos. 1653–1655 above) and of Mîr Najât (the lyrical poet and author of the famous mathnawî on wrestling, گل کشتی, who died A.H. 1126= A.D. 1714; see Bodleian Cat., Nos. 1162–1165). He came to India under Bahâdurshâh and died in Dihlî, A.H. 1159, 9th of Jumâdâ I (A.D. 1746, May 30). He left besides his Persian dîwân a few Rekhta verses; see Rieu ii. p. 711b; A. Sprenger, Catal., pp. 149, 153, 300, and 581; comp. also Âtashkada, No. 776 (Bodleian Cat., col. 289), and Khulâṣat-alafkâr, No. 39 (ib., col. 304), where an earlier date for his death is given, viz. A.H. 1155.

This copy contains only ghazals, in alphabetical order, beginning:

ای شکاری آموی صد افگند صیّادها
ای خراب از خلوت ات مانند سیل آبادها

The initial ghazal, quoted in Sprenger's copy, is here the second. The ḳaṣîdas, ḳiṭ'as, mukhammasât, mufradât and rubâ'îs are entirely wanting here. On fol. 1a and at the end this dîwân is wrongly ascribed to Ṭâlib Âmulî (see Nos. 1524–1529 above). No date. This copy belonged formerly to the College of Fort William.

No. 2346, ff. 1–27, 2 coll., each ll. 15–20; Shikasta; size, $7\frac{3}{4}$ in. by $5\frac{5}{8}$ in.

1704

Dîwân-i-Sâmî (دیوان سامی).

Lyrical poems by a poet with the takhalluṣ Sâmî, identical with Khwâjah 'Abdallâh Sâmî, who was in the service of A'ẓamshâh and died under Muḥammadshâh (reigned A.H. 1131–1161=A.D. 1719–1748) in Lâhûr; see A. Sprenger, Catal., p. 156. An elder Shaikh Sâmî Jazâ'iri of Mashhad came to India in Akbar's reign, see Makhzan-algharâ'ib, No. 1001 (Bodleian Cat., col. 336); a Luṭf 'Alîbeg Sâmî is mentioned, ib., No. 1085 (Bodleian Cat., col. 338).

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning:

چون زبی‌برگی ندارد خامه در دل آه را
ساخت از خون جگر شنگرف بسم الله را

Tarji'bands, mukhammasât, ḳiṭ'as, and a few rubâ'îs, on fol. 133a, beginning: ای دل چکنم که با تو سازم الخ.

A mathnawî, on fol. 146a:

چهل تن بحکم قضا و قدر ــ بیکبار کردند عزم سفر

The copy ends, on fol. 148b, without a date; on fol. 149b the first seven baits of another mathnawî are written (whether belonging to the same poet or not, is impossible to say), beginning:

الهی گریه ام را تازگی ده ــ فغانم را بلند آوازگی ده

Many additions by other hands on the margin; on ff. 128–132 one top-corner has been cut off and part of the text destroyed.

No. 2838, ff. 149, 2 coll., each ll. 9; small, but clear Nasta'lîḳ; small illuminated frontispiece; size, $5\frac{1}{2}$ in. by $3\frac{1}{4}$ in.

1705

Dîwân-i-Raḥîm (دیوان رحیم).

A collection of ghazals by a poet with the takhalluṣ Raḥîm, who is probably identical with Muḥammad Raḥîmkhan Karâ'ilî, the son of Shâh Wirdî, the ruler of Karâ'il, with the takhalluṣ Raḥîm, who was first at the court of Nâdirshâh (A.H. 1148–1160=A.D. 1736–1747), and later on in the service of Muḥammadshâh, see Makhzan-algharâ'ib, No. 904 (Bodleian Cat., col. 334); A. Sprenger, Catal., p. 156; W. Pertsch, Berlin Cat., p. 642, No. 148. There are mentioned besides in the last-named work three other poets with the same nom de plume, viz. Nawwâb 'Abd-alraḥîm Khânkhânân (No. 146), Mirzâ Raḥîm (No. 147), and Mîr Raḥîm Farrâsh (No. 149).

The ghazals are arranged alphabetically, but only extend as far as the letter د; between ff. 104 and 105 there is moreover a lacuna.

Beginning:

حمد تو گشت جوهر تیغ زبان ما
روشن بود چو آئنه فکر بیان ما

No date. Bibliotheca Leydeniana.

No. 2728, ff. 105, 2 coll., each ll. 13; Nasta'lîḳ, the last two pages in diagonal lines by a different hand in Shikasta; size, $8\frac{7}{8}$ in. by $4\frac{1}{4}$ in.

1706

Muntakhab-i-dîwân-i-Mu'jiz (منتخب دیوان معجز).

Selections from the lyrical poems of Muḥammad Niẓâm (or as he is called here in the colophon: Mirzâ Jalâl Miyân Niẓâmkhân) with the takhalluṣ Mu'jiz, who was an Afghân of Kâbul and died at Dihlî A.H. 1162 (A.D. 1749); see A. Sprenger, Catal., pp. 129, 159, and 506; W. Pertsch, Berlin Cat., p. 943, where a copy of his complete works is described, written A.H. 1205 (A.D. 1790, 1791) by his pupil Ghulâm Murtaḍâ Surûrî, who was still alive in A.H. 1211 (A.H. 1796, 1797), in Lucknow, and excelled also as poet, see his dîwân, ib., pp. 948–950, and A. Sprenger, Catal., p. 573. This selection contains chiefly ghazals, in alphabetical order, intermixed with a few rubâ'îs and fards (on ff. 1b–287b), some mukhammasât (on ff. 287b–290b), and a full series of rubâ'îs at the end (on ff. 290b–309).

Beginning of the ghazals (as in Sprenger's and Pertsch's copies):

ای گفتگوی عشق تو خون کرد سینها
چون داغ لاله رانده در آتش سفینها

Two hemistichs omitted on fol. 79a.

Copied at the request of Miyân Raḥîmkhân, the son of Raḥmatkhân, and dated the 2nd of Dhû-alḳa'dah, A.H. 1163, the third year of the emperor Aḥmadshâh's reign (=A.D. 1750, Oct. 3), one year after the poet's death.

No. 207, ff. 309, 2 coll., each ll. 15; distinct Nasta'lîḳ; size, $9\frac{1}{2}$ in. by $5\frac{1}{2}$ in.

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1707

Dîwân-i-Mukhliṣ (دیوان مخلص).

Lyrical poems by Râi Ânand Râm Mukhliṣ, a Khatrî of Dihlî, son of Râjah Mardî Râm, a Khatrî of Lâhûr; he was a pupil of Bîdil (see Nos. 1676–1686 above), was appointed wakîl of the Nawwâb I'timâd-aldaulah Ḳamar-aldînkhân Bahâdur, A.H. 1132 (A.D. 1720) in Muḥammadshâh's reign, and died A.H. 1164 (A.D. 1751), in the fourth year of Aḥmadshâh's reign. His house in Dihlî was frequented by many poets and learned men. He left besides his Persian diwân some Rekhta poetry, a collection of letters, edited A.H. 1149 (A.D. 1736, 1737), a history of the war of Nâdirshâh with Muḥammadshâh (see Elliot, History of India, viii. p. 76), and a dictionary of poetical phrases and proverbial sentences, entitled مرآت الاصطلاح, and composed A.H. 1158 (A.D. 1745); comp. Rieu iii. p. 997; see besides A. Sprenger, Catal., pp. 159 and 262; and Makhzan-algharâ'ib, No. 2683 (Bodleian Cat., col. 383). This copy contains:

Ghazals, in alphabetical order, on fol. 175a, beginning:

الهی آب و رنگ شور بلبل ده بیانم را
زبرگ لاله قدری خونچکان‌ترکن زبانم را

Rubâ'îs, on fol. 255b, beginning:

فصل گل و جوش ابر سرمست بر آ
مخلص اگرت ذوق طرب هست بر آ

This copy was written in the poet's lifetime and dated the 10th of Rabî'-althânî, A.H. 1157 (twenty-sixth year of Muḥammadshâh's reign = A.D. 1744, May 23).

No. 2093, ff. 175–260, 2 coll., each ll. 14; Nasta'lîḳ; size, 8¾ in. by 5 in.

1708

Dîwân-i-Wâlih (دیوان واله).

The lyrical poems of Nawwâb 'Alîḳulîkhân Dâghistânî Shamkhâlî, with the takhalluṣ Wâlih, who was born A.H. 1124 (A.D. 1712), in Iṣfahân, as son of Muḥammad 'Alîkhân; the rising power of Nâdirshâh drove him from Persia and he fled to India, where he arrived A.H. 1147 (A.D. 1734, 1735), and entered Muḥammadshâh's service; here he composed in A.H. 1149 (A.D. 1736, 1737) a mystical mathnawî نجم الهدا or the 'star of guidance,' followed by another of romantic character, the مرزا نامه (see A. Sprenger, Catal., p. 589), and in A.H. 1161 (A.D. 1748) his famous tadhkirah ریاض الشعرا (see Bodleian Cat., Nos. 377, 378; Rieu i. p. 371 sq.; A. Sprenger, Catal., p. 132; W. Pertsch, Berlin Cat., p. 622 sq.; Bland in Journal As. Soc., ix. pp. 143–147, etc.). He died in Dihlî A.H. 1169, 1st of Rajab (A.D. 1756, April 1); see on his life Rieu, loc. cit. and iii. p. 1086a; Khulâṣat-alafkâr, No. 301 (Bodleian Cat., col. 312), and Makhzan-algharâ'ib, No. 3018 (ib., col. 393). His dîwân, a much larger copy of which is described in Bodleian Cat., No. 1182, was completed A.H. 1157 (A.D. 1744, 1745); his love-adventures with his cousin Khadîjah Sulṭân have been treated in a mathnawî by Faḳîr (see No. 1711 below).

This copy contains:

Ḳaṣîdas, without any order, beginning (as in the Bodleian copy):

منم که نیست مرا در جهان شبیه و مثال
مگر خدای غفو ستم و حق متعال

Ghazals, in alphabetical order, beginning (likewise as in the Bodleian copy), on fol. 57a:

عالم برند رشك بعیش مدام ما
گر عکس چهرهٔ تو در افتد بجام ما

The first ghazal, quoted in the Makhzan-algharâ'ib, is found here on fol. 58a.

Ḳiṭ'as and a few mathnawî-baits at the end, beginning, on fol. 99a:

گلی از خارزار دشت فنا ـ بریاض بقا فرستادم

This too agrees with the initial ḳiṭ'ah in the Bodleian copy.

No date.

No. 114, ff. 44–101, 2 coll., each ll. 17; careless Nasta'lîḳ; size, 8¼ in. by 4½ in.

1709

Dîwân-i-Shahîd (دیوان شهید).

The large dîwân of a modern poet with the takhalluṣ Shahîd, who is probably identical with Mirzâ Muḥammad Bâḳir Shahîd, who was still alive in A.H. 1169 (A.D. 1756), see A. Sprenger, Catal., p. 150, last line. Another Shahîd of Kashmîr is mentioned in W. Pertsch, Berlin Cat., p. 684, l. 21.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning:

زهی اندیشهٔ ذات تو مستغنی زدقّتها
زوصف پشت بر دیوار حیرت مانده فطرتها

Ḳiṭ'as, tarkîbbands, ḳaṣîdas, short mathnawîs, and rubâ'îs, on fol. 370b; beginning of the ḳiṭ'as:

ای شهید هوا دلت تا کی ـ آرزومند آرزو باشد

The first mathnawî, on fol. 446a, begins:

خداوندا کریما کارسازا ـ قدیما قادرا عاجز نوازا

This copy is defective at the end, and besides greatly damaged in the last pages; it was purchased at Ḥaidarâbâd.

No. 256, ff. 456, 2 coll., each ll. 14; small, but clear Nasta'lîḳ; size, 8½ in. by 5 in.

1710

Kulliyyât-i-Faḳîr (کلّیّات فقیر).

The poetical works of Mîr Shams-aldîn Faḳîr 'Abbâsî, who was born at Shâhjahânâbâd A.H. 1115 (A.D. 1703, 1704), and perished A.H. 1180, according to one tadhkirah only A.H. 1181 (A.D. 1766, 1767), by shipwreck while on his pilgrimage to Makkah, see A. Sprenger, Catal., pp. 158, 223, and 394–396; Khazâna-i-'âmirah, No. 95 (Bodleian Cat., col. 258); Khulâṣat-

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alkalâm, No. 52 (ib., col. 299); Khulâṣat-alafkâr, No. 202 (ib., col. 309); and Makhzan-algharâ'ib, No. 1993 (ib., col. 362). Besides the works contained in these so-called كلّيّات, Faḳir wrote two mathnawis, viz. the والهٔ و سلطان (see the following copy) and the شمس الضّحى, the noon-sun, in praise of the Imâms, also styled معجزات چهارده معصوم (see A. Sprenger, Catal., p. 395); various prose-treatises on prosody, rhetorical art, etc., for instance, the وافية فى علم العروض و القافية, on metres and rhyme, in a مقدّمه, two ركن, and a خاتمه, and the خلاصة البديعى, on tropical figures, in a مقدّمه, two فصل, and a خاتمه (see W. Pertsch, Berlin Cat., p. 623), and some Rekhta verses. According to A. Sprenger, loc. cit., and the Makhzan-algharâ'ib, he used originally the takhallus Maftûn.

Contents:

I. Dîwân, consisting of

1. Ḳaṣîdas, tarjî's, and tarkîbbands, on fol. 1b, beginning:

ای غم عشق تو شوری در جهان انداخته
طشت عاشق را زبام آسمان انداخته

2. Ḳiṭ'as and chronograms, on fol. 46b, beginning:

سؤالی کرد با من نکته‌دانی
که ای جانت بسرّ غیب همدم

3. Ghazals, in alphabetical order, on fol. 54b, beginning:

ای در طلب نام تو آواره نشانها
گم کرده ره معنیٔ وصف تو بیانها

4. Rubâ'îs, on fol. 155b, beginning: اسم الله که هست سرمایهٔ جان الخ.

II. Mathnawîs, viz.:

5. Durr-i-maknûn (درّ مکنون), the hidden pearl, or the story of the daughter of the Ḳaiṣar of Rûm, مليكه or نرجس خاتون, and the Imâm Ḥasan 'Askarî, composed A.H. 1169 (A.D. 1755, 1756), beginning, on fol. 167b:

خداوندا ره تفرید بنما — بروی من در توحید بگشا

In A. Sprenger, Catal., p. 396, this mathnawî is called مولد امام مهدى, the birth and miracles of Imâm Mahdî.

6. Tuḥfat-alshabâb (تحفة الشباب), the present of youth, on fol. 281b, beginning:

مرحبا ای صبح ایّام وصال — مرحبا ای آفتاب بیزوال

composed A.H. 1163 (A.D. 1750).

7. Mathnawî dar wâḳi'a-i-jânsûz-i-Karbalâ (مثنوى در واقعهٔ جانسوز کربلا), the heart-burning calamity of Karbalâ, on fol. 286b, beginning:

باز ازماه محرّم در جهان — تازه شد داغ مصیبت دوستان

8. Mathnawî dar ta'rîf-i-daulatkhâna-i-Nawwâb Amîr-alumarâ Sâdâtkhân Bahâdur (مثنوى در تعريف دولتخانهٔ نوّاب امير الامرا ساداتخان بهادر), description of the palace of the Nawwâb Sâdâtkhân Bahâdur, on fol. 289b, beginning:

دگر بر روی طبع نکته پرداز
دری گردیده از فیض سخن باز

9. Taṣwîr-i-maḥabbat (تصوير محبّت), the image of love, or the story of Râmćand the son of the Betel-seller, on fol. 294b, beginning:

خداوندا دلی ده شعله سانم
که از سوزش فتد آتش بجانم

Composed A.H. 1156 (A.D. 1743), the title being a chronogram.

Dated the 22nd of Dhû-alḥijjah, A.H. 1184 (A.D. 1771, April 8), by Muḥammad Ḥusain Ghûrî.

No. 468, ff. 323, 2 coll., each ll. 15; clear and distinct Nasta'lîḳ; size, 8½ in. by 4⅞ in.

1711

Wâlih u Sulṭân (والهٔ و سلطان).

The story of the love of the poet Wâlih (see above, No. 1708) with his cousin Khadîjah Sulṭân or Khadîjah Begam, daughter of Ḥasan 'Alîkhân, by the same Shams-aldîn Faḳîr, composed A.H. 1160 (A.D. 1747), see fol. 107a, ll. 11–13, where two chronograms are given, viz. نظم منيع and شخص معنى.

Beginning:

ای واله حسن دلکشت جان
عشق تو بهر دو کون سلطان

No date.

No. 392, ff. 111, 2 coll., each ll. 15; Nasta'lîḳ; size, 10¾ in. by 5¼ in.

1712

Dîwân-i-Ḥazîn (ديوان حزين).

A collection of poetical works by Shaikh Muḥammad 'Alî Jîlânî Ḥazîn, the well-known author of the تذكرة الاحوال (his autobiography) and the تذكرة المعاصرين (or biographies of contemporary poets), written A.H. 1154 (A.D. 1741) and 1165 (A.D. 1752) respectively; see Nos. 677–679 above. He wrote four dîwâns, the last of which he completed A.H. 1155 (A.D. 1742), and died in Banâras the 13th of Jumâdâ I, A.H. 1180 (A.D. 1766, Oct. 17).

Contents of this collection:

A short preface in prose, on fol. 1b, beginning: انت الظّاهر فليس فوقك شیء — وانت الباطن فليس دونك شیء — آن نور ماه وانجم از پرتو تو تابی — خاك ز عزّت تو هر ذرّه آفتابی، لا احصى ثناء عليك انت كما اثنيت على نفسك والصّلوة على من ارسلته الخ بعد از حمد و ستایش و درود و نیایش شکسته الخ.

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Ghazals, in alphabetical order, on fol. 2b, beginning (as in the Bodleian, Berlin, and Sprenger's copies):

درین دریای بیپایان درین طوفان شور افزا
دل افگندیم بسم الله مجریها و مرسیها

Rubâ'îs, on fol. 201a:

شد صید خم زلف رسائی دل ما
افتاد بدام اژدهائی دل ما

Muḳaṭṭa'ât, on fol. 218b, interspersed with a few ḳaṣîdas, the first of which (on ff. 226b–227b) was composed, according to the last bait, A.H. 1132, the 7th of Shawwâl (A.H. 1720, Aug. 12).

Mathnawîs, on fol. 230a; the *first* is entitled چمن وانجمن, and begins:

بنام آنکه آذر را چمن ساخت
دل دوزخ شرر را انجمن ساخت

It breaks off on fol. 236b, l. 2, but is continued on ff. 243a–245a; the *second* is called تذکرهٔ العاشقین and begins on fol. 236b, l. 4:

ساقی زمیٔ موّحدانه ـ ظلمت بر شرك از میانه

This breaks off on fol. 240a, l. 4, but a short chapter on fol. 242b, l. 5 to fol. 243a, l. 3, simply styled مثنوی, seems to belong to the same poem, as it is written in the same metre; the *third* is a short extract from the خرابات, beginning, on fol. 240a, l. 6:

الا ای جهاندار فرخنده خوی
دمی گوش بگشا بفرخنده گوی

and ending on ff. 242b, l. 3.

No date. Complete copies of Ḥazîn's poetical works (کلّیّات حزین) are described in Bodleian Cat., No. 1184, and A. Sprenger, Catal., p. 425; copies of his dîwân in Rieu ii. pp. 715–717; a copy of his seven mathnawis in Bodleian Cat., No. 1185; extracts from the خرابات are noticed in W. Pertsch, Berlin Cat., p. 696, No. 6, some of his ḳaṣîdas, ib., p. 695, No. 1. Ḥazîn's poetical works, with the addition of his autobiography and his tadhkirah, have been lithographed under the title of کلّیّات حزین, in Lucknow, A.H. 1293. Among other prose-treatises of the same Ḥazîn are to be mentioned the رسالهٔ فرسنامه on farriery, the رساله در خواصّ الحیوان or تذکرهٔ صیدیّه on zoology, the رساله در اوزان مثقال و درهم و دینار و غیره on the weight of coins and on legal measures in Khurâsân (all three described in Rieu ii. p. 483); an enumeration of the warlike expeditions of Persian kings against India down to Aḥmadshâh Abdâlî (W. Pertsch, Berlin Cat., p. 54, No. 11); and the واقعات ایران و هند, see further below in No. 1714.

No. 903, ff. 245, 2 coll., each ll. 17; Nasta'lîḳ; size, 9⅛ in. by 5⅝ in.

1713

Ghazaliyyât-i-Ḥazîn (غزلیّات حزین).

A large collection of ghazals only, in alphabetical order, by Ḥazîn, beginning, on fol. 9b (as in the preceding copy): درین دریای الخ. They were transcribed in the very year of Ḥazîn's death, A.H. 1180. On ff. 1b–8a another hand has written in diagonal lines a series of ḳaṣîdas and ḳiṭ'as by the same Ḥazîn, beginning, on fol. 1b:

مسخّر کرده حسن فتنه‌گر دلهای مفتونرا
سواد داغ سودا خیمهٔ لیلیست مجنونرا

This additional part is dated in the month Shawwâl, A.H. 1172 (A.D. 1759, June). Another complete copy of Ḥazîn's ghazals is described in W. Pertsch, Berlin Cat., p. 945; a large series of them, ib., p. 699, No. 23. The present copy belonged originally to Mr. Richard Johnson.

No. 569, ff. 321, 2 coll., each ll. 17; irregular Nasta'lîḳ; the first eight leaves written by another hand in diagonal lines; size, 11½ in. by 5⅝ in.

1714

Wâḳi'ât-i-Îrân u Hind (واقعات ایران و هند).

Short historical memoirs by the same Ḥazîn (see fol. 2b, ll. 1 and 2), who relates in them all the remarkable events in Persia and India from A.H. 1134 to 1154 (A.D. 1722–1741), beginning with the 'calamities of Iṣfahân and the prevalence of the Afghân power' (حادثات اصفهان و استیلای افاغنه). They open thus: الحمد لولیه ونشکر علی نعمائه ونسأله التّقی ونعتصم الخ.

This copy is dated the 17th of Muḥarram, A.H. 1183 (A.D. 1769, May 23), by Shaikh Karimbakhsh.

No. 1306, ff. 60, ll. 11; Nasta'lîḳ; size, 9¼ in. by 6 in.

1715

Najîbnâma (نجیب نامه).

A poetical history of the life and exploits of the famous Rohilla chief Najîb-aldaulah or Najîbkhân, who was nominated by Aḥmadshâh Durrânî A.H. 1170 (A.D. 1756, 1757) Amîr-alumarâ, and retained the absolute mastership of Dihlî until his death in A.H. 1185 (A.D. 1771), comp. Rieu i. p. 306, where a special history of Najîbkhân is noticed, and Beale, Orient. Biogr. Dict., p. 202 (in the latter his death is wrongly fixed in Rajab, A.H. 1184=October, 1770). This mathnawî was composed by Muḥyî-aldîn, son of Abû-alḥasan (see, for instance, fol. 138b), with the takhallus Dhaukî (see fol. 133a, l. 4, fol. 139b, l. 5, fol. 184b, l. 2, etc.), the same who wrote ḳaṣîdas in praise of the principal Shaikhs of the Ḳâdirî order under the title of مدائح المشایخ (see A. Sprenger, Catal., p. 389), and was himself a zealous champion of the said order, as the last hemistich of this mathnawî proves:

کنم ختم این نامه بر نام غوث

The date of composition does not appear.

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According to the last verses the poem contains 1,400 baits, and was written in seven days; the poet was at that time thirty-five years old.

Dated the 25th of Ṣafar, A.H. 1213 (A.D. 1798, Aug. 8). Bibliotheca Leydeniana.

No. 2725, ff. 131–199, 2 coll., each ll. 11; Nasta'lîḳ; size, $8\frac{3}{4}$ in. by $6\frac{1}{3}$ in.

1716

Anwarnâma (انورنامه).

A mathnawî, celebrating the exploits of Nawwâb Anwarkhân (or Anwar-aldînkhân), the ruler of the Carnatic, who died A.H. 1162 (A.D. 1749), by Mîr Muḥammad Isma'îlkhân, with the takhalluṣ Abjadî, who had been tutor of Anwarkhân's son and successor, Nawwâb Muḥammad 'Alî 'Umdat-almulk (A.H. 1163–1210=A.D. 1750–1795), and who dedicated this work to him, for which he received 6,700 rupees, and was, A.H. 1189 (A.D. 1775, 1776), appointed king of poets; comp. No. 501 above, where the تورك والاجاهى is described, a special history of the Carnatic, based on this Anwarnâma, with a eulogium of Abjadî, by Munshî Burhân (or Burhânkhân) bin Ḥasan, who completed the muḳaddimah and the first daftar A.H. 1200 (A.D. 1786). This mathnawî was composed in A.H. 1174 (A.D. 1760, 1761), see fol. 276a, last verse; other copies of the same are noticed in W. Pertsch, Berlin Cat., pp. 944 and 945, and A. Sprenger, Catal., p. 308. Abjadî wrote besides a Persian dîwân, containing ghazals and rubâ'îs (see A. Sprenger, Catal., p. 307), and a Rekhta dîwân, likewise containing ghazals and rubâ'îs, with a few ḳiṭ'as at the end (preserved in No. 2512 of the India Office Collection, dated A.H. 1192, 15th of Muḥarram=A.D. 1778, Febr. 13).

This mathnawî begins:

خدایا توئی شاه فرمان روا ـ توئی آفرینندهٔ ما سوا

The story itself begins, on fol. 10b, with this heading: در بیان آغاز داستان انور نامه و ذکر ریاست و محاربات نوّاب انور الدّینخان الخ.

Various readings and occasional glosses of particular interest on the margin.

No date. Bibliotheca Leydeniana.

No. 2710, ff. 276, 2 coll., ll. 15; Nasta'lîḳ; size, $9\frac{1}{8}$ in. by $5\frac{7}{8}$ in.

1717

La'l u Gauhar (لعل و گوهر).

The love-story of La'l and Gauhar (ruby and pearl), a mathnawî based upon older sources and completed A.H. 1192 (A.D. 1778), by Ḥasan 'Alî 'Izzat, who was commissioned to write this poem by Nawwâb Fatḥ 'Alîkhân Bahâdur, better known as Tîpû Sulṭân (who succeeded his father Ḥaidar 'Alîkhân in the government of Maisûr, A.H. 1197=A.D. 1782).

Beginning, on fol. 8b:

الهی ده زعین لطف و رافت
بگلزاری (بگلزار read) کلامم بوی الفت

It concludes on fol. 69a; the date appears in the last verse but two:

ز هجرت یکهزار وصد و هشتاد
که بود اثنا عشر بالای تعداد

A version of the same story and with the same title (قصّهٔ لعل و گوهر) in Dakhnî verses is preserved in No. 2495, ff. 83a–97b of the India Office Library.

On ff. 1–5a there are written by another hand some mystical tracts, beginning: بدانکه این رسالهٔ دم از خواصّ الحیات نوشته می شود' آفتاب و ماهتاب هر چه تأثیر الخ.

Ff. 6 and 7 are left blank. At the end there are some more blank leaves, but on the last two leaves the first twenty-nine verses of the mathnawî are repeated.

No. 464, ff. 69, 2 centre-columns, each ll. 9, and a margin-column, ll. 16; Nasta'lîḳ; size, $8\frac{3}{4}$ in. by $6\frac{7}{8}$ in.

1718

Dîwân-i-Wafâ (دیوان وفا).

Lyrical poems of Mirzâ Sharaf-aldîn 'Alî alḥusainî of Ḳumm, with the takhalluṣ Wafâ (see fol. 2b, last line, and fol. 3a, first line), who was, according to the Makhzan-algharâ'ib, No. 3011 (Bodleian Cat., col. 393), a descendant of Mirzâ Muḥammad Hâshim Ḥusainî Ḳummî from father's side, and of Maulânâ 'Abd-alrazzâḳ Fayyâḍ from mother's side. According to Ḥairat's مقالات الشّعرا (A. Sprenger, Catal., p. 160), he was originally in the service of Nâdirshâh, but went in A.H. 1162 (A.D. 1749) to India and lived at Dihlî in Wâlih's house. The Makhzan-algharâ'ib, on the other hand, asserts that he reached Dihlî still in Muḥammad-shâh's reign, and the Âtashkada, No. 842 (Bodleian Cat., col. 292), says, he remained about thirty years in India and returned to Persia in A.H. 1183 (A.D. 1769, 1770); if the latter remark is correct, he must have gone to Dihlî about A.H. 1152, 1153 (A.D. 1739, 1740). According to the same Âtashkada he made, after his return to Persia, the pilgrimage to Makkah, and died A.H. 1194 (A.D. 1780). Another copy of his dîwân is described in A. Sprenger, Catal., p. 584.

This copy contains:

A preface in prose, on fol. 1b, beginning: بهترین حمدی که عندلیبان شیرین زبان گلشن نظم در گلزار معانی الخ.

Ḳaṣîdas, in honour of the prophet, 'Alî, and the Imâms, some also in praise of 'Alî Ḳulîkhân Bahâdur, i.e. Wâlih, the poet (see above and No. 1708), beginning, on fol. 8b: مبادا همچو من بیجا کسی از خان ومان خیزد الخ.

Ghazals, in alphabetical order, on fol. 36a, beginning:

الهی خون بجوش آوردمی تیغ زبانم را
برنگین جلوه‌گی دست و گریبان کن بیانم را

Rubâ'îs, with some tarji'ât at the end, on fol. 96b, beginning:

ماثیم که خون دیده آرایش ماست الخ

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Incomplete at the end; the mathnawî لؤلؤ منظوم, found in Sprenger's copy, is wanting here.

No. 954, ff. 114, 2 coll., each ll. 9; Nasta'lîḳ; size, 7½ in. by 5¹ in.

1719

Tîpûnâma (تیپونامه).

A mathnawî, composed in honour of the warlike exploits of Tîpû Sulṭân (see No. 1717 above), by Ghulâm Ḥasan, who (according to Garcin de Tassy, Histoire de la Littér. Hindouie etc., i. p. 543) is identical with Ḥasan 'Alikhân of Kirmân. He wrote this poem at Tîpû's request, and finished it the 25th of Ramaḍân, A.H. 1198 (A.D. 1784, Aug. 12), see the last lines at the end. It is divided into forty-nine chapters, called داستان. The above title appears here on fol. 118ᵃ, l. 3, fol. 119ᵇ, l. 2, fol. 120ᵇ, l. 3 ab infra, and fol. 206ᵃ, l. 4 ab infra: که تیپو نامه است این نام مشهور. The heading of the forty-ninth or last dâstân gives the title as شه نامه بنام تیپو سلطان (the same in No. 1721 below); on fol. 119ᵃ, l. 2 ab infra appears as designation: فتح نامهٔ نامدار باسم پادشاه سلطان تیپو بهادر. The mathnawî is commonly styled فتح نامهٔ تیپو سلطان. Beginning:

بگویم حمد ربّ العالمین است
ضیا بخشندهٔ ایمان ما و طین است

Dated the 14th of Dhû-alḳa'dah, A.H. 1221 (A.D. 1807, Jan. 23). A similar, but less extensive mathnawî in Rekhta verses, celebrating the exploits of Tîpû Sulṭân and composed by the same Ghulâm Ḥasan in twenty-three dâstân, is preserved in No. 2499 of the India Office Collection. Garcin de Tassy, loc. cit., seems only to have known this Hindûstânî version, but not the longer and more important Persian one.

No. 3057, ff. 113–206, 2 coll., each ll. 15; large Nasta'lîḳ; size, 8⅝ in. by 5½ in.

1720

Another copy of the same.

The title تیپو نامه appears here on fol. 7ᵃ, l. 7, fol. 8ᵃ, l. 10, fol. 9ᵇ, lin. penult., etc. Beginning as in the preceding copy. No date. Bibliotheca Leydeniana.

No. 2509, ff. 108, 2 coll., each ll. 13; Nasta'lîḳ; size, 8⅛ in. by 5¼ in.

1721

The same.

Beginning as usual. No date. The copyist was Mirzâ Muḥammad Isma'îl. Bibliotheca Leydeniana.

No. 2551, ff. 97, 2 coll., each ll. 13–14; Nasta'lîḳ; size, 9⅝ in. by 6⅝ in.

1722

Dîwân-i-Âzâd (دیوان آزاد).

Lyrical poems by Mîr Ghulâm 'Alî Ḥusainî Wâsiṭî Balgrâmî, with the takhallus Âzâd, who has been mentioned already as the first editor of the مآثر الامرا and as author of the روضة الاولیا, the مآثر الکرام, the سرو آزاد, and the خزانهٔ عامره (see above, Nos. 622 sq., 655, and 682–690); he died towards the end of A.H. 1200 (A.D. 1786, September).

Contents:

Ghazals, in alphabetical order, on fol. 1ᵇ, beginning:

برآر از مدّ بسم الله تیغ خوشمقالی را
مسخّر کن سواد اعظم نازك خیالی را

A few rubâ'îs and ta'rîkhât, on fol. 94ᵇ sq.

No date. This copy is probably Âzâd's autograph, but another hand has supplied a few pages and also a great number of additional ghazals on the margin. Another copy of this dîwân in A. Sprenger, Catal., p. 364. A detailed biography with a full list of Âzâd's Persian works is noticed in Rieu iii. p. 978ᵃ (the غزلان الهند, mentioned there, is preserved in a copy of the Berlin Library, see W. Pertsch, Berlin Cat., p. 1001; it was composed A.H. 1177 (A.D. 1763, 1764).

No. 1738, ff. 97, 2 coll., each ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 8¼ in. by 4¾ in.

Poets who died between A.H. 1200 *and* 1300.

1723

Dîwân-i-Minnat (دیوان منّت).

The minor poems of Mîr Ḳamar-aldîn, with the takhallus Minnat, who was born at Dihlî about A.H. 1159 (A.D. 1746), went to Lucknow A.H. 1191 (A.D. 1777), was taken by Mr. Richard Johnson to Calcutta and introduced to the Governor-General Warren Hastings, who bestowed upon him the title of a 'king of poets,' and died A.H. 1207 (or according to others 1208=A.D. 1792–1794), comp. A. Sprenger, Catal., pp. 171, 258, 259, and 498.

Contents:

Ḳaṣîdas, on fol. 1ᵇ, beginning:

زهی بسویتو هرکس بغیر تو محتاج
گدای کویتو فارغ زننگ افسر و تاج

A mathnawî, on fol. 65ᵃ, beginning:

حَبّذَا صانع صورتگر معنی پرداز
که چنین ریخت سراپای تو در قالب ناز

Ghazals (with some mukhammasât and ḳiṭ'as at the end), on fol. 78ᵇ, arranged in alphabetical order, beginning: بآب زر سزد تحریر بسم الله عنوانها الخ.

The initial poem of Sprenger's copy is missing here. No date. The copyist was Mîr Wilâyat.

No. 54, ff. 190, 2 coll., each ll. 15; Shîkasta âmîz, written on brown paper, except the last twenty-one leaves; excellent frontispieces on ff. 1ᵇ and 78ᵇ; ff. 1ᵇ, 2ᵃ, 78ᵇ, and 79ᵃ luxuriously illuminated with beautiful pictures on the margin in gold and other colours; all the pages and columns framed with gilt stripes; ff. 63ᵇ, 64, 77, and 78ᵃ are left blank; size, 9⅝ in. by 5⅝ in.

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1724

Kiṣṣa-i-Hîr u Rânjhâ (قصّهٔ هیر و رانجها).

The story of two Panjabî lovers, Hîr and Rânjhâ (or Rânjhan), a romantic mathnawî by the same Minnat, composed A.H. 1195 (A.D. 1781), see the chronogram: قصّهٔ عشق هیر و رانجهن, and dedicated to Mr. R. Johnson.

Beginning:

خداوندا طلسم راز بگشای ــ بمن سرّ نیاز وناز بنمای

The oldest poetical version of this tale (the original of which was composed in Hindî by Damodar) in Persian is by Âfarîn (who died at Lâhûr A.H. 1154=A.D. 1741), written about A.H. 1143 (A.D. 1730, 1731), and sometimes styled نازو نیاز, see Rieu ii. p. 710; A. Sprenger, Catal., p. 317. A Hindûstânî adaptation of the same by Maḳbûl has been translated by Garcin de Tassy, Revue de l'Orient, 1857. Another Persian version, in prose and verse, was made A.H. 1157 (A.D. 1744), by Mansârâm Munshî, see Rieu ii. p. 770b.

No. 1318, ff. 27–65, ll. 15; large and clear Nasta'lîḳ; size, 9⅝ in. by 5⅝ in.

1725

Mathnawî-i-Kajkulâh (مثنوی کج کُلاه).

The *second* volume (دفتر دویم) of a mystical mathnawî in imitation of Jalâl-aldîn's famous mathnawî, containing stories of a theosophical and Ṣûfic tendency, by Ânandghana (آنندگهن, 'cloud of happiness,'=ابر سرور, see fol. 56a, l. 12), with the takhalluṣ Khwush (خوش, see ib., l. 11), who completed this second volume in the month of Ṣafar, A.H. 1209 (A.D. 1794, September). The mathnawî bears the title of Kajkulâh or Kajkulah, 'the fop who wears his cap awry' (a designation often given to the mystic 'lover of God,' the advanced Ṣûfî), see ff. 30a, l. 9; 43b, l. 12; 49b, l. 11; 56a, ll. 5, 16, and 18, etc.; and was to contain seven volumes, see fol. 56a, l. 9; the forthcoming third volume is announced in the last bait of this copy.

This copy contains the following stories:

1. قصّهٔ حضرت ضیا الحقّ و فرّخ شاه, disputation between Ḍiyâ-alḥaḳḳ and Farrukhshâh, on fol. 1b, beginning:

بشنو از طوطی حکایت میکند
شکر گوید نه شکایت میکند

2. حکایت سکندر پادشاه ذو القرنین, the story of Alexander Dhû-alḳarnain, and the four advices he gave to his sons and wazîrs in his last hour, on fol. 27a, beginning:

ای عزیزان این حکایت بشنوید
این نصیحت را بگوش جان دهید

3. حکایت نانك شاه درویش و پادشاه, the story of the darwish Nânakshâh and the Pâdishâh, on fol. 30a, beginning:

بشنوید ای دوستان قصّه عجیب
این سوانح نیك مرد پر غریب

4. حکایت آن دهقان که ارادهٔ کُشتن دیگری کرده بجای آن پسر خود را کُشت, story of the Dihḳân, who wanted to kill another one and instead of that killed his own son, on fol. 33b, beginning: بشنوید ای دوستان قصّه غریب الخ.

5. قصّهٔ پیر مصری و حضرت موسی, the story of the old Egyptian and Moses, on fol. 35a, beginning: بشنوید ای دوستان این داستان الخ.

6. حکایت دارا شکوه بی اندوه وشاه لال درویش حقّ کیش, the story of prince Dârâ Shukûh and the darwish Shâh Lâl, to whom the former puts three questions, on fol. 42b, beginning:

این حکایت پادشه هندوستان
گوش داده بشنوید این داستان
بود یك شه نام آن دارا شکوه
در تحمّل بردباری هم چو کوه

Prose-treatises, containing a debate of prince Dârâ Shukûh with Bâbâ La'l (لعل), on questions of Hindû theosophy, are described in Bodleian Cat., col. 758, No. 14; Rieu ii. p. 841b (where the Hindû sage is called La'ldâs, لعلداس), and iii. p. 1034a (where he is called, as here, Bâbâ Lâl); similar disputations of the prince are noticed in W. Pertsch, Berlin Cat., p. 45, No. 50 (where the Shaikh Muḥibb-allâh Allâhâbâdî is interviewed), and p. 1028, No. 2.

7. حکایت حضرت موسی (afterwards عیسی) واعرابی, the story of Moses (or rather of Jesus, as he is called in all the following headings) and the Bedouin and his wife, on fol. 43b, beginning: بشنوید ای دوستان در گوش جان. At the end the story is called قصّهٔ مرد اعرابی و زن بدکار او.

8. حکایت سلیمان پیر و سلیمان پیغمبر, the story of old Solomon (the wood-merchant, هیزم فروش, as he is called) and Solomon the prophet (king Solomon), on fol. 49b, beginning:

بشنوید ای دوستان این داستان
بهر حق جویان و مردم راستان

A certain laxity in the metrical treatment, omission of Iḍâfas, etc., is conspicuous throughout the poem. This copy was transcribed by Bholanâth in the very year of composition, A.H. 1209, and finished the 16th of Rabî'-alawwal (A.D. 1794, Oct. 11). A large picture on fol. 1b.

No. 2914, ff. 56, 4 coll., each ll. 23; Nasta'lîḳ; size, 12½ in. by 9⅛ in.

1726

Bakhtyârnâma (بختیارنامه).

A very modern adaptation of the famous Bakhtyârnâma, see No. 859, 2 above, and Bodleian Cat., No. 475, 3 (col. 436), in Persian verse, made A.H. 1210 (see fol. 142a, l. 2)=A.D. 1795, 1796, by Kadkhudâ Marzubân (see the last verse but one of the poem).

Beginning:

بنام خداوند ربّ جلیل ــ که آتش گلستان کند بر خلیل

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Copied in the same year (undoubtedly the author's own copy), in the month Sha'bân, see the colophon on fol. 142a.

Ff. 143a–154a contain another Persian poem, by the same poet, and composed as well as copied in the same year 1210, styled: قصّهٔ خواجه سعید و خواجه مسعود بازرگان و حکایت عوض الخیر و حکایت سگ و عفریت. Beginning:

ابتدا می کنم بنام خدا
آن خدائی که هست بی همتا

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No. 2668, ff. 154, 2 coll., each ll. 18–20; Nasta'lîḳ; size, 12⅝ in. by 7¾ in.

1727

Dîwân-i-Âftâb (دیوان آفتاب).

The lyrical poems of the emperor Shâh 'Âlam (reigned A.H. 1173–1221=A.D. 1759–1806), with the takhallus Âftâb; see Bodleian Cat., No. 1195; Rieu ii. p. 720; A. Sprenger, Catal., p. 318; J. Aumer, p. 40, etc. He is also known as a Hindûstânî poet, see Garcin de Tassy, Histoire de la Littér. Hindouie etc., i. p. 137, and A. Sprenger, Catal., p. 597, where besides his Rekhta dîwân a Rekhta mathnawî from his pen is also noticed, entitled منظوم اقدس, and containing the story of the king of China, Mużaffarshâh.

This dîwân contains only ghazals, in alphabetical order, beginning (as in the usual copies of Âftâb's poems):

الهی از کرم چون پادشاهی دادهٔ مارا
مطیع حکم ما از لطف کن اقلیم دلهارا

No date. Quite modern copy.

No. 210, ff. 69, 2 coll., each ll. 13; very distinct Nasta'lîḳ; size, 9 in. by 6½ in.

1728

Raḥîmâ (رحیما).

A poem on ethical and religious questions, in the form of a series of mukhammasât, a vademecum of practical wisdom, by Muḥibb-alḥaḳḳ, who completed it on the عید الفطر or festival of the breaking of the fast, i.e. the 1st of Shawwâl, A.H. 1233 (A.D. 1818, Aug. 4), see fol. 22b, last mukhammas (styled تأریخ کتاب و اسم مؤلّف).

Beginning:

بحمد الهی زبان کن روان ــ رحیم است دستار روزی رسان

Dated, on fol. 23a, the 20th of Ṣafar, A.H. 1240 (A.D. 1824, Oct. 14). On fol. 23b there is added by the same Muḥibb-alḥaḳḳ a ḳaṣîdah in honour of Mr. Jenkins (مستر جنکنس), in which, apart from the chief rhyme, running through the whole poem, inside each bait a special and always varying rhyme is found in three repetitions, viz. in the middle of the first hemistich, at the end of the first hemistich, and in the middle of the second hemistich. Beginning:

مظهر لطف خدا ــ مصدر جود و سخا
مخزن مهر ووفا ــ معدن علم و حیا *
ساعد تو با ظفر ــ سکّه تو بر سیم وزر
سرو قدس خوب تر ــ سایه چو ظلّ هما

No. 2844, ff. 23, ll. 15 (5 mukhammasât) in a page; Nasta'lîḳ; size, 14 in. by 10¾ in.

1729

Kulliyyât-i-Shâ'iḳ (کلّیّات شائق).

Complete poetical works of Mîr Ghulâm Ḥusain, with the takhallus Shâ'iḳ, the son of Sayyid Fatḥ 'Alî alradawî aljâlisî, who flourished under Ghâzî-aldîn Ḥaidar, the eldest son of Nawwâb Sa'âdat 'Alîkhân of Oudh (Ghâzî-aldîn Ḥaidar succeeded his father as ruler of Oudh A.H. 1229=A.D. 1814, and died A.H. 1243=A.D. 1827, after a reign of thirteen years); another copy of these poems, styled دیوان شائق, is described in A. Sprenger, Catal., p. 569.

Contents:

Ḳaṣîdas, on fol. 1a, beginning:

نور بخش مهر وماه ولؤلؤ لالاستی
جلوه سازگلشن و هم لعل و هم خاراستی

They are chiefly in praise of God, Muḥammad, and the Imâms.

A mathnawî, containing stories based on legends and traditions of the prophet and Imâms, on fol. 17b, beginning:

بنام خداوند دیّان دین ــ ضیا بخش دلها به نور یقین

Ghazals, in alphabetical order, on fol. 35b, beginning:

بدرد عشق تو دارم چو دین ودنیی را
بریده ام زدل خویشتن تمنّی را

Rubâ'îs, on fol. 99a, the first two *not* in the usual rubâ'î-metre; beginning of the initial quatrain: درد پنهان چو بدل داشتم از دلبر خویش الخ.

Beginning of the first rubâ'î in the usual metre (the third of the series): این سوزش عشقت بجگر داشتیست الخ.

Ḳiṭ'as and chronograms, on fol. 103a, beginning:

تنگ روزی چو شد و تلخی دلش
یکی از اهل عرب پشت دو تا

The ta'rîkh on Mirzâ Jân Tapish's death, quoted in Sprenger, is found here on fol. 107a: حالا بکسوف آمد سخن اردو (read ماه) ماهی=A.H. 1220 (A.D. 1805, 1806).

Tapish of Dihlî was a well-known Rekhta poet who composed, among other works, a یوسف و زلیخا in Hindûstânî, see A. Sprenger, Catal., p. 297.

The last ta'rîkh is on the death of Sayyid Ḥasan-bakhsh, which took place the 10th of Muḥarram, A.H. 1236 (A.D. 1820, Oct. 18). The collection winds up with a poetical prayer (فاتحة سیّد الشّهدا) for Ḥusain, the martyr of Karbalâ.

No. 2944, ff. 113, 2 coll., each ll. 12; large Nasta'lîḳ; size, 10 in. by 7 in.

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1730

Dîwân-i-Khâḳân (ديوان خاقان).

The poems of Fatḥ 'Alî Shâh of Persia (reigned A.H. 1212–1250=A.D. 1797–1834), who used Khâḳân as his takhallus; compare Bodleian Cat., No. 1201; Rieu ii. p. 721; J. Aumer, p. 41; Rosen, Persian MSS., p. 269; Cat. des MSS. et Xylographes, p. 403, etc. This most magnificent copy, gorgeously illuminated throughout, received its final redaction A.H. 1227 (A.D. 1812), in the presence of the royal author himself, in Ṭahrân, see the following Persian note on fol. 1a: این دیوان همیون موسوم به دیوان خاقان در سنهٔ ۱۸۱۲ عیسوی مطابق سنهٔ ۱۲۲۷ هجری در حضور مصنّف شاهنشاه جهان پناه فتحعلی شاه قاجار در دار الخلافهٔ طهران تصحیح یافت.

Contents:

Dîbâća, on fol. 1b, beginning: ناظم العوالم بدیع المناظم احتبس هواهٔ واحترس عماهٔ الخ.

This introduction, as well as the shorter prefaces, prefixed to the various portions of the dîwân, and the khâtimah were written by the minister and court-poet of Fatḥ 'Alî Shâh, Mirzâ 'Abd-alwahhâb, with the takhallus Nashâṭ, whose odes are preserved in the Bodleian Library, see Bodleian Cat., No. 1200, and in the British Museum, see Rieu ii. p. 722. A note at the end of this MS. also confirms Nashâṭ's authorship of these prose-portions.

Ḳaṣîdas, on fol. 7a, beginning:

چشمت زسحر جادوی بابل نشان دهد
زلفت نشان زسنبل باغ جنان دهد

Preface to the ghazals, on fol. 14b, beginning: مطلع هر کلام براعت نظام نام ناظمی سزد که ابیات موزون روح فلکی را الخ.

Ghazals, in alphabetical order, on fol. 16a, beginning: از مهر روی گلرخان در سینه دارم خارها الخ.

Tarkîbbands with a dîbâća in three lines, on fol. 85b.

Fards, ḳiṭ'as, and other minor poems, again with four introductory lines in prose, on fol. 88b.

Rubâ'îs (with two lines as introduction), on fol. 95b.

Marâthî or elegies (likewise prefaced by two lines in prose), on fol. 97b.

Short mathnawîs (with three lines in prose), on fol. 100b; among them a ساقی نامه, on fol. 102a, beginning:

چمن تازه شد باز چون روی یار
بده ساقی آن بادهٔ خوشگوار

Khâtimah, on fol. 107b. This copy was received from Comm. Corresp., 28th March, 1816.

No. 2148, ff. 110, 2 coll., each ll. 12; Nasta'lîḳ; most artistically executed frontispieces in rich colours on ff. 1b, 14b, and 16a; ff. 1b, 2a, and 14b–16a splendidly embellished; minor illuminations throughout at the beginning of each single poem, of the same high and refined style of art; magnificent Eastern binding of exquisite taste; size, 9¼ in. by 5½ in.

1731

Gham u 'Ishrat (غم و عشرت).

A mathnawî by Amîr Cand of Amritsur (the author's name is given in an English note by Mr. Ch. Raikes attached to the fly-leaf, see below), lamenting the death of Mahârâjah Ranjît Singh, the Sikh ruler of the Panjâb, the 27th of June, 1839, and rejoicing in the accession of his son, Kharaj Singh, together with a eulogium on prince Nûnihâl Singh, Kharaj Singh's son, see ff. 5a, 7a, and 8b. The title of the poem appears on fol. 9a, l. 3: مسمّی باسم غم وعشرتست.

It must have been composed soon after Ranjît Singh's death, in 1839 or 1840 (A.H. 1255, 1256), as both Kharaj Singh and Nûnihâl Singh died in November of that year.

Beginning:

بنالم ز گردون ضحّاک کار — که جم عشرتانرا برآرد دمار

According to the note, mentioned above, by Mr. Ch. Raikes, Commissioner and Superintendent of Lâhûr, this MS. was sent 'to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore.' The MS. was received from Dr. Royle, July, 1856.

No. 3518, ff. 10, 2 coll., each ll. 13; large Nasta'lîḳ; size, 9¾ in. by 6½ in.

1732

Dîwân-i-Shauḳ (ديوان شوق).

The lyrical poems of Allâhjûyâ (الله جويا), with the takhallus of Shauḳ, who died, according to the prose-preface (fol. 2b, ll. 1–3), A.H. 1263, 13th of Dhû-alḥijjah (A.D. 1847, Nov. 22), near Gujarât.

Contents:

Prose-preface, on fol. 1b, a eulogium of the poet by his son, beginning:

طرفه نبود گر فدا آید پسند اهل ذوق
زانکه طبعش ساخت با دیباچهٔ دیوان شوق

(or according to a various reading on the margin in the second hemistich: کز دلش زد سر برون الخ).

Ḳaṣîdas, ghazals, rubâ'îs mixed, in alphabetical order, beginning, on fol. 5b:

الا یا ایّها الطّالب اقم فی العشق و اکملها
که گر همّت بود آسان نماید جمله مشکلها

Short mathnawîs at the end (ff. 65b, last line–79b, last line). Copied by Ghulâm Muḥammad, A.H. 1270, (A.D. 1854). The copy was sent to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore. It was received into the library from Dr. Royle, July, 1856. The dîwân of an elder poet, with the takhallus Shauḳ, is noticed in Bodleian Cat., No. 1183.

No. 3232, ff. 80, 2 coll., each ll. 13; Nasta'lîḳ; size, 10¼ in. by 5¾ in.

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1733

Majmû'a-i-taṣnîfât-i-Âkhund Sayyid Saif-aldîn Kashmîrî (مجموعهٔ تصنیفات آخوند سیّد سیف الدّین کشمیری).

The complete poetical and prose works of a modern Kashmîrian poet, Mîr Saif-aldîn Âkhund, with the takhallus Saif (fol. 11a, l. 2), who lived at the time of writing this collection (i. e. A. H. 1270=A. D. 1854, see ff. 10b, 78a, etc.), in Lûdiyâna (لودیانه), in the province of Dihlî, one of the principal stations of the British territory on the north-western frontier. The poems are partly in Persian, partly in the modern Kashmîrian dialect, considerably mixed with Persian.

Contents:

1. قطعات سلامیّه با صنائع و رموز حروف سلام, on fol. 1b, a number of twenty-three highly artificial Persian ḳiṭ'as setting forth the hidden meaning and the secret qualities of the letters in the words سلام (ḳiṭ'as 1–19), تحیّة (ḳiṭ'as 20 and 21), دعا (ḳiṭ'ah 22), and الهی (ḳiṭ'ah 23), with a detailed commentary on the margin and numerous interlinear paraphrases and glosses. It is concluded by a short epilogue in prose (on fol. 11a), in which the author states that he composed the first eleven ḳiṭ'as during a severe fever, and the last twelve as a token of gratitude for his recovery. Beginning of the first ḳiṭ'ah:

سلام تافته انوار بسم از سینش
خواصّ اللّهش از لام بر زده اعلام

Written by the author himself in the month Shawwâl, A. H. 1270 (July, 1854), see fol. 10b.

2. شرح منظوم چیستان مُغْلَق, on fol. 12b, a Persian poetical commentary on an intricate riddle, beginning:

حمد حق را که بی همال بود ـ لطف او حلّ هر شکال بود

It is in form of a lengthy ḳaṣîdah with the radîf بود, just as the baits of the riddle (چیستان) itself, which begins, on fol. 13a (distinguished by red ink):

چیست آن جانور که هیأت او
گاه بدر و گهی هلال بود

The riddle is in form of a ḳiṭ'ah; the metre is the same in both, viz. خفیف. A Persian prose-commentary on the margin and interlinear paraphrases as in the first part.

3. نظم و نثر غیر منقوط که برای شاه جمجاه شجاع الملك شاه مرحوم ساخته شده بود, on fol. 17b, most artificial Persian pieces in prose and poetry, in *two distinct sections*, the *first* of which (on ff. 17b–25a) is headed in the index (on the fly-leaves) thus: عبارات منثور و منظوم در صنعت تجرید یعنی بی نقطه بزبان عربی و فارسی معه دو بیت در صنعت منقوط التّمام یعنی تمام نقطه دار مجرّد, i.e. all the letters employed are (stripped), that is to say, have *no* diacritical points whatever, except the last two baits (on fol. 25a), in which only letters *with* diacritical points are used; the *second* section (ff. 25a–29b) is headed in the index: قصیده مشتمل بر صنائع نادره یعنی تجرید و توصیل یعنی اوّلا جملهٔ حروف متفرّقه بعد از آن دو دو بهم پیوسته پس سه سه تاده ده تا موصّل التّمام یعنی تمام بیت متّصل, i. e. the whole section consists of one lengthy ḳaṣîdah with numerous subdivisions, each of which exhibits a special kind of تجرید and توصیل, that is to say, some of the first contain only words with *unconnected* letters (حروف متفرّقه), partly *with*, partly *without* diacritical points; the following divisions give then gradually words with two, three, and more connected letters up to ten, and the last piece (on fol. 29b) contains exclusively connected letters, so that each hemistich appears as *one unseparated word*, having a strong resemblance to long Sanskrit composita. The whole part was composed for Shujâ'-almulk, king of Afghânistân, who died A. H. 1258 (A. D. 1842), see Rieu iii. p. 905b. Beginning of the first prose-piece, on fol. 17b: الحمد لله الواحد الاحد الملك الودود الصّمد لا ملك الّا له ولا اله الّا هو الخ. Commentary on the margin and interlinear paraphrases.

4. قصائد و غزلها, ḳaṣîdas and ghazals of the most subtle description, in Persian, on fol. 30b. The first is addressed to the same Shujâ'-almulk, and begins:

حمد خداست مطلع دیوان اختراع
نعت نبیست مقصد انشا و ابتداع

Commentary and paraphrases as before.

5. ابیاتیکه بطریق رقعات و تهنیت نامجات بزرگان و عزیزان نوشته, on fol. 46a, poetical epistles, congratulations, etc., composed for certain festive occasions in the form of ḳiṭ'as; the first is headed در تهنیت عید برای بزرگی, and begins:

این عید سعید خوش مواعید
بر بخت مبارك مبارك

Occasional explanations and glosses.

6. قصّهٔ وامق وعذرا بزبان کشمیری که با فارسی مختلط است, on fol. 55b, a mathnawî, 'Wâmiḳ and 'Adhrâ,' in the modern Kashmîrian dialect, which is considerably mixed with Persian. Saif-aldîn composed it, according to the colophon (on fol. 78a), in his youth, when still living in Kashmîr, and completed this transcript in Lûdiyâna the 11th of Dhû-alḥijjah, A. H. 1270 (A. D. 1854, Sept. 4). He says, with the common conceit of all Eastern poets, that this mathnawî is the finest poem ever written in the idiom of Kashmîr. Beginning:

خداوندا بکن شیدای عشقم
بگردان وامق عذرای عشقم

7. قواعد زبان کشمیری, on fol. 79b, grammatical tables, paradigms, and glossary of the modern Kashmîrian dialect, beginning: حمد بیحدّ مر خدای سخن بر زبان آفرین را که السنهٔ مختلفه ولغات گونا گون آدمیان را دلیلی الخ.

An index of the whole collection on the fly-leaves. The copy was received from Dr. Royle, July, 1856.

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Saif-aldîn states himself at the end of the work in Kashmîrian, that he wrote it at the request of the Deputy Commissioner.

No. 3226, ff. 93, ll. 12–13, the first ten leaves in diagonal lines; large Nasta'lîḳ; size, 10⅞ in. by 6 in.

Poets whose lifetime cannot be fixed, and anonymous poems. (Nos. 1734–1738.)

1734

Ghazaliyyât-i-Nasîm (غزليّات نسيم).

Ghazals, by a poet with the takhallus Nasîm, who cannot be identified. The following poets with this takhallus are mentioned in the various tadhkiras:

1. Maulânâ Nasîm of Astarâbâd (Haft Iḳlîm, No. 1182; Makhzan-algharâ'ib, No. 2773, Bodleian Cat., col. 386; W. Pertsch, Berlin Cat., p. 662, No. 130); he must have lived about A. H. 1000 (A. D. 1592).

2. Sayyid Ghulâm-i-Nabî, a descendant of Sayyid Muḥyî-aldîn 'Abd-alḳâdir Jîlânî (Makhzan-algharâ'ib, No. 2919, Bodleian Cat., col. 390; W. Pertsch, Berlin Cat., p. 662, No. 132).

3. Bûwâḳbeg (W. Pertsch, Berlin Cat., p. 662, No. 131).

4. Sayyid Nasîm of Shîrâz (ib., p. 662, No. 133).

5. Nasîm-i-Rammâl (ib., p. 662, No. 134).

6. Mirzâ Aḥmad Nasîm (ib., p. 672, No. 98).

7. Mirzâ Ghulâm 'Alî of Amrohah (A. Sprenger, Catal., p. 160, l. 9), lived before A. H. 1174 (A. D. 1760, 1761).

At the end of the ghazals, on fol. 89b, a ḳasîdah in honour of the late poet Jâmî (قصيده در مدح حضرت مخدومی جامی عليه الرّحمة), and some mathnawî-baits on fol. 92a. On ff. 93b and 94a short fragments of two prose-treatises are found, the first of which, styled نصائح الملوك, 'advices to kings,' is divided into forty bâbs, each of which contains four good advices, and is identical with the رسالهٔ تحفة الملوك در نصيحت بند و بست ملك, described in the Bodleian Cat., col. 765, No. 45. Beginning: الحمد لله ربّ العالمين . . . . امّا بعد اين رساله ايست كه حكما از كتب قدما اختصار كرده اند الخ.

A lacuna between ff. 93 and 94.

No. 95, ff. 79–94, 2 coll., each ll. 15; quite illegible Shikasta; size, 8¼ in. by 4¾ in.

1735

Dîwân-i-Nabî (ديوان نبى).

The lyrical poems of a poet with the takhallus Nabî, who is not mentioned anywhere. They exclusively consist of ghazals, and very short ones too, so that any historical date or biographical intimation is quite out of question. The copy is defective at the beginning, opening in the middle of a ghazal rhyming in l. The arrangement throughout is strictly alphabetical. No date whatever. According to the Arabic paging there are missing twenty-four leaves altogether in the beginning.

No. 1472, ff. 404, 2 coll., each ll. 11; very uncouth and often almost unintelligible Nasta'lîḳ, mixed with Shikasta; many small damages; size, 7⅛ in. by 4⅞ in.

1736

Dîwân-i-Fâ'iḥ (ديوان فائح).

The dîwân of a Persian poet with the takhallus Fâ'iḥ, who is not mentioned in any tadhkirah. It consists merely of ghazals, in alphabetical order, and is incomplete at the end, breaking off in the midst of the letter ك. Beginning: الهى زاتش دل آب ده تيغ زمانم را الخ.

Many pages are severely injured; a great number of baits besides are crossed out. Some additional ghazals are found on the margin of the first eight leaves.

The last bait, which occurs here on fol. 175b, runs thus:

تصوير ترا خواست كند نقش مصوّر
شد بار وجود تو زنازك بدنى رنگ

The proper order of ff. 40–47 is: 40, 45, 46, 41–44, 47.

No. 282, ff. 175, 2 coll., each ll. 11; Nasta'lîḳ; size, 8¼ in. by 4¾ in.

1737

Muṣṭafâ-nâma (مصطفى نامه).

A very long and curious mathnawî, a rhymed Muḥammadan history from Muḥammad down to the first Sulṭâns of the Ghaznawide and Saljûḳ dynasties, together with biographies of famous Saints and Shaikhs, by an anonymous author.

Beginning:

بنام خداوند فتح و فلاح
كنم مصطفى نامه را افتتاح

This copy is apparently the first rough sketch of the poet, as not only many blanks are found, but also a great number of unfinished single verses, of which often only the first word is written. Moreover the arrangement of the whole poem is rather confused; in the last part, for instance, after the history of the Khalîfs, the Sâmanide, Ghaznawide, and Saljûḳ rulers the author gives us a detailed story of Moses. It breaks off in the beginning of an incomplete bait, the initial word of which is كنون.

No. 735, ff. 485, 4 coll., each ll. 31; clear Nasta'lîḳ; the first two pages richly illuminated; size, 14¼ in. by 9 in.

1738

Marthiyyahâ-i-Ḥusain (مرثيّه‌هاى حسين).

A collection of elegies on the martyrdom and death of the Imâm Ḥusain, 'Alî's son, no doubt belonging to

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that class of ta'ziyas, usually sung in the first ten days of Muḥarram, by an anonymous compiler. The first elegy begins:

السّلام ای حضرت شاه شهیدان السّلام
السّلام ای مقتدای اهل ایمان السّلام

The original collection ends on fol. 94a (تمام شد مرثیّه‌های حضرت حسین صلعم الخ), but on ff. 96 and 97 some more are added; comp. E. Polak, Persien, i. p. 341; H. Ethé, Morgenländische Studien, pp. 174–194; Bodleian Cat., No. 1218; Gobineau, Les Religions et les Philosophies dans l'Asie centrale, chap. 13 sq.; Chodzko, Théatre Persan, 1875 and 1878; Sir Lewis Pelly and A. N. Wollaston, The Miracle Play of Hasan and Husain, 2 vols., London, 1879.

No. 1051, ff. 97, diagonal lines in 4 coll., usually 16 baits in each page; Nasta'lîḳ; size, 7¾ in. by 4⅝ in.

Persian Anthologies and Albums of Persian Poetry (Nos. 1739–1757).

1739

Khulâṣa-i-Laṭâ'if-alkhayâl (خلاصهٔ لطائف الخیال).

The revised and shorter edition of Muḥammad Ṣâliḥ's anthology of Persian poets, arranged in form of an alphabetical diwân, each specimen being headed by the name of the author (completed A.H. 1104=A.D. 1692, 1693, see the chronogram on fol. 16b, last line), by Muḥammad Naṣîr, with the takhalluṣ Nuṣrat, who A.H. 1157 (A.D. 1744) added to the original work a preface and two detailed indices, the first containing a list of the real names of the poets, quoted in the anthology, the second a list of their takhalluṣes, both in alphabetical order. A large fragment of Muḥammad Ṣâliḥ's original work, the لطائف الخیال, is noticed in Bodleian Cat., No. 1143; comp. also Bland, in the Journal of the Royal Asiatic Society, ix. p. 168.

Beginning of the preface, on fol. 1b: ای از تو بلند تارك وتاج سخن — گوهر زتو یافت بحر موّاج سخن الخ.

Beginning of the *first* index, on fol. 5a; of the *second*, on fol. 11a.

Another short introduction, on fol. 15b.

Beginning of the لطائف الخیال, on fol. 16b:

حبّذا زین کتاب فرّخ فال — که بود گلستان اهل کمال

The whole anthology is divided into thirty-one جزء, copied (according to the notes on the margin) by different persons, as Madinabeg, Faḳîr Muḥammad, etc., but in a tolerably equal handwriting. A large lacuna after fol. 119.

No. 320, ff. 237, 4 coll., each ll. 25; careless Nasta'lîḳ, sometimes resembling Shikasta; size, 14⅝ in. by 10¼ in.

1740

Another copy of the preface, indices, and introduction of the same.

Preface, on fol. 1a, beginning as in the preceding copy. The indices begin on fol. 13b. The copy concludes with the initial baits of the لطائف and the chronogram for A.H. 1104.

No. 2539, ff. 1–63, ll. 13; Nasta'lîḳ; size, 10½ in. by 7⅝ in.

1741

Majmû'a-i-ash'âr (مجموعهٔ اشعار).

A large collection of poetical extracts, consisting of ghazals, selections from mathnawîs, ḳaṣîdas, ḳiṭ'as, rubâ'îs, mukhammasât, riddles, etc., incomplete at the end.

Contents:

1. Ghazals, in alphabetical order, on ff. 1b–188b, beginning:

این نسخه که گلفروش هر انجمن است
در هر ورقش مایهٔ چندین چمن است

The chief poets, from whose diwâns extracts are given, are: *Ṣâ'ib* (died A.H. 1088), on ff. 1b, 7b, 10b, 14a, 20a, etc.; *Nâṣir 'Alî* (died A.H. 1108), on fol. 3a; *Himmat* (perhaps Khwâjah Muḥammad Mirzâ Himmat, under Shâh 'Abbâs II), on fol. 6a; *Sanjar Kâshî* (died A.H. 1021), and *Fighânî* (died A.H. 922 or 925), on fol. 7a; *Ghanî* (of Kashmîr, died A.H. 1079), on ff. 8b, 19b, etc.; *Shâpûr* (died about A.H. 1020), and *Ṣâbik* (under 'Âlamgîr), on fol. 11b; *Adham* (Ibrâhîm Adham, died A.H. 1060), on fol. 12a; *Khâliṣ* (died A.H. 1122), on ff. 13a, 15b, etc.; *Tamannâ*, on fol. 16b; *Istighnâ*, on fol. 17a; *Jâmî* (died A.H. 898), and *Ṭâlib Âmulî* (died A.H. 1035 or 1036), on fol. 18a; *Raḍî* (i.e. Raḍî Artîmânî, under Shâh 'Abbâs I), on fol. 18b; *Fiṭrat* (died A.H. 1106), on ff. 19b, 20b, etc.; *Jam* (Muḥammad Sharîf Jam of Mashhad, or Mîr 'Abd-alkarîm Jam, both under Jahângîr), on fol. 19b; *Shaukat* (died A.H. 1107), on fol. 21a; *Ḥâfiẓ* (died A.H. 791), on fol. 180a, etc. etc. A large lacuna after fol. 65.

2. Mathnawî-baits (for instance, from *Firdausî*), tarkîbbands, mukhammasât, and other specimens of poetry, on ff. 188b–200a, beginning:

حکیم این جهان را چو دریا نهاد
بر انگیخت موج اندرو تند باد

3. Riddles (معمّا), on ff. 200b–204b, beginning: گر دست دهد بپایت افگندن سر الخ.

4. Another series of ghazals, ḳiṭ'as, mathnawî-baits, etc., in alphabetical order, on ff. 206b–242a, concluded by rubâ'îs, on ff. 242a–248a, beginning:

از دوری او گر نکنم ناله عجب نیست
خاموش کند فرقت گل مرغ چمن را

5. Selections from *Niẓâmî's* Khamsah (see above, No. 972 sq.), on ff. 249b–298b, beginning:

ای همه هستی زتو پیدا شده
خاك ضعیف از تو توانا شده

6. Mirât-aljamâl (مرآة الجمال), 'the mirror of beauty,' containing poetical descriptions (تعریفات) of the human

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form and its charms (see a similar work by Ṣâ'ib, No. 1618, col. 885 above), on ff. 299b–310b, beginning:

گر من زچشم خلق نهان دارم این بیاض
عیبم مکن که هیچ ندارم درین گناه

7. Some ḳaṣîdas and short mathnawîs, on ff. 311b–323b, beginning: پرشد زعطر خوشدلی ازبسکه روزگار الخ. A lacuna after fol. 313.

8. Another series of short mathnawîs, defective at the end, on ff. 324b–327.

No. 38, ff. 327, 2 coll., each ll. 19; Nasta'lîḳ; size, 10⅝ in. by 6¼ in.

1742

Poetical extracts.

A collection of Persian poetry by different poets, the most prominent of whom are: *Ṣâ'ib* (died A.H. 1088), on fol. 1b, beginning: اگر نه مدّ بسم الله بود تاج عنوانها الخ, see No. 1606, 3 above; *Ḳâsim Dîwâna* (still alive A.H. 1136), on fol. 57a; Mirzâ 'Abd-alḳâdir *Bîdil* (died A.H. 1133), on ff. 77a and 97a (the first series of specimens is dated A.H. 1174=A.D. 1760, 1761); *Nâṣir 'Alî* (died A.H. 1108), on fol. 108a; *Fiṭrat* (died A.H. 1106), on fol. 124a; *Shaukat* (died A.H. 1107), on fol. 146a (this part is dated A.H. 1173=A.D. 1759, 1760); *Hilâlî* (died A.H. 939), on fol. 160b; *Kalîm* (died A.H. 1062), on fol. 174a; Shaikh Muḥammad 'Alî *Ḥazîn* (died A.H. 1180), on fol. 185a; *Ṣaidî* (Mîr Ṣaidî of Ṭahrân, died A.H. 1069), on fol. 193a, etc. The fly-leaves and a part of the margins are also filled with poetical specimens.

No. 3481, olim 13. J. 28, ff. 240, written partly in Nasta'lîḳ (on ff. 1–56 and 174–181, 2 coll., each ll. 15), partly in Shikasta; size, 9 in. by 5⅔ in.

1743

Tuḥfat-i-shu'arâ (تحفت شعرا).

An anthology of Persian poetry, incomplete both at the beginning and end, with lacunas after the first and the second leaf. It contains:

1. Some anonymous ḳaṣîdas, ghazals, and rubâ'îs, on fol. 1a, beginning:

چو صبح از افق باز خندان بر آید
نفیر از خروس سحر خوان بر آید

2. Ghazals and rubâ'îs, by Maulânâ *Waḥshî* (died A.H. 991 or 992), on fol. 7a.

3. Ghazals and rubâ'îs, by *Bâbâ Fighânî* of Shîrâz (died A.H. 922 or 925), on fol. 26b.

4. A tarkîbband and ghazals, by Shaikh *'Alî Naḳî* (of Kamarah, died between A.H. 1012 and 1031), on fol. 45b.

5. One rubâ'î, by *Abû-alfaraj Rûnî* (died after A.H. 492, see No. 905 above), and one ghazal, by *Ḥakîm Azraḳî* (of Harât, died A.H. 527), on fol. 52a.

6. One ḳaṣîdah, by *Kamâl Isma'îl Iṣfahânî* the خلّاق المعانی (died A.H. 635), on fol. 52b.

7. Ḳaṣîdas and ghazals, by Mirzâ Ḳulî *Mailî* (of Harât, went to India A.H. 979 or 983), on fol. 55a.

8. Ghazals and rubâ'îs, by *Mîr 'Abd-alghanî* (of Hamadân, about A.H. 1000), on fol. 59a.

9. Poems, by *Mas'ûd of Iṣfahân* (son of Âḳâ Zamân Zarkash, lived in great distress at the time of Naṣrâbâdî, A.H. 1083–1092), on fol. 60b.

10. Ghazals, by *Shifâ'î* (died A.H. 1037), on fol. 62b.

11. Ghazals, by Khwâjah *Ḥusain Thanâ'î* (died A.H. 996), on fol. 64b.

12. A ḳaṣîdah, by Shâh Muḥammad *Mâlâmâl*, on fol. 72a.

13. A few rubâ'is and one fard, by Mirzâ *Niẓâm-almulk*, on fol. 74b.

14. Extracts from *Jâmî's* سلسلة الذّهب (see above, No. 1300, 9 sq.), on fol. 75a; with a few other little poems by the same.

15. A ḳaṣîdah, by *Kamâl Ismâ'îl Iṣfahânî* (see No. 6), on fol. 76b.

16. A mathnawî, by Maulânâ *Jismî* (under Akbar), on fol. 78b.

17. Another rubâ'î, by *Abû-alfaraj Rûnî* (see No. 5), on fol. 81b; and a ḳaṣîdah and a ghazal, by *'Imâdî* of Ghaznâ (died after A.H. 582), on fol. 82a.

18. Ḳaṣîdas and ghazals, by *Azraḳî* and *Shifâ'î* (see Nos. 5 and 10), fol. 84b.

19. A sâḳînâma, by *Partawî* (of Shîrâz, about A.H. 1000), on fol. 92a.

20. Two ḳaṣîdas and one ghazal, by *Mas'ûd bin Sa'd bin Salmân* (died A.H. 525), on fol. 94b.

21. Rubâ'îs, by Ḥakîm *Sanâ'î* (died probably A.H. 545) and *Mîr Mu'izzî* (died A.H. 542), on fol. 97a.

22. Ghazals and rubâ'îs, by *Shifâ'î* (see Nos. 10 and 18) and *Mîr Ṣabrî* (i.e. Amîr Rûzbahân Ṣabrî of Iṣfahân, who was a contemporary of Taḳî Kâshî and still alive A.H. 993), on fol. 100a.

23. Ghazals, by Shaikh *Âdhurî* (died A.H. 866), *Nau'î* (died A.H. 1019), and *Mîr Ṣabrî* again, on fol. 102a.

24. Two rubâ'îs, by *Auḥadî* (died A.H. 738), and a tarkîbband, by *Shifâ'î* (see Nos. 10, 18, and 22), on fol. 104b.

25. Ghazals and rubâ'îs, by *Shukrî, Rûshanî of Hamadân* (under Akbar), *Mashhadî, Naṣîbî* (died A.H. 944), *Sa'dî* (died A.H. 690), *Asîr* (i.e. Jalâl Asîr, died A.H. 1049), and Shaikh *Abû Sa'îd bin Abû-alkhair* (died A.H. 440), on fol. 107b.

26. Extracts from *Amîr Khusrau's* خضرخانی (see col. 694, No. 11 in this Cat.), on fol. 109b.

27. Poetry, by *Kamâl Sabzwârî* (about A.H. 1000), *Ṣadiḳî* of Abarḳûh, and Maulânâ *Muḥammad Ṣûfî* (still alive A.H. 1038), on fol. 110b.

28. Rubâ'îs and ghazals, by *Mîr Mughîth* (i.e. Mîr Mughîth-aldîn Maḥwî of Hamadân, who died A.H. 1016) and Nawwâb *Sanjar Mirzâ* (under Shâhjahân), on fol. 112a.

29. Poetical specimens, by Maulânâ *'Arshî* (about A.H. 1000), *Sa'dî* (see No. 25), *Anîsî* (died A.H. 1014), *Ḳâḍî Nûrî* (died A.H. 1000), *Maulânâ Ḍiyâ-aldîn Kâshî* (contemporary with Taḳî Kâshî), *Amîr Khusrau* (died A.H. 725), *Karamî, Âḳâ 'Îsâ* (perhaps identical with Ḳâḍî 'Îsâ of Sâwa, who died A.H. 896),

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Radî (of Artîmân, under Shâh 'Abbâs the Great), *Muḥammad Ṣâliḥ*, *Rûshanî* (see No. 25), *Anwarî* (died A.H. 585 or 587), and a short anonymous mathnawî, on fol. 114b.

30. A rubâ'î of *Kamâl Isma'îl* (see Nos. 6 and 15) extracts from a يوسف و زليخا, by *Maḥmûdbeg Fusûnî* (of Tabrîz, under Jahângîr and Shâhjahân), and other poetry by the same, on fol. 119b.

No. 960, ff. 123, 2 coll., each ll. 12; Nasta'lîḳ; size, 7¼ in. by 4¾ in.

1744

Majmû'a-i-mushtamil baćand abwâb dar fann-i-ash'âr (مجموعهٔ مشتمل بچند ابواب در فنّ اشعار).

Fragment of a collection of specimens of the different branches of poetry, by various authors, arranged according to the topics of which they treat, in a great number of chapters, for instance: در توحید باری تعالی ـ در نعت مصطفی صلّی الله علیه و سلّم ـ در حقائق و حکمت و موعظه ـ الخ.

This copy contains only a portion of the whole, comprising ḳaṣîdas, ghazals, ḳiṭ'as, and rubâ'îs, chiefly by *Sanâ'î*, *Sûzanî* (died A.H. 569), *Sa'dî*, *Khâḳânî* (died A.H. 595), Amir *Khusrau*, *Nizâmî* (died A.H. 598 or 599), *'Irâḳî* (died A.H. 686 or 688), etc.

Beginning: ابتدا بسم الله الرّحمٰن ـ الرّحیم المتوالی الاحسان' بعد از حمد و ثناء ربّ الودود و درود نامعدود الخ.

A lacuna after fol. 428. Many small blanks.

No. 992, ff. 321b–460b, ll. 25; clear Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

1745

Bayâḍ (بیاض).

A similar album of Persian lyrics, arranged in forty chapters according to the topics of which they treat, by an anonymous compiler.

Beginning of the preface, in prose, on fol. 1b; سپاس فراوان و ستایش بی پایان مر حضرت ذو الجلال را که نگارندهٔ لوح الخ.

Index of the forty chapters, on ff. 3b–4b.

Beginning of the first poem of the first chapter (فی التّوحید): ای بصفّ صنع تو پویان شده چرخ برین الخ.

The second chapter, on fol. 9a, is headed: فی مدح النّبی; the third, on fol. 12a, فی احادیث النّبوی; the fourth, on fol. 13a, فی المواعظ و النّصائح, and so on.

The collection ends on fol. 91b. Ff. 92–108 are filled with very roughly written extracts, both in prose and verse, by different hands.

No date.

No. 2087, ff. 108, 2 coll., each ll. 17; Nasta'lîḳ, on ff. 1–91; Shikasta, by various hands, often illegible, on ff. 92–108; size, 8½ in. by 4⅝ in.

1746

Persian anthology.

Contents:

Ḳaṣîdas, on fol. 73b; tarkîbbands, on fol. 83b; a ḳaṣîdah in honour of 'Alî, on fol. 89b; another series of ḳaṣîdas, ḳiṭ'as, tarkîbbands, and mukhammasât, on fol. 91a; a collection of ghazals, arranged alphabetically, on ff. 104b–152b; rubâ'îs, on fol. 153a sq. A تصیدهٔ تأریخ من تصنیف غلام مصطفی سخن که از هر مصراعش تأریخ برآید در تعریف تعمیر مکان کلان واقعهٔ نانك رام که بخدمت مهاراجه بهادر گذرانیده, on ff. 156a–158b.

The poems collected here are mostly by modern poets of the eleventh and twelfth centuries, among them some by Hâtif, that is Sayyid Aḥmad of Iṣfahân, who died A.H. 1198 (A.D. 1784, see Bodleian Cat., No. 1188). The chief portion of this collection was written A.H. 1180=A.D. 1766, 1767 (see fol. 98a, l. 5).

Beginning of the first ḳaṣîdah, on fol. 73b:

ای ز گلزار جلالت لالهٔ شمس الضّحی
وز خمستان جمالت ساغری بدر الدّجی

On fol. 73a a خطبه in prose. The margin of many pages is covered with additional poetry.

No. 3168, ff. 73–158, 2 coll., each ll. 15 (a few pages with oblique lines); Nasta'lîḳ; ff. 156–158 and a few pages here and there added by other hands; size, 8⅛ in. by 4½ in.

1747

Ash'âr-i-mutafarriḳah (اشعار متفرّقه).

A collection of Persian poems, chiefly extracts from lyrical and didactical works, and rubâ'îs, by various old and modern poets. The authors represented in this 'Safînah' are the following ones (compare the index on the fly-leaf):

Shaikh Abû-alḥasan Kharaḳânî (died A.H. 425), on fol. 1b.

Shaikh Abû Sa'îd bin Abû-alkhair (died A.H. 440), on fol. 1b.

Khwâjah 'Abdallâh Anṣârî (died A.H. 481), on fol. 2b.

Ḥakîm Sanâ'î (died probably A.H. 545), on fol. 3a.

Shaikh Saif-aldin Bâkharzî (died A.H. 658), on fol. 12b.

Shaikh Majd-aldîn Baghdâdî (died A.H. 607 or 616), on fol. 12b.

Shaikh Sa'd-aldîn Ḥummû'î (died A.H. 650), on fol. 12b.

Shaikh Farîd-aldîn 'Aṭṭâr (died A.H. 627), on fol. 12b.

Jalâl-aldîn Rûmî (died A.H. 672), on fol. 23a.

Shaikh Aḥmad-i-Jâm (died A.H. 536), on fol. 34a.

Shaikh Abû Sa'îd Buzghush (the father of Shaikh Najîb-aldîn 'Alî of Shîrâz, who died A.H. 678), on fol. 34b.

Shaikh Abû-alḳâsim, the son of Yâsîn (according to the Khulâṣat-alafkâr, No. 4, col. 302 in the Bodleian Cat., an elder contemporary of Abû Sa'îd bin Abû-alkhair), on fol. 34b.

Shaikh Abû-alfaḍl of Mahnah, on fol. 34b.

Khwâjah Abû Sa'îd of Mahnah, ib.

Khwâjah Abû-alnaṣr of Mahnah, ib.

Khwâjah Abû-alḳâsim of Mahnah, ib.

Shâh Ni'mat-allâh Walî (died A.H. 834), ib.

Shaikh Fakhr-aldîn 'Irâḳî (died A.H. 686 or 688), on fol. 36b.

Shaikh Abû Ḥâmid Auḥad-aldîn Kirmânî (died A.H. 697), on fol. 37b.

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Shaikh Auḥadî Marâghî (died A.H. 738), on fol. 38a.

Sayyid Nâṣir bin Khusrau 'Alawî (died A.H. 481), on fol. 41b (twenty-five verses from his extremely rare سعادتنامه, edited by M. Fagnan, Z. D. M. G., vol. 34, pp. 643–674).

Shaikh Najm-aldîn Dâya Râzî (died A.H. 654), on fol. 42a.

Bâbâ Afḍal-aldîn Kâshî (died A.H. 707), on fol. 42a (a rich collection of his rubâ'îs and also a rare tarji'band).

Shâh Ḳâsim-i-Anwâr (died A.H. 837), on fol. 45b.

Shaikh Najm-aldîn Kubrâ (died A.H. 618), on fol. 46b.

Shaikh Abû 'Alî Daḳḳâḳ (died A.H. 405 or 406), on fol. 46b.

Mîr Sayyid 'Alî Hamadânî (died A.H. 786), ib.

Pîr Jamâl Ardastânî, on fol. 47a.

Shaikh 'Alâ-aldaulah Simnânî (died A.H. 736), ib.

Shaikh 'Izz-aldîn Maḥmûd Kâshânî (contemporary with the following Shaikh Kamâl-aldîn), ib.

Shaikh Kamâl-aldîn 'Abd-alrazzâḳ (died A.H. 730), on fol. 47b.

Shaikh Auḥad-aldîn 'Abdallâh bin Ḍiyâ-aldîn Mas'ûd Balyânî (died A.H. 680 or 686), on fol. 47b.

Shaikh Abû Zarbûzjânî, ib.

Shaikh Ḳuṭb-aldîn Abû-alfaḍl, ib.

Shaikh Najm-aldîn Zarkûb, ib.

Shaikh Muḥammad Lâhijî Asîrî Nûrbakhshî (died after A.H. 910), ib.

Bâbâ Kamâl Jandî (pupil and companion of Shaikh Najm-aldîn Kubrâ, who died A.H. 618), ib.

Shaikh Raḍî-aldîn 'Alî Lâlâ, ib.

Shaikh Aḥmad Ghazâlî (died A.H. 517), ib.

'Ain-alḳuḍât Hamadânî (died A.H. 533), on fol. 48a.

Shaikh Maḥmûd Shabistarî, author of the گلشن راز (died A.H. 720), on fol. 48a.

Shaikh Maghribî (died A.H. 807 or 809), on fol. 48b.

Shaikh Muṣliḥ-aldîn Sa'dî (died A.H. 690), on fol. 48b.

Khwâjah Ḥâfiẓ (died A.H. 791), on fol. 54a.

Maulânâ Ṣaḥâbî of Astarâbâd (died A.H. 1010), on fol. 60a.

Amîr Ḥusainî Sâdât (i. e. Fakhr-al-Sâdât, died A.H. 718), on fol. 68a.

Shaikh 'Imâd-aldîn Faḍl-allâh, on fol. 68b.

Shâh Dâ'î Shîrâzî, pupil of Shâh Ni'mat-allâh (died after A.H. 865), on fol. 68b.

Shaikh Rûzbahân Ṣûfî (probably identical with Rûzbahân Shîrâzî, who died A.H. 606), on fol. 68b.

Imâm Nûrbakhsh (i. e. Sayyid Muḥammad, the founder of the Nûrbakhshî order, died A.H. 869), on fol. 68b.

Shaikh Kamâl Khujandî (died A.H. 803), ib.

Amîr Khusrau of Dihlî (died A.H. 725), on fol. 70a.

Amîr Ḥasan of Dihlî (died A.H. 727), on fol. 84b.

No date.

No. 1265, ff. 85, 4 coll., each ll. 25; Nasta'lîḳ; size, 11⅛ in. by 6¾ in.

1748

Rubâ'iyyât.

A collection of rubâ'iyyât by different Persian poets. Unfortunately no author's name is added to the single pieces, but a great number at least of the first portion of these rubâ'îs belong to the famous Shaikh *Abû Sa'îd bin Abû-alkhair* (died A.H. 440, 4th of Sha'bân, A.D. 1049, January 12), as a comparison with those published by Dr. Ethé in the 'Sitzungsberichte der Königl. Bayr. Akad. der Wissenschaften, 1875, Phil.-histor. Classe, pp. 145–168' shows; No. 2 of that collection, for instance, is found here on fol. 2a, ll. 4 and 5; No. 3, on fol. 3b, ll. 6 and 7; No. 12, ib., ll. 8 and 9; No. 5, on fol. 4a, ll. 1 and 2, etc. Later on appear rubâ'îs by *Jâmî* (died A.H. 898), *'Urfî* (died A.H. 999), *Ṣâ'ib* (died A.H. 1088), &c. Beginning of the initial rubâ'î:

ای نام تو دیباچهٔ مجموعهٔ راز
نازند بنام تو همه اهل نیاز

No date.

No. 1231, ff. 76, 4½ rubâ'îs on each page; careless Nasta'lîḳ; size, 7½ in. by 4¼ in.

1749

Persian anthology.

A collection of Persian poems, (*a*) ghazals, rubâ'îs, etc., by: *Muḥtasham Kâshî* (died A.H. 996; see Nos. 1447 and 1448 above), on fol. 1b; *Sharaf-i-Jahân* of Ḳazwîn (flourished under Shâh Ṭahmâsp and died A.H. 968), on fol. 11b; *Fighânî* of Shîrâz (died A.H. 922 or 925), on fol. 16a; *Sharîf* of Tabrîz (pupil of Lisânî), on fol. 17b; *Lisânî* of Shîrâz (died A.H. 941), on fol. 24b; *Wiṣâlî* (Muḥammad Amîn, died A.H. 967), on fol. 27a; (*b*) rubâ'îs only by: *Ḥabîb-allâh* of Shîrâz, on fol. 27b; Amîr *Muḥammad Hâshim* (was in Lâhûr A.H. 969); Mullâ *Âhî* (died A.H. 927); *Ḥuḍûrî* (died after A.H. 984, see No. 1442 above), ib., etc.; (*c*) mathnawî-baits by *Nizâmî*, etc., on fol. 29b; (*d*) rubâ'îs again by: *Kâtibî* (died A.H. 838 or 839); *Ghazâlî* (of Mashhad, died A.H. 980), ib., etc.; (*e*) ghazals again by *Fighânî* (second collection), ib.; a lacuna after fol. 15. Many pages injured.

Bibliotheca Leydeniana.

No. 2678, ff. 1–31, 4–5 coll., in diagonal lines, with additional straight lines running between them; Nasta'lîḳ; size, 11¾ in. by 7¼ in.

1750

Abyât-i-shu'arâ (ابیات شعرا).

Another, very short, anthology of Persian verses, taken for the greater part from the dîwâns of modern poets, without any special arrangement. Prominent contributors are *Ṣâ'ib* (died A.H. 1088), *Wâlih* (died A.H. 1169, see No. 1708 above), *Shaukat* (died A.H. 1107), *Bîdil* (died A.H. 1133), etc. It opens with a bait by Ṣalâḥ-aldinkhân, with the takhalluṣ *Ṣalâḥ*.

No date.

No. 1740, ff. 13, ll. 15; Nasta'lîḳ; size, 8¾ in. by 4¾ in.

1751

A collection of short extracts, chiefly rubâ'îs and fards, from the poems of old and modern Persian authors, collected in form of an album, as it seems, by prince Jahândârshâh, or with his full title, Mirzâ Juwânbakht Jahândârshâh, the eldest son of Shâh 'Âlam, who died in Banâras the 24th of Sha'bân, A.H.

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1202 (A. D. 1788, May 30); see a sketch of his life in Francklin's History of Shah Aulum, pp. 154–162, and comp. Rieu iii. pp. 946 and 1084. On the fly-leaf is written عنایتی مرشد زادهٔ, 'Poems by the prince Jahândârshâh,' but that these are not the prince's own verses, but extracts, made by him from others, we see from the headings of the single pieces, beginning with extracts from *Ghazâlî of Mashhad* (died A. H. 980) thus:

چرخ فانوس خیال و عالمی حیران درو
مردمان چون صورت فانوس سرگردان درو

From fol. 17 down to the end the headings are wanting, but sometimes a takhallus occurs, for instance, *Sa'dî* and others, and proves these poems likewise to be from the dîwâns of other poets.

Copied in the month Ramadân, A. H. 1198 (A. D. 1784, July–August), by Ḥâfiẓ Muḥammad Wâsi' Khân.

No. 57, ff. 97, 2 coll., each containing five baits; clear Nasta'lîḳ; size, 9 in. by 4⅞ in.

1752

Poems by prince Jahândârshâh.

A collection of Persian and Hindûstânî poems, ghazals, rubâ'îs, and mathnawî-baits, by the same prince Jahândârshâh, entitled on the fly-leaf: بیاض عنایتی مرشد زادهٔ. This title seems to be written by mere mistake on the fly-leaf of this MS., as it properly belongs to the preceding album, whereas the title given to that collection, 'Poems by the prince Jahândârshâh,' refers to this copy. That this collection contains the prince's own poetry, is proved by the takhallus *Jahândâr*, which very often occurs.

Contents:

Persian lyrical poems, on fol. 1b, beginning:

پیش من تحفهٔ نوکار کهن هر دو یکیست
کوه و صحرا و کف دشت و چمن هر دو یکیست

Hindûstânî lyrical poems, on fol. 9b, beginning:

خود بخود چو یار همسی آج سکچانی لکا الخ

A Hindûstânî mathnawî, on fol. 62a, headed: مثنوی شهزادهٔ عالم میرزا جوان بخت جهاندار شاه دام اقباله, and beginning:

الهی رکهه مجهی آوارهٔ عشق ـ میری دل کوکر آتشپارهٔ عشق

This mathnawî concludes on fol. 71a and is followed on ff. 73a–86a by another Hindûstânî mathnawî, or rather a collection of mathnawî-baits, by the emperor Shâh 'Âlam, as the following heading seems to imply: ارشاد حضور پر نور شاه عالم پادشاه غازی خلد الله ملکه و سلطانه.

Copied by Muḥammad 'Alî of Mashhad.

No. 58, ff. 86, 8 baits on every page; clear Nasta'lîḳ; size, 9 in. by 4⅞ in.; in outward appearance both MSS., Nos. 57 and 58, are quite alike.

1753

A short, but very curious collection of Ṣûfic poetry, beginning with a series of short poems in honour of God, Muḥammad, the Tâbi'în, etc., arranged in the following manner: each part or hymn opens with a certain number of short mathnawîs (each comprising two baits), arranged alphabetically according to the end-rhyme; after that follows a مثنوی مطلق which falls out of the alphabetical order (also comprising two baits), and then an equal number of strophes, each of which contains just as many hemistichs as there are mathnawîs belonging to that particular hymn; for instance, the first hymn on the unity of God consists of three mathnawîs, rhyming in ا, ب, and ت respectively, of an intermediate مثنوی مطلق, and three muthallathât; the second hymn on the Prophet contains four mathnawîs, rhyming in ث, ج, ح, and خ, and of four murabba'ât, separated from the mathnawîs again by the مثنوی مطلق, as is the case in all the following hymns; the third hymn has five mathnawîs, rhyming in د, ذ, ر, ز, and س, and five mukhammasât; the fourth has six mathnawîs, rhyming in ش, ص, ض, ط, ظ, and ع, and six musaddasât; the fifth has seven mathnawîs, rhyming in غ, ف, ق, ك, ل, م, and ن, and seven musabba'ât; the sixth (and last) has three mathnawîs, rhyming in و, ه, and ی, but no corresponding strophes. This series of hymns is followed by a variety of other poems on spiritual and pantheistic matters, ghazals, mathnawîs, rubâ'îs, ḳiṭ'as, and one ḳaṣîdah.

Beginning: الحمد لله ربّ العالمین . . . . . اسم الله ذات رحمانرا ـ اسم اعظم صفات سبحانرا المثنویّات المُقیّد فی الالف و البای و التای فی التّوحید بالحمد و الثّناء و المناجات العرفانی الخ.

No date. Collated.

No. 1900, ff. 17, 2 coll., each ll. 19; clear Nasta'lîḳ; size, 9⅛ in. by 5½ in.

1754

Ash'âr-i-mutafarriḳah (اشعار متفرّقه).

A rough sketch of an anthology of Persian lyric poetry, written by different hands, without any value. Even some Rekhta poetry occurs sometimes. A series of rubâ'îs by *'Umar Khayyâm* (died A. H. 517) begins on fol. 6b.

No. 538, ff. 87, varying much in the number of columns as well as of lines; written by different hands in Nasta'lîḳ and Shikasta; many pages left blank, or only partly filled; size, 8⅛ in. by 5¼ in.

1755

Another rough album of Persian poetry, beginning with an incomplete copy of the famous little mathnawî سوز و گداز by *Nau'î* (died A. H. 1019; see above, No. 1485), the first hemistich of which runs here thus:

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الهی سینه ام را نالگی ده الخ. The remaining portion of this MS. contains extracts from the dîwâns of well-known lyrical poets, viz. *Âhî* (died A.H. 927), *Kalîm* (Abû Ṭâlib, died A.H. 1062), *Nâṣir 'Alî* (died A.H. 1108), *Fuḍûlî* (of Baghdâd, died A.H. 970), Mîr *Siyâdat* (Jalâl-aldîn, flourished about A.H. 1081), *Jalâl Asîr* (died A.H. 1049), Mullâ *Munîr* of Lâhûr (died A.H. 1054), etc.

No. 902, ff. 64, 3 or 2 coll. in a page; written by different hands in Nasta'lîḳ and Shikasta; many leaves left blank, others partly filled; injured and effaced in many places; illuminated frontispiece, partly damaged; size, 9⅝ in. by 5¼ in.

1756

An album of Persian poetry, without any value, containing indifferent specimens of Persian ghazals and rubâ'îs, bound together without any order. *Ṣâ'ib* (died A.H. 1088) is the most conspicuous among the contributors.

No. 1319, ff. 121; Nasta'lîḳ; size, 9¾ in. by 4¾ in.

1757

Naḳl-i-bayâḍ (نقل بیاض).

Another kind of album with selections from Persian poets, beginning:

رفعت زدرت سپهر آموخته است
حاشا که ارادهٔ جفا با تو کنیم

There are many lacunas between the single leaves. The principal portion breaks off on fol. 30b. Ff. 31a–39a, also filled with poetical quotations, are of much smaller size and written by another hand, apparently bound together with the first part by mere chance.

No. 1085, ff. 39, 2 coll. on ff. 1–30, varying much in the number of lines; 3 and 4 columns (partly in diagonal lines) on ff. 31–39; Nasta'lîḳ; size, 8 in. by 4¾ in. on ff. 1–30; 7 in. by 4½ in. on ff. 31–39.

Miscellaneous Poetry in Persian, Hindûstânî, Dakhnî, and Turkish, and Extracts in Verse and Prose (Nos. 1758–1772).

1758

An album of Persian and Rekhta poetry, containing different collections in alphabetical arrangement, the proper order of the leaves being this: ff. 1–31, 88–150, 32–87, 151–229.

First series, on ff. 1b–31 and 88–105: Persian ghazals and mukhammasât by various poets, beginning, on fol. 1b:

الحمد لذاته العلی الاعلی ـ النّعت لاسماء صفات الحُسْنی

Second series, on ff. 106b–150b and 32a–87b: Persian rubâ'îs, arranged alphabetically, without any author's name, beginning, on fol. 106b:

یاران چو نصیر نیستم هرزه درا
امّا حرفی حقّی بگویم بشما

Third series, on ff. 151b–194b: Rekhta ḳaṣîdas, ghazals, mukhammasât, etc.

Fourth series, on ff. 195a–229: Persian miscellaneous poems, rubâ'îs by *Ḥishmat* (Muḥammad 'Alî, pupil of 'Abd-alghanîbeg Ḳabûl, who died A.H. 1139, was over thirty years in A.H. 1136), *Bîdil* (died A.H. 1133), etc.; fards, ḳiṭ'as, ta'rîkhât, ghazals, mathnawî-baits, etc., on fol. 203b sq., by *Nâṣir bin Khusrau* (died A.H. 481); Ḳizilbashkhân *Ummîd* (died A.H. 1159), Shaikh *Ḥazîn* (died A.H. 1180), *Ṣâ'ib* (died A.H. 1088), *Ḥâfiẓ* (died A.H. 791), *Mukhliṣ Kâshî* (see No. 1687 above), *Fiṭrat* (died A.H. 1106), Shaikh *Niẓâmî*, *Luṭf 'Alîbeg Sâmî*, and other minor poets.

Many pages left blank for later insertion of poems in their proper alphabetical place.

No date.

No. 1488, ff. 229, ll. 9–12; Nasta'lîḳ; size, 7⅝ in. by 4¼ in.

1759

Short mathnawîs in Hindûstânî, Dakhnî, and Persian.

1. Bahlûl-i-Ṣâdiḳ (بهلول صادق), in Rekhta verses, on fol. 1b, beginning: سنا یك روز مین صاحب زمان سین الخ.

2. Wafâtnâma-i-Paighambar (وفات‌نامهٔ پیغمبر), 'the story of the prophet's death,' in Dakhnî verses, on fol. 8b, beginning: یو دنیاتو فانی عجب باغ هی الخ.

3. 'Îsâ u Kallah (عیسی و کلّه), in Persian verses, on fol. 22b, beginning: ناگهان روزی زتقدیر خدا الخ. Attached to this mathnawî and written by the same hand is a *Persian story* in prose, the story of *Sulṭân Sanjar* (died A.H. 552=A.D. 1157), on ff. 25b–27, beginning: حکایت سلطان سنجر ماضی السّلطان الاعظم و الخاقان المعظّم سلطان سنجر الماضی ابن سلطان ملکشاه رحمة الله علیه الخ.

No. 1050, ff. 27, ll. 10 (on ff. 1–7) in Shikasta; ll. 13 (on ff. 8–21) in Nasta'lîḳ; ll. 15 (on ff. 22–27), also in Nasta'lîḳ, by another hand; size, 7⅝ in. by 4¾ in.

1760

Miscellanies.

1. On ff. 205–234a: a short mathnawi in Dakhnî verses, entitled قصّهٔ ابو شحمه, and beginning: راهی میری دلمین یون گیان دی الخ. Copied at Patna.

2. On ff. 234b–237b: a few ḳaṣîdas and ḳiṭ'as, partly in Persian, partly in Hindûstânî; the first is styled مناجات غوث الاعظم (in honour of 'Abd-alḳâdir Gîlânî, who died A.H. 561=A.D. 1166), the second مدح (in honour of Muḥammad), both in Persian; the third is in Hindûstânî, without any heading; the fourth, in honour of the prophet (رسول الله), again in Persian; the fifth, again in honour of 'Abd-alḳâdir, and the sixth, headed مدح حضرت صلعم, are both in Hindûstânî.

No. 2832, ff. 205–237, the first part in 2 coll., each ll. 11; the second in diagonal lines; Nasta'lîḳ; size, 6 ½in. by 4¼ in.

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1761

Miscellaneous Persian and Turkish poetry.

This MS., the leaves of which are misplaced to an almost bewildering extent, contains:

1. On ff. 1–8, 95, 9–17, 23–52, 93, 94, 96–143: a *Turkish* adaptation and amplification of Shabistarî's *Gulshan-i-râz*, by a Turkish poet Shîrazî (كتاب گلشن راز ترجمهٔ شبستری), incomplete at the end and with probable lacunas between the various fragmentary pieces, beginning:

نفس اوردی نفس رحمان نسیمی
معطّر اولدِ جان و دل حریمی

2. On ff. 144–173 and 19–22: the *Persian* original of the *Gulshan-i-râz*, with the omission of the first thirteen verses, beginning, on fol. 144a: جهان و خلق امر اینجا یکی شد الخ, corresponding to ver. 14 in Whinfield's edition, London, Trübner, 1880. On the Gulshan-i-râz (composed A.H. 717=A.D. 1317), by Maḥmûd Shabistarî (died A.H. 720=A.D. 1320), see Bodleian Cat., No. 1260, and further down under 'Ṣûfism' in this Cat.

3. On ff. 18 and 53–86b: a large fragment (end of the second daftar) of Farîd-aldîn 'Aṭṭâr's *Jawâhir-aldhât* (جواهر الذّات), comp. fol. 86a, l. 9: کنون عطّار گفتی جوهری ذات الخ; see No. 1031, 17; No. 1033, 2; No. 1035, 2; and Nos. 1046 and 1047 above.

4. Ff. 86b and 87a: a few Persian ḳiṭ'as and rubâ'îs.

5. Ff. 87b–92b and 174a–183a: Nâṣir bin Khusrau's *Rûshanâ'înâma* (روشنائی نامه), beginning:

بنامی (sic!) کردگاری (!) پاك داور
که هست از فهم و فکر و عقل برتر

comp. No. 904 above.

6. Ff. 183b–184b: a Turkish tarkibband.

The whole copy is written by a scribe who was apparently ignorant of Persian, as the spelling in the few lines quoted above proves. The simple Iḍâfat he expresses, for instance, almost always by a full ی.

Bibliotheca Leydeniana.

No. 2559, ff. 184, 2 coll., each ll. 15; Turkish hand; size, 8¼ in. by 6 in.

1762

Miscellanies.

This MS., written by many different hands, contains a great number of complete and incomplete treatises, detached prose-pieces and fragments of poetry, all confusedly mixed together. The principal portions of this copy are as follows:

1. Extracts from the Shâhnâma (see No. 860 sq. above), beginning: بنام خداوند جان و خرد الخ.

2. A ساقی نامه, by *Ṣidḳî* (i.e. Sulṭân Muḥammad Ṣidḳî of Astarâbâd, a panegyrist of Shâh Ṭahmâsp, died A.H. 952), on fol. 10a, beginning:

خوشا حال مستی که منصور وار
میسّر شدش مستیٔ پایدار

3. Ghazals, by *Ṣidḳî* and *'Urfî* (died A.H. 999), on fol. 13a.

4. Fragment of an Inshâ, by Ghiyâth-aldîn bin Humâm, commonly called Khwândamir, that is the famous author of the خلاصة الاخبار, the حبيب السّير, etc. (see Nos. 76–100 above), on fol. 18a, beginning: ای حمد تو دیباچهٔ منشور کمال الخ.

5. Short extracts from *Niẓâmî's* mathnawîs (see Nos. 972–1027 above), ghazals by *Ḥâfiẓ* (see Nos. 1246–1274 above), a letter by *Naṣîrâ* of Hamadân (who was met by Taḳî Auḥadî in Shîrâz, A.H. 1015=A.D. 1606, 1607, see A. Sprenger, Catal., p. 512, and Rieu iii. p. 1093b) to the Wazîr of Iṣfahân, and various poetical specimens, especially mukhammasât, on fol. 24b.

6. Poems by *Jalâl-aldîn Rûmî* (see Nos. 1060–1115 above), Maulânâ *Dakhlî* (came from 'Irâḳ to India under Akbar), *Ḥâfiẓ*, *Khâḳânî* (see Nos. 950–970 above), etc., on fol. 41a.

7. Extracts from *Jalâl-aldîn Rûmî's* mathnawî, on fol. 50a.

8. A prose-piece, beginning: مرویست از امام جعفر صادق علیه السّلام که هر که سورهٔ یسین را سه روز بر زعفران و گلاب نویسد الخ, and ghazals by different Persian poets, on fol. 51b.

9. A poetical description of Kashmîr, by *Jân Ḳudsî* (see Nos. 1552–1557 above), حاجی محمّد جان قدسی در تعریف کشمیر, on fol. 62a, beginning: خوشا کشمیر و خاك پاك کشمیر الخ. Both from the initial bait and the metre it is evident that this poem is different from the usual mathnawî in praise of Kashmîr, see No. 1552, 4.

10. Ghazals, by Maulânâ *Ḥashrî*, Shaikh *Abû-alḳâsim*, Ḥakîm *Ruknâ* (died A.H. 1066), *Amîr Khusrau* (died A.H. 725), Abû Ṭâlib *Kalîm* (died A.H. 1062), *Maḥsharî* (teacher of Mullâ Nâẓirî of Nishâpûr, who died A.H. 1021, see No. 1489 above), Shaikh *Bû 'Alî*, *Aḳdasî* of Mashhad (died A.H. 1003), etc., a فائدهٔ ده پند دیگر که از قول بوزرجمهر حکیم, and a few ḳiṭ'as and rubâ'îs, on fol. 64a.

11. A short story (حکایت), a few verses, a prescription محلوق (مخلوق), جهت قوّهٔ باه, and a نامهٔ پیغمبر, on fol. 67a.

12. Another collection of Persian, poems by *Sa'dî* (died A.H. 690), *Shâh Ḳâsim*, *Ahlî* (of Shîrâz, died A.H. 942), *Waḥshî* (died A.H. 991 or 992), *Amîr Khusrau*, etc., on fol. 70a.

13. از منشآت ارسطاطالیس حکیم, in verse, beginning: بدان ای خردمند نیکو سیر الخ; followed by ghazals of *'Urfî*, *Shâhî* (died A.H. 857), etc., and a series of fards, on fol. 73a.

14. Poems by *Ḳâsim* (probably Ḳâsim-i-Anwâr, who died A.H. 837), extracts from *Jâmî's* سلسلة الذّهب (composed A.H. 890, see No. 1300, 9 above), ghazals

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by *Kâtibî* (died A.H. 838 or 839), *Kamâl* (Khujandî, died A.H. 803), etc., and a Turkish poem by *Áyâzî* (آیازی), on fol. 83a.

15. Selections from the لطائف الطّوائف, by 'Alî bin Ḥusain alwâ'iż (see Nos. 778 and 779 above), arranged in a somewhat puzzling manner. There appears a fifth faṣl on the first page, fol. 88a, در ذکر بعضی از فوائد انفاس امام محمّد باقر; a sixth on fol. 88b, در ذکر بعضی نکات لطیفهٔ امام جعفر صادق; a seventh on fol. 89a, در ذکر شمّهٔ از انفاس متبرّکهٔ امام موسی الکاظم; then follows a second on fol. 89b, در لطائف شعرا نسبت توانگران و بخیلان; after that a ninth on fol. 90a, در لطائف متفرّقهٔ ظرفا; and an eighth on the same page, در لطائف ظرفا باعراب; again a seventh occurs on fol. 92b, در بدیهه گفتن شعرا با یکدیگر; a third on fol. 93a, در ذکر بعضی از کلمات شریفهٔ امام حسین; again an eighth on fol. 93b, در بدیهه که عرفا و شعرا در وقت وفات گفته; again a seventh on fol. 94a, در دین‌داری و مسلمانیٔ پادشاهان; and again a second on fol. 94b, در لطائف و فوائد حکماء متأخّرین.

16. The three prose-treatises by *Żuhûrî* (see No. 1509 sq. above), viz. (*a*) Preface to the نورس, beginning: سرود سرایان الخ, on fol. 96a; (*b*) Preface to the گلزار ابراهیم, beginning: خرّمی چمن الخ, on fol. 98a; (*c*) Preface to the خوان خلیل, beginning: ای از تو الخ, on fol. 101a.

17. Ghazals, by *Ṣâ'ib* (died A.H. 1088), *Kâsim-i-Anwâr*, etc., on fol. 104a.

18. Story of Buzurjmihr and Aristotle (!), on fol. 115b, beginning: الحمد لله .... آورده اند که روزی نوشیروان عادل بخواجه بوزرجمهر حکیم الخ. It is a tract, similar to, if not identical with the ظفرنامهٔ بزرجمهر, published by Schefer in his Chrest. Persane i. pp. 1–9, comp. also Bodleian Cat., col. 765, No. 43. Dated at Daulatâbâd the 3rd of Muḥarram, A.H. 1175 (A.D. 1761, Aug. 4).

19. Poems by Shâh *Ni'mat-allâh Walî* (died A.H. 834), on fol. 120a.

20. اسناد فاتحهٔ بازگونه, on fol. 121a, beginning: روایت میکنند از امیر المؤمنین عثمان الخ.

21. Bread and sweetmeat (نان و حلوا), the well-known mathnawî by Bahâ-aldîn Muḥammad 'Âmilî (died A.H. 1030), on fol. 122a, beginning: مرحبا ای بلبل دستان حی الخ, see Nos. 1517–1520 above.

22. A story, beginning: درویشی بدر خانهٔ بازرگانی رسید الخ, on fol. 125a.

23. An ethical treatise in forty bâbs, entitled تحفة السّلاطین, on fol. 126a, beginning: الحمد لله ..... امّا بعد بدانکه این رسالهٔ تحفة السّلاطین مبوّب بر چهل باب است و در هر بابی چهار نصیحت آ در آنکه چهار چیز پادشاهانرا نگاهدارد اوّل رعایت و محافظت الخ. It is identical with the رسالهٔ تحفة الملوك, described in Bodleian Cat., col. 765, No. 45.

24. An astronomical treatise in verse by Khwâjah Naṣîr of Ṭûs (در دانستن آن که ماه در کدام برج است), on fol. 128a; Naṣîr-aldîn of Ṭûs, the great philosopher and astronomer, died A.H. 672 (A.D. 1273, 1274).

25. A treatise on pearls, jewels, and precious stones, on fol. 129b, beginning: فهرست ابواب در معرفت جواهر و فائدهٔ آن باب اوّل در معرفت مروارید الخ. In twenty-one bâbs (not twenty, as the fihrist states).

26. Another treatise, styled: کلمهٔ چند در بیان حلیهٔ صورت ظاهر انسان و شکل و شمائل و اعضا و جوارح ایشان, on fol. 136a.

27. Metaphysical and pschological tracts in various fuṣûl; the first faṣl is styled:

در تمهید معذرت جهت قصور ادراك و عبادت

on fol. 138a.

28. A treatise on the horse, said to have been translated from Aristotle, in thirty bâbs (در معرفت انواع اسپان و هنر آن و الوان وافعال و علّت و دفع علّت ایشان الخ), on fol. 142b followed by miscellaneous verses, a prose-fragment, and rubâ'îs.

29. Fragment of the *first* volume of Mirkhwând's universal history, on fol. 150a. Title: تاریخ روضة الصّفا فی شرف الانبیا, see Nos. 24–75 in this Cat.

30. در خواصّ اسما و آیات, a large treatise on the hidden science and magic influence of special verses and phrases of the Ḳurân, translated from Arabic sources by 'Abd-al'alî bin Ḥusain, A.H. 926 (A.D. 1520), on fol. 213b, beginning: الحمد لله الّذی انزل القرآن علی عبده لیکون للعالمین نذیراً الخ.

31. Durr-almajâlis (دُرّ المجالس), a collection of legends relating to the Patriarchs, Prophets, Muḥammad, 'Alî, and various Saints, by Saif al-Żafar Naubahârî, in thirty-three chapters, on fol. 293b, beginning: حمدی که از عنایت الهی بر زبان الخ; comp. Rieu i. p. 44; J. Aumer, p. 58; G. Flügel iii. p. 444; Cat. Codd. Or. Lugd. Bat. i. p. 359; W. Pertsch, Berlin Cat., p. 980, etc.

32. A poem by Ḥaidar (i.e. Ḥaidar Kulûć or Kulićapaz, died A.H. 959), and various prose-fragments, among which an incomplete treatise on similar topics as No. 30, styled شرح ردّ سحر صحیح و مجرّب, and beginning on fol. 357b: روایت است که روزی شخص پیش خواجه رشید رحمة الله علیه آمد الخ.

The right order of the leaves of this treatise is: fol. 357b, 351a–355b.

On the fly-leaves in the beginning of the MS. there are also some scattered prose-fragments.

No. 1521, ff. 357; written in many different styles of Nasta'lîḳ; size, 12⅝ in. by 7¹ in.

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1763

A large collection of miscellaneous works in prose and verse.

This collection of treatises, loosely bound together, contains:

1. An anonymous treatise in prose, not even specified in the index on the fly-leaf, beginning, on fol. 1a: ... و سپاس مصوّری که ارژنگ آسمان را بنقوش انجم پرداخته الخ; ll. 25; written in careless Nasta'lîḳ and Shikasta.

2. Another short anonymous treatise, likewise not marked in the index, beginning, on fol. 9b: آب و رنگ بهارستان سخن ثنای چمن سرائیست که به نسیم هدایتش طفل الخ; ll. 12–13; rude handwriting in careless Nasta'lîḳ.

3. دستان, according to the index, by Muḥyî-aldîn Ghulâm, with the takhallus *Khushdil*, comprising letters, notes, short stories, etc., beginning, on fol. 14a: منّت منّانی که معنی آشنایان حقیقت اندیش امرای عالی وقارش و حمد سلطانی الخ; ll. 21–24; careless Nasta'lîḳ and Shikasta, very much resembling the handwriting of No. 1.

4. نسخهٔ خطّ و سواد, a treatise on the style of writing, called Naskhu Ta'lîḳ and their respective character, by Majnûn bin Maḥmûd alrafiḳî (see fol. 38a, l. 6), beginning, on fol. 36b: حمد و سپاس استادی را که کاتب لوح و قلم بچون و حافظ نون و القلم الخ. Another copy of the same is noticed in Bodleian Cat., No. 1369, and Rieu ii. p. 531b; Majnûn was the takhallus of the great penman and Nasta'lîḳ-writer, Mîr 'Alî-alkâtib of Mashhad, who lived at the court of 'Abdallâhkhân Uzbeg in Bukhârâ, and died about A.H. 950 (A.D. 1543, 1544). He wrote besides a رسم الخطّ in verse and a رسالهٔ وضع نسخ و تعلیق, likewise in mathnawî-baits, both on the same topics, see Bodleian Cat., loc. cit., and No. 1370; Rieu, loc. cit., and p. 532a; see also iii. p. 1089; ll. 15; Nasta'lîḳ.

5. مثنوی ناصر علی, the same religious mathnawî, by Nâṣir 'Alî of Sirhind (who died A.H. 1108), which is found in Nos. 1646–1648 above, beginning, on fol. 50a: الهی ذرّهٔ دردی بجان ریز الخ; usually seventeen baits in a page; clear, but small Nasta'lîḳ.

6. Some scattered pieces in prose, on ff. 71a–75b, written in Shikasta.

7. انشاء امان الله حسینی, a collection of letters by Amân-allâh Ḥusainî, on fol. 76b, beginning: حمد وافر مر خدای را که یاقوت قوّت ناطقهٔ بی بها در عقد انشای کبریای او بی بهاست الخ. Amân-allâh Ḥusainî, with the epithets of Khânazâdkhân Fîrûzjang and later on of Khânzamân, was the son of Mahâbatkhân Zamânabeg and greatly distinguished himself under Jahângîr and Shâhjahân; he died A.H. 1044 or 1046 (A.D. 1634–1637), and left besides a dîwân, in which he uses Amânî as takhallus (a copy is described in the Bodleian Cat., No. 1095, see also A. Sprenger, Catal., p. 330) and a general history, an Arabic and Persian dictionary, styled چهار عنصر دانش (see Rieu ii. pp. 509 and 510); a گنج باداورد on Indian agriculture (ib. p. 489b), an امّ العلاج on purgatives (ib., p. 794a, No. III), and the same انشا (ib., p. 877a, No. II), of which a considerable portion is found here; the انشا (or رقعات) has been printed in Calcutta, and lithographed in Lucknow, A.H. 1269, see also W. Pertsch, Berlin Cat., p. 129, No. 14, and a complete copy further down in this Cat.; ll. 13, large rude Nasta'lîḳ, sometimes plain Shikasta. It comprises ff. 76b–99b and 119a–139a, dated the 10th of Shawwâl, A.H. 1075 (A.D. 1665, April 26), at Lâhûr, and written by Sayyid 'Abd-allaṭîf.

8. Two other prose-tracts, one treating of rhetorics and tropical figures, inserted into the two halves of the preceding work, on ff. 100a–118a, very rudely written in Shikasta.

9. مثنوی محیط اعظم (the great ocean), by 'Abd-alḳâdir Bîdil (died A.H. 1133), in eight دور, only six of which are found in this incomplete copy, beginning with a preface in prose, on fol. 141b: حمد نشاء آفرینی که میخانهٔ حقیقت انسانی الخ. The first دور begins on fol. 143b: خوش آنم که در بزمگاه قدم الخ, see two other copies of the same in Nos. 1682 and 1683 above; 2 columns, each ll. 17; Shikasta. The last leaves extremely damaged. The two pages before it are filled with a رقعهٔ محمّد قلی سلیم, that is, the prose-story of the 'Complaint of the mouse and request of the cat,' noticed above in the complete works of Salîm (who died A.H. 1057), No. 1558, 3; it begins: صاحب سلیم سلامت فریاد الخ.

10. Scattered pieces in prose and verse.

11. A fragment of Shaikh Muḥammad Murâd's writings, incomplete at the beginning, on fol. 188a.

12. بحر طویل محمّد بیك, beginning, on fol. 216a: ابتدا میکنم این نامه بر درد بنام ملك قادر قیّوم الخ. Other treatises with the same title بحر طویل, by Mîr Sayyid 'Alî Mihrî (under Shâh Sulṭân Ḥusain, A.H. 1105–1135), and by Muḥammad Ḳâsim bin 'Abd-alḳâdir Tûnî, are noticed in Rieu ii. p. 796a, No. VII, and p. 833b, No. IV (the latter in praise of Muḥammad and 'Alî), see also W. Pertsch, Berlin Cat., pp. 119, No. 13, and 175, No. 3.

13. Another fragment of only two pages (fol. 218), taken from Żuhûrî's مینا بازار (see above, No. 1509, 6; and Rieu ii. p. 742a, No. IV). All three pieces, 11–13, written by the same hand in Shikasta, ll. 20–21.

14. Mirzâ Muḥammad Taḳî Munshî's description of Banâras, etc., تعریف بنارس و دریای کنك, beginning, on fol. 219a: دیباچه از میرزا محمّد تقی حمدی که طرّاحان بناء اذکار الخ.

15. The same Muḥammad Taḳî's contest between 'mirror and target' (مناظرهٔ آئینه و نشانه), on fol. 237a.

16. Naubâwa (نوباوه), a collection of letters and notes,

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by Abû-albarakât Munîr of Lâhûr (died A.H. 1054), compiled A.H. 1051 (A.D. 1641, 1642), beginning on fol. 240a: این منتخب از بخت نکو فرجامش الخ.

17. Żuhûrî's preface to the نورس (see No. 16 in the preceding copy), on fol. 264b, and some other treatises without any heading, the last dated A.H. 1104 (A.D. 1692, 1693). This tract and the preceding ones are all written in the same style of Shikasta, ll. 20–21.

18. انوار المشارق, by Ṭughrâ (see No. 1586, XVIII, above), incomplete at the beginning, on fol. 291a; ll. 15; careless Nasta'lîḳ.

19. رساله در فنّ انشاء, beginning, on fol. 299b: الا ای دوستان نکته پرداز — قدردان سخنهای سرافراز ll. 13; Nasta'lîḳ.

20. Letters, notes, and other fragmentary prose-pieces, on fol. 306a sq. (خطوط و رقعات متفرّقه).

21. خطبهٔ دیوان حکیم شفائی, i.e. Mirzâ Jalâl-aldîn Muḥammad Ṭabâṭabâ'î's preface to the dîwân of Shifâ'î (died A.H. 1037); the same Ṭabâṭabâ'î wrote a preface to Ḳudsî's diwân (see above, Nos. 1531–1533 and Nos. 1552–1557), on fol. 312a, and other scattered prose-pieces; ll. 21–25; careless Nasta'lîḳ and Shikasta.

No. 483, ff. 345; written by many different hands in the most various styles of Nasta'lîḳ and Shikasta; size, 8½ in. by 5⅝ in.

1764

Poetical miscellanies and fragments.

A collection of lyrical and epical poems, mostly fragmentary, bound together with a defective copy of a prose-story, for the greater part in a very precarious state.

Contents:

1. Ghazals, by *Shâhî* (died A.H. 857), *Ḥâfiż*, *Âṣafî* (died A.H. 923), *Jâmî*, etc., forming a sort of anthology, on ff. 1b–50a, usually four baits in a page.

2. Fragment of the diwân of *Ṣâ'ib*, containing ghazals, in alphabetical order, on ff. 51b–66b, beginning: اگرنه مدّ بسم الله الخ, and breaking off already in the first rhyme-letter ا (comp. above, No. 1606, 3 etc.); 2 columns, each ll. 15.

3. Fragment, defective both at the beginning and end, of an allegorical mathnawî, حسن و دل (beauty and heart, see, for instance, fol. 71a), by a poet with the takhallus *Ṣairafî* (i.e. Maulânâ Ṣalâḥ-aldîn of Sâwa, who came to India under Akbar and still flourished under Jahângîr, to whom this poem is dedicated, see fol. 69b), on ff. 67a–111b; 2 columns, each ll. 15.

4. A large portion of the mystical mathnawî زاد المسافرین (provision for travellers), by the great Ṣûfic poet and writer Mîr Fakhr-alsâdât Ḥusainî (i.e. Ḥusain bin 'Âlim bin Abî-alḥasan alḥusainî), who died after A.H. 720 (A.D. 1320), see complete copies of the same in Nos. 1832–1834 below. It begins, on fol. 112b: ای برتر از آن همه که گفتند الخ, and breaks off on fol. 151b.

5. A fragment, defective both at beginning and end, of the کارستان (see fol. 156a) or کارنامه, an Indian story of the exploits and adventures of Wâlâ Akhtar, the prince of Hurmuz, composed A.H. 1050 (A.D. 1640, 1641) in Jaunpûr by the same Abû-albarakât Munîr of Lâhûr (who has been mentioned in No. 16 of the preceding copy), and dedicated to the emperor Shâh-jahân, on ff. 152a–196b, ll. 15.

No. 281, ff. 196, written by different hands in different styles of Nasta'lîḳ; small illuminated frontispiece on fol. 1b; size, 7¼ in. by 4 in.

1765

Miscellanies.

A large collection of Persian compositions in prose and verse, containing:

1. An incomplete copy of Jâmî's *Lawâ'iḥ* (see No. 1357, 15; No. 1358, 2; and Nos. 1368–1373 above), on ff. 1a–13b, defective at the beginning and injured moreover on fol. 1.

2. A story from Muḥammad's life, on ff. 14a–16b, beginning: اسناد هفت کلام ربّانی چهارده حدیث پیغمبر علیه السّلام اسرار تمام الخ.

Dated the 28th of Dhû-alḳa'dah, A.H. 1066 (A.D. 1656, Sept. 17).

3. Grammatical fragments, on ff. 17a–26a, for instance: فصل در بیان اخفا; فصل در قلب; فصل در بیان تنوین; فصل در بیان; فصل در بیان مخارج حروف; باب المداد در بیان; های ضمیر و های اصلی و های سکته الخ فصل در; فصل در بیان الف ولام تعریف; ادغامات; فصل در بیان قواعد وقف; بیان ساکن; etc.

4. قفیل نامهٔ امام حسین (the scourge-book of Imâm Ḥusain), a lamentation over Ḥusain's martyrdom, on fol. 26b.

5. Short Persian commentary on Sûras 73 (سورة المزّمّل) and 74 (سورة المدّثّر), on ff. 27a–35b.

6. A poetical Persian paraphrase of verses and phrases of the Ḳurân, on ff. 36b–52b, 81a–82b, and 89a–90b.

7. Nizâmî's *Makhzan-alasrâr* (see No. 972 sq. above), on ff. 53a–75b.

8. Fragment of a Persian commentary on the initial ḳaṣîdah of *Khâḳânî's* diwan (see No. 950 sq. above), beginning: دل من پیر تعلیم است الخ, on ff. 75b and 76a.

9. Some other ḳaṣîdas of the same *Khâḳânî*, on ff. 76b–78b.

10. A short mystical mathnawî, entitled: ترغیب القلوب (identical with the مرغوب القلوب in Nos. 1840 and 1841 below), on ff. 79a–80b, in ten faṣls, beginning:

بگویم حمد ربّ العالمین را
عطا کو کرد بر ما عقل و دین را

11. Extracts from Persian diwâns, on ff. 88b–83b (the order of leaves is inverted).

12. A ghazal of Shaikh *Auḥadî Kirmânî*, correctly *Auḥad-aldîn Kirmânî* (died A.H. 697=A.D. 1298), the

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spiritual guide of *Auḥadî Marâghî*, who died A.H. 738 (A.D. 1337, 1338), on fol. 91a.

13. Mathnawî-fragments, on ff. 91b–124b; the larger portion is filled by the مظهر الآثار of Khwâjah *Hâshim* of Tattah, correctly Mîr *Hâshimî* of Kirmân, surnamed Shâh Jahângîr, who completed this Ṣûfic mathnawî in Tattah, A.H. 940 (A.D. 1533, 1534), and was slain during his pilgrimage, A.H. 948 (A.D. 1541, 1542), see further down in this Cat. Copied A.H. 1065 (A.D. 1655).

14. Shabistarî's *Gulshan-i-râz* (see No. 1761, 2 above), on ff. 125a–136a (fol. 131a does not belong to it).

15. رقعه, a note, on fol. 136b.

16. Various ḳaṣîdas, a short mathnawî-fragment, and a ghazal, on ff. 137a–151b.

17. A mathnawî on the seven days of the week, styled: ساعت‌نامهٔ روزهاء کریم, on ff. 152a–153b, beginning:

گر تو خواهی که گردد فیروز
کار و بار جهان بتو هر روز

18. Various poetical fragments, a معراج نامه (on the ascension of Muḥammad), in form of a ḳaṣîdah, by Muḥtasham, who died A.H. 996 (see Nos. 1447 and 1448 above), a وفات‌نامهٔ حضرت, etc., on ff. 154b–164b.

No. 1415, ff. 164; written by different hands, mostly in careless Nasta'lîḳ, with a great variety in the number of lines; size, 11¼ in. by 5⅛ in.

1766

Scattered selections from Persian works in verse and prose, put together without any order. The copy begins with extracts from the poems of Shaikh *'Aṭṭâr* (died A.H. 627, see Nos. 1031–1054 above), Mirzâ *Ḳâsim*, Maulânâ *'Abdî* (an 'Abdî of Bâkû died A.H. 965; an 'Abdî of Nîshâpûr was the uncle of Shâh Maḥmûd Zarîn-ḳalam, a third was 'Abdî of Abarḳûh under Shâh Ṭahmâsp, a fourth 'Abdî of Gunâbâd, a protégé of prince Ibrâhîm Mirzâ Jâhî Ṣafawî and author of a mathnawî گوهر شاهوار, a fifth lived in India under Shâhjahân, about A.H. 1051), etc.; Ḥakîm *Jauharî* (probably Jauharî Zargar, the contemporary of Athîr-aldîn Akhsikatî, who died A.H. 608, see Haft Iḳlim, No. 1481, col. 490 above), is found on fol. 9a; then follow again *'Aṭṭâr*, *Ḥâfiẓ*, etc.; several ḳaṣîdas and rubâ'îs; extracts from *Jâmî*, Shaikh *Rûzbahân Ṣûfî* (on fol. 30a, see No. 1747, fifth Shaikh ab infra), *Shâh Shujâ'*, Mirzâ *Raḍî Artîmânî* (see No. 1522 above), Shaikh *Auḥadî* (died A.H. 738), *Ḳulî Salîm* (died A.H. 1057, see No. 1558 above), Abû *Turâbbeg* (under Shâh 'Abbâs I, see No. 1528 above), *Hijâbî*, Shaikh *Abû-alḳâsim* (on fol. 33b), *Thanâ'î* (died A.H. 996), *Ṣâ'ib*, *Khâḳânî*, a مناجات by Amîr Khusrau (died A.H. 725, on fol. 36b), etc.; a ساقینامه, by *Aḳdasî* (of Mashhad, died A.H. 1003, on fol. 41b), another by Ḥakîm *Partawî* (of Shîrâz, about A.H. 1000, on fol. 43a), a third by *Mashrab* (on fol. 48a); poems by *Asadî of Ṭûs* (died between A.H. 421 and 432, see No. 893 above, on fol. 54b), etc., by *Niẓâm of Astarâbâd* (died A.H. 921, on fol. 61b, etc.), by *Salmân* (of Sâwa, died A.H. 778 or 779, see Nos. 1237–1243 above, on fol. 64b); a mathnawî on Muḥammad's ascension to heaven, در معراج (on fol. 76b sq.); short pieces in prose (on fol. 98b), intermixed with poetry, by *Auḥadî*, etc.; a fourth ساقینامه, by Ḥakîm *'Aṭâi* (on fol. 104a); prose-extracts from a book, entitled اخلاق رسول (on fol. 106a); poems by *Niẓâmî* (on fol. 109b); prose-stories, etc. (on fol. 110a sq.); در ذکر فضیل عیاض (on fol. 123b sq., see on Fuḍail bin 'Iyâḍ the Safînat-alauliyâ, No. 96, col. 284 in this Cat.); در فضیلت وآداب نماز شب (on fol. 135b sq.); extracts from a book on traditions, and other scattered prose-pieces (on fol. 139a sq.).

No. 900, ff. 176; written in Nasta'lîḳ by different hands; great variety in the number of columns and lines in a page; size, 9⅝ in. by 5⅞ in.

1767

Bayâḍ (بیاض).

An album of Persian poetry and prose, containing miscellaneous pieces in a very confused order, many leaves being turned upside down. The principal contents are:

1. A ḳiṭ'ah by *'Alî Ḥazîn* (died A.H. 1180, see Nos. 1712–1714 above), reproaching Kashmîr (قطعه در مذمّت کشمیر), on fol. 1a, and other miscellaneous lyric poems.

2. *Mîr Najât's* کشتی نل (a mathnawî on wrestling, composed A.H. 1112=A.D. 1700, 1701; Mîr 'Abd-al'âl Najât died about A.H. 1126=A.D. 1714, see Bodleian Cat., Nos. 1162–1165; Rieu ii. p. 821; A. Sprenger, Catal., p. 512; W. Pertsch, Berlin Cat., p. 697, No. 10; lithographed at Lucknow (with commentary), A.H. 1258), on fol. 7b.

3. *Mullâ Nau'î's* سوز و گداز (see No. 1485 above), on fol. 18a.

4. A ḳaṣîdah, by *Hijrî* (see Nos. 1440 and 1441 above), in homage of Nawwâb Âṣaf-aldaulah Bahâdur, on fol. 19b.

5. A tarji'band, a mukhammas, and a short mathnawî, by Mîr *Zain-al'âbidîn* (see No. 20 below), on fol. 24b.

6. مناظرهٔ سرما و گرما, a dispute between cold and heat, in prose, on fol. 30a.

7. Poems, by *Mihrî* (died about A.H. 1130), on fol. 35b.

8. Rubâ'iyyât.

9. On the tobacco-pipe (تعریف قلیان تنباکو), in prose, on fol. 42b.

10. Several mukhammasât and other miscellaneous poems, on ff. 48b and 63a.

11. Admonitions, by *'Abdallâh Anṣârî* (نصائح عبد الله انصاری), the great mystic Shaikh, who died A.H. 481 (A.D. 1088), see No. 1778 sq. below, in prose, on fol. 68b.

12. A few poems, by *Ḥazîn*, on fol. 71a.

13. Ghazals, by *Shaukat* (died A.H. 1107, see Nos. 1628–1633), *Mihrî*, etc., on fol. 79a.

14. Historical incidents from Nâdirshâh's time, beginning with A.H. 1149 (A.D. 1736), on fol. 80a.

15. A ḳaṣîdah by *Nâṭiḳ* (قصیدهٔ ناطق), and other poetry, on fol. 84a.

16. چار اندر چار, a prose-piece by *'Ubaid Zâḳânî* (died A.H. 772), on fol. 89a, and another چار در چار,

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likewise in prose, by Maulânâ *Mushfikî* (of Bukhârâ, died A. H. 994), on fol. 87a.

17. Miscellaneous pieces in prose and verse.

18. قضا و قدر, a mathnawî on predestination, by Mirzâ *Ṭâhir*, on fol. 117b.

19. A ḳaṣîdah, by Mirzâ *Ṭâhir*, on fol. 119b.

20. Ḳaṣîdas, by Mîr *Zain-al'âbidîn*, with the takhalluṣ *Hijrî*, on fol. 133b.

21. قضا و قدر, a second mathnawî of the same title, by *Hijrî*, on fol. 143b.

22. A short mathnawî قضا و قدر, by Muḥammad *Salîm* (see No. 1558, 5 above), on fol. 148b.

23. A fourth mathnawî قضا و قدر, by Ḥakîm *Rukná* (see No. 1572 above), on fol. 150b; a fifth mathnawî of the same title, by Amîrbeg Wâlih, is quoted in the Bodleian Cat., col. 768, c.

24. A mathnawî, by *Mihrî*, entitled سراپای (description of the human figure, see Bodleian Cat., No. 1168), on fol. 153b.

25. Ḳaṣîdas, rubâ'îs, and fards, on fol. 164b.

It might have been better to page the MS. from the back, as most of the poems are running in that way. Therefore in using this copy the reader must read backward. A short index of the more prominent pieces of this album is found twice, both on ff. 165b and 166b.

No. 454, ff. 166; written in Nasta'lîḳ and Shikasta; size, 9¼ in. by 4⅛ in.

1768

Miscellanies.

This MS., written like some of the preceding ones, by a very rude and inexperienced hand, contains:

1. A short collection of letters by *Ni'mat-allâh*, a Jew, entitled انشاء نعمت, on fol. 1b, beginning: الحمد لله ..... بندهٔ درگاه ..... اشتباه نعمت الله بنی اسرائیل الخ

2. Maḥmûdnâma (محمود نامه), a collection of ghazals (from five to seven baits), by an unknown author, arranged in the form of a dîwân, so that for every rhyme-letter there appears *one* ghazal, and forming a complete poem, treating of the well-known story of Maḥmûd and Ayâz (the best-known poetical version of which is the mathnawî of the same title, by Zulâlî, see No. 1494, 2 above); in the concluding verse of each stanza 'Maḥmûd,' or 'Maḥmûd u Ayâz' appears as a kind of takhalluṣ. Beginning, on fol. 12a: ای داغ بر دل از غم خال تو لاله را الخ.

3. *Sa'dî's* alleged پندنامه (see No. 1127, 7 above), beginning, on fol. 28a: کریما ببخشای الخ.

4. A Rekhta mathnawî, on fol. 39a. At the end of No. 2 is written: این کتاب در سرکار تپّو سلطان است.

No. 505, ff. 48, 2 coll., each ll. 9; rude Shikasta; size, 7¾ in. by 5½ in.

1769

Another copy of the Maḥmûdnâma.

The same collection of ghazals, forming the story of Maḥmûd and Ayâz, as in No. 2 of the preceding copy. Beginning the same.

No date.

No. 1083, ff. 76–84, 2 coll., each ll. 15; Nasta'lîḳ; size, 8¼ in. by 5⅝ in.

1770

Miscellanies.

1. نقل حکم نامهٔ اتالیق شاه زاده, on fol. 1b, beginning: باسم محمّد جعفر و مهدی علیخان و غلام حیدر معلّم زیب نگارش می باید الخ.

2. پندنامهٔ حیدری, on fol. 4b, in mathnawî-baits, beginning:

پس از حمد رب نعت خیر الورا
هم از بعد مدح همه اوصیا

Bibliotheca Leydeniana.

No. 2634, ff. 12, ll. 10 on ff. 1–3; 2 coll., each ll. 9 on ff. 4–12; Shikasta; size, 8 in. by 6 in.

1771

Majmû'ah (مجموعه).

A very uncouth collection of mathnawîs, lyrical poetry, and prose-treatises, consisting of:

1. An anonymous mathnawî, on fol. 1b, beginning:

نفس را در برند (؟ پرند) صبح بیزم
که رنگ مدّ بسم الله ریزم

2. A second anonymous mathnawî, on fol. 5b, beginning:

شنیدم از سکندر احتشامی
ارسطو دانشی قیصر غلامی

3. A third anonymous mathnawî, on fol. 19a, beginning:

الهی نالهٔ دردم حزین کن
چو نی کلکم فغان در آستین کن

4. A fourth mathnawî, styled بخت بیدار (Luck alert), on fol. 29b, beginning: شبی خلوتگزین با صبح امّید الخ.

5. Ḳaṣîdas, etc., on fol. 35a (without authors' names); poems by *Ẓuhûrî* (see Nos. 1500–1514 above), on fol. 44b sq. Between ff. 108 and 109 one leaf is wanting according to the Arabic paging.

6. A prose-tract on archery (در بیان تیراندازی و کمانداری), on fol. 132a.

7. Some other poetical specimens, on fol. 134a.

8. واقعهجات نعمت خان عالی تخلص, extracts from the satirical chronicle of the siege of Haidarâbâd in A. H. 1097 (A. D. 1686), by Ni'matkhân 'Âlî, see above, No. 1659, 2. They begin here with the 15th of Rajab.

9. Some poetry again, on fol. 138b. Ff. 144b and 145 are left blank.

10. Poetical specimens by *Waḥîd* (probably Ṭâhir Waḥîd, see Nos. 1653–1655 above), *Mu'minkhân*, etc. Between ff. 153 and 154 two leaves are wanting according to the Arabic paging.

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11. Letters and refined prose-writings, on fol. 154a; one is headed نصیرا در طلب آب, on fol. 154b, perhaps by *Naṣîrâ* of Hamadân, who lived about A.H. 1015 (A.D. 1606); another, on fol. 162b, دیباچهٔ سفینهٔ مرزا محمّد حسین; a third, on fol. 167a, دیباچهٔ دیوان ابو طالب کلیم, an introduction to *Abû Ṭâlib Kalîm's* diwân, which is not found in the usual copies of his works, see above, Nos. 1563–1570; it is probably due to the same *Jalâl-aldîn Muḥammad Ṭabâṭabâ'i*, who wrote the dibâća to *Ḳudsî's* diwân, which is also found here on fol. 169b sq., and another to that of *Shifâ'î* (see No. 1763, 21). Ff. 177 and 178 are left blank.

12. Some poetry and prose-pieces, without headings, on fol. 179a.

13. Mirât-alfutûḥ (مرآت الفتوح), the well-known prose-treatise of Mullâ *Ṭughrâ* (see above, No. 1586, IV), on fol. 184b, beginning: یکه تازان میدان الخ.

No. 2830, ff. 191; written by many different hands in rude Nasta'lîḳ and Shikasta, partly in diagonal lines; size, 6½ in. by 3¼ in.

1772

A scrap-book or rough album of Persian poetry without any value; a few prose-specimens are mixed up with the verses.

No. 1091, ff. 69; carelessly written in Nasta'lîḳ; size, 6 in. by 3⅝ in.

II. Ṣûfism in Prose and Verse.

1773

Kashf-almaḥjûb (کشف المحجوب).

The oldest systematical work on the theoretical and practical doctrines of Ṣûfism in Persian, with a great amount of historical and biographical material, styled کشف المحجوب, or with its fuller title, کشف المحجوب لارباب القلوب, 'Explanation of the veiled (or hidden) things for men of heart (i.e. for Ṣûfis),' and composed by Abû-alḥasan 'Alî bin 'Uthmân bin 'Alî (in the Vienna, Bodleian, and Berlin copies, bin Abî 'Alî; in Rieu's copy, Abî 'Alî) al-Jullâbî al-Hujwîrî (the reading, al-Manjûrî, in the Vienna copy, is a mere corruption of the last word), sometimes simply called al-Ghaznawî (since Jullâb and Hujwîr are suburbs of Ghazna), who in the heading of the Vienna copy is designated as a contemporary of the famous Ṣûfic Shaikh and poet Abû Sa'îd bin Abû-alkhair (died A.H. 440, 4th of Sha'bân = A.D. 1049, January 12), whilst in the رسالهٔ ابدالیّه (see the following copy, fol. 283b sq.) he is called Abû Sa'îd's own brother. According to the ریاض الاولیا (see Rieu iii. p. 975a), he died A.H. 456 or 464 (A.D. 1064 or 1072, see the Safînat-alauliyâ, No. 298, col. 304 in this Cat.); according to Âzâd's مآثر الکرام تأریخ بلگرام (see *No. 612, fol. 4a* in this Cat.), A.H. 465 (A.D. 1073); but as Rieu has proved, the date of his death must be somewhat later still, since Shaikh Abû-alḳâsim Ḳushairî, who is mentioned by the author among those who had passed away before the composition of this work, died in the very year 465, in the month Rabî'-alâkhar, see Safînat-alauliyâ, No. 299 (col. 304 in this Cat.). Other copies of the کشف المحجوب are described in Rieu i. p. 343; G. Flügel iii. p. 440 sq.; Bodleian Cat., No. 1245; W. Pertsch, Berlin Cat., p. 287; Rosen, Persian MSS., p. 291; see also Ḥ. Khalfa v. p. 215, No. 10,753, and Notices et Extraits, xii. p. 360. Other works of the same author, mentioned incidentally in the present book, are the منهاج الدّین, the بحر القلوب, and المیان لاهل العیان (comp. Rosen, loc. cit.); he also wrote a diwân. According to his own statement in the preface, he composed this work in answer to some questions addressed to him by Abû Sa'îd al-Hujwîrî.

Beginning: ربّنا آتنا من لدنك رحمةً وهیّ لنا من امرنا رشداً، الحمد لله الذی کشف لاولیائه بواطن ملکوته وقشع لاصفیائه سرائر جبروته الخ.

On fol. 3a, last line but one sq., the author explains the title of his work thus:—و آنچه گفتم که مر این کتاب را کشف المحجوب نام کردم مراد آن بود که تا نام کتاب ناطق باشد بر آنچه اندر کتاب است مر گروهی را که بصیرت بود چون نام کتاب بشنوند دانند که مراد از آن چه بوده است و بدانکه همه عالم از لطیفهٔ تحقیق محجوب اند بجز اولیاء الخ.

It is divided, like all the following copies, into forty bâbs (whereas the Vienna and Bodleian copies contain sixty-four, among which are counted several faṣls and the eleven Kashfs noticed in the following table of contents), viz.:—

1. باب (فی) اثبات العلم, on fol. 7a.
2. باب (فی) الفقر, on fol. 12b.
3. باب (فی) التّصوّف, on fol. 19b.
4. باب (فی) لبس المرقّعات, on fol. 27b.
5. باب فی اختلافهم فی الفقر والتّصوّف, on fol. 36a.
6. باب فی الملامت, on fol. 38a.
7. باب فی ائمّتهم من الصّحابه, on fol. 43b.
8. باب فی ذکر ائمّتهم من اهل البیت, on fol. 47b.
9. باب فی ذکر اهل (or اصحاب) الصّفّة, that is, فی ذکر ائمّتهم من اهل الصّفّة, on fol. 54b.
10. باب فی ذکر ائمّتهم من التّابعین, on fol. 56a.
11. باب فی ذکر ائمّتهم من تبع التّابعین, on fol. 60a.
12. باب فی ذکر ائمّتهم من المتأخّرین, on fol. 113b.
13. باب فی ذکر رجال الصّوفیّة من المتأخّرین علی الاختصار من اهل البلدان, on fol. 120a.
14. باب فی فرق فرقهم فی (or مذاهبهم), on fol. 122b. At the end of this bâb there are four different Kashfs (کشف للحجاب): 1st, فی معرفة الله, on fol. 188a; 2nd, فی التّوحید, on fol. 195b; 3rd, فی الایمان, on fol. 201b; 4th, فی الطّهارة, on fol. 204b.
15. باب فی التّوبة وما یتعلّق بها, on fol. 207a. 5th Kashf, فی الصّلوة, on fol. 211a.

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16. باب المحبّة و ما يتعلّق بها, on fol. 214b. 6th Kashf, فى الزّكوة, on fol. 221b.

17. باب الجود و السّخا, on fol. 223b. 7th Kashf, فى الصّيام, on fol. 225b, last line.

18. باب الجوع و ما يتعلق به, on fol. 229a. 8th Kashf, فى الحجّ, on fol. 230b.

19. باب المجاهدة, on fol. 233b. 9th Kashf, فى الصّحبة مع آدابها, on fol. 236a.

20. باب فى الصّحبة و ما يتعلّق بها, on fol. 238a.

21. باب آدابهم فى الصّحبة, on fol. 240a.

22. باب فى آداب الصّحبة فى الاقامة, on fol. 243a.

23. باب فى آدابهم فى السّفر, on fol. 245b.

24. باب فى آدابهم فى الاكل, on fol. 247a.

25. باب فى آدابهم من المشى, on fol. 248b.

26. باب فى نومهم فى السّفر و الحضر, on fol. 249b.

27. باب فى آدابهم فى الكلام و السّكوت, on fol. 252a.

28. باب فى آدابهم فى السؤال و التّركة, on fol. 254b.

29. باب فى آدابهم فى التّزويج و التّفريد, on fol. 256b.

30. 10th Kashf, فى بيان الفاظهم و حقائق معانيها, on fol. 261a; 11th Kashf, فى السّماع, on fol. 277b.

31. باب فى السّماع و ما يتعلّق به, on fol. 278b.

32. باب فى سماع الشّعر, on fol. 282b.

33. باب فى سماع الاصوات و الالحان, on fol. 283b.

34. باب فى كلام السّماع, on fol. 285a.

35. باب فى اختلافهم فى السّماع, on fol. 287b.

36. باب فى مراتبهم فى حقيقة السّماع, on fol. 288b.

37. باب فى الوجد و الوجود و الواجد و مراتبه, on fol. 292b.

38. باب فى الرّقص و ما يتعلّق به, on fol. 294b.

39. باب فى الخرق, on fol. 295a.

40. Is missing here in consequence of a small lacuna after fol. 295 (extending to two pages, from fol. 279b, l. 11, to fol. 280b, l. 7 in the following copy), and may be supplied from the other copies: باب فى آداب السّماع.

Some leaves are slightly injured. Occasionally various readings, notes, and additions on the margin. An index on ff. 297b and 298a. Copied by Junaid of Sirhind and finished the 21st of Shawwâl, A. H. 1019 (A. D. 1611, Jan. 6).

No. 930, ff. 298, ll. 19; Nasta'lîḳ; a picture, representing probably the author's portrait, at the top of the MS.; size, 7⅛ in. by 4¼ in.

1774

Another copy of the same.

This copy is badly injured on the first page, one half of which is torn away, and slightly damaged on some others. Ff. 2 and 3 do not belong to this work, the continuation of fol. 1b being on fol. 4a. Ff. 256–265 are misplaced, the right order of the leaves is this: 256, 264, 258–263, 257, 265. Beginning the same as in the preceding copy.

The bâbs are found here:—

1. on fol. 9a; 2. on fol. 14b; 3. on fol. 21a; 4. on fol. 29a; 5. on fol. 37a; 6. on fol. 39b; 7. on fol. 44a; 8. on fol. 48a; 9. on fol. 54b; 10. on fol. 56a; 11. on fol. 59b; 12. on fol. 108b; 13. on fol. 114b; 14. on fol. 116b; the first four Kashfs appear here on ff. 178a, 185a, 190b, and 193b; 15. on fol. 195b; 5th Kashf, on fol. 199b; 16. on fol. 203b; 6th Kashf, on fol. 209a; 17. on fol. 210b; 7th Kashf, on fol. 213a; 18. on fol. 216a; 8th Kashf, on fol. 217b; 19. on fol. 220a; 9th Kashf, on fol. 222b; 20. on fol. 224b; 21. on fol. 226b; 22. on fol. 229a; 23. on fol. 231a; 24. on fol. 232b; 25. on fol. 234a; 26. on fol. 235a; 27. on fol. 237b; 28. on fol. 239b; 29. on fol. 242a; 30. 10th Kashf, on fol. 246b; 11th Kashf, on fol. 261b; 31. on fol. 263a; 32. on fol. 266b; 33. on fol. 267b; 34. on fol. 269b; 35. on fol. 272a; 36. on fol. 272b; 37. on fol. 276b; 38. on fol. 278b; 39. on fol. 279a; 40. on fol. 250a.

This work concludes on fol. 281b, and is followed by two short treatises on the same mystical doctrine, the first of which is complete, fills ff. 283b–289b, and is entitled رسالهٔ ابدالیّه, composed by Ya'ḳûb bin 'Uthmân bin Maḥmûd bin Maḥmûd alghaznawî (later الجرخى and السّوزى), who very often refers to 'Alî bin 'Uthmân's Kashf-almaḥjûb and tells us that he was Abû Sa'îd bin Abû-alkhair's brother and very often in the majlis of Sulṭân Maḥmûd. This treatise begins: الحمد لله الّذى زيّن السّماء الدّنيا بمصابيح و جعلها رجوماً للشّياطين و زيّن الارض با الرّسل (sic!) و الانبياء و الاولياء الخ.

The same Ya'ḳûb bin 'Uthmân alghaznawî (later الجرخى) is noticed as author of a tabulated list of renowned Shaikhs (اسمآء المشايخ الكرام) in W. Pertsch, Berlin Cat., p. 4, No. 8.

The second treatise is anonymous and incomplete, beginning: بعد حمد او كه ليس كمثله شئى هيچ شبه ندارد و آن حضرت بيچون همچون رنگ سفيد سيه ندارد الخ.

It fills ff. 290b–295b, continues on fol. 3 and then on fol. 2, where it breaks off with the words: مطلق باشى اى حاجى . . . . The first treatise is dated the 24th of Jumâdâ-alawwal, A. H. 1095, that is the twenty-seventh year of 'Âlamgîr's reign (=A. D. 1684, May 9).

No. 1274, ff. 295, ll. 17; clear and distinct Nasta'lîḳ; size, 10⅞ in. by 6¾ in.

1775

The same.

This copy is not dated; it is a little worm-eaten and slightly injured on fol. 196a. There is a lacuna after fol. 218, corresponding to No. 930 (1773 in this Cat.), fol. 206, l. 13, to fol. 214b, l. 12. A great number of headings are left out.

Bâb 1. on fol. 8a; 2. on fol. 11a; 3. on fol. 19a; 4. on fol. 30a; 5. on fol. 41a; 6. on fol. 43b; 7. on fol. 50a; 8. on fol. 55a, last line; 9. on fol. 63b; 10. on fol. 65b; 11. on fol. 70b; 12. on fol. 132a, last line; 13. on fol. 138a; 14. on fol. 140b; Kashf 1, on fol. 202b;

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Kashf 2, on fol. 208a; Kashf 3, on fol. 214a; Kashf 4, on fol. 217b; 15. on fol. 207a (Kashf 5 missing in consequence of the lacuna); 16. on fol. 219a; Kashf 6, on fol. 224b; 17. on fol. 226a; Kashf 7, on fol. 228b; 18. on fol. 231a; Kashf 8, on fol. 232b; 19. on fol. 235a; Kashf 9, on fol. 237b; 20. on fol. 239b; 21. on fol. 241a; 22. on fol. 243b; 23. on fol. 245b; 24. on fol. 247a; 25. on fol. 248b; 26. on fol. 249a; 27. on fol. 251b; 28. on fol. 254a; 29. on fol. 256a; 30. Kashf 10, on fol. 261a; Kashf 11, on fol. 282a; 31. on fol. 283a; 32. on fol. 288a; 33. on fol. 290a; 34. on fol. 293a; 35. on fol. 296b; 36. on fol. 297b; 37. on fol. 302b; 38. on fol. 305a; 39. on fol. 306a; 40. on fol. 307a.

No. 714, ff. 308, ll. 14; unequally written in Nasta'lîḳ; size, 8 in. by 4¼ in.

1776

The same.

This copy is slightly defective at the end, and has, moreover, a lacuna after fol. 94, comprising two pages and corresponding to No. 1274 (1774 in this Cat.), fol. 138a, last line, to fol. 139b, last line but two.

No date. The proper order of ff. 94–97 is: 94, 96, 95, and 97; of ff. 182–189: 182, 184, 189, 185, 186, 187, 188, and 183. Ff. 138 and 139 are turned upside down. The text is effaced and injured in many places.

Beginning: . . . . كشف لاولائه بواطن ملكوته الخ corresponding to the fourth word of line 3, on fol. 1b, in No. 1274.

Bâb 1. on fol. 6a; 2. on fol. 8b; 3. on fol. 13b; 4. on fol. 19b; 5. on fol. 25a; 6. on fol. 26b; 7. on fol. 30a; 8. on fol. 32b; 9. on fol. 36b; 10. on fol. 38a; 11. on fol. 40b; 12. on fol. 73b; 13. on fol. 77b; 14. on fol. 79a; Kashf 1, on fol. 121b; Kashf 2, on fol. 126b; Kashf 3, on fol. 130a; Kashf 4, on fol. 132a; 15. on fol. 133b; Kashf 5, on fol. 136a; 16. on fol. 139a; Kashf 6, on fol. 143a; 17. on fol. 144a; Kashf 7, on fol. 145b; 18. on fol. 147b; Kashf 8, on fol. 148b; 19. on fol. 150b; Kashf 9, on fol. 152a; 20. on fol. 153b; 21. on fol. 155a; 22. on fol. 156b; 23. on fol. 158a; 24. on fol. 159b; 25. on fol. 160b; 26. on fol. 161a; 27. on fol. 162b; 28. on fol. 164a; 29. on fol. 165b; 30. Kashf 10, on fol. 168a; Kashf 11, on fol. 178b; 31. on fol. 179a; 32. on fol. 181a; 33. on fol. 182a; 34. on fol. 184b; 35. on fol. 185a; 36. on fol. 185b; 37. on fol. 188a; 38. on fol. 183a; 39. on fol. 183b. In the beginning of this bâb, on fol. 183b, the copy breaks off; the last words, occurring here, correspond to fol. 279b, l. 10, in No. 1274.

A few marginal additions on the first three pages.

No. 2941, ff. 189, ll. 19; good old Nasta'lîḳ; small illuminated frontispiece; worm-eaten; size, 10⅛ in. by 6¼ in.

1777

The same.

A very incomplete copy of the same, which breaks off already in the 8th Kashf (18th bâb); its last words correspond to fol. 232b, l. 2, in No. 930 (1773 in this Cat.). Beginning as usual. Only the first eleven bâbs are marked by proper headings, on ff. 5b, 9a, 14a, 19b, 25a, 26b, 29b, 32b, 36b, 37b, and 40b respectively; all the other headings are missing.

No. 869, ff. 154, ll. 21; written by two different hands, partly in Nasta'lîḳ, partly in Shikasta; size, 10⅝ in. by 6 in.

1778

Anîs-almuríd̲în u shams-almajâlis (انيس المريدين و شمس المجالس).

The story of Yûsuf and Zalîkhâ in Persian prose, told by the Shaikh-alislâm Khwâjah Abû Isma'îl 'Abdallâh Muḥammad al-Anṣârî of Harât (who was born A.H. 396 in the month of Sha'bân = A.D. 1006, May; and died the 9th of Rabî'-alâkhar, A.H. 481 = A.D. 1088, July 2), for the benefit of his friends and disciples, in order to give them sound moral lessons and higher mystical instruction. The book is divided into fourteen Majlis, and interwoven with many verses of the Ḳurân, traditions, and sayings of other renowned Shaikhs.

Beginning: الحمد لله الّذى ابدع وجود الانسان فى احسن تقويم و احسن اعضاوٴه بلطائف صفة القديم الكريم الرّحيم الخ

Comp. on the author Safînat-alauliyâ, No. 300 (col. 304 in this Cat.). Other works by the same renowned Ṣûfî are the مناجات or رساله, and the نصيحت or پند خواجه نظام, see the two following copies; the منازل السّائرين, originally written in Arabic (see G. Flügel iii. p. 321 sq.; O. Loth, Arabic Cat., p. 165, where two Arabic commentaries on the same are described; H. Khalfa vi. p. 129; a Persian translation, entitled جامع منازل, will be noticed further down in this Cat.); the تفسير قرآن (see on this and the preceding work Haft Iḳlim, No. 619, col. 423 in this Cat.); the الهى نامه (see G. Flügel iii. p. 412, No. 1, and W. Pertsch, Berlin Cat., p. 33, No. 2); the زاد العارفين (see Rieu ii. p. 738b); the اسرار نامه or كتاب اسرار (ib. ii. p. 774b); the تحفة الوزرا, also styled رسالهٔ تحفة الملوك در نصيحت و پند و بست, containing forty sections, each with four good advices (see G. Flügel i. p. 609, and iii. p. 412; H. Khalfa ii. p. 243, No. 2690, and compare with them Bodleian Cat., col. 765); another set of نصائح or 'good advices' (Bodleian Cat., col. 764, and No. 1767, 11 in this Cat.); a treatise on mystical questions, addressed by the heart (دل) to the soul (جان), see G. Flügel iii. p. 412, No. 2, etc. Anṣârî also edited an enlarged version of the طبقات الصّوفيّة, or, as Safînat-alauliyâ, No. 284 (col. 303 in this Cat.), calls it, طبقات مشايخ, by Shaikh Abû 'Abd-alraḥmân (according to others merely 'Abd-alraḥmân) Muḥammad bin Ḥusain bin Muḥammad bin Mûsâ Sullamî al-Nishâpûrî, who died A.H. 412, in the month of Sha'bân (A.D. 1021, Nov.–Dec.; see also Rieu i. p. 349a, and H. Khalfa vi. p. 129), a work, on which Jâmî's نفحات الانس (see Nos. 1357, 8, and 1359–1367 above) are chiefly based. For further works of Anṣârî, see the preface to the edition of his lyrical poems, by Shukovski, St. Petersburg, 1895.

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The present story of Yûsuf and Zalîkhâ is dated the 25th of Dhû-alḥijjah, A.H. 1013 (A.D. 1605, May 14), at Burhânpûr, by Maḥmûd bin Muḥammad of Lucknow.

No. 1458, ff. 173, ll. 15–23; Nasta'lîḳ, by many different hands; worm-eaten; size, 9⅜ in. by 5⅝ in.

1779

Munâjât-i-'Abdallâh Anṣârî (مناجات عبد الله انصاری).

Pious invocations to God and exhortations to Ṣûfîs, by the same 'Abdallâh Anṣârî, in prose mixed with verses, and beginning:

ای زدردت بیدلانرا بوی درمان آمده
یاد تو مر عاشقانرا مؤنس جان آمده

It is commonly styled رسالهٔ خواجه عبد الله انصاری; see Rieu i. p. 35ᵃ; G. Flügel iii. p. 497; Cat. des MSS. et Xylographes, p. 254; different from the present مناجات seems to be a tract of the same title, noticed in W. Pertsch, No. 9, 15; Berlin Cat., p. 3, No. 4; and Cat. Codd. Or. Lugd. Bat. iv. p. 349; comp. also Ḥ. Khalfa vi. p. 129; and Notices et Extraits, xii. p. 352. A Turkish paraphrase of, and commentary on a similar work of Anṣârî ('advice to Dervishes') by Nauras, completed A.H. 1172 (A.D. 1758, 1759), is described in G. Flügel iii. p. 486.

The present copy of the Munâjât is dated the 9th of Muḥarram, A.H. 1161 (A.D. 1748, Jan. 10), by Muḥammad Muhdî, the son of Ḥâjî 'Abd-alhâdî. College of Fort William, 1825.

No. 2339, ff. 10, ll. 17; small, but distinct Nasta'lîḳ; illuminated frontispiece; size, 8¾ in. by 4¾ in.

1780

Pand-i-Khwâjah Niẓâm (پند خواجه نظام).

Another treatise by 'Abdallâh Anṣârî, usually styled نصیحت, and containing short admonitions and practical advices on ethical matters, given to the great Wazir Khwâjah Niẓâm-almulk of Ṭûs (see Haft Iḳlîm, No. 690, col. 428 in this Cat.), and beginning: پیر هراة قدّس سرّه العزیز در نصیحت فخر الوزرا خواجه نظام الملك طوسی میفرمایند که یا نظام هرکه ده خصلت شعار خود الخ.

The same treatise, but with a slightly different beginning, is noticed in G. Flügel iii. pp. 445, 493, and 505; the title given to it in the last of the three Vienna copies is پند نامه or نصیحت نامه.

Dated the 11th of Rabî'-alâkhar, A.H. 1049 (A.D. 1639, Aug. 11).

No. 1330, ff. 1–9, ll. 6; very large Nasta'lîḳ; size, 10 in. by 5½ in.

1781

Kimiyâ-i-Sa'âdat (کیمیای سعادت).

The famous ethico-mystical work on the religious and moral duties of a true believer, by the great Shaikh Zain-aldîn Abû Ḥâmid Muḥammad bin Muḥammad al-Ghazâlî of Ṭûs, with the epithet of Ḥujjat-alislâm, who was born A.H. 450 (A.D. 1058), and died the 14th of Jumâdâ-alâkhar, A.H. 505 (A.D. 1111, Dec. 18); comp. on the author and his various works, Safînat-alauliyâ, No. 303 (col. 305 in this Cat.); Haft Iḳlîm, No. 686 (ib., col. 428); Schefer, Chrestomathie Persane, ii. p. 212 sq.; and especially R. Gosche, Ghazzâlis Leben und Werke, in 'Abhandlungen der Berliner Akademie,' 1858, p. 239 sq.; see also Schmölders, Essai sur les écoles philosophiques chez les Arabes; Munk, Mélanges de philosophie, p. 336, etc. Other copies of the same work are described in Rieu i. p. 37; Bodleian Cat., Nos. 1429 and 1430; W. Pertsch, Berlin Cat., pp. 288 and 289; J. Aumer, pp. 61 and 62; A. F. Mehren, p. 5; Cat. des MSS. et Xylographes, p. 256; Fleischer, Cat. Dresd., Nos. 4 and 255; see also Ḥ. Khalfa v. p. 285, No. 10,998. It has been printed in Calcutta, without a date, and lithographed in Lucknow, A.H. 1279 and 1282, and in Bombay, 1883. A Turkish translation of the same appeared in Constantinople, A.H. 1260, and was rendered into English under the title of 'Alchemy of happiness, by Mohammed al-Ghazzali, the Mohammedan Philosopher,' by H. A. Homes, Albany, N.Y., 1873. The Kîmiyâ-i-Sa'âdat is a popular abridgement of the author's own Arabic work on a larger scale, the احیاء علوم الدّین (printed in Cairo, A.H. 1278; in Lucknow, A.H. 1281; in Bûlâq, A.H. 1306; comp. Ḥ. Khalfa i. p. 180 sq.; Hitzig in Z. D. M. G. vii. pp. 172–186; Loth, Arabic Cat., p. 166; Arabic Cat. of the Brit. Mus., p. 386; G. Flügel iii. p. 91 sq.).

The work is divided into a preface and four books (رُكن), each of which comprises ten chapters (اصل). The preface itself is subdivided into four chapters (عنوان).

Beginning of the preface, on fol. 1ᵇ: شکر و سپاس فراوان بعدد ستارگان آسمان و قطرهٔ باران و برگ درختان الخ.

'Unwân I, on self-knowledge (اندر شناختن خویش), on fol. 3ᵇ.

'Unwân II, on the knowledge of God (اندر شناختن الله), on fol. 15ᵃ.

'Unwân III, on the knowledge of the present world (در معرفت دنیا), on fol. 23ᵃ.

'Unwân IV, on the knowledge of the future world (در معرفت آخرت), on fol. 26ᵃ.

Rukn I (here called, as in the larger Arabic work, رُبْع اوّل), on religious worship (اندر عبادت), on fol. 39ᵇ, beginning: ربّ یسّر ولا تعسر چون از معرفت عنوان مسلمانی الخ.

Rukn II (again called رُبْع دوم), rules for intercourse with one's fellow-men (آداب معاملات), on fol. 88ᵇ.

Rukn III (again رُبْع سیوم), the cutting off of obstacles in the road of faith (اندر بریدن عقبات راه دین, usually called, as in the Arabic original, مهلکات, pernicious influences from which the soul must be freed), on fol. 179ᵃ.

Rukn IV (here called correctly رکن چهارم), on qualities that lead to salvation (اندر منجیات), on fol. 299ᵃ.

Many marginal glosses and annotations. Dated by Shams-aldîn bin Ḥasan aljîlânî, the first of Rabî'-althânî, A.H. 905 (A.D. 1499, Nov. 5).

No. 424, ff. 441, ll. 25; slight illuminations at the beginning, and at the head of the first three rukns; clear Naskhî in the greater part of the MS.; size, 10 in. by 6½ in.

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1782

Another copy of the same.

Another good copy, with many various readings, glosses, and annotations on the margin, dated the 23rd of Jumâdâ-alâkhar, A.H. 1020 (A.D. 1611, Sept. 2), by Muḥammad Yûsuf bin Mîr Ya'ḳûb of Kashmîr. Beginning as in the preceding copy.

'Unwân I, on fol. 4a; II, on fol. 17a; III, on fol. 26b; IV, on fol. 30b.

Rukn I, on fol. 46b; II, on fol. 100b; III, on fol. 206b; IV, on fol. 331b.

No. 1414, ff. 479, ll. 19; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 10⅞ in. by 6¼ in.

1783

The same.

'Unwân I, on fol. 2b; II, on fol. 9a, last line; III, on fol. 14a; IV, on fol. 16a.

Rukn I (here headed در عادات instead of در عبادت), on fol. 24a; II (here headed در معاملات راه دین), on fol. 53a; III (در بیان کردن عقبات راه دین), on fol. 107a; IV, on fol. 166a.

No date; but among the many entries on the fly-leaves there is found one from A.H. 1081 (A.D. 1670, 1671). College of Fort William, 1832.

No. 2013, ff. 233, ll. 32; splendid Naskhî; size, 12⅝ in. by 6¾ in.

1784

The same.

Beginning: شکر و سپاس فراوان بعدد ستارگان و طبقات آسمان و قطرات باران و برگ درختان الخ.

'Unwân I, on fol. 4a; II, on fol. 18a (در شناختن حق); III, on fol. 28a (no heading); IV, on fol. 32a.

Rukn I, on fol. 47b; II, on fol. 99b; III, on fol. 199b; IV, on fol. 319b. Beginning of the first Rukn here: یسّر و اسهل و اختم بالخیر؛ آغاز ارکان پس از عنوان؛ چون از معرفت عنوان مسلمانی الخ.

Dated the 24th of Jumâdâ-alawwal, A.H. 1086 (A.D. 1675, Aug. 16). College of Fort William, 1825.

No. 2121, ff. 452, ll. 23; Nasta'lîḳ; illuminated frontispieces on ff. 1b, 99b, 199b, and 319b; size, 12⅝ in. by 6¾ in.

1785

The same.

Beginning: شکر و سپاس فراوان بعدد ستارهای آسمان و قطرهای باران و برگ درختان الخ.

'Unwân I, on fol. 3a; II, on fol. 12b; III, on fol. 18a; IV, on fol. 20b.

Rukn I (در عبادات), on fol. 29b; II (در معاملات), on fol. 64b; III (اندر بریدن عقبات راه دین), on fol. 124b; IV (در منجیا!), on fol. 196a. Marginal notes and additions on the first six leaves.

Dated the 27th of Jumâdâ-alawwal, A.H. 1087 (A.D. 1676, Aug. 7), by Mullâ Muḥammad 'Alî, who wrote it for his three sons, Ḥasan 'Alî, Rajab 'Alî, and 'Abd-al'alî.

No. 2856, ff. 276, ll. 21; irregular Naskhî; size, 13¼ in. by 7½ in.

1786

The same.

'Unwân I, on fol. 4a; II, on fol. 17b; III, on fol. 27a; IV, on fol. 30b.

Rukn I, on fol. 45b; II, on fol. 100b; III, on fol. 195b; IV, on fol. 293b. Title of the third rukn: اندر پیدا کردن عقبات راه دین.

Dated by Ibn Shâh Isma'îl C'ishtî, the 10th of Ṣafar, A.H. 1096 (A.D. 1685, Jan. 16).

No. 1277, ff. 395, ll. 21; clear and distinct Nasta'lîḳ; illuminated frontispiece at the beginning of the preface and of each rukn; size, 11 in. by 6⅞ in.

1787

The same.

'Unwan I, on fol. 5a in No. 3149; II, on fol. 24a; III, on fol. 37a; IV, on fol. 42b.

Rukn I, on fol. 69b; II, on fol. 147b; III, on fol. 1b in No. 3150; IV, on fol. 168b.

The first volume and the greater part of the second are written by Muḥammad Ṣâliḥ; the first rukn, the last twenty-five leaves of which are supplied by another hand, is dated at Banâras, A.H. 1173 (A.D. 1759, 1760).

No. 3149, ff. 295; No. 3150, ff. 363, ll. 15; clear Nasta'lîḳ; ff. 43–68 in the first volume, and ff. 288–363 in the second, are added by two different hands; splendid binding in green and gold; size, 9½ in. by 5¾ in.

1788

The same.

'Unwân I, on fol. 3b; II, on fol. 14a; III, on fol. 21a; IV, on fol. 23b.

Rukn I, on fol. 36b; II, on fol. 78b; III, on fol. 180b; IV, on fol. 293b.

No date.

No. 547, ff. 407, ll. 25–27; written for the greater part in Nasta'lîḳ; size, 8 in. by 4⅝ in.

1789

The same.

'Unwân I, on fol. 4a; II, on fol. 13a; III, on fol. 20a; IV, on fol. 22b.

Rukn I, on fol. 32b margin; II, on fol. 73b; III, on fol. 165b; IV, on fol. 272b.

No date.

No. 1081, ff. 392, ll. 20–21; a margin-column besides on several pages; small Nasta'lîḳ; little injuries here and there; the first two pages and the second, third, and fourth rukn richly illuminated; size, 7¼ in. by 4½ in.

1790

A defective copy of the same.

'Unwân I, on fol. 4b; II, on fol. 22a; III, not marked; IV, on fol. 39b.

Rukn I, on fol. 67a; II, on fol. 131a; III, on fol. 270b. This rukn is quite incomplete, containing only the first three اصل; another portion of the same third rukn, comprising a part of the sixth اصل, and the whole of the seventh and eighth, is found on ff. 492–572. Rukn IV, on fol. 315b, breaking off in the tenth اصل,

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on fol. 490a. It is very strange, that in spite of these lacunas all the catch-words agree wonderfully. The copy is besides a little worm-eaten.

No. 1913, ff. 572, ll. 17; clear Nasta'lîḳ; size, 9⅞ in. by 6⅝ in.

1791

Intikhâb-i-Kîmiyâ-i-Sa'âdat (انتخاب کیمیای سعادت).

Extracts from the preface of the Kîmiyâ-i-Sa'âdat, made by Khwâjah Afḍal-aldîn Kâshî (who died A.H. 707=A.D. 1307, 1308, see further below, No. 1812).

Beginning: خواجه افضل الدّین کاشی از کیمیای سعادت کلماتی چند انتخاب کرده است تا طالبان معرفت حق را سودمند بود چنین فرماید الخ.

'Unwân I, on fol. 287a; II, on fol. 290a; III, on fol. 291b; IV, on fol. 292a margin-column.

Dated the 11th of Rabî'-alawwal, A.H. 1180 (A.D. 1766, Aug. 17), by Abû Ṭâlib alḥusainî. On fol. 293b, an additional saying of Afḍal Kâshî, on the three necessary duties of Ṣûfîs.

No. 1234, ff. 287a–293, ll. 14, and another column on the margin, ll. 26; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1792

Risâla-i-Ghazâlî (رسالهٔ غزالی).

The mystical treatise, contained in this copy, is, as a comparison with W. Pertsch, Berlin Cat., p. 42, No. 30, shows (see also Rödiger in Z. D. M. G. xvi. p. 221), a Persian paraphrase of the same Muḥammad al-Ghazâlî's famous treatise, ایّها الولد (edited and translated by Hammer-Purgstall, Vienna, 1838; comp. also G. Flügel iii. p. 274, where two Arabic commentaries on the same, by Ḥasan bin 'Abdallâh, composed A.H. 756=A.D. 1355, and by Khâdimî respectively, are noticed), but slightly differing in wording from the Berlin copy which bears the heading, خلاصهٔ تصانیف امام محمّد غزالی در علم سلوك ('the quintessence of Ghazâlî's compositions on the science of the mystic road').

Beginning: الحمد لله . . . . . امّا بعد بدانکه یکی از جملهٔ تلمیذان امام المرشد . . . . ابی حامد بن محمّد الغزالی بعد از آنکه مدّة مدید (read محمّد بن محمّد) و سالهای فراوان روزگار خود را مستغیر بتحصیل علوم داشته بوده و از هر فنّ بهرهٔ تمام داشته روزی با خود اندیشه کرد که من سالهای رنج بردم و علم بسیار حاصل کردم خود اکنون ندانم که این علمها از هر نوع علم کدام نافع و دستگیر من خواهد بود الخ.

Among the numerous Arabic works of Ghazâlî, the more prominent (apart from the ایّها الولد and the المنقذ من الضّلال و المفصح عن (احیاء علوم الدّین الاحوال (edited and translated by A. Schmölders in 'Essai sur les écoles philosophiques chez les Arabes et notamment sur la doctrine d'Algazzali,' Paris, 1859); کتاب الدرّة الفاخرة (edited and translated by L. Gautier, Geneva, 1878); منهاج العابدین (see a Persian translation of it further down in this Cat., and a Turkish one by Nihânî in G. Flügel iii. p. 463); تهافت الفلاسفة (with the criticism of Khwâjazâda, who died A.H. 893=A.D. 1488, noticed in G. Flügel ii. p. 597, and Ḥ. Khalfa ii. p. 466, No. 3764); المقصد الاسنی فی شرح اسماء الله الحسنی (G. Flügel iii. p. 326, and Ḥ. Khalfa vi. p. 90, No. 12,790); الوسیط (Ḥ. Khalfa vi. p. 437); جواهر القرآن (Ḥ. Khalfa ii. p. 646); المنجول (Schefer, Chrestomathie Persane, ii. loc. cit. above); تفسیر یاقوت التأویل (quoted in Safînat-alauliyâ, No. 303); مشکوة الانوار (quoted in the Nafaḥât-aluns); a commentary on the 12th Sûrah (سورهٔ یوسف), see O. Loth, Arabic Cat., p. 24; بدایة الهدایة and الاستدراج (mentioned by Gautier); Arabic letters etc. Among the Persian works of Ghazâlî are especially noteworthy (besides the کیمیاء سعادت): نصیحة الملوك or کتاب التّبر المسبوك فی نصیحة الملوك, with an Arabic translation, noticed in G. Flügel iii. p. 272; J. Aumer, p. 268; O. Loth, Arabic Cat., p. 168; Ḥ. Khalfa ii. p. 177, and vi. p. 352, etc.; انوار حکمت (Bodleian Cat., No. 1246, and Rieu ii. p. 830b, No. xx); a Persian letter, addressed to Mu'ayyid-almulk, the son of the great Nizâm-almulk (Schefer, Chrestomathie Persane, ii. p. ۲۰۱); and several works, some of which are of doubtful authenticity, viz. جامع کبیر or روضة الفردوس (G. Flügel iii. p. 449); ینابیع الحکمة (ib., p. 450); کنز الاخبار (ib., p. 451); قصص بحر الاسرار and کتاب توبة الانبیاء (ib., p. 454).

The present copy is dated the 11th of Ṣafar, A.H. 1083 (A.D. 1672, June 8), by 'Abd-alraḥmân, the son of 'Abd-alḳâdir 'abbâsî.

No. 1214, ff. 1–17b, ll. 17; Nasta'lîḳ; size, 7⅞ in. by 4¼ in.

1793

Tamhîdât-i-'Ain-alḳuḍât (تمهیدات عین القضات).

A work on the Ṣûfic doctrine, compiled by Abû-alfaḍâ'il (according to Rieu i. p. 411b, Abû-alma'âlî) 'Abdallâh bin Muḥammad al-Miyânajî, with the honorary epithet of 'Ain-alḳuḍât of Hamadân, who was a pupil of Shaikh Aḥmad Ghazâlî (the brother of Muḥammad Ghazâlî, died A.H. 517=A.D. 1123, 1124), and put to death, A.H. 533 (A.D. 1138, 1139), by order of Sulṭân Sanjar's vizier, Ḳiwâm-aldin Abû-alḳâsim Darguzînî, see Safînat-alauliyâ (No. 307, col. 305 in this Cat.); Haft Iḳlim, No. 1017 (ib., col. 452); Makhzan-algharâ'ib, No. 1523 (Bodleian Cat., col. 350). Ḥ. Khalfa iii. pp. 459 and 536, places his death in A.H. 525 (A.D. 1131); comp. also the Arabic Cat. of the British Museum, p. 454b, and Cat. des MSS. et Xylographes, p. 249.

It is divided into ten chapters or اصل, and begins, on fol. 1b, thus: سپاس بیحدّ و ثناء بیعدّ مر حضرت آن خدای را که در مبداء الوهیّت او دیدهٔ عقل حیران است الخ.

From this subdivision into ten اصول, and the wording of the ten headings, always beginning تمهید اصل, it is evident, that the Tamhîdât are identical with the Zubdat-alḥaḳâ'iḳ fî kashf-aldaḳâ'iḳ (زبدة الحقائق فی کشف الدّقائق), described in No. 1247 of the Bodleian

Cat. and G. Flügel iii. pp. 413 and 414, where also a Turkish translation of the work is noticed (which, however, gives to the original the title كنز الحقائق وكشف الدّقائق); on the different wording of the preface, see H. Khalfa iii. p. 536, No. 6810, where besides the work is stated to have been divided into one hundred sections. An extract from the same is noticed besides in the Bodleian Cat., col. 750, l. 1. The Tamhîdât of 'Ain-alḳudât served as basis for a mystic work of the same title by the poet Mas'ûd-i-Bak (put to death A. H. 800= A. D. 1397, 1398), see Rieu ii. p. 632a. Another Persian work of the great Shaikh is the extensive collection of letters, addressed to his Ṣûfic friends, and described in Rieu i. pp. 411 and 412. He also wrote occasionally Persian poetry. The margin of this copy is filled throughout with valuable glosses and explanations.

No date.

No. 1827, ff. 170, ll. 14; very clear and distinct Nasta'lîḳ; illuminated frontispiece; the first two pages splendidly adorned with gold; sprinkled with silver throughout; size, 10⅛ in. by 5⅝ in.

1794

Another copy of the same.

No date. Written by a certain Muḥammad.

No. 445, ff. 92, ll. 22; small, but clear Nasta'lîḳ; size, 9⅛ in. by 4⅝ in.

1795

Miftâḥ-i-futûḥ-alghaib (مفتاح فتوح الغيب).

The Arabic text of the famous work فتوح الغيب (also sometimes called فتوحات الغيب), i.e. the ethical maxims and sayings of the great founder of the Ḳâdirî order, Shaikh Abû Muḥammad Muḥyî-aldîn Sayyid aljîlânî alḥasanî alḥusainî, with the honorary epithets of Ghauth-ala'ẓam and Ghauth althaḳalain (who was born A. H. 470, or according to the majority of authorities, A. H. 471, the 1st of Ramaḍân=A. D. 1078, March 18, or 1079, March 7, and died A. H. 561, the 9th, 17th, or 18th of Rabî'-alâkhar=A. D. 1166, Feb. 12, 20, or 21), on the mystical doctrine, accompanied with an elaborate Persian commentary, as in the Berlin copy, Sprenger, No. 830; see on the author especially Safînat-alauliyâ, No. 36 (col. 278 in this Cat.); W. Pertsch, Berlin Cat., p. 276, and further down in No. 1799. These rules of mystical asceticism were collected, put in proper order, and handed down by the author's second son, Sharaf-aldîn Abû Muḥammad 'Abd-alraḥmân 'Îsâ (comp. Safînat-alauliyâ, No. 38), who—according to the statement in the immediately following ترجمهٔ فتوح الغيب—finished the original copy of his father's maxims the 15th of Ṣafar, A. H. 555 (A. D. 1160, Feb. 25), during the lifetime of his father. The Persian commentator, who does not mention his name, composed his work, which he styled مفتاح فتوح الغيب or the key to the فتوح الغيب, A. H. 1023 (A. D. 1614), see the last page, ll. 5 and 6, where as chronogram of completion the words مفتاح فتوح are given.

The Miftâḥ begins with a short Arabic preface, on fol. 1b, in which the collector and redactor of these maxims, viz. Sharaf-aldîn 'Îsâ, 'Abd-alḳâdir's son, is introduced to the reader: هذا كتاب فتوح الغيب لسيّدنا و مولانا العلّامة الاوحد الشّيخ الامام العارف الكامل امام ائمّة الطّريق و شيخ شيوخ الاسلام على التّحقيق زينة الوجود و مرآت الشهود البازالاشهب والطّراز (?وطرّاز or وطراز) المذهب قطب الاقطاب و فرد الاحباب القطب الاكمل الاشرف و الغوث الاعظم الارفع غوث الثّقلين امام الفريقين العالم الرّبّانى القطب الفردانى و الغوث الصّمدانى محيى الدّين ابى محمّد عبد القادر الحسنى الحسينى الجيلانى قدّس الله سرّه العزيز و نوّر روحه و اوصل الينا بركاته و فتوحه و رضى الله عنه و ارضاه عنّا و جامعه ولده الشّيخ الامام الاوحد شرف الدّين ابو محمّد و يكنى بابى عبد الرّحمٰن عيسى شرف الاسلام جلال العلماء سراج العراق و المصر ذو اللّسانين و البيانين لسان المتكلّمين و ترجمان العارفين رحمة الله عليه و على والده و اولاده و اخوانه و سائر الصّالحين.

Then follows the real beginning of the فتوح الغيب (fol. 2a, l. 3) in two versions (according to the various MSS. the author of the Persian commentary used), viz.: قال والدى الشّيخ الامام العلّامة الفرد القطب الغوث ابو محمّد عبد القادر الجيلانى نفعنا الله به و امدّنا بمدده فى الدّنيا و الآخرة آمين آمين وفى بعض النّسخ قال والدى الامام الاوحد المؤيّد امام الائمّة محيى الدّين سيّد الطّوائف ابو محمّد القادر بن ابى صالح بن عبد الله الجيلى قدّس الله روحه و نوّر ضريحه.

The second version is that of the copy of the Arabic original in the India Office Library (O. Loth, Arabic Cat., p. 168), see also Cat. Codd. Or. Lugd. Bat. iv. p. 317; and § 31, No. 410, in the Refa'iyyah of Leipzig; comp. H. Khalfa iv. p. 386. The Persian commentary begins thus (fol. 2a, ll. 8 and 9): الحمد لله ربّ العالمين همه ستايشها ثابت است مر خداى را عزّ و جلّ كه پروردگار همه عالمهاست عالم ملك و ملكوت و جنّ و انس و حيوانات و نباتات و جمادات و افراد انسانى كه هر يكى عالمى است بصورت صغير و بمعنى كبير الخ.

The فتوح الغيب are divided into seventy-six maḳâlas (a full index of which is given on the first two fly-leaves).

This copy was transcribed by Muḥammad Ḳâsim bin Muḥyî-aldîn bin Zain-aldîn, the 26th of Shawwâl (the year is omitted). College of Fort William, A. D. 1825. Among the other Arabic works of 'Abd-alḳâdir Jîlânî, there are to be mentioned the كتاب غنية الطّالبين (see O. Loth, Arabic Cat., p. 168b, and Safînat-alauliyâ, loc. cit.); a collection of sermons (O. Loth, p. 169a); a collection of short essays on Ṣûfism (ib., p. 170); the حزب الشّريف و الورد المنيف, a breviary or collection of prayers for private use (G. Flügel iii. p. 275); a single Arabic prayer (J. Aumer, p. 9, No. 50); an Arabic poem (W. Pertsch, Berlin

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Cat., p. 944, ll. 2–4); an Arabic treatise without a special heading, partly with interlinear Persian paraphrase (Bodleian Cat., col. 755, No. 1239, fol. 389b sq.); the treatise called غوثيّه, on the chief topics of Ṣûfism (see further down in No. 1797), etc. Among his Persian works the most noteworthy are the مكتوبات or twenty-five epistles (Bodleian Cat., No. 1335), a مناجات in Persian verse (W. Pertsch, Berlin Cat., p. 110, No. 8), etc. A genealogical notice of the Shaikh is found, ib., p. 40, No. 10.

Fol. 337b in the present copy is left blank.

No. 2300, ff. 405, ll. 15; the Arabic text in Naskhî; the Persian commentary in Nasta'lîḳ; the end of fol. 402b, the whole of ff. 403 and 404 and the greater part of fol. 405a in diagonal lines; size, 8⅛ in. by 5 in.

1796

Tarjuma-i-Futûḥ-alghaib (ترجمهٔ فتوح الغيب).

A literal Persian translation of the same work of 'Abd-alḳâdir Jîlânî, made from Sharaf-aldîn 'Îsâ's original copy of A.H. 555 (see the remark in the preceding copy), by an anonymous author.

Beginning: كتاب فتوح الغيب مشتمل بر كلمات قدسى آيات و مقالات عاليّات حضرت غوث الثّقلين و قطب الكونين شيخ السّموات والارضين الخ.

A portion of ff. 136a and 137b, and the whole of ff. 136b and 137a are left blank. Copied A.H. 1095 (A.D. 1684). Another copy of the same Persian translation is noticed in W. Pertsch, Berlin Cat., p. 276. It has been printed in Lucknow, 1880.

No. 626, ff. 80–241, ll. 9; Nasta'lîḳ; size, 9½ in. by 4¾ in.

1797

Sharḥ-i-ghauthiyyah (شرح غوثيّه).

A Persian paraphrase of and commentary on the غوثيّه, a treatise on the chief points of Ṣûfism, according to the Ḳâdirî order, by the same 'Abd-alḳâdir Jîlânî, made by a disciple of the great Shaikh, Walî bin Mulûkshâh alṣadîḳî alḳâdirî, and beginning: حمد بيحدّ و ثناء بيعدّ مر حضرت محيى را كه حقيقت انسان آئينهٔ مظهر ذات و صفات جلال و جمال ويست الخ.

The رسالهٔ حضرت غوث الاعظم itself, or rather the commentary with a Persian paraphrase of all the Arabic phrases, begins thus: قال لى يا غوث الاعظم قُلت لبيك الخ گفت مرا پروردگار اى غوث بزرگ گفتم لبيك الخ.

Dated the 14th of Sha'bân, A.H. 1147 (A.D. 1735, Jan. 9), at the request of Burhân Khânṣâḥib, by Muḥammad the scribe. Another mystical work of the same Walî bin Mulûkshâh, the نصيحة العارفين (likewise without date of composition), is noticed in W. Pertsch, Berlin Cat., p. 298.

No. 1404, ff. 75, ll. 11; excellent Nasta'lîḳ, large and distinct; the lines of the first two pages are framed in with gilt borders; size, 12½ in. by 7¾ in.

1798

Another copy of the same.

No date. Beginning, on fol. 1b: حمد بيحدّ و ثناى بى عدد مر حضرت را كه حقيقت انسان الخ.

The treatise itself opens on fol. 3b. The translator's name appears here in the less correct form of Mulûkshâh Ṣadîḳ Ḳâdirî, see ff. 1b, 2a, l. 1, and 3b, ll. 3–5.

No. 751, ff. 64, ll. 13–14; written by several hands in different styles of Nasta'lîḳ; size, 10⅞ in. by 5⅝ in.

1799

Manâḳib-i-Ghauthiyyah (مناقب غوثيّه).

Another treatise on the doctrines and spiritual teachings of the founder of the Ḳâdirî order, by Muḥammad Ṣâdiḳ Shihâbî Sa'dî Ḳâdirî (see fol. 2a, ll. 5 and 6), a pupil of Sayyid 'Abd-alḳâdir bin Sayyid 'Abd-aljalîl alḥasanî alḥusainî Gharîb-allâh, at Aḥmadâbâd (see fol. 5a, ll. 1 and 2). It contains a muḳaddimah (on fol. 5a), fifty short chapters, styled منقبة, a khâtimah (في كيفيّة اداء صلوة الاسرار), on fol. 74b, and an appendix or تذييل (في اصوله و فروعه), on fol. 82b, giving the great Shaikh's pedigree in the paternal and the maternal line, which both lead up to 'Alî bin Abû Ṭâlib, together with an interesting and valuable account of the more renowned among his children (forty-nine altogether), on fol. 83a. According to the chronograms, on fol. 5a, ll. 4 and 5, Shaikh Muḥyî-aldîn 'Abd-alḳâdir aljîlânî was born A.H. 470 (عشق, whereas most other biographers fix his birth in A.H. 471), and died ninety-one years old (اكمل), A.H. 561 (اكمل عشق). His full name runs thus: Ghauth-ala'ẓam Muḥyî-aldîn Abû Muḥammad Sayyid 'Abd-alḳâdir alḥasanî alḥusainî aljîlânî *ibn* Sayyid Abû Ṣâliḥ Zain-aldîn Ṣafî-aldîn Muḥammad *ibn* al-Sayyid Mûsâ Jangî Dûst Nûr-aldîn 'Abdallâh *bin* 'Abdallâh aljîlî *bin* Yaḥyâ alzâhid *bin* Muḥammad *bin* Dâ'ûd *bin* Mûsâ althânî *bin* 'Abdallâh althânî *bin* Mûsâ aljaun *bin* 'Abdallâh almaḥḍ *bin* al-Ḥasan almuthannâ *bin* al-Ḥasan *bin* 'Alî ibn Abî Ṭâlib; the most famous among his sons (see Safînat-alauliyâ, Nos. 37–46, cols. 279 and 280 in this Cat.) are: 1. Shaikh Saif-aldîn Abû 'Abdallâh Sayyid 'Abd-alwahhâb, born in Sha'bân of A.H. 521 (A.D. 1127, Aug.–Sept., the Safînat-alauliyâ gives A.H. 512, Sha'bân=A.D. 1118, Nov.–Dec.), died at Baghdâd, A.H. 593=A.D. 1197 (پانصد to be read here instead of ششصد, unless ٩ is a mistake for ., as the Safînat-alauliyâ places his death in A.H. 603, 25th of Sha'bân=A.D. 1207, March 27), seventy-one years old. 2. Shaikh Sharîf (Safînat-alauliyâ: Sharaf)-aldîn Sayyid 'Îsâ, author of the جواهر الاسرار, the same for whom his father prepared the فتوح الغيب, died A.H. 573 (A.D. 1177, 1178), twelve years after his father, and twenty years before 'Abd-alwahhâb. 3. Shaikh Shams-aldîn Sayyid 'Abd-al'azîz, died A.H. 558 (A.D. 1163), three years before his father. 4. Shaikh Sirâj-aldîn Abû-alfaraḥ Sayyid 'Abd-aljabbâr, died the 19th of Sha'bân, A.H. 573 (A.D. 1178, Feb. 10), twelve years after his father, and twenty before his brother 'Abd-alwahhâb. 5. Shaikh Tâj-aldîn *Abû Bakr* Sayyid 'Abd-alrazzâḳ, born A.H. 528 (A.D. 1133, 1134), died

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in Baghdâd the 6th of Shawwâl, A. H. 603 (A. D. 1207, May 6), forty-two years after his father (consequently the date given here for his death, viz. A. H. 623, ششصد و بیست و سه, which is the same in the Safînat-alauliyâ too = A. D. 1226, Sept. 30, has, it seems, to be changed into ششصد و سه!). 6. Shaikh Abû Isḥâḳ Sayyid Ibrâhîm, died in Baghdâd the 5th of Dhû-alḳa'dah, A. H. 600 (in Safînat-alauliyâ, the 25th of Dhû-alḳa'dah = A. D. 1204, July 5 or 25), thirty-nine years (not thirty-one, as here is written, unless the date 600 must be changed into 592) after his father. 7. Shaikh Abû-alfaḍl Sayyid Muḥammad, died at Baghdâd in the same year 600 (with the same additional remark, 'thirty-nine years after his father;' in one copy of the Safînat-alauliyâ, A. H. 603 is given as date of his death = A. D. 1207). 8. Shaikh Abû 'Abd-alraḥmân Sayyid 'Abdallâh, born A. H. 508 (A. D. 1114, 1115), died in Baghdâd the 27th of Ṣafar, A. H. 587 (A. D. 1191, March 26), twenty-six years (not twenty-eight, as here is written) after his father. 9. Shaikh Abû Zakariyyâ Sayyid Yaḥyâ, born the 6th of Rabî'-alawwal, A. H. 555 (A. D. 1160, March 16; the Safînat-alauliyâ gives A. H. 550 = A. D. 1155, May 10), died A. H. 600, thirty-nine years after his father. 10. Shaikh Ḍiyâ-aldîn Abû-alnaṣr Mûsâ, born the last of Rabî'-alawwal, A. H. 539 (A. D. 1144, Sept. 30), died at Damascus the 1st of Jumâdâ-alâkhar, A. H. 618 (A. D. 1221, July 23), fifty-seven years after his father; other sons, found by the author in some other books, are: 11. Sayyid Yûsuf, born and died in Baghdâd. 12. Sayyid Ṣâliḥ, died in the same town. 13. Sayyid 'Abd-alghaffâr. 14. Sayyid Ḥabîb-allâh. 15. Sayyid Zâhid. 16. Ḥadrat Manṣûr, one of the اقطاب سبعه. 17. Sayyid 'Abd-alkhâliḳ. 18. Sayyid 'Abd-alra'ûf; and 19. Sayyid Majd-aldin, author of the مقامات علیّه, according to some the last son of the great Shaikh.

The author quotes among his authorities especially the بهجة الاسرار (by Nûr-aldin Abû-alḥasan 'Alî bin Yûsuf Lakhmî, who wrote about A. H. 660 = A. D. 1262, see O. Loth, Arabic Cat., p. 200) and the تكملة (by Imâm Yâfi'î, who died A. H. 768, the 20th or 21st of Jumâdâ-alâkhar = A. D. 1367, Feb. 21, comp. Bodleian Cat., Nos. 332 and 333, and Nos. 642 and 643 in this Cat., where it has the fuller title of خلاصة المفاخر; see also the Safînat-alauliyâ, No. 62); he cannot therefore have lived before the end of the eighth century of the Hijrah.

Beginning: الحمد لله الذى جعل كرامات الولىّ الخ.

The incomplete date in the colophon is the 26th of Sha'bân in the seventh year (of whose reign, is not stated). A work similar to this, a kind of defence of 'Abd-alḳâdir's doctrines, under the title of مخازن القادريّه, by Shams-aldin bin Walî-allâh, is noticed in Rieu ii. p. 874, No. VIII. College of Fort William, 1809.

No. 2356, ff. 86, ll. 11; Nasta'lîḳ; worm-eaten; size, 5⅝ in. by 3⅛ in.

1800

A history of the life and miracles of the same great Shaikh 'Abd-alḳâdir Jîlânî, without a special title, introduced by a muḳaddimah, of a more general purport, discussing the mystical meaning of words like ولايت, معجزه, كرامت, etc., and other Ṣûfic topics. The biography of the Shaikh does not begin before fol. 48b. The author of this work is not mentioned anywhere; it is dedicated to Shâh Shujâ' Bahâdur (of the Muẓaffarî dynasty in Shîrâz, who reigned from A. H. 760 to A. H. 786 = A. D. 1359–1384, see fol. 2b), and begins: سزاوار حمد و ثنا پادشاهيست جلّ جلاله كه بحكمت كامله نوع انساني را بر جميع موجودات الخ.

Dated in the middle of Rabî'-alawwal, A. H. 1052 (A. D. 1642, middle of June).

No. 661, ff. 214, ll. 13; Nasta'lîḳ; many marginal and interlinear corrections and explanations; small injuries on many leaves; size, 7⅞ in. by 5 in.

1801

Nasâ'im-i-ghauthiyyah (نسائم غوثيّه).

Another, but shorter, biography of Shaikh 'Abd-alḳâdir Jîlânî, likewise by an anonymous author. No date of composition appears. The book is divided into eleven نسيم, and gives a description of the life and wonderful deeds of the great Shaikh. Beginning: يا مالك الملوك لنا انت مقصد — يا ذو الجلال ملكك ملك مؤبّد الخ.

Copied by 'Abd-almuḥyî(!)-aldîn ibn Âḳâ Ghiyâth-aldin. No date.

No. 638, ff. 95, ll. 17; Naskhî; size, 9¼ in. by 5¼ in.

1802

Nasâ'im-alḳâdiriyyah (نسائم القادريّه).

An abridgement of the preceding biography, divided likewise into eleven نسيم, which are, of course, very short here. No author's name appears.

Beginning: الحمد لله . . . . اعلم اسعدك الله تعالى فى الدّارين اين نسخه ايست مسمّى به نسائم القادريّه در شرح احوالات شريف حضرت سلطان الاوليا امام العشّاق و العرفا قطب الاقطاب معشوق ربّ الارباب حضرت ميران محيى الدّين سيّد عبد القادر جيلانى الخ.

Dated the 10th of Jumâdâ-althânî, A. H. 1154 (A. D. 1741, Aug. 23). College of Fort William, 1825.

No. 2285, ff. 1–31, ll. 11; Nasta'lîḳ; size, 9 in. by 4¾ in.

1803

Tuḥfat-alḳâdiriyyah (تحفة القادريّه).

A third biography of the same Shaikh, with an exposition of his doctrines, chiefly based on the بهجة الاسرار (see No. 1799 above), the خلاصة المفاخر (see ib.), and the مصباح الاخلاص, by a disciple of the Ḳâdirî order, Abû-alma'âlî Muḥammad, with the takhalluṣ Muslimî (see fol. 2b, l. 9, and fol. 3a, l. 2). It begins: هاتفم گفتا بگو وصف كريم قُلت بسم الله الرّحمٰن الرّحيم اى حمد تو سر دفتر توقيع كلام الخ, and is divided into the following twenty-one bâbs:

1. در ولادت آنحضرت, on fol. 3b.

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2. در صورت و هیئت آنحضرت, on fol. 8b.
3. در لباس و معاش آنحضرت, on fol. 9b.
4. در خلق و عادت کریم آنحضرت, on fol. 12b.
5. در تلقّب محیی الدّین, on fol. 20a.
6. در سیاحت و مجاهدهٔ آنحضرت, on fol. 21a.
7. در عبادت آنحضرت, on fol. 23b.
8. در سماع آنحضرت, on fol. 24a.
9. در شرف ارادت آنحضرت, on fol. 25a.
10. در وسیله خواستن بآنحضرت, on fol. 33a.
11. در آنچه احوال خود فرموده اند, on fol. 34b.
12. در بیان مجلس که قدمی هذه گفته اند, on fol. 38a.
13. در گفتن این قول که مأمور بودند, on fol. 39a.
14. در اخبار اولیای متقدّمین و متأخّرین از احوال آنحضرت پیش از وجود و ظهور, on fol. 40b.
15. در ثنا گفتن برو از مشایخ متقدّمین و متأخّرین, on fol. 44a.
16. در سلطنت آنحضرت, on fol. 48b.
17. در مجلس وعظ آنحضرت, on fol. 57b.
18. در تدریس آنحضرت, on fol. 62b.
19. در وفات آنحضرت, on fol. 64a.
20. در نسبت آنحضرت, on fol. 66a.
21. در ذکر اولاد آنحضرت, on fol. 66b.

Dated the 7th of Ramaḍân, A.H. 1137 (A.D. 1725, May 20).

No. 1805, ff. 70, ll. 13; large and distinct Nasta'lîḳ; illuminated frontispiece; the first two pages splendidly adorned; size, 9¾ in. by 5½ in.

1804

Mirṣâd-al'ibâd min almabdâ' ilâ-alma'âd (مرصاد العباد من المبداء الى المعاد).

A large work on Ṣûfism, treating of the soul's سلوك or pilgrimage from the present to the future life, by Shaikh Abû Bakr 'Abdallâh bin Muḥammad bin Shâhâwar (شاهاور, or Shâhawar, شاهور, as in the following copy, and those of the British Mus.; or Shâhâdur, شاهادر, as in the Bodleian and Vienna copies and in Ḥ. Khalfa; or even Shâmûr, شامور, as in G. Flügel iii. p. 453) alasadi alrâzi (see fol. 291b, l. 11), commonly known as Najm-aldîn Dâya, who was a disciple both of Najm-aldîn Kubrâ (died A.H. 618, the 10th of Jumâdâ-alawwal = A.D. 1221, July 2) and of Majd-aldîn Baghdâdi (died A.H. 607 or 616 = A.D. 1210, 1211, or 1219, 1220, see Safînat-alauliyâ, Nos. 124 and 125), and died A.H. 654 (A.D. 1256). This work was completed the 1st of Rajab, A.H. 620 (A.D. 1223, July 31), see fol. 291b, ll. 12 and 13, under the auspices (بتوفیق و تأیید) of Sulṭân Kaiḳubâd of Rûm (who reigned from A.H. 610 or 616 = A.D. 1213 or 1219, to A.H. 634 or 636 = A.D. 1236, 1237, or 1238, 1239), at Siwâs (سیواس, see in the same page, l. 13), and begins: حمد بی حدّ و ثنای بی عدّ پادشاهی را که وجود هر موجودی نتیجهٔ جود اوست الخ.

It is divided into five bâbs and forty faṣls, see Bodleian Cat., No. 1248; Rieu i. p. 38, and Supplement, p. 10; G. Flügel iii. pp. 417 and 453, where details of the author's life and works are given, comp. also Safînat-alauliyâ, No. 128 (col. 288 in this Cat.); Haft Iḳlîm, No. 1052 (ib., col. 455); Ḥ. Khalfa v. p. 495, No. 11,805, and Notices et Extraits, xii. p. 416, col. 2.

Bâb I. در دیباچهٔ کتاب, in three faṣls, on fol. 5a.

Bâb II. در بیان مبداء موجودات, in five faṣls, on fol. 15b.

Bâb III. در بیان معاش خلق, in twenty faṣls, on fol. 50a.

Bâb IV. در بیان معاد نفوس سعدا و اشقیا, in four faṣls, on fol. 177a.

Bâb V. در بیان سلوك طوائف مختلف, in eight faṣls, on fol. 214b.

Najm-aldîn Dâya wrote besides this work several others, for instance, بحر الحقائق و المعانی or تفسیر بحر الحقائق (in the Safînat-alauliyâ, loc. cit., wrongly styled تفسیر بحر الدّقائق), a mystic commentary on the first Sûrah of the Ḳurân (see Ḥ. Khalfa ii. p. 17, No. 1656); سراج القلوب, thirty-three questions addressed to Muḥammad and answered by him (G. Flügel iii. p. 453); تحفة; حسرت الملوك; سلوك ارباب النّعم و اصحاب اموال الحبیب; and تحفة الملوك (see ib.). A Turkish translation of the present مرصاد العباد, entitled ارشاد المریدین الی المراد, was made by Ḳâsim bin Maḥmûd of Ḳarâ Ḥiṣâr, under Sulṭân Murâd II (A.H. 824–855 = A.D. 1421–1451).

This copy is dated the 12th of Rabî'-althânî, A.H. 906 (A.D. 1500, Nov. 5), by Majd-aldîn 'Alî. Entries of former owners on fol. 1a, one from A.H. 1074, the 28th of Ṣafar = A.D. 1663, Oct. 1 (Isḥaḳ Ḥusainî), another from A.H. 1144, 25th of Rajab = A.D. 1732, Jan. 23 (Muḥammad Riḍâ ibn Maulânâ Ghulâm Muḥammad 'Alî); older ones, viz. from A.H. 933 and 938 (A.D. 1527 and 1531, 1532), on the fly-leaf at the end. College of Fort William, 1825.

No. 2336, ff. 293, ll. 14; Nasta'lîḳ; the Arabic quotations in Naskhî; size, 6½ in. by 4½ in.

1805

Another copy of the same.

Beginning, on fol. 8b: الحمد لله ربّ العالمین و الصّلوة علی سیّد المرسلین محمّد و آله اجمعین' حمد بی حدّ و ثناء بی عدّ پادشاهی را که وجود هر موجود نتیجهٔ جود اوست الخ.

The author's name, together with the date of composition, appears on fol. 234b, ll. 1–3.

Bâb I, on fol. 11b; II, on fol. 23b; III, on fol. 55a; IV, on fol. 154a; V, on fol. 180a. Collated. No date.

The transcriber's name is given, on fol. 8a, as Taḳî-aldîn Muḥammad al-shûshtarî, who bought the original copy, from which he made the present one, in Kashmir; among the various entries of former owners on the same page there is one, stating, that this copy was bought the 9th of Shawwâl, A.H. 1025 (A.D. 1616, Oct. 20).

On ff. 1–7 there is written by another hand in

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Naskhî the whole of Sûrah 36 of the Ḳurân (سورة يس), followed by a few detached verses from other Sûras, beginning with Sûrah 3, v. 1.

No. 1963, ff. 235, ll. 17 (on ff. 8b–235b); Nasta'lîḳ (except on ff. 1–7); a little worm-eaten and water-stained; size, 9½ in. by 5⅝ in.

1806

Bayân-altanzîl (بيان التّنزيل).

A treatise on Ṣûfism, being a kind of شرح or commentary on the كتاب التّنزيل, by the well-known mystic Shaikh and writer 'Azîz bin Muḥammad alnasafî (here spelt النّصفى!) albukhârî, who died A.H. 661 (A.D. 1263), at Abarḳûh, see Rieu iii. p. 1095a. Other works of the same author are the انسان الكامل فى معرفة الوافر, the famous collection of twenty-one mystic risâlas, see G. Flügel iii. pp. 430–438; the كشف الحقائق, an epitome of the 400 volumes of Shaikh Sa'd-aldîn Ḥummû'î (Najm-aldîn Kubrâ's pupil, who died A.H. 650, the 10th of Dhû-alḥijjah = A.D. 1253, Feb. 11; comp. Safînat-alauliyâ, No. 126, col. 288 in this Cat.), see Bodleian Cat., No. 1249; and the مقصد اقصى, see ib., No. 1250; Rieu ii. p. 834b; W. Pertsch, No. 6, 11; Berlin Cat., p. 1053 (No. 6); Palmer, Cat. of Trinity Coll., Cambridge, p. 70; Cat. Codd. Or. Lugd. Bat. v. pp. 42 and 43, etc.; translated into Turkish by Ibrâhîm bin 'Abdallâh, see G. Flügel iii. pp. 457 and 489, No. 3; and W. Pertsch, Berlin Turkish Cat., p. 159; and forming the basis of E. H. Palmer's 'Oriental Mysticism,' Cambridge, 1867.

Like the original work, the present commentary (probably by 'Aziz alnasafî himself) is divided into twenty اصل; but our copy is incomplete at the end and has besides several lacunas. The remainder of an index appears on fol. 6a. The proper order of the leaves is: ff. 6, 2–5, 7–80, lacuna, 81–86, lacuna, 1, 87–90, lacuna, 91.

The headings of the twenty اصل are as follows:

1. در معرفت خداى, on fol. 2a.
2. در مزاج و روح و جسم, on fol. 37a.
3. در معرفت ملك, on fol. 43b.
4. در معرفت انسان, on fol. 45a.
5. در معرفت نبى و ولى, on fol. 53a.
6. در معرفت صاحب شريعت و صاحب حقيقت, on fol. 56b.
7. در معجزه و كرامت, on fol. 58b.
8. در معرفت وحى و الهام, on fol. 60a.
9. در معرفت موت و حيات, on fol. 63b.
10. در معرفت معاد, on fol. 65a.
11. در معرفت شريعت و طريقت و حقيقت و ايمان و اسلام و احسان, on fol. 77b.
12. در معرفت عبادت و شرائط و اركان آن, on fol. 78a.
13. در معرفت معاملات و شرائط و اركان آن, on fol. 78a.

These two اصل appear only with their headings here, and the author's explanation of this strange fact is, that 'his brother will write them hereafter.'

14. در معرفت سلوك و شرائط و اركان آن, on fol. 78a.
15. در معرفت خدمت و عزلت و صحبت, on fol. 83a.
16. Which ought to contain, according to the index, در معرفت بالغ الخ, is missing in the text; there only appear, on fol. 85a, a second اصل پانزدهم در بيان عزلت, and, on fol. 86a, another اصل در بيان صحبت.
17. در معرفت تقوى, on fol. 1a.
18. در معرفت شكر و صبر و رضا, on fol. 87b.
19. در معرفت قضا و قدر, on fol. 88a.
20. Not found in the text; it was to contain, according to the index: در بيان آنكه مقصود ازين نوزده چه بود; in its stead a second اصل نوزدهم appears on fol. 90b, without any heading. On fol. 91b the treatise breaks off.

Beginning: حمد و سپاس بى غايت مر خدايرا است عزّ جلاله و تعالى كبريآؤه الخ.

No. 2001, ff. 91, ll. 15; Nasta'lîḳ; size, 8¼ in. by 5⅝ in.

1807

Risâla-i-âghâz u anjâm (رسالهٔ آغاز و انجام).

A treatise on resurrection and future life from the Ṣûfic standpoint, by the great philosopher and astronomer Naṣîr-aldîn Muḥammad bin Muḥammad bin al-Ḥasan al-Ṭûsî, who was born in Ṭûs, A.H. 597, the 11th of Jumâdâ-alawwal (A.D. 1201, Feb. 17), and died in Baghdâd, A.H. 672, the 18th of Dhû-alḥijjah (A.D. 1274, June 25); comp. on his life Haft Iḳlîm, No. 1007 (col. 451 in this Cat., where his biography is given under the section 'Sâwa,' since his family originally belonged to that town); Rieu ii. p. 441 sq.; Ḥabîb-ussiyar iii. Juz 1, p. 60; Bodleian Cat., No. 1435 sq.; A. Jourdain in Magasin encyclopédique, 1809, t. vi. p. 87 sq. He wrote besides his strictly scientific works a number of shorter Ṣûfic tracts, of which the present and the two following ones are the most prominent. An extensive list of his literary compositions is given in the Majâlis-almu'minîn (No. 704 in this Cat.). This risâlah is divided into twenty faṣls, the headings of which are given in Bodleian Cat., No. 1422, vi (col. 863); see also Rieu ii. p. 830a, No. XVI. It is also frequently styled تذكره.

Beginning: ربّنا لا تزغ قلوبنا بعد اذ هديتنا و هب لنا من لدنك الخ.

Copied in the month Jumâdâ I, A.H. 1176 (A.D. 1762, Nov.–Dec.), at مونكير.

No. 1234, ff. 177b–198a, ll. 18; Naskhî; size, 8 in. by 4⅝ in.

1808

Risâla-i-jabr u ikhtiyâr (رسالهٔ جبر و اختيار).

Another mystical treatise by the same Naṣîr-aldîn Ṭûsî, on necessity or compulsion and free will in human destinies.

Beginning: الحمد لله ربّ الارباب و مسبّب الاسباب و مفتّح الابواب و ملهم الصّواب و مسهّل الامور الصّعاب الخ.

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It is divided into the following ten short chapters (فصل):

1. در حکایت مذاهب درین موضع و اشارت به حجّت هر قومی, on fol. 226a.

2. در ذکر وجوب و امکان و امتناع و احکام هر یك, on fol. 227a.

3. در ذکر اسباب و علل و اشارت بمعنیٔ جبر و اختیار, on fol. 227b.

4. در ذکر آنکه سبب تا موجب نبود مسبّب ازو صادر نشود, on fol. 229a.

5. در بیان کیفیّت استناد اتّفاقیّات با اسباب آن بر طریق اجمال, on fol. 229b.

6. در بیان آنکه وجوب فعل از فاعل منافیٔ اختیار او نباشد, on fol. 231a.

7. در ذکر قوی و افعال انسانی و فرق میان آنچه باختیار او بود و آنچه نبود, on fol. 232b.

8. در بحث از قدرت و ارادت و کیفیّت صدور افعال اختیاری از مردم, on fol. 233b.

9. در آنچه حاصل این مباحث است الخ, on fol. 235a.

10. در آنکه اطلاق باین معنی بر باری تعالی شاید یا نشاید, on fol. 236b.

Dated by Abû Ṭâlib alḥusainî the 14th of Jumâdâ-alûlâ, A.H. 1184 (A.D. 1770, Sept. 5). Another copy of the same treatise in Rieu ii. p. 830b, No. XXI.

No. 1234, ff. 225b–237a, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1809

Auṣâf-alashrâf (اوصاف الاشراف).

A third mystical treatise of the same Naṣîr-aldîn Ṭûsî, being a very concise and clear exposition of the nature and different stages of the Ṣûfic road (سلوك), which is also called among Ṣûfis, حرکت در طلب کمال, 'the movement for acquiring perfection,' and of spiritual life in general. It was composed, as is stated in the preface, after the completion of the author's chief philosophical work, the اخلاق ناصری (see further down under 'Philosophy'), at the request of the great Wazîr Shams-alḥakk wa-aldîn Muḥammad Ṣâḥib bin Bahâ-aldîn Muḥammad al-Juwainî (to whom Sa'dî dedicated his کتاب صاحبیّه, see above, No. 1118, 14 sq., and Haft Iḳlim, No. 797, col. 435 and 436 in this Cat.). The title appears on fol. 3a, last line; see Ḥ. Khalfa i. p. 494, No. 1487. Other copies of the same treatise are noticed in Rieu ii. p. 829b, No. XIII; Fleischer, Cat. Dresden, No. 348; W. Pertsch, Berlin Cat., p. 35, No. 15, and p. 274, No. 3.

The book is divided into six bâbs, each of which, with the exception of the last, contains six faṣls.

Bâb I. در حرکت.

Faṣl 1. در ایمان, on fol. 4a. 2. در ثبات, on fol. 6b. 3. در نیّت, on fol. 7a. 4. در صدق (or تصدّق), on fol. 8b. 5. در اِنَابَت, on fol. 9b. 6. در اِخْلاص, on fol. 10a.

Bâb II. در ازالت عوائق و قطع موانع از سیر و سلوك.

Faṣl 1. در توبه, on fol. 11b. 2. در زهد, on fol. 16a. 3. در فقر, on fol. 17a. 4. در ریاضت, on fol. 18a. 5. در محاسبه و مراقبه, on fol. 19b. 6. در تقوی, on fol. 21b.

Bâb III. در سیر و سلوك در طلب کمال و احوال سالك.

Faṣl 1. در خلوت, on fol. 22b. 2. در تفکّر, on fol. 24b. 3. در حزن و خوف, on fol. 26b. 4. در رضا, on fol. 28b. 5. در صبر, on fol. 31a. 6. در شکر, on fol. 32b.

Bâb IV. در ذکر احوالی که مقارن سلوك حادث شود تا آنگاه که وصول بمقصد آید.

Faṣl 1. در ارادت, on fol. 34a. 2. در شوق, on fol. 35b. 3. در محبّت, on fol. 36a. 4. در معرفت, on fol. 38a. 5. در یقین, on fol. 39a. 6. در سکون, on fol. 40b.

Bâb V. در ذکر حالها که اهل وصول را سانح شود.

Faṣl 1. در توکّل, on fol. 41a. 2. در رضا, on fol. 43a. 3. در تسلیم, on fol. 45a. 4. در توحید, on fol. 45b. 5. در اتّحاد, on fol. 46b. 6. در وحدت, on fol. 47a.

Bâb VI. در فنا, on fol. 47b.

Beginning: سپاس بیقیاس بار خدایرا که بسبب آنکه هیچ عقل را قوّت اطّلاع بر حقیقیٔ او نیست الخ.

No date. Copied by Sayyid Ḍiyâ-allâh, who may be identical with Sayyid Ḍiyâ-allâh Balgrâmî, who died A.H. 1103 (A.D. 1691, 1692).

No. 1736, ff. 48, ll. 9, Shikasta; the Arabic quotations in Naskhî; worm-eaten; size, 7¼ in. by 4½ in.

1810

Another copy of the same.

The six bâbs are found here as follows:

1. در مبداء حرکت, on fol. 208b.

2. در ازالت عوائق و قطع موانع, on fol. 211a.

3. در سیر و سلوك در طلب کمال, on fol. 215a.

4. در ذکر احوالی که مقارن سلوك حادث شود, on fol. 219a.

5. در ذکر حالهائی که اهل وصول را سانح شود, on fol. 222a.

6. در فنا, on fol. 224b.

Beginning: سپاس بیقیاس بار خدائی را که بسبب آنکه هیچ عقل را قوّة اطّلاع بر حقیقت او نیست الخ.

Copied by Abû Ṭâlib alḥusainî, A.H. 1184 (A.D. 1770, 1771).

No. 1234, ff. 207–224b, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1811

Sharḥ-i-Ḳaṣîda-i-Tâ'iyya-i-Fârîḍiyyah (شرح قصیدهٔ تائیّهٔ فارضیّه).

The large Persian commentary on the Tâ'iyyah (or ḳaṣîdah, rhyming in ت), the famous mystic poem of 'Umar Ibn-alfârîḍ (who died A.H. 632, the 2nd of

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Jumâdâ-alawwal = A. D. 1235, Jan. 23, see Safînat-alauliyâ, No. 332, cols. 307 and 308 in this Cat.; G. Flügel i. p. 461 sq.; edited by Hammer-Purgstall, Vienna, 1854; Ibn Fârid's whole diwân, edited with two commentaries, Marseille, 1855; lithographed Bairût, A. H. 1267; another lithographed ed., A. H. 1280; with commentaries, Cairo, A. H. 1289, etc.), by Shaikh Sa'îd-aldîn al-Farghânî, who died about A. H. 700 (A. D. 1300, 1301), see Ḥ. Khalfa ii. 86, etc. He received the investiture (الخرقة) from Shaikh Najîb-aldîn 'Alî bin Buzghush (died A. H. 678 = A. D. 1279, 1280, in Shîrâz, see Safînat-alauliyâ, No. 150), who himself had received it from Shaikh Shihâb-aldîn Suhrawardî (died A. H. 632, 1st of Muḥarram = A. D. 1234, Sept. 26, see Safînat-alauliyâ, No. 148). After Najîb-aldîn's death he joined the Shaikh Ṣadr-aldîn Muḥammad bin Isḥak bin Muḥammad al-Ḳûniyawî (who died A. H. 672 = A. D. 1273, 1274, see Rieu ii. p. 594[a]). The last-named Shaikh is eulogized on fol. 4[a], as being still alive, and consequently this commentary must have been written before A. H. 672. From the Nafaḥât-aluns (see No. 1361 in this Cat., fol. 263[b] sq.), from which also the above statements are taken, we learn further, that Sa'îd-aldîn Farghânî, the oldest interpreter of the Tâ'iyyah, wrote *two* commentaries on this subject, the *first* in Persian, the *second* in Arabic. The *first* is contained in our copy; the *second* is found in the India Office Library too (B. 133), see O. Loth, Arabic Cat., p. 236[b], No. 814.

Beginning of this work, on fol. 1[b]: ربّنا علیك توكّلنا و الیك انبْنَا و الیك المصیر حمد و سپاس بی حدّ سزای ذات خدائیست كه سلطان ذات وحدتش الخ.

The real commentary is preceded by an extensive Muḳaddimah or Ṣûfic Prolegomena in four aṣls (اصل), viz.:

1. On fol. 5[a]: در ذكر ذات و صفات و اعتبار علم و شهود و نور و وجود و حكم مبدایت و امر اوّلیّت.

2. On fol. 11[b]: در بیان صدور و تعیّن عالم ارواح و ظهور و تحقّق عالم مثال كه خیال منفصلش خوانند.

3. On fol. 15[b]: در ترتیب عالم اجسام و مراتب او تا آفرینش آدم علیه السّلام.

4. On fol. 22[a]: در شرح نشات انسان و اطوار و احوال او تا رسیدن بنهایت كمال الخ.

Beginning of the commentary itself, on fol. 38[b], with the initial bait of the Tâ'iyyah: سقتنی حُمیّا الحُبّ راحة مُقْلَتی الخ.

No date. Worm-eaten and greatly damaged throughout. An entry from A. H. 1018 (A. D. 1609, 1610) on fol. 320[b].

No. 2542, ff. 320, ll. 19; Nasta'lîḳ (the Arabic verses of Ibn al-fâriḍ in Naskhî, written in red ink); size, 10⅝ in. by 5¾ in.

1812

Two treatises by Afḍal Kâshî.

Afḍal-aldîn Muḥammad Kâshî, the great rubâ'î-writer (see a collection of his quatrains in Bodleian Cat., No. 749, and Rieu ii. p. 739[a], No. 4), who ranks in the line of Ṣûfic epigrams with Abû Sa'îd bin Abû-alkhair and 'Umar bin Khayyâm, died A. H. 707 (A. D. 1307, 1308), see Haft Iḳlîm, No. 937 (col. 446 in this Cat.); Âtashkada, No. 553 (Bodleian Cat., col. 281); Khulâṣat-alafkâr, No. 6 (ib., col. 302, last line); Makhzan-algharâ'ib, No. 27 (ib., col. 317, where he is called an uncle of Naṣîr-aldîn Ṭûsî); Taḳî Kâshî, see A. Sprenger, Catal., p. 17, No. 54. Of his numerous ethical and metaphysical treatises of a more or less mystic tendency (see Bodleian Cat., No. 1445, and Rieu ii. p. 829 sq.), the present copy contains:

1. A Persian translation and analysis of Aristotle's *περὶ ψυχῆς* or treatise on the soul, entitled Kitâb-i-nafs (كتاب نفس), in three maḳâlas, on ff. 2[b], 5[b], and 14[a] respectively, beginning, on fol. 1[b]: بنام ایزد بخشایندهٔ بخشایشگر همگی آنچه دانای یونان ارسطوطالیس یاد كرد در كتاب نفس الخ.

Other copies of the same are noticed (without the translator's name) in Bodleian Cat., No. 1422, viii (where a fuller description and the necessary references are given), and Rieu ii. p. 834[b], No. XXIII; see also further below in No. 1921, 4.

2. A treatise on accidental matters (عرض), in contrast to the essential ones (گوهر), entitled 'Araḍ-nâma (عرض نامه), and divided into four عرض, viz. 1. عرض اجسام, on fol. 23[b]. 2. عرض كنندگان, on fol. 32[a]. 3. عرض دانستها, on fol. 36[a]. 4. عرض دانندگان, on fol. 47[b]. It begins, on fol. 21[a], thus: خداوندا بفزونیٔ جود و فروغ وجودت كه جان الخ.

Another copy of the same is contained in No. 1921, 13 (see further below).

On fol. 23[b], l. 4, another mystical treatise of Afḍal-aldîn Kâshî is mentioned, viz. the مدارج الكمال, which was originally written in Arabic, but then translated by the author himself into Persian under the title of ترجمهٔ مدارج الكمال, in eight sections (called گشایش or درّ), see further down in Nos. 1921, 2, and 1922, 14; comp. also Rieu ii. p. 830[b], No. XIX, and Ḥ. Khalfa v. p. 469.

No date.

No. 1234, ff. 1–54, ll. 22; small Nasta'lîḳ; size, 8 in. by 4¾ in.

1813

Jâwidânnâma (جاودان نامه).

The book of eternity or the beginning and end of being, another half metaphysical, half mystical treatise by the same Afḍal-aldîn Kâshî, in four bâbs, viz.:

1. در شناختن قسام علوم بطریق كلّی, on fol. 240[a], in five faṣls.

2. در شناختن خود و راه, on fol. 242[a], in eleven faṣls.

3. در شناختن آغاز كار, on fol. 255[b], in ten faṣls.

4. در شناختن انجام كار, on fol. 266[a], in ten faṣls.

It begins, on fol. 239[b], thus: این نامه ایست ازما به برادرانی كه ایشانرا انسانیّت رنجه‌وار الخ.

Another copy of the same جاودان نامه is noticed in

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Rieu ii. p. 831[a], No. XXV, see also Ḥ. Khalfa ii. p. 582, and No. 1922, 8 below.

Dated by Abû Ṭâlib alḥusainî at Murshidâbâd the 16th of Rajab, A.H. 1180 (A.D. 1766, Dec. 18).

Treatises of similar contents by Afḍal Kâshî (to be described further down) are: رد انجام نامه, on consciousness and cognition, Rieu ii. p. 830[b], No. XXIII, and Bodleian Cat., No. 1445, III; see Ḥ. Khalfa iii. p. 515, and Nos. 1921, 6, and 1922, 15 below; رسالهٔ ساز و پیرایهٔ شاهان, on the rights and duties of royalty, Bodleian Cat., No. 1445, II, and No. 1921, 5 below; a Persian paraphrase of the thirteen faṣls of the essay on the human soul by Hermes Trismegistus, see Nos. 1921, 14, and 1922, 16 below, and a number of smaller treatises and tracts without a special title, see No. 1921 below.

No. 1234, ff. 239[b]–274[b], ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4⅜ in.

1814

Gulshan-i-râz (گلشن راز).

Another complete copy of the Gulshan-i-râz, or the rose-garden of mystery, the famous Ṣûfic mathnawî, composed in answer to a number of theosophical and metaphysical questions of Mir Fakhr-alsâdât Ḥusainî (see No. 1764, 4 above, and No. 1821 sq. below), A.H. 717 (A.D. 1317), by Shaikh Maḥmûd Shabistarî or Cabistarî (of Shabistar or Cabistar, a village near Tabríz), who died A.H. 720 (A.D. 1320), compare Nos. 1761, 2, and 1765, 14 above. Other copies of the same are noticed in Rieu ii. p. 608; Bodleian Cat., No. 1260; W. Pertsch, Berlin Cat., pp. 827–829 and 873 (No. 2); A. Sprenger, Catal., p. 477; G. Flügel iii. pp. 425 and 426, etc.; see also Ḥ. Khalfa v. p. 233, No. 10839. Edited, with German translation, by Hammer-Purgstall, 'Rosenflor des Geheimnisses,' Pesth, 1838 (rather incorrect); with English translation, valuable notes, and an interesting comparison between Oriental and European mysticism, by E. H. Whinfield, 'The Mystic Rose-Garden,' London, 1880. Lithographed Bombay, A.H. 1280. Extracts in German translation are found in Tholuck's 'Blüthensammlung,' 1825, p. 192 sq.; an anonymous English translation of the most important parts of the poem, entitled 'The Dialogue of the Gulshan-i-Rāz,' appeared in London (Trübner), 1887. A large portion of a Turkish adaptation of the poem is noticed in No. 1761, 1 above.

Besides this versified handbook of Ṣûfism Maḥmûd Shabistarî wrote three prose-treatises on the same subject, viz. حقّ الیقین فی معرفة ربّ العالمین (W. Pertsch, No. 6, ff. 1–27; Bodleian Cat., No. 1298, 6; Rieu ii. p. 828[b]; Mélanges Asiat. v. p. 229; Ḥ. Khalfa iii. p. 79, No. 4565); سعادت نامه (Rieu ii. p. 871[b]; Ḥ. Khalfa iii. p. 598), and رسالهٔ شاهد.

Beginning:

بنام آنکه جانرا فکرت آموخت
چراغ دل زنور جان بر افروخت

No date.

No. 110, ff. 252–298, 2 coll., each ll. 11; clear and distinct Nasta'lîḳ; illuminated heading on fol. 252[b]; size, 6½ in. by 3½ in.

1815

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 114, ff. 102–148, 2 coll., each ll. 8–12; Nasta'lîḳ; size, 8¼ in. by 4½ in.

1816

Mafâtîḥ-al-i'jâz fî sharḥ-i-Gulshan-i-râz (مفاتیح الاعجاز فی شرح گلشن راز).

The fullest and best of all the Persian commentaries (Jâmî inspected twenty-eight of them) on the Gulshan-i-râz, by Muḥammad bin Yaḥyâ bin 'Alî aljilânî al-lâhijî al-Nûrbakhshî, with the takhallus Asîrî, who commenced this work on the 19th of Dhû-alḥijjah, A.H. 877 (A.D. 1473, May 17), as all copies state except that in Leyden, which gives A.H. 879 (A.D. 1475, April 26) instead.

He probably died A.H. 912 (A.D. 1506, 1507). Other copies of this commentary are noticed in W. Pertsch, Berlin Cat., p. 829; G. Flügel iii. pp. 426 and 427; A. Sprenger, Catal., p. 478; J. Aumer, p. 20; Cat. of the Library of Râghib Pâshâ, Constantinople, A.H. 1285, No. 690; and Cat. Codd. Or. Lugd. Bat. ii. p. 117.

Beginning: باسمك الاعظم الشّامل فیضه المقدّس لكلّ موجود المنوّر ظلمات العدم بانوار الوجود الخ.

The commentator's name appears on fol. 2[a], that of the poet at the end on fol. 415[a] as Maulânâ Sa'd-aldîn Maḥmûd Cabistarî (another honorary title of the poet seems to have been Najm-aldîn, and his father's name 'Abd-alkarîm bin Yaḥyâ).

Dated A.H. 1095 (A.D. 1684).

No. 1342, ff. 415, ll. 17; very clear and correct Nasta'lîḳ; illuminated frontispiece; each page surrounded by a small gilt frame; size, 9⅝ in. by 5¼ in.

1817

Another copy of the same.

This copy, not dated, is collated throughout, but slightly damaged in many leaves. Beginning as in the preceding copy.

No. 1845, ff. 458, ll. 19; small, but clear Nasta'lîḳ; illuminated, but rather effaced frontispiece; size, 8¼ in. by 5 in.

1818

A slightly incomplete copy of the same.

A few leaves are missing at the end of this copy; the last verse, explained here on fol. 397[b], last line but one, is:

چو کردم در رخ خویش نگاهی
بر آمد از میان جانم آهی

(Whinfield, v. 987), and the last words occurring here, viz.: . . . . . یعنی چون نگاه و نظاره در رخسار خوب, correspond to fol. 409[a], l. 7 in No. 1816 above.

No. 485, ff. 397, ll. 17–19; clear Nasta'lîḳ; small illuminated frontispiece; size, 8⅞ in. by 5 in.

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1819

A very incomplete copy of the same.

This copy goes down to the following verse only:

در ختی گردد او از آب و از خاك
کہ شاخش بگذرد از هفتم افلاك

(Whinfield, v. 361), corresponding to fol. 183a, l. 8 in No. 1816 above. Slight injuries on the first three pages.

No. 919, ff. 162, ll. 17; Nasta'lîḳ; size, 8¾ in. by 5⅝ in.

1820

Sharḥ-i-Gulshan-i-râz (شرح گلشن راز).

The text of the poem with a short commentary on all the difficult verses in it, by an anonymous author, beginning with the usual initial verse. First words of the commentary: وجان عبارت از روح انسانیست کہ مدرك این معانیست الخ.

Slightly injured in several places. Dated by Muḥammad Bâḳi the 16th of Ṣafar, A.H. 1094 (A.D. 1683, Feb. 14). A similar, but defective, commentary is described in J. Aumer, p. 19; two short explanatory treatises on the Gulshan-i-râz are noticed in the Bodleian Cat., Nos. 1261 and 1262; an exposition of one verse only is found in W. Pertsch, Berlin Cat., p. 20, No. 8.

No. 941, ff. 119, ll. 17–19; careless Nasta'lîḳ; size, 9 in. by 5¾ in.

1821

Nuzhat-alarwâḥ (نزهة الارواح).

The delight of souls, a Ṣûfic work in prose and verse on the سلوك or the spiritual path of the heavenly pilgrim, completed A.H. 711 (A.D. 1311, 1312), by Mîr Fakhr-alsâdât Ḥusainî, with his full name: Rukn-aldîn Ḥusain bin 'Âlim bin Abî-alḥasan (or alḥusain) al-Ḥusainî of Ghûr, who was, according to some authorities, a pupil of Shaikh Rukn-aldîn Abû-alfatḥ (died A.H. 735, 9th of Jumâdâ-alawwal=A.D. 1335, Jan. 5), the son of Shaikh Ṣadr-aldîn Muḥammad (died A.H. 684, 23rd of Dhû-alḥijjah=A.D. 1286, Feb. 19) and grandson of Shaikh Bahâ-aldîn Zakariyyâ Multânî (died A.H. 666, 7th of Ṣafar=A.D. 1267, Oct. 28); according to others a pupil of Bahâ-aldîn himself, see Safînat-alauliyâ, Nos. 152 and 154–156 (coll. 290 and 291 in this Cat.), and Haft Iḳlîm, No. 609 (ib., col. 422). He was born A.H. 671 (A.D. 1272, 1273), according to the remark at the beginning of the last faṣl, where he states that he was forty years old when he completed this work, i.e. in A.H. 711; he lived first in Multân, later on in Harât, was a friend of Shaikh 'Irâḳî (see No. 1116 in this Cat.) and of Shaikh Auḥad Kirmânî (died A.H. 697=A.D. 1298, ib., No. 1228), and died, according to Jâmî's Nafaḥât-aluns (compare Notices et Extraits, xii. p. 420, col. 2), A.H. 718 (A.D. 1318), a date also found in the Khulâṣat-alkalâm, No. 20 (col. 296 in the Bodleian Cat.), and other tadhkiras; the Haft Iḳlîm give A.H. 717 (A.D. 1317) as year of his death; also A.H. 719 (A.D. 1319) is mentioned by some authorities. But all these statements must needs be wrong, since another work of the same author, زاد المسافرين (see Nos. 1832–1834 below), was composed either A.H. 720 (A.D. 1320), so in Nos. 110 and 650 of the India Office, or A.H. 729 (A.D. 1329), so in No. 1090 of the India Office, and in the copy described in A. Sprenger, Catal., p. 430. The earliest date of his death therefore is A.H. 720 or 721; compare on the author and his نزهة الارواح Âtashkada, No. 237 (col. 270 in the Bodleian Cat.), Makhzan-algharâ'ib, No. 565 (ib., col. 327); Rieu i. p. 40, and ii. p. 608; Bodleian Cat., Nos. 1255 and 1256; W. Pertsch, Berlin Cat., pp. 292–294; Krafft, p. 190; G. Flügel iii. p. 418; A. F. Mehren, p. 7; Cat. des MSS. et Xyl., p. 437 etc.; see Ḥ. Khalfa vi. p. 321, No. 13661. Among the numerous commentaries on this work one of the most detailed is شرح نزهة الارواح by 'Abd-alwâḥid Ibrâhîm alḥusainî albalgrâmî, which was completed A.H. 985 (A.D. 1577, 1578), see No. 1257 of the Bodleian Cat.

The Nuzhat-alarwâḥ is divided into the following twenty-eight faṣls:

1. در مبداء سلوك الهي, on fol. 64a (Vienna copy: در ابتداى سلوك).
2. در معرفت سلوك, on fol. 66a.
3. در مقامات سالك, on fol. 70a (Vienna copy: در مقامات سلوك).
4. در نصيحت سالك, on fol. 71b.
5. در بدو خلقت, on fol. 73b.
6. در بيان وحدت, on fol. 75a.
7. در تجريد سالك, on fol. 76b (Vienna copy: در تجريد سلوك).
8. در قاعدهٔ طريقت, on fol. 79a, last line.
9. در كمال استغنا, on fol. 82a.
10. در آغاز فطرت, on fol. 83b.
11. در اختلاف حالات, on fol. 86a (Vienna copy: در بيان اختلاف حالات).
12. در بيان دل, on fol. 91a.
13. در تصفيهٔ دل, on fol. 92b.
14. در ديباچهٔ عشق, on fol. 95b.
15. در حقائق عشق, on fol. 99a (Vienna copy: در حقائق عشق و محبّت).
16. در وحدت عشق, on fol. 102b (Vienna copy: در حيرت عشق).
17. در بيان نفس, on fol. 105b.
18. در مخاطبهٔ نفس, on fol. 108a.
19. در بيان معاملات, on fol. 110b (Vienna copy: در مقالات).
20. در جدّ و اجتهاد, on fol. 114a (Vienna copy: در متابعت حضرت رسول).
21. در صحبت و متابعت, on fol. 117b.
22. در ترك صحبت خلق, on fol. 120b (Vienna copy: در ترك خلوت).
23. در صبر و تسليم, on fol. 123b.
24. در كشف معاني, on fol. 127b (Vienna copy: در كشف معانئ سلوك).

25. در ارشاد و انتباه, on fol. 137a.

26. در اشارت اهل طریقت, on fol. 140a.

27. در نهایت این طریق, on fol. 146b (Vienna copy: در تهذیب اهل طریقت).

28. در ختم کتاب, on fol. 151a.

Beginning, on fol. 55a: الحمد لله ربّ العالمین علی کلّ حال فی کلّ حین والصّلوة والسّلام علی رسوله محمّد وآله اجمعین، قال سیّدنا و مولانا الشّیخ الخ.

The usual initial bait of other copies, viz. بتوفیقش چو روشن دیدم آواز الخ, follows a little further down. This copy, which is dated the 5th of Jumâdâ II, A.H. 1061 (A.D. 1651, May 26), is particularly valuable on account of its marginal and interlinear glosses and additions.

No. 1430, ff. 55–153, ll. 12; Nasta'lîḳ; size, 10⅝ in. by 5⅞ in.

1822

Another copy of the same.

Beginning as in the preceding copy. The twenty-eight fasls are found here as follows:

1. on fol. 14b; 2. on fol. 16b; 3. on fol. 20a; 4. on fol. 21b; 5. on fol. 23a; 6. on fol. 24b; 7. on fol. 26a; 8. on fol. 28a; 9. on fol. 31a; 10. on fol. 32a; 11. on fol. 34b; 12. on fol. 38a; 13. on fol. 39b; 14. on fol. 42a; 15. on fol. 45a; 16. on fol. 48a, here styled as in the Vienna copy در حیرت عشق; 17. on fol. 51a; 18. on fol. 53a; 19. on fol. 55b; 20. on fol. 58b; 21. on fol. 62a; 22. on fol. 64b, here styled در طلب عشق; 23. on fol. 67a; 24. on fol. 70b; 25. on fol. 78b; 26. on fol. 81a; 27. on fol. 86b, here styled در نهایت اهل طریقت; 28. on fol. 90b.

The Nuzhat-alarwâḥ concludes on fol. 92b and is dated by 'Abd-allaṭîf bin Shaikh Aḥmad the 1st of Muḥarram, A.H. 1062 (A.D. 1651, Dec. 14). On ff. 1–6 there are written by other hands two religious tracts, the one in Arabic, the other in Persian, and on ff. 93b–95 a third one, likewise in Persian, all three without any value, the third is dated A.H. 1121 (A.D. 1709).

No. 1304, ff. 95, ll. 15; Nasta'lîḳ; size, 9½ in. by 5½ in.

1823

The same.

Fasl 1. on fol. 7b; 2. on fol. 9a; 3. on fol. 12b; 4. on fol. 14a; 5. on fol. 15b, here styled در بدایت خلقت; 6. on fol. 16b; 7. on fol. 17b; 8. on fol. 20a; 9. on fol. 22a; 10. on fol. 23a; 11. on fol. 25a; 12. on fol. 28b; 13. on fol. 29b; 14. on fol. 32a; 15. on fol. 34b, here styled در بیان عشق; 16. on fol. 37a, styled as in the preceding copy; 17. on fol. 39b; 18. on fol. 41b; 19. on fol. 44b; 20. on fol. 47b; 21. on fol. 50a; 22. on fol. 52a, styled as in the preceding copy; 23. on fol. 54a; 24. on fol. 57a; 25. on fol. 63b; 26. on fol. 66a; 27. on fol. 71a, styled as in No. 1430 (1821 in this Cat.); 28. on fol. 75a.

Dated at Ḥaidarâbâd the 4th of Jumâdâ I, A.H. 1079 (A.D. 1668, Oct. 10). College of Fort William, 1809.

No. 2255, ff. 77, ll. 15; clear and distinct Nasta'lîḳ; size, 9½ in. by 5⅛ in.

1824

The same.

Fasl 1. on fol. 9b; 2. on fol. 11a; 3. on fol. 15a; 4. on fol. 16b; 5. on fol. 18a; 6. on fol. 19b; 7. on fol. 20b; 8. on fol. 23a; 9. on fol. 25b; 10. on fol. 26b; 11. on fol. 28b; 12. on fol. 32b; 13. on fol. 34a; 14. on fol. 36a; 15. on fol. 39b; 16. on fol. 42b, here styled در حیرانی و حیرت عشق; 17. on fol. 45b; 18. on fol. 48a; 19. on fol. 50b; 20. on fol. 53a; 21. on fol. 56b; 22. on fol. 59a; 23. on fol. 61a, here styled در صبر و تسلیم عاشق; 24. on fol. 64b; 25. on fol. 72b, here styled در ارشاد و هدایت; 26. on fol. 75a, here styled در بیان ارشاد اهل طریق; 27. on fol. 80a, styled در نهایت اهل طریق; 28. on fol. 83b.

This copy was transcribed for Mr. Richard Johnson by Ifâḍat-allâh at Calcutta, and finished the 29th of Rabî'-althânî, A.H. 1187 (A.D. 1773, July 20).

No. 1031, ff. 85, ll. 13; clear and distinct Nasta'lîḳ; size, 9½ in. by 5⅞ in.

1825

The same.

Beginning here: بتوفیقش چو روشن دیدم آواز الخ.

Fasl 1. on fol. 8b; 2. on fol. 11a; 3. on fol. 15b; 4. on fol. 17a; 5. on fol. 19a, here styled در خلقت; 6. on fol. 20b; 7. on fol. 22a; 8. on fol. 25a, here styled در قاعدهٔ طریق; 9. on fol. 28b; 10. on fol. 29b; 11. on fol. 32b; 12. on fol. 38a; 13. on fol. 39b; 14. on fol. 43a; 15. on fol. 46b; 16. on fol. 50a, here styled در حیرت سالك; 17. on fol. 54a, here styled در بیان معرفت نفس; 18. on fol. 56b; 19. on fol. 58b; 20. on fol. 62a; 21. on fol. 67a; 22. on fol. 70b, here styled در ترك خلق; 23. on fol. 73b, here styled در دقائق عشق; 24. on fol. 78b, here styled در بدایت اهل طریق; 25. on fol. 88b; 26. on fol. 91b; 27. on fol. 98b, here styled as in No. 1304 (1822 in this Cat.); 28. on fol. 103b.

Dated (in the more modern part) the 26th of Shawwâl, A.H. 1197 (A.D. 1783, Sept. 24). Bibliotheca Leydeniana.

No. 2837, ff. 107, ll. 13; ff. 41–46 and 103–107 supplied later by two different hands, the latter portion, ll. 11–12; size, 6⅝ in. by 3⅝ in.

1826

The same.

Fasl 1. on fol. 12a; 2. on fol. 15a; 3. on fol. 20b, here styled as in the Vienna copy در مقامات سلوك; 4. on fol. 23a; 5. on fol. 25b; 6. on fol. 27b, last line; 7. on fol. 29b, lin. penult.; 8. on fol. 33b, last line; 9. on fol. 38a; 10. on fol. 39b, last line; 11. on fol. 43b; 12. on fol. 50a; 13. on fol. 52a; 14. on fol. 56b; 15. on fol. 61b; 16. on fol. 66a, here styled as in the Vienna copy and in Nos. 1304 and 2255 (1822 and 1823 in this Cat.) در حیرت عشق; 17. on fol. 70b,

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lin. penult.; 18. on fol. 75a, first line; 19. on fol. 78b, here styled در معاملات کون و مکان; 20. on fol. 83b; 21. on fol. 89a; 22. on fol. 93a, last line, here styled در طلب عشق و ترک خلق; 23. on fol. 96b, lin. penult.; 24. on fol. 102a, last line; 25. on fol. 115b; 26. on fol. 120a, first line; 27. on fol. 128a, here styled در بیان نهایت اهل طریقت; 28. on fol. 134b.

Beginning: الحمد لله ربّ العالمین علی کلّ حال الخ.

Collated throughout, with occasional additions on the margin. No date.

No. 110, ff. 1–137, ll. 11; clear and distinct Nasta'lîḳ; small illuminated frontispiece; size, 6½ in. by 3½ in.

1827

The same.

This copy, which is not dated, contains twenty-nine faṣls instead of the usual twenty-eight, the twenty-seventh having been split into two faṣls with a special heading for the second one, viz.:

1. on fol. 12b, last line; 2. on fol. 15b; 3. on fol. 21b; 4. on fol. 24a; 5. on fol. 26b; 6. on fol. 28b; 7. on fol. 30b; 8. on fol. 34a, lin. penult.; 9. on fol. 38a, lin. penult.; 10. on fol. 40a, lines 1 and 2; 11. on fol. 43b; 12. on fol. 50a, lines 1 and 2; 13. on fol. 51b, here styled در حقیقت دل; 14. on fol. 56a; 15. on fol. 60b, here styled در بیان حقائق عشق; 16. on fol. 65a, here styled as in the preceding copy; 17. on fol. 69b, last line; 18. on fol. 73a; 19. on fol. 76b; 20. on fol. 81a, here styled در بیان جدّ و اجتهاد; 21. on fol. 85b, lin. penult.; 22. on fol. 89b; 23. on fol. 92b, last line; 24. on fol. 97b, here styled as in the Vienna copy در کشف معانیٔ سلوک; 25. on fol. 109a, lines 1 and 2; 26. on fol. 112b; 27. on fol. 120a, here styled as in Nos. 1304 and 2837 (1822 and 1825 in this Cat.); 28. not found in the other copies, on fol. 123a, styled در رضا و ترک, corresponding to fol. 131b, l. 8 in the preceding copy; 29.=28 in the other copies, on fol. 126a.

Numerous marginal and interlinear glosses throughout the whole copy.

No. 821, ff. 130, ll. 9; Nasta'lîḳ; size, 8½ in. by 4¼ in.

1828

The same.

This copy, although older than some of the preceding ones, is very badly written and not of much practical use; the first leaves are greatly injured besides.

Dated month of Rabî'-alâkhar, A.H. 1118 (A.D. 1706, July–August).

No. 677, ff. 1–66, ll. 16–18; Shikasta; size, 8¾ in. by 4⅝ in.

1829

Ṭarab-almajâlis (طرب المجالس).

The emotion of (mystic) assemblies, another elaborate Ṣûfic work on metaphysical and ethical matters, by the same Mîr Fakhr-alsâdât Ḥusainî, unfortunately a very defective copy. It is divided into the following five ḳisms:

1. در بیان خلق و امر, in eight faṣls, on fol. 7a.
2. در اصناف ذرّیّت آدم, in twelve faṣls, on fol. 32a.
3. در فضیلت و شرف انسان بر جمیع حیوانات, in fourteen faṣls, on fol. 66b. There is a lacuna after fol. 81, through which the fifth faṣl is entirely missing. The sixth faṣl is found (by a misplacement of the leaves) on fol. 141b.
4. در بیان اخلاق حمیده, in nine faṣls, on fol. 118a. Part of the eighth faṣl and the whole of the ninth are missing in consequence of a lacuna after fol. 139.
5. در بیان اوصاف ذمیمه, in twelve faṣls; only the beginning of the second faṣl is found on fol. 140b, all the rest is missing. The copy breaks off on fol. 140b. The remaining leaves belong (partly or entirely) to the third ḳism. An index on ff. 5a–7a.

Beginning: حمد و ثنا مر خدایرا جلّ جلاله وعمّ نواله. آن صانعی که ذرّهٔ خاک الخ.

No date. An entry from A.H. 1074 (A.D. 1663, 1664) on the fly-leaf.

No. 1237, ff. 146, ll. 11; distinct Nasta'lîḳ; size, 7⅛ in. by 4⅜ in.

1830

Kanz-alrumûz (کنز الرموز).

The treasure of mysteries, a third mystical work in form of a mathnawî on the religious duties of Islâm from a Ṣûfic standpoint, on spiritual lore, etc., by Mîr Fakhr-alsâdât Ḥusainî, see Bodleian Cat., No. 1258; Rieu ii. p. 845b; A. Sprenger, Catal., p. 431; Krafft, p. 66; W. Pertsch, p. 12; Ḥ. Khalfa v. p. 254, etc.

Beginning:

باز طبعم را هوائی دیگر است
بلبل جانرا نوائی دیگر است

Dated the 21st of Rajab, A.H. 1124 (which must be a clerical error for 1123=A.D. 1711, Sept. 4, since the scribe adds, that the date corresponds to the fifth year of Bahâdurshâh's reign; now, the emperor Bahâdur ascended the throne in Rabî'-alawwal, A.H. 1119=A.D. 1707, June, and died in Muḥarram, A.H. 1124=A.D. 1712, Feb.; in Rajab, A.H. 1124, he was therefore no longer alive).

College of Fort William, 1825.

No. 2306, ff. 32, 2 coll., each ll. 15; Nasta'lîḳ; size, 9 in. by 5¼ in.

1831

Another copy of the same.

Beginning as in the preceding copy. No date.

On fol. 142a it is wrongly styled مثنوی محمود.

No. 110, ff. 142–183, 2 coll., each ll. 11; clear and distinct Nasta'lîḳ; small illuminated heading on fol. 142b; size, 6½ in. by 3½ in.

1832

Zâd-almusâfirîn (زاد المسافرین).

The provision for travellers (on the mystic road), another Ṣûfic mathnawî by Mîr Fakhr-alsâdât Ḥusainî, in imitation of Sanâ'î's Ḥadîḳah (see Nos. 914–927 above), in eight maḳâlas, viz.:

1. در مجاهد طلب حق, on fol. 188a.
2. في شرف البيان, on fol. 195a.

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3. در ارشاد و معامله, on fol. 205b.
4. در صفت سالك طريقت, on fol. 208a.
5. در بيان عشق و مراتب او, on fol. 215a.
6. در معرفت نفس و الطاف او, on fol. 224a, first line.
7. در معرفت دين و در بيان تحقيق او, on fol. 231b.
8. در بيان حال پير و مريد, on fol. 242b.

Beginning:

ای برتر از آن همه که گفتند ـ آنانکه پديد يا نهفتند

The date appears here on fol. 251a, in the last bait but one, in this form:

در هفصد و بيست در زهجرت
گشت آخر اين كتاب تمّت

=A. H. 720, see the remark in No. 1821 above. Other copies of this poem are noticed in Bodleian Cat., No. 1259; Rieu ii. p. 608; A. Sprenger, Catal., pp. 430 and 431; W. Pertsch, p. 10; Cat. Codd. Or. Lugd. Bat. ii. p. 116; Cat. des MSS. et Xylogr., pp. 356 and 438; see also Ḥ. Khalfa iii. p. 528, No. 6774.

No date.

No. 110, ff. 184–251, 2 coll., each ll. 11; Nasta'lîḳ; small illuminated heading on fol. 184b; size, 6½ in. by 3½ in.

1833

Another copy of the same.

Beginning the same as in the preceding copy. The date appears here in this form: در هفصد و بيست بُد زهجرت again=A. H. 720.

No date.

No. 650, ff. 56, 2 coll., each ll. 13; Nasta'lîḳ; size, 8½ in. by 4⅞ in.

1834

The same.

Here the date of composition is distinctly as in the copy of Sprenger's Oudh Catal., viz.: در هفصد و بيست و نه زهجرت=A. H. 729.

No date.

Other works of the same Fakhr-alsâdât Ḥusainî are: صراط مستقيم; روح الارواح; سی نامه (all three mentioned in the Haft Iḳlim, No. 609); and قلندر نامه (Rieu ii. p. 774b).

No. 1090, ff. 1–49, 2 coll., each ll. 15; large and distinct Nasta'lîḳ; illuminated frontispiece, the first two pages richly adorned; size, 6¾ in. by 3¾ in.

1835

Mukâtabât-i-Shaikh 'Abd-alrazzâḳ Kâshî bâ Shaikh 'Alâ-aldaulah Simnânî (مكاتبات شيخ عبد الرزّاق كاشی با شيخ علاء الدّوله سمنانی).

Correspondence on several points of mystic theosophy, as for instance, the توحيد, etc., between Shaikh Kamâl-aldîn 'Abd-alrazzâḳ of Kâshân (who was a pupil of Shaikh Nûr-aldîn bin 'Abd-alṣamad Naṭanzî and died A. H. 730=A. D. 1329, 1330, see Haft Iḳlîm, No. 932, col. 445 in this Cat., where a list of his most prominent Arabic works is given, compare also Rieu ii. p. 832a, No. VI, where a Persian paraphrase of his اصطلاحات الصّوفيّة is noticed, G. Flügel iii. p. 371, and i. p. 463; O. Loth, Arabic Cat., p. 164a; Ḥ. Khalfa i. p. 325, etc.) and Shaikh Rukn-aldîn 'Alâ-aldaulah of Simnân (who died the 22nd of Rajab, A. H. 736=A. D. 1336, March 6, see Safînat-alauliyâ, No. 132, coll. 288 and 289 in this Cat., and Haft Iḳlim, No. 1138, ib., col. 463). It consists of two letters only, the first containing 'Abd-alrazzâḳ's questions, the second 'Alâ-aldaulah's answer.

Beginning: شيخ كمال الدّين عبد الرّزّاق كاشی رحمه الله وی مريد شيخ نور الدّين عبد الصّمد نطنزيست الخ.

Dated by Abû Ṭâlib alḥusainî at Murshidâbâd the 25th of Rabî'-alawwal, A. H. 1180 (A. D. 1766, Aug. 31).

No. 1234, ff. 311a–316b, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1836

Shamâ'il-i-Anḳiyâ u Dalâ'il-i-Aṭḳiyâ (شمائل انقيا و دلائل اتقيا).

An exhaustive dogmatic work on the principles and traditions of Ṣûfism, compiled on the basis of some hundred Arabic and Persian treatises, by Rukn (or Rukn-aldîn) 'Imâd (see fol. 2a, l. 5), who was a pupil of Shaikh Burhân-aldîn Gharîb of the Ch'ishtî order, Niẓâm-aldîn Auliyâ's (died the 18th of Rabî'-alâkhar, A. H. 725=A. D. 1325, April 3) third disciple, who died at Daulatâbâd the 12th of Ṣafar, A. H. 732 (A. D. 1331, Nov. 14), compare Safînat-alauliyâ, No. 117 (col. 287 in this Cat.); Maṭlûb-alṭâlibîn, No. 16, seventh in the list of Khalifas (ib., col. 324), and Sawâṭi'-alanwâr, No. 23, g in the list of Khalifas and disciples (ib., col. 334). Rukn 'Imâd wrote it at the special request of the Shaikh, when the latter had finished his work on similar topics, the نفائس الانفاس, see fol. 2b, ll. 4 and 5, and fol. 4b, l. 2. It is divided into four قسم and ninety-one بيان. The four ḳisms are:

1. در بيان افعال حسنهٔ اصحاب طريقت و مقامات سالكان و مرادات مريدان و مطالب طالبان عجائب و دقايق آن, on fol. 6a.
2. در بيان احوال ارباب حقيقت از انبياء و اخصّ اولياء بيان معانیٔ مقام و حال و وقت مقام, on fol. 119a.
3. در اوصاف وجود و ذات بی كيفيّت و كم حضرت الوهيّت و چگونگیٔ موجودات ديگر و بيان ازل و ازال و ابد و اباد و لطائف و غرائب امر و حكم و قضا و قدر الخ, on fol. 244a.
4. متضمّن خلقت و اوصاف مهتر آدم و فضائل آدميان و اميدواريها در باب بندگان گناهگاران و عنايت بی علّت حضرت غفّار الخ, on fol. 253a.

Beginning: بسم الله الذی اكرم الانقياء شمائلهم ستايش و ثنا بيعدّ مانند شيم و شمائل انقياء و اصفياء الخ.

Partly collated. Many small injuries throughout the copy.

No date. Complete index on the fly-leaves.

No. 1322, ff. 258, ll. 17; Naskhî, the last page supplied by another hand; size, 9½ in. by 6 in.

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1837

Miṣbâḥ-alhidâyat u miftâḥ-alkifâyat (مصباح الهداية و مفتاح الكفاية).

A compendium of Ṣûfic maxims, theories, and doctrines, together with general ethical principles (ذكر مبانى و اصول طريقت صوفيان و بيان بعضى از علوم و معارف ايشان), being an abridged adaptation of the famous Arabic work عوارف المعارف, in sixty-three chapters, by Shaikh Shihâb-aldîn Abû Ḥafṣ 'Umar bin Muḥammad bin 'Abdallâh al-Bakrî al-Suhrawardî, who was born in Rajab, A.H. 539 (A.D. 1145, Jan.), and died in Baghdâd the 1st of Muḥarram, A.H. 632 (A.D. 1234, Sept. 26), see Safînat-alauliyâ, No. 148 (col. 290 in this Cat.), G. Flügel iii. p. 329 sq.; O. Loth, Arabic Cat., p. 172 sq.; Ḥ. Khalfa iv. p. 275, No. 8401, etc. (the عوارف المعارف were printed in Bûlâq, in the margins of Ghazâlî's احياء علوم الدّين, in four volumes, see No. 1781 above, A.H. 1306). The Persian translation of another work of Suhrawardî's, رشف النّصائح, is noticed in Rieu ii. p. 853a, see also Ḥ. Khalfa iii. p. 465; on the life of the great Shaikh compare Ibn Khallikân in De Slane's translation, ii. pp. 382–384. The author of this Persian adaptation of the عوارف المعارف is 'Izz-aldîn Maḥmûd bin 'Alî al-Kâshânî (see fol. 3a, l. 9), who died according to Ḥ. Khalfa, loc. cit., A.H. 735 (A.D. 1334, 1335), see Haft Iḳlîm, No. 931 (col. 445 in this Cat.). He wished at first to give, in compliance with the requests of many friends, a full translation of Suhrawardî's work, but soon abandoned that idea, as involving too great a labour, and contented himself with writing this مختصر, in which he embodied all the principal points and doctrines of the Arabic original. Several portions of this translation, another copy of which is noticed in W. Pertsch, Berlin Cat., p. 290, are quoted verbally in Jâmî's Nafaḥât-aluns, viz. the 1st faṣl of the 3rd bâb, the 10th faṣl of the same, and parts of the 2nd faṣl of the 1st bâb, see Notices et Extraits, xii. pp. 322–352 and 377–391. Other Persian translations or adaptations of the عوارف المعارف are those of Ẓahîr-aldîn 'Abd-alraḥmân bin Najîb-aldîn 'Alî bin Buzghush al-Shîrâzî, who died in Ramaḍân, A.H. 716 (A.D. 1316, Nov.–Dec.), see a copy of it in W. Pertsch, Berlin Cat., p. 89, and compare Safînat-alauliyâ, No. 151 (col. 290 in this Cat.), and Haft Iḳlîm, No. 176 (ib., col. 391); of Junaid bin Faḍl-allâh, the grandson of the preceding Ẓahîr-aldîn 'Abd-alraḥmân, a copy of which is described in E. G. Browne, Cambridge Cat., pp. 87–89; and of an anonymous author, see W. Pertsch, Berlin Cat., p. 291.

The Miṣbâḥ-alhidâyat is divided into *ten* books, each book subdivided into ten faṣls (Index on ff. 4a–5a):

Book I. در بيان اعتقادات صوفيّه, on fol. 5b.
II. در بيان علوم, on fol. 20a.
III. در معارف, on fol. 32a.
IV. در بعضىٔ اصطلاحات صوفيان, on fol. 52b.
V. در مستحسنات متصوّفه, on fol. 61a.
VI. در آداب, on fol. 83b.
VII. در اعمال, on fol. 118a.
VIII. در بيان اخلاق, on fol. 141b.
IX. در مقامات, on fol. 152a.
X. در احوال و ختم كتاب, on fol. 167a.

Beginning: حمدى كه لمعات صدق و نفحات اخلاص آن ديدهٔ جان منوّر الخ.

No date. College of Fort William.

No. 2281, ff. 179, ll. 19; distinct Nasta'lîḳ; size, 8½ in. by 4⅝ in.

1838

Silk-i-Sulûk (سلك سلوك).

A comprehensive work on the various points of the Ṣûfic doctrine and the science of the mystic road, in 151 short chapters, styled سلك, and composed by Ḍiyâ-aldîn Nakhshabî, the author of the older and larger version of the famous Ṭûṭînâma (see Nos. 743–751 in this Cat.), who died A.H. 751 (A.D. 1350, 1351).

Beginning: حمدى كه از عطر روائح او ارواح اولياء معطّر گردد (و) مراحدى را كه اولياى اورا الخ.

The first chapter begins, on fol. 3b, with an exposition of the technical terms of Ṣûfism. The work (which is styled both سلك سلوك and سلك السّلوك) is mentioned as one of the authorities of the مفتاح الجنان of Muḥammad Mujîr (bin?) Wajîh-aldîn (written about A.H. 770 = A.D. 1368, 1369), see Rieu i. pp. 40 and 41.

This copy is dated the 12th of Muḥarram, A.H. 1159 (the 28th year of Muḥammadshâh's reign = A.D. 1746, Feb. 4).

No. 651, ff. 132, ll. 13; Nasta'lîḳ; size, 8½ in. by 4⅞ in.

1839

Another copy of the same.

Beginning: حمدى كه از عطر روائح او ارواح اولياء معطّر گردد مر خدائى را الخ.

The author's name appears on fol. 2b, l. 7, the title on fol. 2b, l. 6, and fol. 3b, l. 3 ab infra. This copy, which is not dated, is collated throughout, and contains some very valuable marginal glosses.

College of Fort William, 1825.

No. 2155, ff. 128, ll. 15; Nasta'lîḳ; the Arabic quotations in Naskhî; size, 10½ in. by 5⅞ in.

1840

Marghûb-alḳulûb (مرغوب القلوب).

A mathnawî on the elements of asceticism and mysticism, composed A.H. 757 (A.D. 1356) and divided into ten faṣls, compare G. Flügel i. p. 526; Rieu ii. p. 874a, and No. 1765, 10 above, where it is styled ترغيب القلوب. It is commonly ascribed to Shams-aldîn Tabrîzî, the spiritual guide of Jalâl-aldîn Rûmî (see Flügel, loc. cit., the heading of the present copy and the preface to the immediately following one), but as Shams-aldîn died A.H. 645 (A.D. 1247, 1248), i.e. 112 lunar years before the composition of this poem, the statement is absurd. Ḥ. Khalfa v. p. 495, No. 11809, only quotes the title. The date, A.H. 757, is found both in the copy of the British Mus. and in the two

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Ind. Office copies (here on fol. 76b, l. 2); but the author's name, Shams, which Rieu found in the last verse of his copy, is missing both here and in the following copy. Only nine faṣls are marked in the present MS., but a comparison with the following copy shows, that the heading of the 6th has been omitted at the top of fol. 75a.

Beginning of the poem, on fol. 71a:

بگویم حمد ربّ العالمین را
عطا کو کرد بر من عقل و دین را

Faṣl 1. در باب توبه, on fol. 71b; 2. در باب روح, on fol. 72a; 3. در باب وضو, on fol. 72b; 4. در ترك دنیا, on fol. 73b; 5. در باب توحید, on fol. 74a, last line; 6. (not marked here, see the following copy) on fol. 75a, first line; 7. در باب عشق سالك, on fol. 75a; 8. در باب عاشق و معشوق, on fol. 75b; 9. در باب فنا, on fol. 75b; 10. در باب مسافر سلك, on fol. 76a. A copy of the 10th faṣl is noticed in W. Pertsch, Berlin Cat., p. 4, No. 10; a complete one in No. 1924, 1 below.

No date. College of Fort William, 1825.

No. 2053, ff. 71–76, 2 coll., each ll. 13; Nasta'lîḳ; size, 9 in. by 5¼ in.

1841

Another copy of the same.

This copy of the مرغوب القلوب is provided (*a*) with a preface in prose, identical with that in the Vienna copy; (*b*) with a kind of commentary to each verse, consisting of traditions (حدیث), quotations from the Ḳurân (قوله تعالی), etc., illustrating the meaning of the text. It should therefore rather be styled (as a note on the fly-leaf implies): شرح مرغوب القلوب. The date of composition is found here on fol. 20b, last line, together with the title.

Beginning of the preface, on fol. 1b: الحمد لله ربّ العالمین و العاقبة للمتّقین و الصّلوة و السّلام علی رسوله محمّد و آله و اصحابه اجمعین' این کتاب مرغوب القلوب ازگفتارشیخ الاسلام و المشایخ و قطب المحقّقین ..... شمس الدّین و الدّنیا شمس تبریزی الخ.

Beginning of the poem, on fol. 2a, l. 2:

بگویم حمد ربّ العالمین را
عطا کو کرد بر ما عقل و دین را

Faṣl 1. در بیان توبه, on fol. 6b; 2. در بیان روح, on fol. 8a; 3. در بیان وضو, on fol. 10b; 4. در بیان ترك دنیا, on fol. 13a, first line; 5. در بیان تجرید, on fol. 16a; 6. در بیان معرفت, on fol. 17a; 7. در بیان عشق و محبت, on fol. 18b; 8. در بیان عاشق و معشوق, on fol. 19a; 9. در بیان فنا و بقا, on fol. 19b; 10. در بیان اقامت سفر, on fol. 20a.

Dated the 29th of Rabî'-alawwal, A.H. 1115 (110?) = A.D. 1703, Aug. 12. A seal of 'Abd-alwahhâb Khân Bahâdur, with the date 1174 (A.D. 1760, 1761), on fol. 1a.

No. 938, ff. 21, ll. 9; Shikasta; size, 8⅝ in. by 4¾ in.

1842

Ṣafwat-alṣafî (صفوة الصّفی).

The life, wonderful deeds, and miracles of the great Ṣûfic Shaikh Ṣafî-aldîn Isḥâḳ al-Mûsawî, the ancestor of the Ṣafawîs, who died A.H. 735 (A.D. 1334, 1335), see fol. 278b. This work, which is usually — and probably more correctly — styled صفوة الصّفا, was composed by Darwîsh Tawakkulî (or Tawakkul) bin Isma'îl bin Ḥâjî of Ardabîl, commonly known as Ibn Bazzâz (not Bazzâr, as Ḥ. Khalfa iv. p. 105, calls him), whose father and uncle were disciples of the great Shaikh, see the description of a revised edition of the same biography by a certain Abû-alfatḥ al-Ḥusainî in Rieu i. pp. 345 and 346. Rieu assigns, from internal evidence, the composition of this work to about A.H. 750 (A.D. 1349, 1350); the present copy is stated at the end to be the autograph of the author Ibn Bazzâz, and dated in the month of Sha'bân, A.H. 759 (A.D. 1358, July–August); that could easily be reconciled with the fact of Ṣadr-aldîn Mûsâ, Ṣafî-aldîn's son and successor, who died A.H. 758 (A.D. 1357), being spoken of in this work as still living, on the assumption, that the bulk of it was written a few years before the final date of completion.

The biography is divided into twelve bâbs, and begins: الحمد لله الذی تجلّی لاولیائه بانوار العرفان و المعارف و تحلّی اصفیائه بانواع اللّطائف و العوارف الخ.

In Rieu's revised edition it contains an additional preface and khâtimah, and the beginning consequently differs from that just given; another copy is described in the Cat. des MSS. et Xyl., p. 289.

No. 1098, ff. 342, ll. 21; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 13⅝ in. by 8¾ in.

1843

Maktûbât-i-Aḥmad bin Yaḥyâ Munyarî (مکتوبات احمد بن یحیی مُنْیَرِی).

A *first* collection of 100 letters on the mystical doctrine or the chief topics of Ṣûfism, by the great Shaikh Sharaf-aldîn Aḥmad bin Yaḥyâ Munyarî, who was born in Munyar, a village in Bihâr, and died in Bihâr A.H. 782 (A.D. 1380, 1381), see Bodleian Cat., No. 1263, where his discourses on Ṣûfism, entitled معدن المعانی, and composed between A.H. 749 and 751 (A.D. 1348–1350), are described, and Rieu ii. p. 492b. This first collection was made as early as A.H. 747 (A.D. 1346, 1347), by Zain Badr 'Arabî (زین بدر عربی), a disciple of the Shaikh, and contains letters addressed to the latter's pupil and friend Ḳâḍî Shams-aldîn, the governor of the township of Jûsa (قاضی شمس الدّین حاکم قصبهٔ جوسه). They deal with the following topics:

1. در خشنود; 2. در توبه; 3. در توحید باری تعالی; 4. در تجدید توبه; 5. در طلب پیر; 6. کردن خصمان; 7. در ارادت; 8. در ولی; 9. در ولایت; 10. اهلیّت شیخی در احوال صدیقان و نماز و بر آمدن; 11. در کرامت; 12. در انوار; 13. در کشف; 14. حاجات کفایت در; 15. در وصول; 16. تجلی; 17. در سالك و مجذوب;

در مرض .19 ; در غلطگاه مردمان .18 ; غلطگاه سالك
در زلّات .21 ; در فضل انبیا بر اولیا .20 ; ظاهر و باطن
; انبیا و شمّهٔ در احکام زیارت و تعیین روز و قراءت
در ارکان .24 ; در طلب طریقت .23 ; در اصل تصوّف .22
در شریعت و .26 ; در شریعت و طریقت .25 ; طریقت
در ترتیب مشغولی .28 ; در متابعت رسول .27 ; حقیقت
; در طهارت بعبارتی دیگر .30 ; در طهارت .29 ; با نماز
; در زکوة .34 ; در روزه .33 ; در نماز .32 ; در نیّت .31
در دعا و خواندن سورتها بر کفایت .36 ; در حجّ .35
در .39 ; در بندگی کردن .38 ; در عبادت .37 ; مهمّات
در .41 ; در کلمهٔ طیّبه .40 ; بندگی کردن بعبارتی دیگر
; در شکر اسلام .43 ; در صدق ایمان .42 ; ایمان عریان
در .47 ; در محبّت .46 ; در معرفت .45 ; در شرك خفی .44
در .49 ; در حکم محبّت و عشق .48 ; علامت محبّت
; در طریق الی الله .51 ; در طلب حق .50 ; طالب
در همّت و دعا که بعد از فریضه .53 ; در گفت و رفت .52
در صحبت قاضی .55 ; در تحریص مرید .54 ; بخواند الخ
در اوّل مرتبهٔ .57 ; در اوّل مرتبهٔ مرید .56 ; صدر الدّین
در اخلاق .59 ; در احوال مسلمانی .58 ; مرید بعبارتی دیگر
در .62 ; در تجرید و تفرید .61 ; در تفکّر .60 ; همیده
; در پاك داشتن راه دین .63 ; تجرید و تفرید بعبارتی دیگر
در گمان .67 ; در نسب .66 ; در صدق .65 ; در تقوی .64
; در تعلّق اسباب و ترك آن .69 ; در معاد .68 ; نیك
; در خدمت این طائفه .71 ; در صحبت این طائفه .70
در طمع نماز و خشنودی .73 ; در پاکیزه کردن اخلاق .72
در تفسیر دنیا و کیفیّت نماز فوت .74 ; خصمان در شش روز
; در سعادت و شقاوت .76 ; در ترك دنیا .75 ; شده و دعای آن
در .80 ; در روح .79 ; در خوف و رجا .78 ; در سرّ قدر .77
در .83 ; در هوا .82 ; در نیاز حقیقت نفس .81 ; دل
در .85 ; در مجاهدت و سیاست نفس .84 ; ریاضت نفس
در تفاوت اقدام .87 ; در با خود ساختن .86 ; هجران نفس
در غفلت و دعا که حضرت .88 ; و دعای بر آمدن مهمّات
در حسرت و .89 ; رسالت خواندی بعد تبلیغ رسالت
; کیفیّت نماز و درود روز وشب جمعه برای کیفیّت مهمّات
; در معالجت و نماز کفایت مهمّات در روز جمعه .90
; در عزلت .94 ; در سماع .93 ; در ملامت .92 ; در لباس .91
; در مرگ .97 ; در چهله .96 ; در حکم جدا شدن از خلق .95
. در ذکر بهشت .100 ; در دوزخ .99 ; در وعد و وعید .98

Every letter begins thus: برادر شمس الدّین بداند.

Beginning of the preface, on fol. 1b: سپاس بی پایان و ستایش فراوان مر حضرت پاك خداوندیرا که دلهای عارفانرا بانوار مشاهدهٔ جمال الخ.

No date.

No. 413, ff. 213, ll. 17 on ff. 1–10, ll. 19–20 on ff. 11–213; Nasta'lîḳ; size, 9½ in. by 5¼ in.

IND. OFF.

1844

Maktûbât-i-Aḥmad bin Yaḥyâ Munyarî.

A *second* collection of 151 letters of the same Sharaf-aldîn Aḥmad bin Yaḥyâ Munyarî on similar Ṣûfic points as the preceding one, and addressed to a great number of Shaikhs, made by the same Zain Badr 'Arabî twenty-two years after the first, i.e. A.H. 769 (A.D. 1367, 1368), see fol. 3b, ll. 2 and 3.

Beginning: الحمد لله الّذی وفّق المشایخ بکشف ما یجوز من الاسرار ورزّق للمریدین بالجدّ و الجهد و الاختیار و حفظهم ببرکات انفاسهم عن شرور النّفس الخ.

Part of the original copy has been torn away in a great number of leaves, and another hand has supplied the missing words or whole lines, but not always quite correctly, as a comparison with the following excellent copy shows; for instance, on the very first page it is stated that the previous collection contained 101 letters of Ḳâḍi Shams-aldîn (instead of 100, written to Shams-aldîn, صد و یکم مکتوب قاضی شمس الدّین instead of صد مکتوب باسم قاضی شمس الدّین). Besides, the headings of the last eleven letters and portions of some of the preceding ones are omitted, and have been filled in here from the following copy (except that of the last, which is not found there).

These letters deal with the following topics:

1. در راه دین و درستیٔ یقین, on fol. 8a.
2. در طلب علم (the following copy adds شدن) و رنج تحصیل آن کشیدن, on fol. 11a.
3. در خلوص نیّت و درستیٔ ارادت, on fol. 13b.
4. در نزول بلا و بار کشیدن مبتلا, on fol. 17a.
5. در ترك دنیا و رغبت کردن بعقبی, on fol. 20a.
6. در مریدی و پیری و مجاهد کردن (in the following copy در مریدی و مجاهده کردن), on fol. 23a, first line.
7. در همّت بلند و خود را با وجود دو عالم مفلس کردن (دیدن in the following copy), on fol. 25a, first line.
8. در توبه و بازگشتن بخداوند عزّ وجلّ (in the following copy بسوی خداوند تعالی), on fol. 28a.
9. در گمان بد در حقّ خویش و گمان نیك در حقّ دیگران, on fol. 31b, last line.
10. در محبّت دنیا و مذمّت آن, on fol. 34b.
11. در محبّت و عشق, on fol. 37a.
12. در وصول الی الله, on fol. 39b.
13. در اثر صحبت و در ولادت صوری و معنوی, on fol. 42b.
14. در اطاعت مرید بدانچه پیر فرماید, on fol. 46a.
15. در صفت پیران و مذمّت حال فضولان, on fol. 49a.
16. در افلاس خود و صدق طلب, on fol. 55a.
17. در عجز انبیا و اولیا (in the following copy اولیا و انبیا), on fol. 58b, first line.
18. در دوستی و دشمنی لله (in the following copy دشمنیٔ الله) تعالی و ترك آوردن هوا, on fol. 60a.

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19. در پاکیٔ ظاهر و باطن, on fol. 62b.

20. در تحریص بر علم و غنیمت شمردن صحبت نیك, on fol. 64a.

21. در گردش و روش, on fol. 65b.

22. in the following copy (در تصفیه و تزکیه و بقاء صفات ذمیمه وصفت محجوبیٔ وی چنانچه در تصفیه و تزکیه و بقاء صفات ذمیمه, on fol. 67b.

23. در تجرید و تفرید, on fol. 69a.

24. در بندگی کردن و بنده بودن, on fol. 71b.

25. در نزول بلا و پیش آمدن برضا, on fol. 73b.

26. in the following) در ترك عادت و کوشش نمودن و کوشیدن (copy بطاعت, on fol. 74b.

27. in the following) در وضو کردن و نماز تجدید گذاردن (copy در وضو و نماز تهجّد, on fol. 76a.

28. in the) در استقامت کوشیدن در طاعت و عبادت following copy) (در استقامت نمودن بطاعت و عبادت کردن و قبول فتوح و دور بودن از جهّال قوم, on fol. 78b.

29. in the following) در غنیمت شمردن و نماز تهجّد (copy در غنیمت شمردن عمر و در نماز تهجّد و تلاوت ذکر, on fol. 79b.

30. در نصیحت مرید و ترك ایذاء غیر, on fol. 80a.

31. در ارسال عرائض مر مرید را بخدمت پیر و ناز(؟باز) نمودن حال خود (در جواز ارسال in the following copy عرائض مرید را بجانب پیر خویش), on fol. 81a, first line.

32. در مواظبت نمودن باوراد و وظائف, on fol. 81b.

33. در طلب حق و عشق او (او omitted in the following copy), on fol. 82b.

34. در علوّ همّت و کوشیدن در استقامت, on fol. 84b.

35. in the following copy (در ذکر کلمهٔ طیّب و ترك حدیث نفس کردن (طیّبه گفتن, on fol. 85b, last line.

36. در جهد کردن کار دین و تنگی نیامدن از این in the following copy) (در جهد نمودن در کار دین و تنگ نا آمدن), on fol. 86b.

37. در مطّلع شدن بعیبهاء نفس, on fol. 87a.

38. در شغل وقت حال و ترك کردن اندیشهٔ مآل, on fol. 88a.

39. در خوف خاتمت و افلاس خود, on fol. 88b.

40 (Letter 45 in the following copy). در غمّ دین و خوف از حکم سابق, on fol. 90a.

41 (Letter 46 in the following copy, headed در صبر عند المصیبة الخ). در عند المصیبت و تحمّل البلیّه, on fol. 92b, first line.

42 (Letter 40 in the following copy, headed در معرفت). در معرفت حضرت عزّت و دوریٔ عقل از علّت (عقل, on fol. 95a.

43 (Letter 41 in the following copy). در عشق, on fol. 97a.

44 (Letter 42 in the following copy). در دوستی کردن با دوستان خداوند, on fol. 99b.

45 (Letter 43 in the following copy). در ترك ملاقات بظاهر, on fol. 102a.

46 (Letter 44 in the following copy, headed در ترك جاه و استغناء الخ. . . . باله). در ترك جاه و استغناء الله, on fol. 103a.

47. در علامت خشنودی و ناخشنودی و در طلب علم و راحت رسانیدن به بندگان خدای (in the following copy در دانستن بعلامت خشنودی و ناخشنودیٔ حق در طلب علم دینی و راحت رسانیدن بخلق), on fol. 104b.

48. (in the following copy در مشغول شدن در کار (بکار و امید داشتن از خداوند غفّار (in the following copy بخداوند), on fol. 106b.

49. در حکم ازل و معزولیٔ عقل, on fol. 108a.

50. در رضاء بحکم خدا و معزول شدن اعقل (sic!) از حق (در رضا بحکم خدا in the following copy simply), on fol. 109b.

51. در رضاء بتقدیر در حکم خداوند بی نظیر (in the following copy بتقدیر خداوند بی نظیر), on fol. 110b.

52. in the following) در محبّت و اشتیاق و در قناعت (copy simply در محبّت و اشتیاق), on fol. 112a.

53. در بیوفائیٔ دنیا و مذمّت آن, on fol. 113b.

54. در قناعت بر قدر ضرورت و پسنده کردن بحاجت (in the following copy و کفاف حاجت), on fol. 115a.

55. در صبر بحکم خدا و رضا بنزول بلا, on fol. 116a.

56. در قلع نفس, on fol. 120a.

57. in the following copy) در رضا دادن بتقدیر خدا (رضا دادن بتقدیر بعبارتی دیگر), on fol. 122a.

58. در مذمّت تقلید شغل قضا و قبول کردن بطوع و رغبت و رضا (در مذمّت in the following copy simply تقلید قضا), on fol. 122b, last line.

59. در دعویٔ محبّت و اظهار مودّت, on fol. 123b.

60. in the following) در ابتداء (!) و در خوف و رضا (copy در ابتلا و در خوف و رجا, on fol. 124b.

61. در کار کردن بر بندگان بفضل و نگاه داشتن ایشان از عدل (در کار کردن بفضل in the following copy نه بعدل), on fol. 126b.

62. در مسلمانی و آوردن بر دعویٔ خویش برهان (در مسلمانی و مسلمان آوردن in the following copy بر دعویٔ خود), on fol. 127b.

63. در عشق ورزیدن و در مزید آن کوشیدن, on fol. 128a.

64. در حمل حدیث یا لیت ربّ محمّد لم یخلق محمّداً, on fol. 129b.

65. (in the following copy در بلند همّت بلند) در همّت بلند و طلب خداوند, on fol. 131a.

66. در پوشیدن اسرار و لب بستن از گفتار و دور شدن از پندار و بدریافتن (شدن پندار in the following copy و دریافتن) بت و زنّار, on fol. 132b, first line.

67. in the) در حکمت خداوند جهان و مقهوریٔ بندگان (following copy همه بندگان, on fol. 134a.

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68. در محبّت فقرا و مساکین با دلائل و براهین و عاجزی (the last word left out in the following copy), on fol. 135b, first line.

69. در پوشیدگیٔ سرّ حق و سرگردانیٔ خلق, on fol. 136b.

70. در معزولی و عاجزیٔ عقل در مقابلهٔ حکم خداوند عزّ و جلّ, on fol. 137b.

71. در صفت مردان و مذمّت مختّثان, on fol. 138b.

72. در برآوردن حاجات خلق و راحت رسانیدن بندگان حق (in the following copy بهٔ بندگان), on fol. 140a.

73. in the following) در اوصاف جهان و تأثیر آن copy) جان و تاثیرات آن, on fol. 141b, first line.

74. in the following) در کمال محبّت و همّت بلند copy) و بلندیٔ همت, on fol. 143b, first line.

75. در قهر محبوب و استغناء مطلوب, on fol. 145a.

76. در بی نیازیٔ حضرت عزّت و دوری از عقل علّت (in the following copy دوریٔ عقل از علّت), on fol. 146a, last line.

77. in the following copy) در سرّ انسان و دانستن آن و نا دانستن آن), on fol. 148a.

78. در نفی دنیا و اثبات معرفت مولی, on fol. 149a, last line.

79. در قهر کردن و لطف نمودن بر دوستان و دشمنان in the following copy) در قهر کردن بر دوستان و لطف نمودن بر دشمنان), on fol. 151a.

80. در گفتن هرچه باید گفت و ناگفتن آنچه نباید گفت, on fol. 152a.

81. in the) در فضل بنی آدم و عشق با خداوند عالم following copy shorter: و محبّت با خداوند), on fol. 154b, first line.

82. در آنچه افعال و احکام خداوند تعالی معلّل است از آن بعلّتی (متعال بعلّتی in the following copy) یا منزّه است, on fol. 156a.

83. در ترک دنیا و میل بعقبی, on fol. 157b.

84. در تقسیم بتان و پاک شدن از آن, on fol. 159b, first line.

85. در رغبت کردن بکارهاء آخرت و ترک آوردن حرص و شهوت, on fol. 162a.

86. در دشمن داشتن دنیا و دوست گرفتن عقبی, on fol. 164a, first line.

87. در طلب حق و ترک خلق, on fol. 165b.

88. در مذمّت جهان و بیوفائیٔ آن, on fol. 166b.

89. the following) در شادیٔ یافتن و حسرت نا یافتن copy has یافت and نا یافت), on fol. 167b.

90. در راه بحق و ترک نفس و خلق, on fol. 169a, first line.

91. in the following copy و) در ترغیب و ترهیب تذهیب), on fol. 170a.

92. در دستگیری کردن فرماندگان و برآوردن حاجت حاجتمندان, on fol. 171b.

93. کفر پنهانی (in the following copy در دریافتن) دریافت و ظهور صفت مسلمانی, on fol. 172b, first line.

94. در فروتنی و نواخت یار, on fol. 174b, first line.

95. (in the following copy و انتظار) در عدل و انصاف مظلوم, on fol. 175b.

96. در کمال تواضع و نواخت پیشینه, on fol. 176b.

97. در طلب مطلوب از اهل آن و یاری خواستن از حق (in the following copy از آن) تعالی در آن, on fol. 177b.

98. در بارکشیٔ محبّ بلاء محبوب را, on fol. 179b.

99. در عذر خواستن و بخلق پیش آمدن, on fol. 180b, first line.

100. در تفضیل معنیٔ ولایت بر معنیٔ نبوّت, on fol. 181a.

101. در بیان شمّهٔ از علم مکاشفات, on fol. 181b.

102. در پوشیده داشتن سرّ و اتباع شرع, on fol. 182b.

103. (in the following copy نمودن) در تأسّف کردن و ندامت کردن و در دفع وسوسه, on fol. 185b.

104. در اعتقاد کردن بر درویشان و بر خوردن از آن (the last five words left out in the following copy), on fol. 188a.

105. (in the following copy در مشغول شدن) در مشغولیٔ لا حول ولا قوّة الّا بالله, on fol. 189a.

106. در بلندیٔ همّت بعبارتی دیگر, on fol. 190a.

107. در تأسّف عمر رفته و ندامت حال گذشته بعبارتی دیگر, on fol. 191a.

108. در تبدیل اخلاق ناستوده باخلاق پسندیده بعبارتی دیگر, on fol. 192a.

109. در خلاصگی و شایستگی و برگزیدگی و دوستیٔ بشر مختصر (in the following copy simply برگزیدگیٔ دوستی), on fol. 193a.

110. در راه شریعت و طریقت و حقیقت, on fol. 194b.

111. در تأسّف و ندامت حال خود بعبارتی دیگر, on fol. 195a.

112. در تفویض امر بحق و دور بودن از اختیار جواز خلق (in the following copy خود بر خلق), on fol. 197a, first line.

113. در ترغیب بر فقر و فاقه بعبارتی دیگر, on fol. 197b.

114. در تفضیل لمن (in the following copy در فضل) فضّله الله تعالی, on fol. 198b.

115. در طور عقل و طور عشق, on fol. 199b, first line.

116. در طلب محبّت (in the following copy محبّ) و قرب محبوب, on fol. 201a, first line.

117. در استعداد مرگ و غنیمت حیات in the following) و غنیمت شمردن حیوة copy), on fol. 201b.

118. در افلاس بعبارتی دیگر, on fol. 202b.

119. در استقامت در راه دین the following copy) adds بعبارتی دیگر), on fol. 203b, first line.

120. در بازگشت بخداوند تعالی عزّ و جلّ (in the follow-ing copy در بازگشتن بندهٔ گناهگار در حضور خداوند آمرزگار), on fol. 205a.

121. در امید داشتن بخدای تعالی in the following) copy در امید بندهٔ گناهگار در حضرت خداوند آمرزگار) بعبارتی دیگر, on fol. 206a.

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122. (in the following copy در قلع نفس) در دفع وسوسه بعبارتی دیگر, on fol. 207a.

123. in the following) در عزّت ایمان و صفت مؤمنان copy) در حسرت و ندامت بعبارتی دیگر, on fol. 208b.

124. در خوف از مبتلا گردانیدن از آنجا که بنده نداند, on fol. 210a, last line.

125. در فضل فقیر و فقرا و مذمّت غنی و اغنیا (in the following copy در فضل فقر و فقرا و مذمّت اغنیا), on fol. 211b, first line.

126. در فضل بشر بر ملك و فلك و بر جملهٔ موجودات, on fol. 212a.

127. in the following) در نکوهش حال و امید داشتن از حضرت ذو الجلال (copy without داشتن, on fol. 213a.

128. (in the following copy در طلب راه) در راه طلب و قلع نفس بدخواه, on fol. 214b.

129. در مذمّت غنا و ترك (in the following copy غنی) دنیا, on fol. 216a.

130. در دریافت فیض مر مستعدّ را بعبارتی دیگر (these last two words are left out in the following copy), on fol. 217a, first line.

131. در جواب احادیث مولانا مظفّر, on fol. 218a.

132. در ارشاد و استظهار مرید, on fol. 220b.

133. در بی نیازی خداوند عالم و ابتلاء بنی آدم, on fol. 221a.

134. در صفت عاشق (in the following copy در ذکر) و عشق, on fol. 222b.

135. در بنده بودن و تحمّل بلا کردن, on fol. 223b.

136. in the) در وحدت و موحّدان و صفت موحّدان (following copy در وحدت و بیان صفت موحّدان), on fol. 224b.

137. in the following copy (در) در توبه و استغفار بحضرت غفّار (استغفار و توبه), on fol. 226b.

138. در طلب مولی علی سبیل الدّوام فی اللّیل و الایّام (in the following copy فی اللّیالی), on fol. 228a.

139. در معصیت خلق بمقابلهٔ رحمت حق, on fol. 229b.

140. در بیدار گردانیدن سالك از وقوع مهالك, on fol. 230b, last line.

141. در ترك دنیا و توجّه بعقبی بعبارتی دیگر, on fol. 232b, first line.

142. در طلب الله و ترك ما سوی الله, on fol. 233b.

143. در رغبت نمودن بصحبت علما و عمل آخرت, on fol. 235b.

144. در اوصاف مسلمانان و قهرکردن بر نفس و شیطان, on fol. 236b.

145. در گردش و روش, on fol. 237b.

146. در ترك ما لا یعنی و رفتن بمسلمانی, on fol. 238a.

147. در تواضع و صفت دل, on fol. 238b, last line.

148. در بندگی و صبر و شکر بعبارتی دیگر, on fol. 240a.

149. در صبر بعبارتی دیگر, on fol. 242a.

150. در تصفیهٔ دل و خلوص نیّت, on fol. 242b.

151. on fol. 244a; the chief topic is در مُعَوِّذَتَیْن که از قرآن است یا از قرآن نیست.

The Ṣûfic Shaikhs to whom these letters are addressed, are besides the same Ḳâḍî Shams-aldîn of Jûsa, who was the recipient of the whole first collection:

Shaikh 'Umar of the township of انکلی.
Ḳâḍî Zâhid Muḥammad.
Maulânâ (or Ḳâḍî) Kamâl-aldîn Santûsî.
Maulânâ Ṣadr-aldîn.
Malik (or Khwâjah) Khiḍr.
Malik Shams-aldîn Shammû.
Khwâjagî.
Raḍî-almulk Maḥmûd, Malik Maḥmûd, and Maulânâ Maḥmûd (who are probably identical).
Maulânâ 'Umar of بتکانوه.
Khwâjah (or Shaikh) Sulaimân.
Maulânâ Ḥamîd-aldîn (and Ḥamîd-aldîn Nâgûrî).
Shaikh 'Umar Żafarâbâdî Dîwâna, and his brother Muḥammad Dîwâna.
Maulânâ (Imâm or Shaikh) Muẓaffar.
Malik Mufarriḥ.
Shaikh Maghribî.
Maulânâ Ḳiwâm-aldîn کرنی.
Maulânâ Bâyazîd (or Abû Yazîd).
Naṣîr-aldîn.
Rafikhân (رفیخان?).
Malik Mu'izz-aldîn.
Khwâjah Aḥmad.

Some letters are written to the author's own sons, viz. Ḳâḍî Ḥusâm-aldîn, Ḳuṭb-aldîn, 'Abd-almalik, and Fakhr-aldîn; one to his mother (والدة, No. 149); three are answers to letters received from Shams-aldîn Burhân Ḥaddâdî, Imâm Iftikhâr of Baṣrah, and Khwâjah Muhadhdhib; two are addressed to Sulṭân Fîrûzshâh of Dihlî (A.H. 752–790=A.D. 1351–1388), and to Dâwar Malik, the son-in-law of Sulṭân Muḥammadshâh of Dihlî (A.H. 725–752=A.D. 1325–1351) respectively, the former at the request of Khwâjah 'Âbid Żafarâbâdî. In a number of cases the names are left blank in this copy and have been supplied from the following one. Without any special address in both copies are Nos. 28, 60–62, 64–70, 73–90, 92, 93, 100, 102, 105–111, 117, 118, 121, 125, 129, 133, 141, 145, 148, 150, and 151. Index on ff. 3b–7b.

This copy is dated the 4th of Ramaḍân, A.H. 974 (A.D. 1567, March 15), by 'Abd-alhâdî, son of 'Abdallâh.

No. 393, ff. 245, ll. 17; Naskhî; worm-eaten and greatly injured in many leaves, where another hand has repaired the damage, but sometimes in a somewhat incorrect way; size, 10⅝ in. by 6⅝ in.

1845

Another copy of the same *second* collection.

Beginning as in the preceding copy. The 150 letters (the 151st is wanting here) are found respectively:

1. on fol. 9a; 2. on fol. 13a; 3. on fol. 16b; 4. on fol. 20b; 5. on fol. 24a; 6. on fol. 27a; 7. on fol. 29b; 8. on fol. 33b; 9. on fol. 37b; 10. on fol. 41a; 11. on fol. 44a; 12. on fol. 46b; 13. on fol. 50b; 14. on fol. 55a; 15. on fol. 58a; 16. on fol. 63a; 17. on fol. 67a; 18. on fol. 69a; 19. on fol. 72a; 20. on

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fol. 74a; 21. on fol. 76a; 22. on fol. 78a; 23. on fol. 80b; 24. on fol. 83a; 25. on fol. 85b; 26. on fol. 86b; 27. on fol. 89a; 28. on fol. 91b; 29. on fol. 92b; 30. on fol. 93b; 31. on fol. 94b; 32. on fol. 95a; 33. on fol. 96b; 34. on fol. 98b; 35. on fol. 100a; 36. on fol. 100b; 37. on fol. 101a; 38. on fol. 102a; 39. on fol. 102b; 40.=42 in the preceding copy, on fol. 104b; 41.=43 in the preceding copy, on fol. 107a; 42.=44 in the preceding copy, on fol. 110a; 43.=45 in the preceding copy, on fol. 113a; 44.=46 in the preceding copy, on fol. 114a; 45.=40 in the preceding copy, on fol. 116a; 46.=41 in the preceding copy, on fol. 118b; 47. on fol. 122a; 48. on fol. 124a; 49. on fol. 126a; 50. on fol. 127b; 51. on fol. 129a; 52. on fol. 130b; 53. on fol. 132a; 54. on fol. 133b; 55. on fol. 134b; 56. on fol. 139a; 57. on fol. 141b; 58. on fol. 142a; 59. on fol. 143b; 60. on fol. 144b; 61. on fol. 146b; 62. on fol. 147b; 63. on fol. 148b; 64. on fol. 150a; 65. on fol. 151b, last line; 66. on fol. 153b; 67. on fol. 155a; 68. on fol. 157a; 69. on fol. 158b; 70. on fol. 159b; 71. on fol. 160b; 72. on fol. 162b; 73. on fol. 164a; 74. on fol. 166b; 75. on fol. 168b; 76. on fol. 170a; 77. on fol. 172a; 78. on fol. 173a, last line; 79. on fol. 175b; 80. on fol. 177a; 81. on fol. 179b; 82. on fol. 181b; 83. on fol. 183b; 84. on fol. 185b; 85. on fol. 189a; 86. on fol. 191a; 87. on fol. 193a; 88. on fol. 194a; 89. on fol. 195a; 90. on fol. 196b; 91. on fol. 198a; 92. on fol. 199b; 93. on fol. 200b; 94. on fol. 203a; 95. on fol. 204b; 96. on fol. 206a; 97. on fol. 207a; 98. on fol. 209a; 99. on fol. 210a; 100. on fol. 210b, last line; 101. on fol. 211b; 102. on fol. 212b; 103. on fol. 216a; 104. on fol. 219a; 105. on fol. 220a; 106. on fol. 221a; 107. on fol. 222a; 108. on fol. 223a; 109. on fol. 224b; 110. on fol. 226a; 111. on fol. 227a; 112. on fol. 228b; 113. on fol. 229b; 114. on fol. 230b; 115. on fol. 231b; 116. on fol. 233a; 117. on fol. 234a; 118. on fol. 234b; 119. on fol. 235b; 120. on fol. 237b; 121. on fol. 239a; 122. on fol. 240a; 123. on fol. 242a; 124. on fol. 244a; 125. on fol. 245a; 126. on fol. 246a; 127. on fol. 247a; 128. on fol. 249a; 129. on fol. 250b; 130. on fol. 251b; 131. on fol. 252b; 132. on fol. 255a; 133. on fol. 256a; 134. on fol. 257b; 135. on fol. 258b; 136. on fol. 260a; 137. on fol. 262a; 138. on fol. 263b; 139. on fol. 265b; 140. on fol. 267a; 141. on fol. 268b; 142. on fol. 270a; 143. on fol. 272a; 144. on fol. 273b; 145. on fol. 274b; 146. on fol. 275a; 147. on fol. 276a; 148. on fol. 277b; 149. on fol. 280a; 150. on fol. 280b. Index on ff. 4a–9a.

This copy was finished in the library of Khânkhânân Mirzâkhân, the son of the Khânkhânân Muḥammad Bairamkhân at Aḥmadâbâd in Gujarât, by a certain Burhân, the 4th of Rajab, A.H. 995 (A.D. 1587, June 10).

No. 2277, ff. 282, ll. 17; very clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 7⅝ in. by 4⅝ in.

1846

Maktûbât-i-Aḥmad bin Yaḥyâ Munyarî.

An incomplete copy of a *third* collection of letters of the same Sharaf-aldin Aḥmad bin Yaḥyâ Munyarî, on Ṣûfic topics of the same character as in the two preceding collections. It is defective both at the beginning and end, and has moreover a lacuna of one leaf between ff. 6 and 7, and another of five leaves between ff. 258 and 259. Eight leaves are missing in the beginning. It opens abruptly at the end of the 3rd letter and breaks off in the beginning of the 125th. The letters, all with full addresses, and somewhat lengthy headings, are found here: 4. on fol. 1a; 5. on fol. 1b; 6. on fol. 2b; 7. on fol. 3a; 8. on fol. 3b; 9. on fol. 4a; 10. on fol. 4b; 11. on fol. 5a; 12. on fol. 6a; 13 and 14. missing on account of the first lacuna; 15. on fol. 7b; 16. on fol. 8a; 17. on fol. 9b; 18. on fol. 23b; 19 and 20. on fol. 24b; 21. on fol. 25a; 22. on fol. 26a; 23. on fol. 28a; 24. on fol. 33a; 25. on fol. 38b; 26. on fol. 39a; 27. on fol. 42b, last line; 28. on fol. 44b; 29. on fol. 46b; 30. on fol. 47a; 31. on fol. 48a; 32. on fol. 50b; 33. on fol. 53a; 34. on fol. 56a; 35. on fol. 57a; 36. on fol. 57b; 37 and 38. on fol. 59a; 39. on fol. 60a; 40. on fol. 61a; 41. on fol. 61b; 42. on fol. 68a; 43. on fol. 68b; 44. on fol. 69a; 45. on fol. 73a; 46. on fol. 73b; 47. on fol. 74b; 48. on fol. 75b, last line; 49. on fol. 78a; 50. on fol. 79a; 51. on fol. 80a; 52. left out altogether; 53. on fol. 81a; 54. on fol. 82a; 55. on fol. 85a; 56. on fol. 85b; 57. on fol. 86a; 58. on fol. 87b; 59. on fol. 89a; 60. on fol. 92a; 61. on fol. 92b; 62. on fol. 95a, last lines; 63. on fol. 96b; 64. on fol. 97a; 65. on fol. 98b; 66. on fol. 102b, last lines; 67. on fol. 103b; 68. on fol. 105a, last line; 69. on fol. 107a; 70. on fol. 109a; 71. on fol. 109b; 72. on fol. 110a; 73. on fol. 112a; 74. on fol. 113a; 75. on fol. 116a; 76. on fol. 118b; 77. on fol. 122b; 78. on fol. 125a, last lines; 79. on fol. 129b; 80. on fol. 130a; 81. on fol. 137b; 82. on fol. 140b; 83. on fol. 141b; 84. on fol. 142b; 85. on fol. 143a; 86. on fol. 143b; 87. on fol. 144b; 88. on fol. 146a; 89. on fol. 147a, last line; 90. on fol. 156a; 91. on fol. 161a; 92. on fol. 163b; 93. on fol. 167a; 94. on fol. 168b; 95. on fol. 172a; 96. on fol. 176b; 97. on fol. 179a, first line; 98. on fol. 181a; 99. on fol. 181b; 100. on fol. 182a; 101. on fol. 183b; 102. on fol. 203b; 103. on fol. 204a; 104. on fol. 205a; 105. on fol. 206b; 106. on fol. 207a; 107. on fol. 208a; 108. on fol. 209b; 109 and 110. on fol. 210a; 111. on fol. 213a; 112. on fol. 214b; 113. on fol. 216a; 114. on fol. 216b; 115. on fol. 218b; 116. on fol. 226b; 117 and 118. on fol. 227b; 119. on fol. 228b; 120. on fol. 237b; 121. on fol. 240a; 122. on fol. 245b; 123. on fol. 247a; 124. missing on account of the second lacuna; 125. on fol. 259b. Letter 81 is not numbered, in consequence of which 82 appears as 81 in the heading and so on; but it is quite possible, that, as there is no letter 52 marked, 53 ought to be correctly styled 52 and so forth, in which case the later numbers, as given in the headings, would after all be correct. Letters 119–123 have no heading at all (a blank space being left for them, but not filled in). From fol. 247 to the end the tops of all leaves are more or less damaged, and whole lines torn away.

A considerable number of these letters are addressed to Khwâjah Muḥammad Sa'îd and Khwâjah Muḥammad Ma'ṣûm (see ff. 68b, 73b, 75b, 82a, 95a, 96b, 98b, 113a, 116a, 122b, 125a, 129b, 130a, 137b, 141b, 142b, 143b, 147a, 168b, 172a, 206a, 208a, 210a, and 213a), who are both called مخدوم‌زاده, i.e. sons of Makhdûm. The best known Makhdûm among the Ṣûfic Shaikhs is Makhdûm-i-Jahâniyân, i.e. Sayyid Jalâl-aldîn Bukhârî, who died

end of A.H. 785 (A.D. 1384), see Safînat-alauliyâ, No. 157 (col. 291 in this Cat.); Siyar-al'ârifîn, No. 13 (ib., col. 264); Sawâṭi'-alanwâr, No. 22, i. (ib., col. 332); Bodleian Cat., No. 1263; and Rieu i. p. 354b; but the names of his sons were according to the Safînat-alauliyâ, loc. cit., Sayyid Aḥmad Kabîr, Sayyid Bahâ-aldîn, and Sayyid Muḥammad (a fourth Nâṣir-aldîn Maḥmûd is mentioned in Safînat-alauliyâ, No. 158), and these are entirely at variance with the two names above. It is therefore possible, that they were two other sons of the author himself (comp. No. 1844), as the latter is styled in Nos. 1848 and 1849 below likewise Makhdûm, viz.: مخدوم المسلمين و المؤمنين and مخدوم جهان شرف الحقّ الخ, and this word is, besides, generally used as honorary title for a spiritual master or guide.

The other Shaikhs are:

Mîr Muḥammad Nu'mân and his son, Mîr 'Abd-alraḥmân.

Shaikh Badî'-alzamân.

Mîr Muḥibb-allâh.

Maulânâ Muḥammad Ṣâ'în.

Mîr Shams-aldîn 'Alî Khalkhâlî; Mullâ Shams.

Maulânâ Aḥmad Dînî.

Miyân Shaikh Amân-allâh.

Mullâ Maksûd 'Alî Tabrizî.

Khwâjah Ibrâhîm Ḳubâdkhânî; Mullâ Ibrâhîm.

Mullâ Muḥammad Murâd كشمى.

Mullâ 'Alî كشمى.

Khwâjah Muḥammad Hâshim كشمي.

Mullâ Ṭâhir and Mullâ Ṭâhir Khâdim (both perhaps identical).

Darwîsh Khâdim.

Maulânâ Muḥammad Ṭâhir (in one place pointed Ẓâhir) Badakhshî.

Mullâ Ṣâliḥ Turk.

Maulânâ Ṣâliḥ كولالى.

Khwâjah Ṣalâḥ-aldîn Aḥrârî.

Mullâ Badr-aldîn.

Mirzâ Minûchihr.

Maulânâ Muḥammad Ṣâdiḳ of Kashmîr.

Khwâjah (or Mîr) Ḥusâm-aldîn Aḥmad and his two sons, Khwâjah Muḥammad 'Abdallâh (or as it is several times corrected, 'Ubaid-allâh) and Khwâjah Jamâl-aldîn Ḥusain.

Maulânâ Sulṭân Sirhindî.

Ḳâḍî Naṣr-allâh.

Mullâ Shîr Muḥammad of Lâhûr (لارهورى as it is spelt here).

Khânjahân.

Mamrezkhan Afghân.

Maulânâ Ḥamîdî.

Khwâjah Sharaf-aldîn Ḥusain.

Mîr Manṣûr.

Maulânâ Ṣighar Muḥammad Rûmî.

Muḥammad Mukîm Ḳuṣûrî.

Ḳâḍî Mûsâ of Shuwain and his son, Maulânâ Isḥâḳ.

Ḥâfiẓ 'Abd-alghafûr.

Ḳâḍî Isma'îl of Farîdâbâd; Ḳâḍî Aslam.

Ṣûfî Ḳurbân-i-jadîd.

Ḥâji 'Abd-allaṭîf Khwârizmî.

Mîr Mu'min of Balkh.

Shaikh Nûr-alḥaḳḳ; Shaikh Ḥamîd Aḥmadî.

Shaikh Ḥasan برکى; Shaikh Nûr Muḥammad تهاري.

Khwâjah Muḥammad Ashraf; Khwâjah Abû-almakârim.

No. 3483, olim 14. J. 16, ff. 259, ll. 17; Nasta'lîḳ; size, 9½ in. by 5 in.

1847

Maktûbât-i-Aḥmad bin Yaḥyâ Munyarî.

A *fourth* collection of letters of the same Shaikh Aḥmad bin Yaḥyâ Munyari, containing selections from a correspondence of twenty-five years between him and the Imâm Muẓaffar (the same to whom some letters are addressed in the second collection) on mystical topics. It is very short, and consists of twenty-eight letters only.

Beginning: . . . . الحمد لله ربّ العالمين و العاقبة للمتّقين امّا بعد اين چند مكتوب مرغوب كه بتحرير پيوست قصّهٔ آنست كه در مدّت بيست و پنج سال شيخ الاسلام شيخ شرف الحقّ و الدّين الخ.

Copied A.H. 1162 (A.D. 1749).

No. 523, ff. 40, ll. 13; Nasta'lîḳ; size, 8¼ in. by 5¼ in.

1848

A letter, designated in the heading as مكتوب حضرت يحيى منيرى عزيزى, which seems to indicate that it is from the pen of Shaikh Aḥmad Munyarî's father, in answer to some questions addressed to him by his son, see the initial words: سؤال چند از مخدوم المسلمين و المؤمنين قدوة المحقّقين و المدقّقين شيخ الاسلام شرف الحقّ والدّين احمد (بن) يحيى منيرى قدّس سرّه العزيز و ايشان جواب فرموده اند حديث در عوارف نوشته است كه العشق لا محمود ولا مذموم الخ.

No date; modern transcript. College of Fort William, 1825.

No. 2130, ff. 1–4, ll. 18–21; Naskhî, mixed with Shikasta; size, 8⅞ in. by 5⅛ in.

1849

Two mystical treatises, a large and a very small one, the latter of which is styled ارشاد السّالكين و برهان العارفين and composed by the same Aḥmad bin Yaḥyâ Munyarî; whether the first is likewise from his pen, is impossible to state, as no indication whatever is given as to its authorship, but it is highly probable.

Beginning of the first risâlah, on fol. 299b: الله لا اله الّا هو و درود بيحدّ بر آن ظهور كه شهود ذات و مقصود صفات است و بر آل و اصحاب و پيران او باد، بعد از آن كلمهٔ چند كه از الهامات است نه از عقليّات الخ.

A bait of Jalâl-aldîn Rûmî (شمس الدّين تبريز) is quoted on fol. 308b.

Beginning of the second risâlah, on fol. 417a: رسالهٔ

ارشاد السّالکین و برهان العارفین مخدوم جهان شیخ شرف الحقّ شرف الدّین احمد (بن) یحیی منیری قدّس الله روحه' الحمد لله ربّ العالمین که موجود نیست مگر وی و درود بر رسول که مقصود نیست مگر وی الخ.

No. 110, ff. 299–421, ll. 11; Nasta'lîḳ; illuminated frontispiece; size, 6½ in. by 3½ in.

1850

Mastûrât (مستورات).

Discourses and spiritual teachings of Sayyid 'Alî Hamadânî bin Sayyid Shihâb-aldîn Hamadânî, a direct descendant of the prophet (see his full pedigree here on fol. 348a, l. 1 sq., and in No. 1269 of the Bodleian Cat.), who is stated here to have gone to Kashmîr, A. H. 741=A. D. 1340, 1341 (see fol. 347a, lin. penult., and fol. 347b, l. 2 sq.), and have built there the famous convent, خانقاه معلّی, which is visited from far and wide (the usual date assigned to this expedition to Kashmîr is A. H. 781 or 782=A. D. 1379 or 1380, see Rieu ii. p. 447, etc.). He died A. H. 786 (see fol. 422a, first line), the 6th of Dhû-alḥijjah=A. D. 1385, Jan. 19; comp. on this Shaikh Haft Iḳlim, No. 1019 (col. 453 in this Cat.), No. 1870, 36 further down, and Rieu, loc. cit. The present discourses were taken down from the master's lips by one of his disciples; the treatise forms therefore a kind of memoir of the great Ṣûfic saint.

Beginning: سبحان الله بحمده بقدرت کمالات الهی و نوادر الخ.

No date. Other Persian works by the same 'Alî Hamadânî are: the mystical treatise, خلاصة المناقب (Bodleian Cat. No. 1269, there stated to have been composed A. H. 787, which is probably a mistake for 778=A. D. 1376, 1377); the famous work on political ethics, ذخیرة الملوک (see Rieu ii. p. 447; Bodleian Cat., Nos. 1451–1453; G. Flügel iii. p. 284; W. Pertsch, Berlin Cat., p. 7, No. 5, and p. 321 sq.); حلّ النّصوص, a commentary on the فصوص الحکم (see No. 1357, 9 above, and Rieu ii. p. 836b, No. XX); ده قاعده, ten rules of contemplative life (ib., p. 829a, No. XI, and G. Flügel iii. p. 420); رسالة الاصطلاحات, a treatise on Ṣûfic terminology (W. Pertsch, Berlin Cat., p. 275, No. 4); مشارق الاذواق, a commentary on Ibn al-Fâriḍ's (see No. 1811 above) wine-ḳaṣîdah (see No. 1922, 12 below); مناجات (ib., iii. p. 413); فی علم القیافة, on physiognomy (Bodleian Cat., No. 1241, 28); shorter mystical tracts (see Rieu ii. p. 836a; W. Pertsch, No. 9, 7; Berlin Cat., pp. 235, 5; and 379, 2; Fleischer, Cat. Dresd., No. 198, 20, etc.); letters (Rieu ii. p. 835b, No. IV); ghazals (ib., p. 825a, No. III, and p. 835b, No. VIII), etc. A panegyrical biography of 'Alî Hamadânî in Persian is noticed in W. Pertsch, Berlin Cat., p. 18, 8. On Arabic works of the same, see Arabic Cat. of the Brit. Mus., p. 406 sq.; Loth, Arabic Cat., pp. 94 and 195; Rieu, Supplement, p. 12; Haft Iḳlim, No. 1019, etc.

No. 2486, ff. 346–442, ll. 11; Nasta'lîḳ; the first three pages supplied by a later hand; size, 6⅞ in. by 4½ in.

1851

Anîs-alṭâlibîn û wa'dat-alsâlikîn (انیس الطّالبین و وعدة السّالکین).

The discourses, spiritual teachings, and miraculous deeds of Khwâjah Bahâ-aldîn Naḳshband, with his real name, Muḥammad bin Muḥammad al-Bukhârî, the founder of the Naḳshbandî order (born, according to the Safînat-alauliyâ, No. 82, col. 283 in this Cat., in Muḥarram, A. H. 718=A. D. 1318, March, see also Raudat-alsâlikîn, No. 4, ib., col. 260; ib., col. 263; and Haft Iḳlim, No. 1489, ib., col. 491; Rieu fixes his birth in A. H. 728=A. D. 1327, 1328), by Ṣalâḥ bin Mubârak albukhârî, who entered the service of Khwâjah 'Alâ-aldîn 'Aṭṭâr (died A. H. 802, 20th of Rajab=A. D. 1400, March 17) A. H. 785 (A. D. 1383), and was by his intercession favoured with the patronage of the great Shaikh (see fol. 2b, l. 13 sq.). After Naḳshband's death, the 3rd of Rabî'-alawwal, A. H. 791 (see fol. 3a, l. 15, and comp. the Safînat-alauliyâ, loc. cit., where he is stated to have reached the age of 73 years, a corroboration of the date 718 for his birth)=A. D. 1389, March 2, he began to compile this work, which is also styled مقامات خواجه نقشبند, comp. the fly-leaf, fol. 1a, and the colophon, and contains four ḳisms, viz.:

1. در تعریف ولی و ولایت, on fol. 4b.

2. در شرح بدایت احوال حضرت خواجهٔ ما قدّس الله روحه و ذکر سلسلهٔ خواجها رزّح الله ارواحهم, on fol. 8a.

3. در بیان صفت پرورش احوال و اقوال و اخلاق حضرت خواجهٔ ما قدّس الله روحه و شرح طریقهٔ نسبت و نتائج صحبت و کیفیّت معاملهٔ ایشان با طالبان و حقائقی و لطائفی که در محلّی بر لفظ مبارک ایشان میگذشته است, on fol. 23b.

4. در ذکر سائر کرامات و ظهورات و احوال و آثاری که از حضرت خواجهٔ ما قدّس الله سرّه در محال تلاطم امواج بحار ولایت بظهور آمده است, on fol. 45a.

Beginning: حمد بی منتها حضرت خدایرا جلّ سلطانه و عمّ احسانه که محامد اوّلین و آخرین الخ.

Another copy of the same work is described in W. Pertsch, Berlin Cat., p. 10, No. 23. A treatise of similar contents and similar title (مقامات خواجه بهاء الدّین, styled in Krafft, p. 113, رسالة القدسیّة النّقشبندیّة), by Khwâjah Muḥammad Pârsâ, another pupil of Bahâ-aldîn Naḳshband (who died A. H. 822, the 24th of Dhû-alḥijjah=A. D. 1420, Jan. 11, see Nos. 1855 and 1923, 3 below, and comp. No. 1357, 14 above), is noticed in Rieu ii. p. 862a, No. II, see ib., iii. p. 1095.

Copied at Lâhûr for the library of Khwâjah Muḥammad Maghfûr, son of Khwâjah Ghiyâth-aldîn Muḥammad, by Aḥmad Ḥusainî Ḳanûjî, A. H. 1008 (A. D. 1599, 1600). Collated A. H. 1013 (A. D. 1604, 1605).

College of Fort William, 1809.

No. 2256, ff. 123, ll. 19; Nasta'lîḳ, mixed with Shikasta; illuminated frontispiece; size, 9¼ in. by 5⅝ in.

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1852

Raudat-almuḥibbîn (روضة المحبّين).

A mystical mathnawî, containing ten Ṣûfic love-letters, and therefore styled in the copies of the British Museum and the Berlin Library (see Rieu, Supplement, p. 217, and W. Pertsch, Berlin Cat., pp. 715 and 716, No. 687, 3) ده نامه, by Ibn 'Imâd, a contemporary of Ḥâfiẓ, who was born in Khurâsân and lived in Shîrâz, where he died A.H. 800 (A.D. 1397, 1398). It was composed A.H. 794 (A.D. 1392), see fol. 38b, ll. 6 and 8. The above title, روضة المحبّين, the garden of lovers, which is also found in the Bodleian copy (Bodleian Cat., No. 1265), is no doubt the correct one, as it is distinctly given at the end of the poem itself; the other, ده نامه or the ten letters, although correctly describing the contents of the poem, seems to rest on a confusion of this mathnawî with the ده نامه of Khwâjah 'Imâd-aldîn Fakîh, with the takhalluṣ 'Imâd, who died A.H. 773 or 793 (A.D. 1371, 1372 or 1391, see Bodleian Cat., No. 803, and A. Sprenger, Catal., p. 438) and who was very likely the father of our Ibn 'Imâd (see similar suggestions in W. Pertsch, Berlin Cat., loc. cit.).

Beginning:

الحمد لخالق البرايا — والشّكر لواهب العطايا

Copied by Mîr 'Imâd alḥusainî at Harât; the date is effaced. Another work of Ibn 'Imâd is entitled طرز قدما, see W. Pertsch, loc. cit.

No. 1571, ff. 39, 2 coll., each ll. 11; clear Nasta'lîḳ; illuminated frontispiece and all headings written on gilt ground; beautiful ornaments throughout; all the margins sprinkled with gold; two pictures on ff. 9a and 36b; size, 9½ in. by 6 in.

1853

Another, more modern copy of the same.

Beginning as in the preceding copy.

Dated Rajab, A.H. 1158 (A.D. 1745, Aug.), by 'Abdallâh. The first page is seriously damaged.

No. 1843, ff. 1–26, 2 coll., each ll. 15; Nasta'lîḳ; size, 8⅞ in. by 5 in.

1854

Mirât-al'ârifîn (مرآت العارفين).

A very clear exposition of the principles and doctrines of Ṣûfism in fourteen Kashfs, each followed by a Nukṭah, preceded by a Muḳaddimah, and concluded by a Khâtimah.

Beginning: الحمد لله الّذى خلق آدم على صورته الخ.

Muḳaddimah, on fol. 2b, first line: فى اشارات علم اليقين.

Kashf I, on fol. 4a: فى بيان حقيقة الوجود.

Nuktah, on fol. 16b: فى اشارات الفناء و البقاء.

Kashf II, on fol. 18b: فى بيان حقيقة التّوحيد.

Nuktah, on fol. 29b: فى اشارات المحو و الاثبات.

Kashf III, on fol. 34b: فى بيان حقيقة المعرفة.

Nuktah, on fol. 47a: فى اشارات الغيبة و الحضور.

Kashf IV, on fol. 51a: فى بيان حقيقة المحبّة.

Nuktah, on fol. 65b: فى اشارات الصّحو و السّكر.

Kashf V, on fol. 68b: فى بيان حقيقة الغيرة.

Nuktah, on fol. 81b: فى اشارات السّتر و التّجلّى.

Kashf VI, on fol. 84a: فى بيان حقيقة القرب.

Nuktah, on fol. 97a: فى اشارات الجمع و التّفرقة.

Kashf VII, on fol. 99a: فى بيان حقيقة الوصلة.

Nuktah, on fol. 109a: فى اشارات الشّرب و الذّوق.

Kashf VIII, on fol. 111b: فى بيان حقيقة الكلام.

Nuktah, on fol. 121b: فى اشارات كشف الخواطر.

Kashf IX, on fol. 124b: فى بيان حقيقة الرّوية.

Nuktah, on fol. 136b: فى اشارات النّوم و اليقظة.

Kashf X, on fol. 140a: فى بيان حقيقة الصّفوة.

Nuktah, on fol. 151b: فى اشارات القبض و البسط.

Kashf XI, on fol. 153b: فى بيان حقيقة الارادة.

Nuktah, on fol. 164b: فى اشارات الجذبة و السّلوك.

Kashf XII, on fol. 166b: فى بيان حقيقة الولاية.

Nuktah, on fol. 178b: فى اشارات الخوارق.

Kashf XIII, on fol. 181a: فى بيان حقيقة السّماع.

Nuktah, on fol. 191b: فى اشارات التّواجد و الوجد و الوجود.

Kashf XIV, on fol. 194a: فى بيان حقيقة الرّوح.

Nuktah, on fol. 207a: فى اشارات المبدء و المعاد.

Khâtimah, on fol. 208b.

The author has taken great care to conceal his name, styling himself simply این درویش, but in his own ghazals, with which the book is interspersed, he betrays it in the takhalluṣ, viz. *Mas'ûd* (see fol. 65b, last line but one; fol. 81b, l. 4 ab infra; fol. 97a, l. 1; fol. 109a, l. 5 ab infra; fol. 136b, l. 8; fol. 151b, l. 3; fol. 164b, l. 8; fol. 178b, l. 4; fol. 191b, l. 5; fol. 202a, l. 3; fol. 207a, l. 4 ab infra; and fol. 209b, l. 3 ab infra), and more distinctly: *Mas'ûd-i-Bak* (only once, on fol. 121a, l. 1). Khwâjah Mas'ûd-i-Bak (of Bak in the district of Bukhârâ), with his original name Aḥmad bin Muḥammad Nakhshabî Shîrkhân (see col. 333 in this Cat., and compare with it No. 856 in the Bodleian Cat.), was a relation of Sulṭân Fîrûz of Dihlî and according to the Makhzan-algharâ'ib (No. 2306, col. 373 in the Bodleian Cat.), originally an independent ruler of Bukhârâ, till he turned a derwish of the Ċishtî order under the spiritual guidance of Shaikh Rukn-aldîn, the son of Shaikh Shihâb-aldîn Imâm (the latter being one of the renowned disciples and Khalîfas of Niẓâm-aldîn Auliyâ), or, as the Makhzan-algharâ'ib states (loc. cit.), of Shaikh Naṣîr-aldîn Maḥmûd Ċirâgh of Dihlî (who was likewise a distinguished pupil of Niẓâm-aldîn Auliyâ and died the 18th of Ramaḍân, A.H. 757=A.D. 1356, Sept. 14, see Safînat-alauliyâ, No. 116, col. 287 in this Cat.). He was put to death A.H. 800 (A.D. 1397, 1398). In the present work, the 14th Kashf of which is quoted in full in the Sawâṭi'-alanwâr (No. 654 of this Cat.), he often quotes as authority the Ċishtî Shaikh Shiblî, the son of Shaikh Jalâl-aldîn Pânîpatî (who died A.H. 765=A.D. 1363, 1364, see Rieu i. p. 358b). Other works of Mas'ûd-i-Bak are ام النّصائح; تهميدات (an imitation of 'Ain-alḳuḍât's work of the same title, see Nos. 1793 and 1794 in this Cat.); and

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the dîwân of lyrical poems, styled نور اليقين (see Rieu ii. p. 632) or نور العيون (according to Ilâhî, see A. Sprenger, Catal., p. 84) or even نور العين (as the Makhzan-alghara'ib denotes it).

This copy is dated A.H. 1085 (A.D. 1674, 1675), by Muḥammad Kabîr bin Shaikh Aḥmad.

College of Fort William, 1825.

No. 2307, ff. 210, ll. 13; Nasta'lîḳ; size, 8⅝ in. by 5 in.

1855

Faṣl-alkhiṭâb (فصل الخطاب).

An encyclopaedia of Ṣûfic lore, containing extracts from the works of the greatest Persian and Arabic mystics, by Muḥammad bin Muḥammad bin Maḥmûd alḥâfiẓî albukhârî, commonly known as Khwâjah Muḥammad Pârsâ, who died A.H. 822 (A.D. 1420). According to Ḥ. Khalfa iv. p. 422, No. 9058, the full title of this work is فصل الخطاب فى المحاضرات; according to G. Flügel iii. p. 421, فصل الخطاب لوصل الاحباب, comp. also Rieu ii. p. 863b, and W. Pertsch, Berlin Cat., p. 294. The interesting documents on mysticism, contained therein, are fully described by Flügel, loc. cit.

Beginning: الحمد لله الدّالّ خلقه على وحدانيّته باعلامه وآياته المتعرّف الى اوليائه الخ.

Khwâjah Muḥammad Pârsâ is besides the author of the رسالة القدسيّة النّقشبنديّة, also styled انفاس قدسيّة, containing the sayings of Shaikh Bahâ-aldîn Naḳshband (who died A.H. 791=A.D. 1389, see No. 1851 above, and comp. Nos. 1920, 1; 1923, 2, 3 and 9 below), which were collected by him and from which an extract was made by Jâmî in his سخنان خواجه پارسا or الحاشية القدسيّة (see col. 764, No. 14, in this Cat., and Bodleian Cat., No. 1266); and of the رساله در بيان نسبتها, see W. Pertsch, Berlin Cat., p. 78, No. 3; comp. also No. 1923, 6 below.

This copy is dated the 5th of Jumâdâ-alâkhar, A.H. 909 (A.D. 1503, Nov. 25), by Khwâjah Muḥammad bin Malik Muḥammad Ṣûfî alandigânî (الاندگانى, i.e. الاندجانى, of Andijân). Collated, with occasional marginal glosses and additions.

No. 627, ff. 243, ll. 25; Naskhî; size, 9⅝ in. by 5¾ in.

1856

Khâtimah (خاتمه).

An elaborate work on the whole doctrine of Ṣûfism, principally based on Ḳurân verses and traditions, by Sayyid Muḥammad bin Sayyid Yûsuf Ḥusainî, commonly known as Muḥammad Ḥusainî Gîsûdarâz, the 'long-locked one,' the greatest disciple and Khalîfah of Shaikh Naṣîr-aldîn Maḥmûd C'irâgh of the C'ishtî order (see No. 1854 above). He was born at Dihlî according to the Sawâṭi'-alanwâr, No. 22 a (col. 331 in this Cat.), the 4th of Rajab, A.H. 720 (A.D. 1320, Aug. 10, whereas the date usually given is A.H. 721), and died A.H. 825, the 16th of Dhû-alḳa'dah (A.D. 1422, Nov. 1), at the age of 105 lunar years, comp. Rieu i. p. 347b, where a copy of his discourses, collected under the title جوامع الكلم by his disci[redacted] Ḥusainî, is descri[redacted] given.

Beginning: عادات [redacted] خواست و عوامّ و خواصّ ايشان [redacted] وضو نباشند مگر بحالة مرض الخ

Title and author's name appear [redacted] the same page the work ends, dated th[redacted] alḳa'dah, A.H. 1067 (A.D. 1657, Au[redacted] followed on ff. 203b–205a by a short [redacted] unity of God, beginning: سبحانه و تعالى [redacted] هستى و آن هستى بيچون و بيچگونه است الخ

Occasional notes and glosses on the ma[redacted] pages a little worm-eaten.

No. 516, ff. 205, ll. 15; Nasta'lîḳ; illuminated frontispie[redacted] on ff. 1b and 203b; size, 7½ in. by 4⅝ in.

1857

Another copy of the same.

Beginning: از رسوم مستمرّة و عادات ملتزمه دوام وضوست عوامّ و خواصّ ايشان بى وضو نباشند مگر بحالة مرض الخ.

This copy, which is not dated, contains a rich collection of valuable margin-glosses, both grammatical and exegetical.

College of Fort William, 1825.

No. 2221, ff. 177, ll. 14; Nasta'lîḳ; size, 7⅝ in. by 4⅝ in.

1858

The same.

Beginning as in the preceding copy.

No date. A large number of marginal and interlinear glosses, some of considerable value, throughout the whole work, mostly written in red ink. The Khâtimah ends on fol. 137b, and is followed by another short mystical treatise of the same author, Gîsûdarâz, styled Wujûd-al'âshiḳîn (وجود العاشقين), on ff. 137b–144b, beginning: سپاس بيحدّ و ستايش بيعدد (و) مر قادر مطلق و حاكم برحقّ و جانان عاشقان و صاحب جملهٔ جهان را و درود بيقياس مر احمد حقّ شناس الخ.

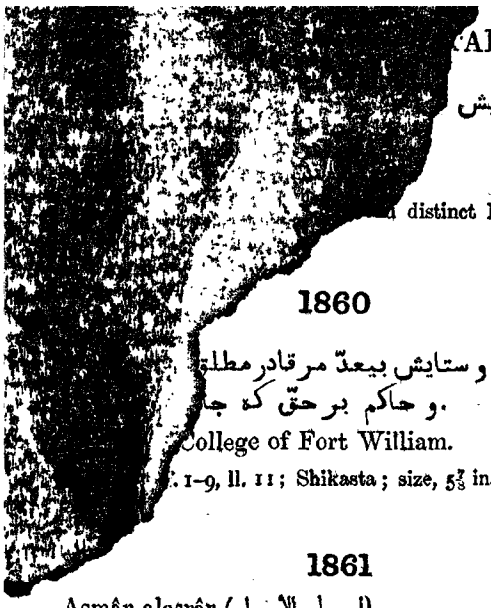
Ff. 145–160 are filled by another hand with some Hindûstânî poetry in mathnawî-form, and several prose-treatises, partly in Hindûstânî too, partly in Persian, dealing mostly with the same topics of the Muḥammadan creed from a Ṣûfic standpoint, as the Khâtimah, for instance, وضو, ذبح, روز جمعه, etc.

No. 1163, ff. 160, ll. 15; large Nasta'lîḳ; the Arabic quotations in Naskhî; size, 9⅞ in. by 6⅞ in.

1859

Wujûd-al'âshiḳîn (وجود العاشقين).

Another copy of the same short mystical treatise which is found on ff. 137b–144b of the preceding copy.



سپاس و ستایش

distinct Nasta'lîḳ; size,

1860

حمد بیقیاس و ستایش بیعدّ مر قادر مطلق
و حاکم بر حقّ که جا

College of Fort William.

1–9, ll. 11; Shikasta; size, 5⅞ in. by 3⅝ in.

1861

Asmâr-alasrâr (اسمار الاسرار).

Another Ṣûfic work of the great Shaikh Gîsûdarâz, containing chiefly, like the Khâtimah, mystical interpretations of Ḳurân verses and traditions. The title appears on fol. 1b, l. 5. The first سمر or 'night-discourse' begins on fol. 3a.

Beginning of the preface: الحمد لله خالق اللّيل و النّهار و جاعل الظّلمات و الانوار و الصّلوة على محمّد رسول الله المختار الخ.

This work ends on fol. 223b, and is followed on ff. 224a–253a by another mystical treatise of similar contents by the same Gisûdarâz, entitled Istiḳâmat-alshari'at biṭariḳi'lḥaḳiḳat (استقامة الشّريعة بطريق الحقيقة), and composed, according to fol. 224a, ll. 2 and 1 ab infra, A.H. 792 (A.D. 1390). It begins: الحمد لله المتجلّى على المطيع و العاصى القريب من الدّانى الخ.

The same treatise is noticed in the Bodleian Cat., No. 1267, 1.

All the Arabic words and phrases are explained by an interlinear Persian paraphrase. The same is the case with another short tract, in Arabic, on ff. 253b–254b, giving the contents of Muḥammad's pretended conversation with God during his ascension to heaven, and beginning: قال النّبىّ صلّى الله الخ.

No date. College of Fort William, 1825.

No. 2167, ff. 254, ll. 17 (from fol. 224 on ll. 15); Naskhî; size, 9¼ in. by 5 in.

1862

Istiḳâmat-alshari'at biṭariḳi'lḥaḳiḳat (استقامة الشّريعة بطريق الحقيقة).

Another copy of the same treatise which is found on ff. 224a–253a of the preceding copy, beginning in the same way.

The date A.H. 792 appears on fol. 1b, l. 3 ab infra, the title on fol. 3a, ll. 1 and 2.

No date. Seals of A.H. 1122 and 1129 (A.D. 1710 and 1717), on fol. 1a.

No. 2090, ff. 32, ll. 13; clear Nasta'lîḳ; worm-eaten; size, 7¼ in. by 4¾ in.

1863

Tarjuma-i-Âdâb-almurîdîn (ترجمهٔ آداب المريدين).

A Persian translation and detailed exposition of the Arabic work on the leading doctrines of Ṣûfism, by Abû-alnajîb Ḍiyâ-aldîn 'Abd-alḳâhir al-Suhrawardî (see title of the original and author's name on fol. 6a, ll. 7 and 9), who was the uncle of the famous Shihâb-aldîn 'Umar al-Suhrawardî, the founder of the Suhrawardî order, and died A.H. 563, the 12th of Jumâdâ-alâkhar (A.D. 1168, March 24), see Safînat-alauliyâ, No. 122 (col. 287 in this Cat.), and Haft Iḳlîm, No. 1298 (ib., col. 475). The translator and commentator is Shaikh Muḥammad Ḥusainî Gîsûdarâz, the author of the four preceding works, who states, on fol. 7a, l. 3 sq., that he had already two or three times translated this work from the Arabic, and that now for the fourth and last time he undertook the task, together with a commentary. The date of translation appears to be A.H. 813 (A.D. 1410), curiously spelt here thus, هيصد و سيزده.

Beginning of the Arabic preface, on fol. 5b: الحمد لله الّذى خصّ الاولياء من بين النّاس باقتباس من مشكوة الانبياء الخ.

Beginning of the Persian introduction, on fol. 7a: امّا بعد محمّد يوسف حسينى الملقّب بگيسو دراز دوسه بار اين كتاب را ترجمه كرده است هم بتطويل و هم باىجاز الخ.

Beginning of the Arabic text, on fol. 7b: اجمعوا على انّ الله تعالى واحد فى الوحدة الخ.

Copied by Ḥaidarbeg, without a date. College of Fort William, 1825.

No. 2130, ff. 5–272, ll. 15; Nasta'lîḳ, the Arabic text in Naskhî; size, 8⅞ in. by 5⅛ in.

1864

Risâla-i-Mîr Sayyid Sharîf (رسالهٔ مير سيّد شريف).

The reply of Sayyid Zain-aldîn 'Alî, usually styled Sayyid Sharîf of Shîrâz, to several questions of mystical theology, addressed to him by Iskandar bin 'Umar Shaikh of Iṣfahân, A.H. 825 (A.D. 1422). The questions deal with man's creation, the connection between mind and body, future reward and punishment, the angels, paradise, hell, the صراط المستقيم, Muḥammad's ascension to heaven, and similar topics.

Beginning: الحمد لله .... در شهور سنهٔ خمس و عشرين و ثمانمائه اسكندر ابن عمر شيخ از اصفهان كس فرستاده به شيراز الخ.

Dated the 26th of Rajab, A.H. 1180 (A.D. 1766, Dec. 28), by Abû Ṭâlib alḥusainî, at Murshidâbâd.

No. 1234, ff. 275a–285b, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1865

Tarjuma-i-Minhâj-al'âbidîn (ترجمهٔ منهاج العابدين).

A Persian translation of Muḥammad bin Muḥammad al-Ghazâlî's (see above, Nos. 1781–1792) Arabic work on mystical philosophy and speculation, entitled the

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'Highway of the true servants of God' (comp. H. Khalfa vi. p. 210, No. 13, 243; Cat. Codd. Or. Lugd. Batav. iv. p. 315; No. 1792 above, etc.), made by Shaikh Yûsuf Budh of Îrić (who died A.H. 834=A.D. 1430, 1431), a disciple and Khalîfah of the great Shaikh Jalâl-aldin Makhdûm-i-Jahâniyân of Bukhârâ (died the 10th of Dhû-alḥijjah, A.H. 785=A.D. 1384, Febr. 3), and a disciple also of Khwâjah Ikhtiyâr-aldîn 'Umar of Îrić (died the 14th of Muḥarram, A.H. 809=A.D. 1406, July 1) and of Sayyid Ṣadr-aldîn Râjû Ḳattâl of Bukhârâ, Jalâl-aldin's younger brother (died A.H. 827=A.D. 1424), comp. col. 332 in this Cat.; Safinat-alauliyâ, No. 157 (ib., col. 291), and Rieu iii. p. 1079a. It is divided into seven عقبة, viz.:

1. در علم, on fol. 6b, last line.
2. در توبة, on fol. 13a.
3. در عوائق, on fol. 20a.
4. در عوارض, on fol. 71b.
5. در بواعث, on fol. 93b.
6. در قوادح, on fol. 106a.
7. در حمد و شکر, on fol. 122a.

Beginning: حمد مر خدایرا که او ملك حکیم است و جواد کریم است و عزیز رحیم است الخ.

Dated at Aurangâbâd in Rabî'-althânî, A.H. 1093 (here called by mistake the 28th year of 'Âlamgîr's reign, which would really be A.H. 1096)=A.D. 1682, April–May. Ff. 48, 70, and 98a are considerably damaged.

College of Fort William, 1825.

No. 2152, ff. 136, ll. 15; Nasta'lîḳ; size, 10 in. by 5½ in.

1866

Another copy of the same.

Beginning as in the preceding copy. The seven عقبة are found here: 1. on fol. 6b; 2. on fol. 12b; 3. on fol. 18b; 4. on fol. 74b; 5. on fol. 98b; 6. on fol. 112b; 7. on fol. 132a. Collated throughout. No date.

No. 608, ff. 149, ll. 15; distinct Nasta'lîḳ; size, 9⅞ in. by 5⅞ in.

1867

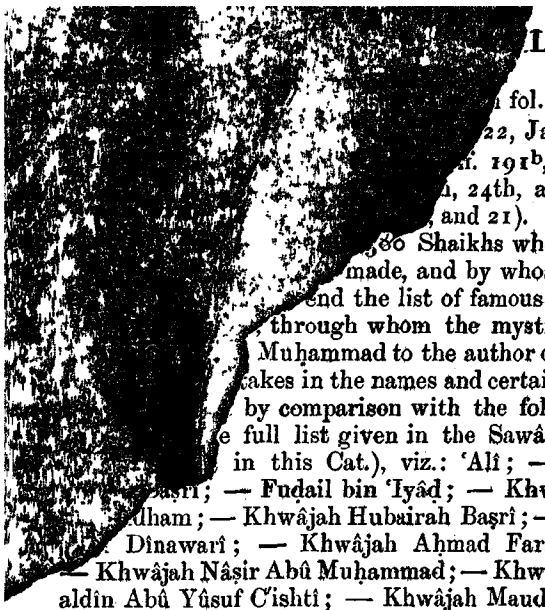
Baḥr-alma'ânî (بحر المعانی).

Thirty-six letters on Ṣûfism, compiled by Muḥammad bin Naṣir-aldîn Ja'far almakkî alḥusainî, a disciple and Khalîfah of Gisûdarâz (see Nos. 1856–1863 above) and member of the C'ishtî order, who lived from the time of Sulṭân Muḥammad Tughluḳ (died A.H. 752=A.D. 1351) to that of Sulṭân Bahlûl (who began to reign A.H. 854=A.D. 1450) and reached the age of over 100 years (see col. 332, l. 7 sq. in this Cat.), at the request of his spiritual brother Malik Maḥmûd and addressed as an heirloom of mystic traditions to this future successor of his in the spiritual leadership, during the years A.H. 824–825 (A.D. 1421–1422).

Beginning: آن خدائی که انگبین شیرین نوش از فوّارهٔ تلخ نیش زنبور بقدرت خویش چکاند الخ.

The thirty-six [illegible] ing topics:

1. في الايمان, on [illegible] A.H. 824 (A.D. 1421,
2. في الصّلوة, on fol. [illegible] alawwal, A.H. 824 (A.D. 142[illegible]
3. في الزّكوة والصّوم والحجّ, on [illegible] 18th of the same month (March 23).
4. في المعرفة, on fol. 13a, dated the [illegible] alâkhar, A.H. 824 (A.D. 1421, April 17).
5 and 6. في بيان الرّوح, on ff. 17b a[illegible] respectively the 7th and the 5th (read [illegible] Jumâdâ-alawwal, A.H. 824 (A.D. 1421, May 10 a[illegible]
7–10. در بيان عشق, on ff. 27a, 32b, 38a, and [illegible] dated respectively the 4th of Jumâdâ-alâkhar, the 27th of Sha'bân, the 9th and 23rd of Ramadân, A.H. 824 (A.D. 1421, June 6, Aug. 27, Sept. 7 and 21).
11. في اسرار الانسان, on fol. 49a, dated in the same month.
12. في الشّاهد, on fol. 55b, dated the 4th of Shawwâl, A.H. 824 (A.D. 1421, Oct. 2).
13–16. في بيان المشاهدات, on ff. 61b, 68a, 78b, and 85a, dated respectively the 11th, the 22nd, the 28th, and the last of Shawwâl, A.H. 824 (A.D. 1421, Oct. 9, 20, 26, and 27).
17. في بيان الطّالب والمطلوب, on fol. 93a, dated the 3rd of Dhû-alḳa'dah, A.H. 824 (A.D. 1421, Oct. 30).
18 and 19. في بيان الكفر, on ff. 100b and 107b, dated respectively the 7th and the 9th of Dhû-alḳa'dah, A.H. 824 (A.D. 1421, Nov. 3 and 5).
20. في بيان اسرار القرآن, on fol. 115a, dated the 12th of the same month (Nov. 8).
21–24. في بيان الاسرار, on ff. 120b, 126b, 131a, and 137a, dated respectively the 19th and 27th of Dhû-alḳa'dah and the 1st and 2nd of Dhû-alḥijjah, A.H. 824 (A.D. 1421, Nov. 15, 23, 27, and 28).
25. في بيان السّكر (read السّكر), on fol. 146a, dated the 7th of the same month (Dec. 3).
26. في بيان اصول الوصول, on fol. 150b, dated the 12th of the same month (Dec. 8).
27. في معرفة النّفس والتّعجّب, on fol. 155a, dated the 20th of the same month (Dec. 16).
28. في بيان اسرار المذاهب, on fol. 161a, dated the 23rd of the same month (Dec. 19).
29. في الوجد و حالات الانبياء والاولياء, on fol. 166b, dated the 26th of the same month (Dec. 22). On fol. 173b, first line, there is added to this letter a short فصل في الشّوق.
30. في الرّويا, on fol. 173b, middle, dated the 2nd of Muḥarram, A.H. 825 (A.D. 1421, Dec. 27).
31. في اسرار المصلّى, on fol. 177b, dated the 5th of the same month (Dec. 30).
32. في بيان النّور والجنون, on fol. 184a, dated the 11th of the same month (A.D. 1422, Jan. 5).



fol. 187b, dated
22, Jan. 8).
f. 191b, 195b, and
, 24th, and 27th of
and 21). On fol. 138a
80 Shaikhs whose personal
made, and by whose teachings
nd the list of famous Imâms and
through whom the mystic tradition
Muḥammad to the author of this book
akes in the names and certain omissions
by comparison with the following two
e full list given in the Sawâṭi'-alanwâr,
in this Cat.), viz.: 'Alî; — Khwâjah
aṣrî; — Fuḍail bin 'Iyâḍ; — Khwâjah Ibrâ-
dham; — Khwâjah Hubairah Baṣrî; — Khwâjah
Dînawarî; — Khwâjah Aḥmad Farasnâfa (?); — Khwâjah Nâṣir Abû Muḥammad; — Khwâjah Nâṣir-aldîn Abû Yûsuf Cishtî; — Khwâjah Maudûd Cishtî; — Khwâjah Ḥâjî Sharaf Zandanî; — Khwâjah Mu'în-aldîn Ḥasan Sijzî; — Ḳuṭb-aldîn Bakhtyâr Ûshî; — Farîd-aldîn Shakarganj; — Khwâjah Niẓâm-aldîn; and — Ḳuṭb-i-Aḳṭâb Shaikh Naṣîr-aldîn Maḥmûd (i.e. Cirâgh of Dihlî, see No. 1854 above), from whom the author received it.

A munâjât (quiet prayer to God), on fol. 209b.

Dated the 19th of Ramaḍân, A.H. 1055 (A.D. 1645, Nov. 8). An entry from Mîr Maḳṣûd, who finished the reading of this MS. the 25th of Dhû-alḥijjah, A.H. 1121 (A.D. 1710, Febr. 25), is also found on the last page.

No. 1545, ff. 210, ll. 17; very clear and distinct Nasta'lîḳ; worm-eaten; annotated; size, 10¼ in. by 5½ in.

1868

Another copy of the Baḥr-alma'ânî.

Beginning the same. The thirty-six letters are found here as follows:

1. On fol. 3a, dated (by mistake) the 10th of Ṣafar, A.H. 829 (instead of 824).
2. On fol. 8a.
3. On fol. 18b.
4. On fol. 25b.
5. On fol. 34b. As date is given the month only, Jumâdâ-alawwal.
6. On fol. 42a, dated here (more correctly) the 15th of Jumâdâ-alawwal.
7. On fol. 53b.
8. On fol. 63b.
9. On fol. 73a.
10. On fol. 81a.
11. On fol. 87b, dated the last of Ramaḍân, A.H. 824 (A.D. 1421, Sept. 28).
12. On fol. 96a.
13. On fol. 104b.
14. On fol. 113a.
15. On fol. 127b.
16. On fol. 134b.
17. On fol. 145a, dated here the 6th of Dhû-alḳa'dah, A.H. 824 (but that is a mistake, since it was not a Friday, as is stated).
18. On fol. 155a, dated here the 4th of Dhû-alḳa'dah (A.D. 1421, Oct. 31).
19. On fol. 163b.
20. On fol. 174a.
21. On fol. 181b.
22. On fol. 188b, dated here the 24th of Dhû-alḳa'dah (a Monday, as is stated, but that is again wrong).
23. On fol. 194a.
24. On fol. 201b.
25. Headed: فی بیان السّکر, on fol. 210b.
26. Headed: فی الوصول, on fol. 215b.
27. On fol. 220a (wrong date here).
28. On fol. 226a.
29. Headed: فی وجد و الحالات (!) الانبیاء فی (!) الاولیاء, on fol. 231b. On fol. 237b, last line, is added the فصل با الشّوق (so here, misspelt for بالشّوق, as in the following copy).
30. On fol. 238a.
31. On fol. 242a.
32. On fol. 248a.
33. Here headed: فی الاسرار, on fol. 251b, dated here (by mistake undoubtedly) the 14th of Dhû-alḥijjah, A.H. 825.
34. Headed: بیان المشارب, on fol. 256a.
35. Headed: فی بیان الشّوق والحقیقة, on fol. 261a.
36. Headed: فی بیان العشق و اسرار فی الکتاب, on fol. 268a.

The tradition-list differs here considerably from that in the preceding copy and agrees more strictly with the standard one of the Cishtî order; after Hubairah Baṣrî the line of Shaikhs is as follows: Ibrâhîm Iṣḥâḳ bin 'Ulû Dhînawarî (دینوری); — Abû Iṣḥâḳ Cishtî (bin) Aḥmad Farashnâfa (فرشنافه) Cishtî; — Abû Muḥammad Cishtî; — Nâṣir-aldîn Yûsuf Cishtî; — Nâṣir-aldîn Muḥammad Cishtî; — Maudûd Cishtî; — Ḥâjî Sharîf Zandanî; — 'Uthmân Hârûnî; — Mu'în-aldîn Ḥasan Sijzî; — Ḳuṭb-aldîn Bakhtyâr Ûshî; — Farîd-aldîn Ajwadhanî; — Niẓâm-aldîn Auliyâ and Ḳuṭb-i-'âlam Naṣîr-aldîn Maḥmûd.

Dated the 7th of Jumâdâ-alawwal, A.H. 1065 (A.D. 1655, March 15), by 'Abd-al'alî bin 'Abd-almalik. College of Fort William, 1825.

No. 2332, ff. 1–276, ll. 13 on ff. 1–194, ll. 14–17 on ff. 195–276; Naskhî, mixed with Shikasta; size, 7⅜ in. by 4¾ in.

1869

A collection of Ṣûfic works.

This extremely valuable copy contains (besides some poetry at the end) the following larger and smaller treatises on mystic topics:

I. Baḥr-alma'ânî (بحر المعانی), a third copy of Muḥammad bin Ja'far almakkî alḥusainî's thirty-six letters on Ṣûfism, beginning, on fol. 1a: آن خداوندی کہ انگبین شیرین نوشی را از فوّارهٔ طلخ الخ.

The letters are found here as follows:

1. On fol. 1a.
2. On fol. 2a.
3. On fol. 4a.
4. On fol. 5a.
5. On fol. 6b, headed: فی بیان القلب والرّوح.

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6. On fol. 8a, headed: فى الرّوح ايضا; the date is correctly here the 15th.
7. On fol. 10a, first lines, headed like the three following letters, فى العشق.
8. On fol. 11b.
9. On fol. 13b.
10. On fol. 15b.
11. On fol. 17a, dated, as in the preceding copy, the last of Ramaḍân.
12. On fol. 19a.
13. On fol. 21a, here styled فى بيان الشّاهدات.
14. On fol. 23a, with an original المشاهدات in the heading, which, however, has been corrected into الشّاهدات.
15. On fol. 26a, last line, with an uncorrected فى بيان المشاهدات in the heading.
16. On fol. 28b, again المشاهدات.
17. On fol. 30b, wrongly dated, as in the preceding copy, the 6th of Dhû-alḳa'dah.
18. On fol. 33a, dated here the 4th of Dhû-alḳa'dah.
19. On fol. 35a.
20. On fol. 37a.
21. On fol. 39b.
22. On fol. 41a, wrongly dated, as in the preceding copy, the 24th of Dhû-alḳa'dah.
23. On fol. 42b, here simply styled فى الاسرار.
24. On fol. 44b, again فى الاسرار.
25. On fol. 47b, فى بيان السّكر.
26. On fol. 49a, here simply styled فى الاصول.
27. On fol. 51a, styled فى بيان معرفة النّفس و العجب, dated here the 10th of Dhû-alḥijjah (instead of the 20th).
28. On fol. 53a.
29. On fol. 55a, first line (the same wrong والحالات as in the preceding copy); the فصل بالشّوق, on fol. 57a.
30. On fol. 57a, lin. penult.
31. On fol. 58b.
32. On fol. 60b.
33. On fol. 62a, فى الاسرار; the wrong date as in the preceding copy.
34. On fol. 63a, فى بيان المشارب.
35. On fol. 64b, فى بيان الشّوق والحقيقة.
36. On fol. 67a, فى بيان العشق و اسراره و فى ختم الكتاب; this letter is not dated here.

The tradition-list runs here thus: 'Alî; — Khwâjah Ḥasan Baṣrî; — Khwâjah 'Abdallâh alwâḥid bin Zaid (correctly 'Abd-alwâḥid bin Zaid); — Fuḍail bin 'Iyâḍ; — Khwâjah Ibrâhîm Adham; — Khwâjah Ḥudhaifah Mar'ashî; — Hubairah Baṣrî; — Abû Ibrâhîm bin 'Ulû Dînawarî (the son instead of the father); — Abû Isḥâḳ al-Shâmî; — Khwâjah Aḥmad Farashnâḳah (فرشناقه) C'ishtî (usually styled Abû Aḥmad Abdâl C'ishtî); — Khwâjah Nâṣiḥ-aldîn Yûsuf C'ishtî (correctly Nâṣir-aldîn Abû Yûsuf); — Khwâjah Ḳuṭb-aldîn Maudûd C'ishtî; — Khwâjah Ḥâjî Sharîf Zandanî; — 'Uthmân Hârûnî; — Mu'în-aldîn Ḥasan alsijzî; — Ḳuṭb-aldîn Bakhtyâr Ûshî; — Farîd-aldîn Shakarganj Ajwadhânî; — Nizâm-aldîn Auliyâ; — Ḳuṭb-i-'âlam Shaikh Naṣir-aldîn Maḥmûd.

Copied in Naskhî by 'Abd-alimâm alṣâdiḳî alḥusainî and dated the 22nd of Sha'bân, A.H. 1056 (A.D. 1646, Oct. 3).

II. Maḥabbatnâma (محبّتنامه), compiled from the utterances of the great Shaikh Makbûl-alḥaḍrat Yadallâh, the grandson, pupil, and Khalîfah of Shaikh Gisûdarâz (see above, Nos. 1856–1863, and the Sawâṭi'-alanwâr, col. 331, ll. 5 and 4, in this Cat.), during a series of discussions on the various stages of the mystic doctrine and of Ṣûfic lore, held in the majlis of the Shaikh from the 3rd of Rajab to the 22nd of Shawwâl, A.H. 843 (A.D. 1439, Dec. 10, to 1440, March 27), by his pupil Maḥmûd Faḍl-allâh Ḥusainî.

Beginning, on fol. 71b: (sic!) الحمد لله الّذى اشتياق المعرفة ثمّ تجلّى بذاته لذاته فاظهر آدم على صورته وجعل قلبه معدن المحبّته (sic!) وامانته واجلس على سرير الخلافة الخ.

Written, by the same hand as the preceding work, in Naskhî, and dated the 27th of Shawwâl, A.H. 1059 (=A.D. 1649, Nov. 3; but 1059 is very likely a mistake for 1056, see the dates of the following treatises).

III. 'Ishḳnâma (عشق نامه), a treatise on similar topics, by an anonymous author, who bases his theories on the mystical interpretation of Ḳurân verses and may therefore be identical with the famous Gisûdarâz, to whom Nos. V and VI of this collection are due.

Beginning, on fol. 138a: الحمد لله مضيئ الشّمس منوّر القمر مظهر الملك مصوّر البشر محيى الجان الخ.

Written, by the same hand as the two preceding treatises, in Naskhî (except the last portion of fol. 140b and the whole of fol. 141a which are supplied by another hand in Nasta'lîḳ), and dated the 4th of Jumâdâ-alûlâ, A.H. 1057 (A.D. 1647, June 7).

IV. Ghâyat-alimkân fî dirâyat-almakân (غاية الامكان فى دراية المكان), a treatise on the knowledge of God and His qualities (فى معرفة الله تعالى و صفاته), by Shaikh Maḥmûd اشنوى, called Durr-i-yatîm, 'the unique pearl,' who, according to a note on the top of fol. 179b, was a pupil of Shaikh Shams-aldîn Muḥammad bin 'Abd-almalik Dailamî and embodied his master's حقائق in a treatise, styled غاية الامكان فى معرفة الزّمان; but whether this is identical with the present one, God alone knows!

Beginning, on fol. 179b: الحمد لله الّذى لا آخر لاوّليّته ولا اوّل لآخريّته ولا بطون لظاهريّته ولا ظهور لباطنيّته الخ.

To the middle of fol. 183b this treatise is written by the same hand, as the three preceding ones, in Naskhî; the remaining portion and also the first three lines of the beginning are copied by another hand in Nasta'lîḳ; dated the 22nd of Sha'bân, A.H. 1057 (A.D. 1647, Sept. 22).

V. Ḥadâ'iḳ-aluns (حدائق الانس), a short mystical tract by the great Gîsûdarâz (see above, Nos. 1856–1863 and 1867), compiled in A.H. 825 (A.D. 1422) shortly before his death, when he was 105 lunar years old.

It is divided into ten حديقه.

Beginning, on fol. 191b: حمد بيحدّ و ثناى بيعدّ مر خالقى را كه از جملهٔ مخلوقات نوع انسان را مخصوص بتشريف عرفان الخ.

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Written in Nasta'lîḳ, mixed with Shikasta, and dated the 1st of Sha'bân, A.H. 1065 (A.D. 1655, June 6).

VI. Khâtimah (خاتمه), a fourth copy of Gîsúdarâz's work on the Ṣûfic doctrine (see Nos. 1856–1858 above), beginning, on fol. 199b: از رسوم مستمرّه وعادات ملتزمه دوام وضو است عوامّ و خواصّ ایشان بی وضو نباشند مگر در حالهٔ مرض الخ; a fifth copy is noticed in No. 1920, 12 below.

Written in Nasta'lîḳ by Mahdî alḥusainî, the son of Mir Muḥammad Yûsuf of Mâzandarân, and dated the 20th of Sha'bân, A.H. 1097 (A.D. 1686, July 12; but probably 1097 is a mistake for 1067).

VII. Khawârikât (خوارقات), an account of the life and deeds of Shaikh Gîsúdarâz, his descendants and spiritual successors, compiled A.H. 981 (A.D. 1573, 1574), and beginning: الحمد لله ربّ العالمین .... امّا بعد این کلمات کرامات عاشق شهباز بلند پرواز الخ.

No date. Written by the same hand as the following tract, in splendid Naskhî; the transcriber's name is Aḥmad bin Ibrâhîm.

VIII. Risâla-i-âfâḳ wa anfus (رسالهٔ آفاق و انفس), a very short tract by Khwâjah Mu'in-aldîn Sijzî, the famous Cishtî Pîr, who was born A.H. 537 (A.D. 1142, 1143), and died, according to the Safînat-alauliyâ, No. 110 (col. 286 in this Cat.), A.H. 633 (A.D. 1236), according to the Maṭlûb-alṭâlibîn, No. 15, 3, and the Sawâṭi'-alanwâr, No. 15, A.H. 632 (A.D. 1235, see ib., coll. 321 and 329), on fol. 272a.

At the end of this copy, on ff. 275b–283b, various pieces of poetry are added, viz. (1) a short mathnawî, styled Ganj-i-Ja'farî (گنج جعفری), composed A.H. 1055 (A.D. 1645), and beginning: شبی چون روی خوبان روز روشن الخ. (2) Ghazals, by Amjad, on fol. 279a. (3) Rubâ'îs, on fol. 282a. (4) Some kaṣîdas, on fol. 282b. At the end a ghazal by *Imâmî* (perhaps Imâmî of Harât, who died A.H. 674 or 686=A.D. 1275, 1276, or 1287, see A. Sprenger, Catal., pp. 439 and 440). All written in Nasta'lîḳ, mixed with Shikasta.

No date.

No. 1754, ff. 283, ll. 20–24; size, 11 in. by 7½ in.

1870

Majâlis-al'ushshâḳ (مجالس العشّاق).

The assemblies of lovers, a work on Ṣûfic biography by Sulṭân Ḥusain Mirzâ ibn Sulṭân Manṣûr ibn Baikarâ Mirzâ ibn 'Umar Shaikh Mirzâ ibn Tîmûr, who reigned from A.H. 873 to 911 (A.D. 1469–1506); it was commenced in A.H. 908 and completed A.H. 909 (A.D. 1502–1504), see the last bait on fol. 193a. According to a statement in Bâbar's memoirs the real author was Kamâl-aldîn Ḥusain Kârizgâhî, see Rieu iii. p. 1085b; the same Kamâl-aldîn Ḥusain is mentioned in the Haft Iḳlîm, No. 154 (col. 389 in this Cat.), where he is stated to have been a native of Ṭabas-i-Kîlak, an appendage of Khurâsân, as Sulṭân Ḥusain's prime minister and author of *a commentary* on the مجالس العشّاق. Other copies of this work, which is written in ornamental prose, intermixed with verses, are described in G. Flügel iii. p. 427; Rieu i. p. 351; Bodleian Cat., Nos. 1271–1273; W. Pertsch, Berlin Cat., pp. 561 and 562; full lists of the biographies (seventy-six in most copies, according to some seventy-seven) are given in Flügel's and Rieu's Catalogues and also in Ouseley's Notices of Persian Poets, pp. 247–251; comp. besides, Wiener Jahrbücher, vol. 84, Anzeigeblatt, p. 38; and Ḥ. Khalfa v. p. 380, No. 11,381.

The leaves of the present copy are misplaced; their proper order is: 194b–198b, 1a–193a; there are counted seventy-seven majlis here, but in consequence of lacunas after ff. 80, 88, and 106 the end of majlis 30, 37, and 48 and the beginning of majlis 31, 38, and 49 are missing. The biographies are as follows:

1. On fol. 16a (Imâm Ja'far Ṣâdiḳ, died A.H. 151=A.D. 768, but comp. Safînat-alauliyâ, No. 10).
2. On fol. 17a (Shaikh Dhû-alnûn, died A.H. 161=A.D. 777, 778).
3. On fol. 19b (Sulṭân Ibrâhîm Adham, died A.H. 162=A.D. 778, 779).
4. On fol. 24a (Sulṭân Bâyazîd Bisṭâmî, died A.H. 261=A.D. 875).
5. On fol. 30a (Ḥusain bin Manṣûr Ḥallâj, died A.H. 309, 4th of Dhû-alḳa'dah=A.D. 922, March 6; the Safînat-alauliyâ, No. 211, gives the 25th of Dhû-alḳa'dah).
6. On fol. 34a (Shaikh Abû-alḥasan Kharaḳânî, died A.H. 425=A.D. 1034).
7. On fol. 34b, last line (Shaikh Abû Sa'îd bin Abû-alkhair, died A.H. 440=A.D. 1049, seventy-three years old; the usual statement is eighty-three years and four months).
8. On fol. 36b, first line (Khwâjah 'Abdallâh Anṣârî, born A.H. 395=A.D. 1005, comp. Safînat-alauliyâ, No. 300, and No. 1778 in this Cat., where A.H. 396 is given, died A.H. 481=A.D. 1088).
9. On fol. 41a (Aḥmad Ghazâlî, died A.H. 517=A.D. 1123).
10. On fol. 43a (Ḥakîm Sanâ'î, whose death is fixed here in the same wrong way as usually in A.H. 525 immediately after the completion of the Ḥadîḳah, comp. above, No. 914 sq. in this Cat.).
11. On fol. 45a ('Ain-alḳudât, no date of death given in this copy, but see above, No. 1793 in this Cat.).
12. On fol. 46b (Zhandapîl Aḥmad-i-Jâm, died A.H. 536=A.D. 1141, 1142).
13. On fol. 48b (Shaikh Auḥad-aldîn Kirmânî, died A.H. 536; on the absurdity of this date as well as of that of the following Shaikh, his pupil Auḥadî, see No. 1228 in this Cat.).
14. On fol. 49b (Shaikh Auḥadî, died A.H. 554).
15. On fol. 50b (Shihâb-aldîn Maḳtûl, author of the حكمة الاشراف, died A.H. 576=A.D. 1180, 1181).
16. On fol. 51a (Shaikh Sa'd-aldîn Ḥummû'î, i.e. Muḥammad bin Mu'ayyad bin Abî Naṣr bin alḥasan bin almaḥmûd, died A.H. 605, the 10th of Dhû-alḥijjah=A.D. 1209, June 15; the correct date is A.H. 650).
17. On fol. 52b (Shaikh Rûzbahân, died in Muḥarram, A.H. 606=A.D. 1209, July).
18. On fol. 53b (Shaikh Najm-aldîn Baghdâdî, *correctly* Majd-aldîn Baghdâdî, pupil of the following Shaikh Najm-aldîn Kubrâ, died A.H. 607=A.D. 1210, 1211).

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19. On fol. 55a (Shaikh Najm-aldîn Kubrâ, died A. H. 618=A. D. 1221).

20. On fol. 58a (Shaikh-i-Ṣan'ân; Rieu reads Shaikh-i-Ṣaghân; no date of death is given).

21. On fol. 63b (Sulṭân-al'ârifîn Khwâjah Ḥasan 'Ârif, no date of death).

22. On fol. 66a (Shaikh Farîd-aldîn 'Aṭṭâr, died A. H. 627=A. D. 1230).

23. On fol. 67b (Shaikh Ibn Fâriḍ, died the 8th of Jumâdâ-alawwal, A. H. 632=A. D. 1235, Jan. 29, see above, No. 1811, where the 2nd of that month is given).

24. On fol. 68b (Shaikh Muḥyî-aldîn A'râbî, in the Vienna copy: 'Arabî, i. e. correctly Muḥyi-aldîn Muḥammad bin 'Alî *Ibn 'Arabî*, the author of the فتوحات مكّي, the فصوص الحكم, and many other renowned works, who died A. H. 638=A. D. 1240, 1241, as Rieu's copy correctly has; the dates given for his birth and death in the present copy are absolutely impossible, viz. A. H. 660 and 698).

25. On fol. 70b, last line (Shams-i-Tabrîz, died A. H. 645=A. D. 1247, 1248).

26. On fol. 73a (Shaikh Najm-aldîn Râzî, a friend of Najm-aldîn Kubrâ, died A. H. 654=A. D. 1256).

27. On fol. 74b (Shaikh Saif-aldîn Bâkharzî, died A. H. 658=A. D. 1260).

28. On fol. 76a ('Azîz Nasafî, no date of death, but see No. 1806 in this Cat.).

29. On fol. 77a (Maulânâ Jalâl-aldîn Rûmî, born the 6th of Rabî'-alawwal, A. H. 604=A. D. 1207, Sept. 30, died the 5th of Jumâdâ-alâkhar, A. H. 672=A. D. 1273, Dec. 17).

30. On fol. 78b (Shaikh Fakhr-aldîn 'Irâḳî, no date on account of the lacuna after fol. 80, but see No. 1116 in this Cat.).

31. (Sa'dî of Shîrâz, died A. H. 691 in Shawwâl=A. D. 1292, Sept.–Oct., beginning missing).

32. (Here wrongly called مجلس سي ويكم), on fol. 81b (Amîr Sayyid Ḥusainî, stated here to have died A. H. 750=A. D. 1349, but compare No. 1821 in this Cat.).

33. On fol. 82b (Shaikh Maḥmûd Shabistarî, died A. H. 720=A. D. 1320).

34. On fol. 84a (Amîr Khusrau of Dihlî, died A. H. 725=A. D. 1325).

35. On fol. 85b (Sulṭân Ḥusain Aflâṭî, died A. H. 770 =A. D. 1368, 1369; in Rieu's copy, A. H. 777 is given as date of his death).

36. On fol. 87b (Amîr Sayyid 'Alî Hamadânî, died the 6th of Dhû-alḥijjah, A. H. 786=A. D. 1385, Jan. 19).

37. On fol. 88b (Khwâjah Bahâ-aldîn Nakshband, no date in consequence of the lacuna after fol. 88).

38. (Pahlawân Maḥmûd Pûryâr, author of the كنز الحقائق and other works, died A. H. 722=A. D. 1322, beginning missing).

39. On fol. 90b (Maulânâ Luṭf-allâh of Nîshâpûr, died A. H. 786=A. D. 1384).

40. On fol. 91b (Ḥâfiẓ of Shîrâz, no date of death given here, in Rieu's copy it is A. H. 792=A. D. 1390, but see No. 1246 in this Cat.).

41. On fol. 93b (Maulânâ Sa'd-aldîn Taftâzânî; his death is wrongly fixed here in A. H. 712 instead of A. H. 791 or 792=A. D. 1389 or 1390).

42. On fol. 94b (Mîr Sayyid Sharîf, but Sharîf is left out here by oversight, died A. H. 797=A. D. 1394, 1395, a date which is at variance with the best authorities, who fix his death in A. H. 816=A. D. 1413, 1414, see Haft Iḳlîm, No. 1162, col. 465 in this Cat.).

43. On fol. 96b (Maulânâ Muḥammad Shîrîn Maghribî, died, sixty years old, A. H. 707, *correctly* 807=A. D. 1404, 1405, or rather A. H. 809=A. D. 1406, 1407, see No. 1281 in this Cat.).

44. On fol. 96b (Khujandî, i. e. Kamâl Khujandî, died A. H. 807, Rieu's copy gives A. H. 808; on the more correct date see No. 1278 in this Cat.).

45. On fol. 97a, last line (Amîr Makhtûm, died A. H. 830=A. D. 1426, 1427; Rieu gives as date of death A. H. 833=A. D. 1429, 1430).

46. On fol. 100b (Khwâjah Abû-alwafâ, died A. H. 835=A. D. 1431, 1432).

47. On fol. 101b (Ḳâsim-alanwâr, died A. H. 837= A. D. 1433, 1434).

48. On fol. 105a (Amîr Sayyid 'Imâd-aldîn Nasîmî, no date of death in consequence of the lacuna after fol. 106; in Rieu's copy it is fixed in A. H. 837).

49. (Ḥusain Khwârizmî, died A. H. 839=A. D. 1435, 1436, beginning missing).

50. On fol. 107b (Maulânâ Sharaf-aldîn 'Alî of Yazd, died A. H. 858=A. D. 1454).

51. On fol. 108b, first line (Sayyid Ḥakîmî, died A. H. 881=A. D. 1476, 1477).

52. On fol. 109a (Shaikhzâda Żafar, called in the Vienna copy: Shaikhzâda 'Umar, in Rieu's Dâdah 'Umar, died A. H. 890=A. D. 1485).

53. On fol. 109b (Maulânâ Muḥammad Tabâdkânî, died A. H. 891=A. D. 1486).

54. On fol. 111a (Khwâjah 'Ubaid-allâh, died A. H. 895=A. D. 1490).

55. On fol. 113a (Maulânâ 'Abd-alraḥmân Jâmî, died A. H. 898=A. D. 1492).

56. On fol. 116b (Sulaimân and Bilḳîs).

57. On fol. 122a (Iskander Dhû-alḳarnain).

58. On fol. 127b (Farhâd and Shîrîn).

59. On fol. 134a (Majnûn and Lailâ).

60. On fol. 140a (Khusraushâh ibn Ḳaiṣar Shâhzâda).

61. On fol. 145a (Sulṭân Maḥmûd bin Sabuktagin, died A. H. 402, *correctly* 422 or rather 421=A. D. 1030).

62. On fol. 149a (Abû-alfatḥ Sulṭân Jalâl-aldîn Malikshâh, died the 10th of Shawwâl, A. H. 485=A. D. 1092, Nov. 13).

63. On fol. 153a (Sulṭân Muḥammad bin Malikshâh, born in Sha'bân, A. H. 474=A. D. 1082, Jan., ascended the throne in A. H. 498=A. D. 1104, 1105, reigned thirteen years and died in his thirty-seventh year, A. H. 511=A. D. 1117, 1118).

64. On fol. 156a (Abû-almuẓaffar Amîr Isma'îl Kilakî, died A. H. 519=A. D. 1125).

65. On fol. 159b (Sulṭân Mas'ûd bin Sulṭân Muḥammad bin Sulṭân Malikshâh Saljûḳî, died the 1st of Rajab, A. H. 547=A. D. 1152, Oct. 2).

66. On fol. 162a (Sulṭân Sanjar bin Malikshâh Alp Arslânî, born A. H. 479=A. D. 1086, 1087, died, seventy-two years old, A. H. 551, *correctly* 552=A. D. 1157, after a reign of sixty-one, read forty-one, years).

67. On fol. 166a, last line (Abû-alfatḥ Ibrâhîm Sulṭân, died A. H. 800=A. D. 1397, 1398).

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68. On fol. 168a (Sulṭân Bâbar bin Bâisunghar, died A. H. 861=A. D. 1457).

69. On fol. 169b (Sulṭân Pîr Budâgh bin Jahânshâh Pâdishâh, no date of death mentioned in this copy; in Rieu A. H. 800 is given).

70. On fol. 170b (Sulṭân Ya'ḳûb Âḳ-ḳoyunlû, his birth is fixed here in A. H. 872=A. D. 1467, 1468, his accession in A. H. 886, contrary to the usual date 883=A. D. 1478; he died A. H. 896=A. D. 1491, in his twenty-fourth year).

71. On fol. 172b (Abû Najîb Khazârî, under Alp Arslan and Malikshâh).

72. On fol. 174b (name omitted; according to Rieu's copy it is Asma'î).

73. On fol. 177b (Shaikh Âdhurî).

74. On fol. 178b (Amîr 'Alîshîr Nawâ'î, died A. H. 906=A. D. 1500, 1501).

75. On fol. 181a (name omitted, according to Rieu's copy it is Sayyid Badr, who stayed in the reign of Jahânshâh Mirzâ for some time in 'Irâḳ).

76. On fol. 123a (Amîr Kamâl-aldîn Ḥusain alfanâ'î, not mentioned in Rieu's copy, born A. H. 874=A. D. 1469, 1470 in Harât).

77. On fol. 185b (the author himself).

Introduction on mystical love, illustrated by the story of Yûsuf and Zalîkhâ, on fol. 197b, last line.

Beginning, on fol. 194b: ای جمیلی کہ اشعهٔ جمال حسنت هرجا چراغی بر افروخت و آتش عشقت خان و مانها بسوخت وای عدیلی کہ شعشعهٔ آفتاب جمالت الخ

Lithographed in Lucknow (without date).

This copy was finished by Ḥâfiẓ 'Abdallâh in Muḥarram, A. H. 973 (A. D. 1565, August).

No. 1303, ff. 198, ll. 17; unequal Nasta'lîḳ; ff. 89–95 supplied by another hand; size, 9¼ in. by 5¼ in.

1871

Another copy of the same.

This copy, although splendid in its rich illuminations, pictures and other wonderful embellishments, is in a hopeless confusion and disorder, so far as the proper arrangement of the leaves is concerned. There are besides numerous lacunas, so skilfully concealed by an intentional forging of the catchwords, that only a very careful reader can detect them. The biographies, complete or defective, which appear in this copy, are as follows:

Majlis 1 (not marked). On fol. 17a, l. 5. 2. On fol. 18b (the date of Dhû-alnûn's death is given here by mistake as A. H. 861 instead of 161). 3. On fol. 23a. 4. On fol. 29b, last line. 5. On fol. 36a. 6. On fol. 41b. 7. On fol. 43b (here the correct age of Abû Sa'îd bin Abû-alkhair appears, viz. eighty-three years). 8. On fol. 45b. 9. On fol. 52b (wrong date of Aḥmad Ghazâlî's death, A. H. 527 instead of 517). 10. On fol. 56a (date of death omitted). 11. On fol. 58b (the date of 'Ain-alḳuḍât's death is correctly given here as A. H. 533=A. D. 1138, 1139). 12. On fol. 61a. 13. On fol. 64a. 14. On fol. 65b, last line. 15. On fol. 67a (Shihâb-aldîn Maḳtûl is here called: Bahâ-aldîn Maḳtûl). 16. On fol. 68a, first line. 17. On fol. 69b. 18. On fol. 71b (here correctly Majd-aldîn Baghdâdî). 19. On fol. 73b, first line. 23. On fol. 116b. 25 (here with the wrong number 26). On fol. 120a. 26 (wrongly numbered 27). On fol. 124a. 27 (wrongly numbered 28). On fol. 126a (Saif-aldîn Bâkharzî appears here as Saif-aldîn Bâghurzî, باغرزی). 29 (wrongly numbered 30). On fol. 112a. 30. On fol. 114b. 32. On fol. 85b, first line. 33. On fol. 86b. 35. On fol. 92a (Ḥusain Aflâṭî, called here Ḥusain Akhlâṭî, اخلاطی; the date of his death, however, is given correctly as A. H. 777=A. D. 1375, 1376). 36. On fol. 94b (the date of 'Alî Hamadânî's death is given here as A. H. 788=A. D. 1386). 37. On fol. 96a, last line (the date of Bahâ-aldîn Naḳshband's death given here by mistake as A. H. 771 instead of the correct 791=A. D. 1389). 38. On fol. 97a. 39. On fol. 88a. 40. On fol. 89b. 41. On fol. 109b. 46. On fol. 77a (here wrongly numbered 36). 47. On fol. 79a, first line. 49. On fol. 100b. 52. On fol. 163a (Shaikhzâda Ẓafar is called here as in the Vienna copy, Shaikhzâda 'Umar). 53. On fol. 164b. 54. On fol. 168b. 55. On fol. 171b. 57. On fol. 182a. 59. On fol. 188b. 60. On fol. 132a. 61. On fol. 140b (date of Sulṭân Maḥmûd's death given here as A. H. 422). 62. On fol. 146b. 63. On fol. 151b. 64. On fol. 156a. 65 (wrongly numbered again 64). On fol. 158b. 66 (wrongly numbered 65). On fol. 160b. 68 (wrongly numbered 67). On fol. 103a. 70 (wrongly numbered 69). On fol. 196a. 74. On fol. 198a, first line; besides portions of 22 on fol. 115 and of 31 on ff. 83 and 84. Lacunas are found after ff. 73b (last words correspond to fol. 55b, first line in the preceding copy; fol. 74a, first line is=fol. 56a, l. 9 there); 75b (last line corresponds to fol. 57a, l. 4 ab infra in the preceding copy; fol. 76a, first line is=fol. 99b, l. 10 there); 80b (last line=fol. 103a, first line in the preceding copy); 82b; 87b (last line=fol. 83b, l. 9 in the preceding copy; fol. 88a, first line=fol. 90b, l. 4 there); 89b (last line=fol. 91b, l. 11 in the preceding copy); 91b (beginning of fol. 92a corresponds to fol. 85b, l. 9 in the preceding copy); 98b (last line=fol. 89a, l. 6 in the preceding copy); 102b (fol. 103a, first line=fol. 168a, l. 7 in the preceding copy); 104b (last line=fol. 169b, l. 4 ab infra in the preceding copy); 107b (fol. 108a, first line=fol. 92a, lin. penult. in the preceding copy); 110b (last line=fol. 94a, l. 4 ab infra in the preceding copy); 111b (fol. 112a, first line=fol. 77a, l. 3 in the preceding copy); 114b (last line=fol. 78b, lin. penult. in the preceding copy; fol. 115a, first line=fol. 66b, l. 6 there); 117b (last line=fol. 68b, l. 9 in the preceding copy; fol. 118a, first line=fol. 69b, l. 2 there); 126b (last line=fol. 74b, last line in the preceding copy); 128b; 129b (fol. 130a, first line=fol. 138b, l. 8 in the preceding copy); 162b (last line=fol. 164a, l. 3 ab infra in the preceding copy; fol. 163a, first line=fol. 109a, first line there); 175b (last line=fol. 116a, l. 6 in the preceding copy; fol. 176a, first line=fol. 116b, l. 10 there); 184b (last line=fol. 123b, lin. penult. in the preceding copy; fol. 185a, first line=fol. 128a, l. 3 there); 194b (last line=fol. 138a, l. 11 in the preceding copy; fol. 195a, first line=fol. 170a, l. 5 there); 196b (last line=fol. 171a, l. 4 ab infra in the preceding copy); 197b (fol. 198a, first line=fol. 178a, l. 3 ab

infra in the preceding copy); 198b (last line=fol. 179a, l. 6 in the preceding copy).

No date. Beginning as in the preceding copy. This MS. belonged formerly to Sulṭân Ibrâhîm 'Âdilshâh, whose name appears on fol. 1a.

No. 1138, ff. 203, ll. 12; splendid Nasta'lîḳ; the whole MS. luxuriously ornamented; ff. 1b and 2a models of richly embellished title-pages; a highly illuminated frontispiece on fol. 2b; all pages sprinkled with gold; many margins filled with excellent drawings of animals, flowers, arabesques, etc.; pictures on ff. 11a, 17b, 20a, 26b, 29a, 33b, 40b, 43a, 44a, 48a, 54a, 57b, 61b, 65a, 74b, 77b, 81b, 84b, 91a, 92b, 98a, 100a, 104a, 105b, 108a, 113a, 121a, 125a, 129b, 133b, 137b, 144b, 147b, 153a, 155b, 159a, 161b, 163b, 165a, 167a, 174b, 178a, 186b, 189a, 192b, 195b, 197b, 200a, and 203b; size, 10¼ in. by 6⅛ in.

1872

Risâlah dar sulûk u 'ishḳ (رساله در سلوك و عشق).

A short anonymous treatise on mystical lore, beginning with some Arabic-Turkish verses:

قد انار العشق للعشّاق منهاج الهدى
سالك راه حقيقت عشقه ايلر اقتدا الخ

It is intermixed with pieces of poetry, love-tales, etc., and the chief work quoted is the مجالس العُشّاق (see the two preceding copies); in consequence of that it is also styled حكايات عاشقان on the fly-leaf.

No date.

No. 765, ff. 42, ll. 11; clear and distinct Nasta'lîḳ; illuminated frontispiece; small pictures almost on every leaf from ff. 6 to 30; size, 10¼ in. by 5⅞ in.

1873

Maktûbât-i-'Abd-alḳuddûs (مكتوبات عبد القدّوس).

One hundred and eighty-nine letters on all the various branches of the mystical doctrine, addressed to a great number of Shaikhs, the materials of which the editor, Khiḍr Badhan (بدهن) bin Rukn of Jaunpûr, commonly called Miyânkhân bin Iḳwâm-almulk, collected from the mouth of his spiritual guide, the great Shaikh of the C'ishtî order, 'Abd-alḳuddûs (or alḳaddûs) bin Shaikh Isma'îl alḥanafî of Gangû near Dihlî, who was born A.H. 860 (A.D. 1456), and died A.H. 944 or 945 (A.D. 1537 or 1538), comp. Safînat-alauliyâ, No. 118 (col. 287 in this Cat.); Sawâṭi'-alanwâr, No. 30 (ib., col. 336), and Rieu ii. p. 830, No. XV. The editor, who is no doubt identical with 'Abd-alḳuddûs' third Khalîfah, called in the Sawâṭi'-alanwâr, loc. cit., Khiḍrkhân, known as Shaikh Khân, of Jaunpûr, gave in honour of his Pîr the title of مكتوبات عبد القدّوس to this collection (see fol. 3b, ll. 13 and 16–17).

Beginning: حمد بيحدّ مر خدايرا كه دلهاء عارفانرا بنور ذكر خويش منوّر كرد و مهبط اسرار خود گردانيد الخ.

The collection ends on fol. 217a. Another, but defective, copy of the same is noticed in No. 1275 of the Bodleian Cat. On ff. 218a–220b a short tract on the fourteen families of the C'ishtî order (see col. 321 in this Cat.), styled رسالهٔ چهارده خانوادهٔ مشايخان, is added.

No date. Many interlinear and marginal glosses.

No. 773, ff. 220, ll. 19–21, written by four or even five different hands, partly in Naskhî, partly in various styles of Nasta'lîḳ; worm-eaten; size, 10¾ in. by 7⅝ in.

1874

Maẓhar-alâthâr (مظهر الآثار).

A mystical mathnawî in imitation of Niẓâmî's Makhzan-alasrâr (No. 972 sq. in this Cat.) by Mîr Hâshimî Kirmânî, usually called Shâh Jahângîr, who died A.H. 948 (A.D. 1541, 1542), comp. Rieu ii. p. 802b; Bodleian Cat., No. 1276; A. Sprenger, Catal., pp. 55 and 420; Safînah, No. 118 (col. 215 in the Bodleian Cat.); Âtashkada, No. 257 (ib., col. 271; see a confusion between Hâshimî Kirmânî and Hâshimî Bukhârî in the same tadhkirah, No. 726, col. 287); Haft Iḳlîm, No. 291 (col. 399 in this Cat.; comp. No. 1502, ib., col. 492), where in one copy the wrong title مظهر الاسرار is given to this poem; Ḥ. Khalfa v. p. 606, etc. It was composed A.H. 940 (A.D. 1533, 1534) at Tattah, see fol. 84b, l. 10:

نهصد و چل بود كه اين نظم پاك
نقش بقا يافت ازين لوح خاك

In the Bodleian copy only the date is given as A.H. 909, نهصد و نه الخ.

Beginning:

بسم الله الرّحمٰن الرّحيم فاتحه آراى كلام قديم

Dated in Gujarât the 3rd of Ramaḍân, A.H. 1015 (A.D. 1607, Jan. 2).

No. 1071, ff. 85, 2 coll., each ll. 15; Shikasta; size, 8⅝ in. by 4⅝ in.

1875

Javâhir-i-Khamsah (جواهر خمسه).

The Persian version of the large dogmatical work on Ṣûfism in Arabic by Shaikh Muḥammad Ghauth, that is Abû-almu'ayyad Muḥammad bin Khaṭîr-aldîn bin Laṭîf bin Mu'în-aldîn Ḳattâl bin Khaṭîr-aldîn bin Bâyazîd bin Khwâjah Farîd-aldîn 'Aṭṭâr, a pupil of Shaikh Ẓuhûr (Ẓuhûr-aldîn) Ḥâjî Ḥuḍûr; he was born A.H. 906 (A.D. 1500, 1501), spent thirteen years in solitary meditation in Ḳûhistân, began the first sketch of this work in his twenty-second year, came after many vicissitudes to Gujarât, completed the revised and enlarged edition of his work, the Persian paraphrase of which is contained in this copy, in his fiftieth year, A.H. 956 (A.D. 1549), and died probably A.H. 970 (A.D. 1562, 1563), comp. the detailed description of the Arabic original (الجواهر الخمسة) in O. Loth, Arabic Cat., p. 185 sq.; and Ḥ. Khalfa ii. p. 643; iii. p. 52.

The work is divided into the following five جوهر:

1. در عبادت عابدان و طريق آن, on fol. 4a.
2. در زهد زاهدان و طريق آن, on fol. 43b.
3. در عمل دعوت اسماء عظام وغيره و شرائط آن, on fol. 69b (in the index the heading runs thus: در دعوت داعيان و طريق آن).

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4. در بیان مذهب شطّار, on fol. 205b (in the index: در اذکار و اشغال و مشرب شطّار و طریق آن).

5. در بیان اشغال ورثة الحقّ, on fol. 263a (in the index: ورثة الحقّ و عمل محقّقان و طریق آن).

Beginning: الحمد لله الاحد الصّمد الذی لم یلد ولم یولد ولم یکن له کفوا احد الخ.

Dated the 8th of Ṣafar, A.H. 1173 (A.D. 1759, Oct. 1), by Muḥammad Wâṣilbeg Ḳâdirî. Many valuable glosses and explanations in Persian, both marginal and interlinear. College of Fort William, 1825.

No. 2124, ff. 1–273, ll. 15; Naskhî in all Arabic quotations, large Nasta'lîḳ in the remaining portions; size, 12¼ in. by 8½ in.

1876

Another copy of the same.

Beginning as in the preceding copy.

Jauhar 1. on fol. 3b; 2. on fol. 31b; 3. on fol. 75a (heading as in the index of the preceding copy); 4. on fol. 280a (heading: در اذکار و اشغال عارفان و مشرب شطّار و طریق آن); 5. on fol. 352b (heading as in the index of the preceding copy). Ff. 263–270 turned upside down. The work ends on fol. 366a and is followed by a long invocation to God, partly in prose, partly in verse, beginning: خالقا پروردگارا سازا مکرّما الخ.

An immense number of interlinear and marginal glosses and annotations, especially in the older portion of the MS., from fol. 31b to the end.

No date.

No. 1437, ff. 368; Naskhî, on ff. 31b–368, ll. 9; Nasta'lîḳ, on ff. 2–30, ll. 17; size, 10¾ in. by 7 in.

1877

Jâddat-al'âshiḳîn (جادّة العاشقین).

The highway of lovers, a work on the mystical doctrine, especially on the life, deeds, and miracles of the great and highly renowned Ṣûfic Shaikh Ḳuṭb-aldîn Ḥusain (who might perhaps be identical with Shaikh Ḥusain Khwârizmî, mentioned in the Safînat-alauliyâ, No. 364, col. 310 in this Cat., as having died A.H. 956=A.D. 1549), compiled for the sake of the friends and followers of that Shaikh (the Ḥusainîs) by a pupil of the same, A.H. 973 (A.D. 1565, 1566), comp. the last line in the last page, where the words اتمام یافت appear to be a chronogram. The author's name is concealed; the title occurs twice, on fol. 3b, l. 13, and fol. 4a, l. 4. The compiler founded his book on a larger work of a similar kind, the مفتاح الطّالبین, written likewise by a friend and confidant of Shaikh Ḥusain, Maulânâ Kamâl-aldîn Maḥmûd Anjudânî, A.H. 949 (A.D. 1542, 1543), made first an extract from it, enlarged by many new and valuable details which he had seen in the Shaikh's own presence and heard from his own mouth, and then again a shorter abridgement of that extract, which forms now the جادّة العاشقین. It is divided into thirteen bâbs and many faṣls. The first leaf is missing; the copy, which is dated A.H. 989 (A.D. 1581), begins abruptly in the preface thus: . . . . بر سیّد و سرور کائنات و خلاصهٔ موجودات و صدر و بدر عالم الخ.

It is worm-eaten throughout and injured almost on every leaf.

No. 640, ff. 119, ll. 15; Nasta'lîḳ; size, 9⅜ in. by 5⅝ in.

1878

Ṣirâṭ-almustaḳîm (صراط المستقیم).

Philosophical and psychological questions and aphorisms of a thoroughly Ṣûfic tendency, compiled A.H. 981=A.D. 1573, 1574 (the title is a chronogram), by Khûb Muḥammad C'ishtî (see fol. 2b, ll. 4 and 9, and fol. 3a, ll. 3 and 4).

Beginning: آن حیّ لا یموت که لا تَأْخُذُهُ سِنَةٌ ولا نَوْمٌ و آن علیم بلا جهل که آن الله الخ (Sûrah 2, 256)

Copied A.H. 1095 (A.D. 1684).

No. 626, ff. 1–79, ll. 9; Nasta'lîḳ; size, 9⅜ in. by 4¾ in.

1879

Ḥifż-i-marâtib (حفظ مراتب).

Another Ṣûfic work by the same Khûb Muḥammad C'ishtî, a kind of cosmography, giving a description of the different stages in the visible and invisible world from a mystical standpoint, and dealing with theosophy, metaphysics, astronomy, natural science, physiology, etc., compiled A.H. 1009=A.D. 1600, 1601 (see fol. 2b).

Beginning, on fol. 1b: حمد مطلق سزای ذاتی را که او بحفظ مراتب ایجاد عالم کرد الخ.

The first two lines and a half on fol. 2b are a mere repetition of the first line of fol. 1b and some other words occurring on fol. 2a in l. 9 and the last line. The work concludes on fol. 76a, and is dated the 23rd of Dhû-alḥijjah, A.H. 1014 (A.D. 1606, May 1). Ff. 76b–125 contain a mere jumble of scattered fragments in prose and verse.

No. 1055, ff. 125; Nasta'lîḳ, on ff. 1–76a, ll. 22; size, 9⅜ in. by 4¾ in.

1880

Anîs-alghurabâ (انیس الغربا).

A treatise on Ṣûfism (در تصوّف), interspersed with numerous quotations from the Ḳurân and Sunnah, and many poetical specimens, beginning: حمد و ثنا مر مفضلی را که فضل داد مهاجرانرا بر قاعدان بعلوّ درجه و سموّ مرتبه و اکرام گردانید الخ.

The author styles himself in the text modestly thus, سگ عقور بیچاره, 'the wounded, helpless dog,' without giving his name; but in the colophon he is called 'Abd-alṣamad, and is probably identical with the author of the اخبار الاصفیا and editor of the مکاتیب علّامی (see above, Nos. 641 and 271–286), 'Abd-alṣamad bin Afḍal Muhammad, who composed the former work A.H. 1014 (A.D. 1605, 1606), and was engaged in the latter from A.H. 1011 to 1015 (A.D. 1602–1606, 1607).

No. 2103, ff. 1–54, ll. 12–19; written by different hands in various styles of Nasta'lîḳ; size, 7 in. by 4¾ in.

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1881

Maktûbât-i-'Abdallâh Ḳuṭb (مكتوبات عبد الله قطب).

Two hundred and fifty-one letters of mystic tendency on various topics of religion and philosophy, addressed by 'Abdallâh Ḳuṭb bin Muḥyî to his spiritual brethren, for instance, Afḍal-aldîn Muḥammad, Mushîr-aldîn 'Îsâ, 'Imâd-aldîn Muḥammad, Shaikh Muḥammad, Ghiyâth-aldîn Muḥammad, 'Imâd-aldîn Ja'far, Shams-aldîn Abû Sa'îd, Rukn-aldîn Ḥasan, Muḥammad Isma'îl, Maulânâ Karîm-aldîn Muḥammad and others. If the first-named Afḍal-aldîn Muḥammad should be identical with the father of 'Abd-alṣamad (see the preceding copy), Afḍal Muḥammad, a Shaikh of the Ḳâdirî order, who died A.H. 1003=A.D. 1594, 1595 (see Rieu iii. p. 1087[a]), we would have a certain basis for fixing the time, in which the author of these letters lived, and the Ṣûfic order, to which he belonged. In the letters themselves there is not the slightest date or hint about 'Abdallâh Ḳuṭb's life.

Only a few of these letters have special headings, viz.:

1. On fol. 2[a], مكتوب الآداب الضرورة قدسى التّقليب.
2. On fol. 4[a], مكتوب العزلة.
3. On fol. 7[b], مكتوب المكر العظيم.
4. On fol. 9[a], مكتوب مثل لحكما.
5. On fol. 11[a], مكتوب زينة الارض.
6. On fol. 12[a], مكتوب البصيرة و التّقليب قدسى التّقليب.
24. On fol. 29[a], last line, مكتوب صلاح العبد.
25. On fol. 30[a], مكتوب مثل لجندى.
26. On fol. 31[a], مكتوب المحبّا.
27. On fol. 32[a], مكتوب ذوق الاختيار.

157. On fol. 164[a], مكتوب در اينكه انسان . . . . (rest illegible).

158. On fol. 166[a], مكتوب استثناء در ايمان.

161. On fol. 171[b], مكتوب تمثيل بحال كسى كه خود را گاو پنداشته.

162. On fol. 172[b], مكتوب تمثيل مقهور قوّت طبيعت.

166. On fol. 178[a], مكتوب در بيان معنى حديث خلق الله آدم على صورته.

All the rest are simply styled مكتوب or have no inscription whatever.

Beginning of the preface (entirely in Arabic), on fol. 1[b]: من عبد الله قطب بن محيى الى الاخوان الالهيين (الالهيّين) كثّرهم الله و بارك عليهم اجمعين' امّا بعد فلمّا انعم الله على اخواننا الخ.

No date. An entry on fol. 1[a] is dated from A.H. 1203, 17th of Jumâdâ-alawwal (A.D. 1789, Febr. 13).

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No. 2558, ff. 278, ll. 19; Nasta'lîḳ; illuminated frontispiece; size, 11 in. by 6 in.

1882

Durr-almajâlis (دُرّ المجالس).

The same collection of legends relating to the Patriarchs, Prophets, Muḥammad, 'Alî, and various saints, with a decided Ṣûfic tendency, which has been noticed in No. 1762, 31 above. It was composed in thirty-three chapters by Saif-al-Żafar Naubahârî (or Saif-aldîn Żafar Naubahârî, as in the Leyden copy; in the Munich MS. he is called Saif-al-Żafar ibn al-Burhân; mere corruptions of the name are Saif Bûnahârî or Saif Bûtahârî, as in the Berlin copy, or Bûṭahârî, as in No. 1887 below; in the present copy he is styled Saif Żafar Bahârî. In the colophon of No. 1886 below he appears as Sayyid Jalâl-aldîn). Instead of the correct title درّ المجالس there appears in No. 1884 below سُلّم الانبيا, the ladder of prophets.

The present copy, although not dated, is put first, as giving the most correct headings in a clear handwriting of the thirty-three bâbs or chapters, viz.:

1. در فضيلت آفرينش مهتر آدم الخ, on fol. 12[b].
2. در فضيلت سخاوت مهتر ابراهيم پيغمبر الخ, on fol. 22[b].
3. در فضيلت مهتر شعيب پيغمبر الخ, on fol. 29[b].
4. در فضيلت مهتر موسى پيغمبر الخ, on fol. 32[a].
5. در فضيلت مهتر سليمان پيغمبر الخ, on fol. 37[b].
6. در فضيلت مهتر عيسى و در معجزهٔ ايشان الخ, on fol. 43[a].
7. در فضيلت پيغمبرما محمّد مصطفى و در معجزهٔ ايشان الخ, on fol. 50[a].
8. در نيكو كردن در حقّ مادر و پدر و خشنودىٔ ايشان الخ, on fol. 60[a].
9. در مجروح شدن دندان مبارك پيغمبر الخ, on fol. 65[a].
10. در التماس خواجهٔ عالم محمّد مصطفى الخ, on fol. 67[b].
11. در حكايت امير المؤمنين على و خاتون قيامت فاطمهٔ زهرا, on fol. 70[b].
12. حكايت ماريهٔ قبطى الخ, on fol. 73[b].
13. در فضيلت جوانىّ يوسف پيغمبر الخ, on fol. 77[a].
14. در فضيلت خالد وليد الخ, on fol. 82[b].
15. در فضيلت بلال و هلال و پادشاه اقاليم عرب الخ, on fol. 89[a].
16. در فضيلت و نصيحت كردن خواجه لقمان, on fol. 95[a].
17. ايمان آوردن بت پرستى با پسر بهم الخ, on fol. 99[a].
18. حكايت سلطان ابراهيم ادهم الخ, on fol. 103[a].
19. حكايت مرد سخى وزن بخيله الخ, on fol. 107[a].
20. آزر بت تراش پدر مهتر ابراهيم خليل, on fol. 113[a].
21. در حكايت طوطى كه مردى نزديك مهتر سليمان آورده الخ, on fol. 117[b].
22. در حكايت آرزوى خواجه حسن بصرى, on fol. 120[a].
23. در حكايت شيطان مردود كه فردای قيامت بر امّت پيغمبر دعوى كند, on fol. 123[a].

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24. در حکایت پادشاه نیشاپور با مظلومی الخ, on fol. 127a.

25. در حکایت خواجه ربیع حصام, on fol. 130a.

26. در حکایت خواجه سفیان ثوری الخ, on fol. 135a.

27. در حکایت خواجه حسن نوری, on fol. 138a.

28. در حکایت شیخ برسیّا الخ, on fol. 143a.

29. در فضیلت ماه مبارك رمضان الخ, on fol. 148a.

30. در حکایت خانهٔ کعبه و فضیلت آن, on fol. 155a.

31. در حکایت مقتل امیر المؤمنین حسن و حسین, on fol. 161a.

32. در حکایت سلطان ابو سعید ابو الخیر الخ, on fol. 178a.

33. فضیلت اهل بهشت الخ, on fol. 182a.

Beginning of the preface, on fol. 9b: حمدی که در عنایت الهی بر زبان عارفان رود و ثنای که از تواتر الهامات خدائی الخ.

For other copies see No. 1762, 31 above; the contents are given in Persian in G. Flügel, loc. cit., in German in J. Aumer, loc. cit., and in English in Rehatsek, p. 224, No. 26; see also Hammer in Wiener Jahrbücher 84, Anzeigeblatt, p. 37. A poetical paraphrase of the Durr-almajâlis in Dakhnî verses is preserved in No. 2489 in the India Office.

The first eight leaves contain a fragment of a theological tract, beginning: ای زردت بیدلان را بوی درمان آمده الخ.

No. 3490, olim 14. J. 7, ff. 187, ll. 15; clear Nasta'lîḳ; size, 9⅛ in. by 5¼ in.

1883

Another copy of the same.

Beginning as in the preceding copy. Index, on ff. 3a–4b.

Bâb 1. on fol. 4b; 2. on fol. 14b; 3. on fol. 20b; 4. on fol. 23a; 5. on fol. 28a; 6. on fol. 33a; 7. on fol. 39a; 8 (در فضیلت نیکو کردن الخ). on fol. 48a; 9 (در فضیلت مجروح شدن الخ). on fol. 52a; 10. on fol. 54b; 11. on fol. 57a; 12 (در حکایت ماریهٔ قبطیّهٔ خدمتگار محمّد). on fol. 60a; 13 (در قصّهٔ جوانان یوسف و صفتان که در رضای خدایتعالی چگونه بودند). on fol. 62b; 14 (در حکایت و فضیلت خالد بن ولید). on fol. 67a; 15 (در فضیلت هلال و بلال و پادشاهی از اقالیم عرب). on fol. 74a; 16 (در فضیلت و حکایت در نصیحت کردن خواجه لقمان حکیم). on fol. 79a; 17 (در ایمان آوردن بت پرستی با پسر بهم). on fol. 82a; 18 (در حکایت الخ). on fol. 85b; 19 (در حکایت الخ). on fol. 88b; 20 (در حکایت آزر بت تراش که پدر ابراهیم بود). on fol. 93a; 21. on fol. 96b; 22. on fol. 98a; 23. on fol. 100b; 24 (در حکایت پادشاه نیشاپوری). on fol. 103a; 25. on fol. 105a; 26. on fol. 109a; 27. on fol. 111a; 28. on fol. 114b; 29. on fol. 118a; 30. on fol. 123b; 31 (در مقتل امیر المؤمنین حسن و حسین). on fol. 128a; 32. on fol. 139b; 33. on fol. 143a.

Copied in Ramaḍân, A.H. 1101 (A.D. 1690, June, July), and presented to Khwâjah 'Abd-alkarîm by his brothers Khwâjah Isma'îl and Khwâjah Sharîf.

Bibliotheca Leydeniana.

No. 2464, ff. 147, ll. 15–17; Nasta'lîḳ; slightly worm-eaten; size, 8¾ in. by 4⅝ in.

1884

The same.

This copy begins (without a preface or index) at once with Bâb 1. on fol. 4b; 2. on fol. 19b; 3. on fol. 30a; 4. on fol. 33b, last line; 5. on fol. 43a; 6. on fol. 52a; 7. on fol. 63a; 8. on fol. 79b; 9. on fol. 89b; 10. on fol. 94a; 11. on fol. 99a; 12. on fol. 104a; 13. on fol. 110b; 14. on fol. 120b; 15. on fol. 133a; 16. on fol. 143a; 17. on fol. 150b; 18. on fol. 160a; 19. on fol. 166a; 20. on fol. 175a; 21. on fol. 182a; 22. on fol. 185b; 23. on fol. 190b; 24. on fol. 195b; 25. on fol. 199b; 26. on fol. 207a; 27. on fol. 211a; 28. on fol. 217b; 29. on fol. 224b; 30. on fol. 235b; 31. on fol. 244a; 32. on fol. 271a; 33. on fol. 277a.

Dated the 4th of Dhû-alḥijjah in the thirty-seventh year of 'Âlamgîr's reign (A.H. 1104=A.D. 1693, Aug. 6), at Calcutta.

No. 833, ff. 285, ll. 10; Nasta'lîḳ; size, 7½ in. by 4¾ in.

1885

The same.

Index, on ff. 2a–3a (the headings of bâbs 16–22 are misplaced).

Bâb 1. on fol. 3b; 2. on fol. 10a; 3. on fol. 13b; 4. on fol. 15a; 5. on fol. 18b; 6. on fol. 22b; 7. on fol. 27a; 8. on fol. 34a; 9. on fol. 37b; 10. on fol. 39a; 11. on fol. 41a; 12. on fol. 43a; 13. on fol. 45b (در فضیلت جوانان و یوسف صفتان که در راه رضای خدای تعالی چگونه بوده اند الخ); 14. on fol. 49b; 15. on fol. 54b (در فضیلت بلال و هلال و پادشاهی از اقالیم); 16. on fol. 58a; 17. on fol. 60a; 18. on fol. 62a; 19. on fol. 64a; 20. on fol. 68a; 21. on fol. 71a; 22. on fol. 72b; 23. on fol. 74b; 24. on fol. 77a; 25. on fol. 79a; 26. on fol. 83a; 27. on fol. 85a; 28. on fol. 88a; 29. on fol. 91b; 30. on fol. 96a; 31. on fol. 100b; 32. on fol. 113b, last line; 33. on fol. 116b.

No date. An entry from A.H. 1125 (A.D. 1713) on the last page. College of Fort William, 1809.

No. 2162, ff. 121, ll. 19; Naskhî; size, 9⅛ in. by 6 in.

1886

The same.

Bâb 1. on fol. 3b; 2. on fol. 12b; 3. on fol. 18b; 4. on fol. 20b; 5. on fol. 25a; 6. on fol. 30a; 7. on fol. 36b; 8. on fol. 46a; 9. on fol. 51a; 10. on fol. 53a; 11. on fol. 55b; 12. on fol. 58b; 13. on fol. 61a (styled in the index, در حکایت جوانان یوسف سُفْیان; in the text, در حکایت جوان صالح); 14. on fol. 65a; 15. on fol. 71a; 16. on fol. 76a; 17. on fol. 80a; 18. on

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fol. 85a; 19. on fol. 88a; 20. on fol. 92b; 21. on fol. 96b, last line (در شکایت وطنی که خدمت مهتر سلیمان کرده); 22. on fol. 98a; 23. on fol. 100b; 24. on fol. 103b; 25. on fol. 105b; 26. on fol. 109b; 27. on fol. 111b; 28. on fol. 115a; 29. on fol. 119a; 30. on fol. 124a; 31. on fol. 128b; 32. on fol. 140b; 33. on fol. 143b.

Copied for Mr. R. Johnson by Ifâḍat-allâh Ṣadiḳî.

No. 2009, ff. 147, ll. 15; Nasta'lîḳ; size, 9¼ in. by 5¾ in.

1887

The same.

Another modern copy, beginning as usual. Index, on ff. 3b–8b.

Bâb 1. on fol. 9b; 2. on fol. 44a; 3. on fol. 69a; 4. on fol. 74b; 5. on fol. 86b; 6. on fol. 99b; 7. on fol. 119a; 8. on fol. 146a; 9. on fol. 153b; 10. on fol. 159b; 11. on fol. 164b; 12. on fol. 174a; 13. on fol. 183a; 14. on fol. 196a; 15. on fol. 212b; 16. on fol. 224b; 17. on fol. 232b; 18. on fol. 241b; 19. on fol. 248a; 20. on fol. 264a; 21. on fol. 273b; 22. on fol. 279b; 23. on fol. 292a; 24. on fol. 301b; 25. on fol. 307b; 26. on fol. 318a; 27. on fol. 324a (corresponding to the 28th in the other copies); 28. on fol. 329b (corresponding to the 29th in the other copies); 29. on fol. 343b (corresponding to the 32nd in the other copies); 30. on fol. 354b (corresponding to the 31st in the other copies); 31. on fol. 411a (corresponding to the 27th in the other copies); 32. on fol. 423b (corresponding to the 30th in the other copies); 33. on fol. 435a.

No. 1601, ff. 451, ll. 8; very large Nasta'lîḳ; ff. 25–56 in a still larger handwriting; size, 8¾ in. by 5⅝ in.

1888

The same.

This copy, older than the preceding ones, has no headings at all. The work ends on fol. 149b, and is dated the 12th of Rabî'-alawwal, A.H. 1085 (A.D. 1674, June 16). On ff. 150a–153a the fragment of a mathnawî, beginning:

عاقبت روز سیوم (correctly سوم) بعد از نماز
جمله نزد عائشه رفتند باز

No. 3385, olim 14. J. 9, ff. 153, ll. 15; Nasta'lîḳ; size, 8⅛ in. by 5¼ in.

1889

The same.

There are no headings in this copy either; it is, moreover, slightly defective, as it breaks off a little before the end of the 33rd or last bâb. The text besides differs very often from that in the preceding copies.

Last words: ... بفرشتها نمایند و فرشتها نزدیك ایشان.

No. 3457, olim 14. J. 8, ff. 120, ll. 13–15; very unequally written, partly in careless Nasta'lîḳ, partly in Shikasta; size, 9½ in. by 5¾ in.

1890

Miscellanies, chiefly of a legendary character.

1. Ff. 68a–102a. Two fragmentary pieces of a work on the lives and sayings of great Ṣûfic Shaikhs: (*a*) an account of Ḥusain bin Manṣûr Ḥallâj (died A.H. 309), imperfect at the beginning; (*b*) an account of Sulṭân Ibrâhîm Adham of Balkh (died A.H. 162), on fol. 83b, beginning: باب التّعریف فی البیان (!) گفتار فخر ابراهیم ذکر سلطان ابراهیم ادهم بلخی الخ. The whole bears, on fol. 68a, the heading: رساله در احوال گروه صوفیّه.

2. Two short fragmentary pieces, each filling one page, the first of which deals with the سجّاده or carpet for prayers, on fol. 102b.

3. An account of Antichrist, on ff. 103b–112b, in three parts: (*a*) his birth (ذکر مولود دجّال لعین), on fol. 103b; (*b*) his forthcoming (ذکر خروج علیه اللّعنة), on fol. 106b; (*c*) the appearance of Gog and Magog (ذکر پیدا شدن یاجوج و ماجوج), on fol. 111b.

4. Fragments of the Durr-almajâlis (درّ المجالس), see the preceding copies, on ff. 113a–144b. It begins abruptly in the 6th bâb, dealing with Jesus; the 7th (در فضیلت پیغمبرما الخ) begins on fol. 116b, first line; the 8th (در نیکو کردن در حقّ مادر و پدر الخ), on fol. 127a; the 9th (در مجروح شدن دندان مبارك پیغمبر), on fol. 132b; the 10th (در التماس خواجهٔ عالم محمّد مصطفی), on fol. 135b; the 28th (در حکایت شیخ برصیّا), on fol. 138b; the 13th (در حکایت جوانان یوسف صفیان), on fol. 141a. This part breaks off on fol. 144b.

5. Some letters and traditions on ff. 145 and 146.

Bibliotheca Leydeniana.

No. 2497, ff. 68–112, ll. 12–18 in Naskhî; ff. 113–146, ll. 12–14 in Shikasta, by different hands; size, 8¼ in. by 5 in.

1891

Maktûbât-i-Aḥmad Fârûḳî Naḳshbandî (مکتوبات احمد فاروقی نقشبندی).

The *first* volume of the letters of the Naḳshbandi Shaikh Aḥmad Fârûḳî, who died A.H. 1034 or 1035 (A.D. 1625 or 1626) in Sirhind (see above, No. 652, in the مناقب الحضرات, and Rieu iii. p. 1058a, fol. 16), comprising 313 treatises in form of letters, addressed to a great number of persons, on theosophical and mystical matters, especially on the doctrines of the Naḳshbandi order; they were collected A.H. 1025=A.D. 1616 (see the heading on fol. 1b: لفظ دُر المعرفة تأریخ اتمام این کتاب), by Yâr Muḥammad aljadîd albadakhshî alṭâlakânî, and begin: الحمد لله ربّ العالمین اضعاف ما حمده جمیع خلقه وکما یحب ربّنا و یرضی و الصّلوة و السّلام الخ

The first letter, on fol. 1b, is headed: مکتوب اوّل در بیان احوالی که مناسب باسم الظّاهر دارند و ظهور قسم خاصّ از توحید و بیان عروجات که بر فوق محدّد واقع شده است و انکشاف درجات بهشت و ظهور مراتب بعضی از اهل الله به پیر بزرگوار خود نوشته الخ.

This پیر بزرگوار or spiritual guide of the author is Shaikh Muḥammad albâḳî alnaḳshbandî alaḥrârî, identical with the Khwâjah Bâḳî mentioned as one of the Naḳshbandî Shaikhs in the Safînat-alauliya, No. 93

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(col. 284 in this Cat.), and Rieu iii. p. 1058b, fol. 29, who died A.H. 1012 (A.D. 1603, 1604).

This collection ends on fol. 365a and is followed on ff. 365b–367b (in the same handwriting) by a Khâtimah, headed in the following way: خاتمه عرضه داشتها كه حضرت پناه مخدومزادهٔ كلان قدّس سرّه نوشته بود, and comprising three letters by Muḥammad Ṣâdiḳ; as he is called the eldest son of Makhdûm, he might have been Aḥmad Fârûḳî's own son (see on Makhdûm the remark in the middle of No. 1846 above), but that would be at variance with the statement in No. 652, where the Shaikh's son (and we must naturally assume, his only or at least his eldest son) is called Muḥammad Sa'îd Ma'ṣûm. It is therefore more likely that he was the son of the latter (usually styled مخدومی in the Manâḳib-alḥaḍarât) and Aḥmad Fârûḳî's grandson.

This copy is dated the 29th of Dhû-alḥijjah, A.H. 1188 (A.D. 1775, March 2), by Muḥammad Ḳâsim bin Mîrân Muḥyî-aldîn. Collated in the month Rabî'-althânî, A.H. 1189 (A.D. 1775, June).

On fol. 1a a wrong title is given to this collection, viz. مكتوبات يحيى منيرى در سلوك (see above, Nos. 1843–1847).

No. 1037, ff. 367, ll. 15–16; Nasta'lîḳ; size, 9⅜ in. by 5¼ in.

1892

Khulâṣat-alma'ârif (خلاصة المعارف).

A work on Ṣûfism according to the doctrines of the Naḳshbandî order, by Âdam bin Sayyid Isma'îl bin Sayyid Buhwâ (بُهْوَا) bin Sayyid Ḥâjî Yûsuf bin Sayyid Ya'ḳûb bin Sayyid Ḥusain bin Sayyid Daulat bin Sayyid 'Uḳbail (عُقْبَيْل) bin Sayyid Sa'dî bin Sayyid Ḳalandar, who traces his pedigree back to Sayyid Ibrâhîm, the younger brother of the Imâm 'Alî Riḍâ and son of the Imâm Mûsâ Kâẓim. He was at first pupil of Shaikh Khiḍr Bahlûlpûr in Multân, afterwards of Shaikh Aḥmad alfârûḳî alnaḳshbandî alsirhindî alkâbuli (see the preceding copy) in Sirhind, and got from him the investiture, comp. No. 652 above. In A.H. 1035 (A.D. 1625, 1626), when he planned a pilgrimage to the holy cities, he began to compile from many sources (among others Jâmî's نفحات الانس and the رشحات عين الحيات, see Nos. 633–635 above), and from his own personal experiences, this work, as a spiritual preparation for himself and a benefit for other mystical aspirants. He intended to divide the book into two ḳisms, the *first ḳism* subdivided into two bâbs, and the *first bâb* into two faṣls, viz.:

فصل اوّل در بيان كلّيّهٔ اهل سنّت و جماعت, on fol. 5a.

فصل دوم در نصائح و انتباه از اهل بدعت, on fol. 30b.

The *second* bâb of the first ḳism is subdivided into *three* faṣls, viz.:

فصل اوّل فى شرح سلوك الظّاهرى و الباطنى, on fol. 90a.

فصل دوم در بيان علوم و معانئ احوال معارف و مقامات مصطلحهٔ معروفهٔ علم لدنى و حال و لسان الحال و مقام و لسان المقام, on fol. 132a.

فصل سيوم فى معارف الاقصى و علوم العظمى, on fol. 164a. (In this faṣl there are included a great number of the مكتوبات of Khwâjah 'Ubaid-allâh Aḥrâr, who died A.H. 895 = A.D. 1490, see the Majâlis-al'ushshâḳ, No. 54 in No. 1870 above, and referred to in this book simply as حضرت ايشان, see No. 633 above, where in all the chapter-headings the same expression is used.) The first ḳism ends on fol. 184b with a long ḳaṣîdah, and the compiler of this book states that he completed it A.H. 1037 (A.D. 1627, 1628); he declares at the same time, that he has made up his mind not to add a second ḳism for various reasons, and thus the work concludes with the end of this first and only ḳism.

The full title of the book is كتاب خلاصة المعارف فى اسرار العقائد, as it appears at the end on fol. 186a, and this copy is probably the compiler's autograph, who mentions himself once more in the last lines as Sayyid Âdam alḥanafî alnaḳshbandî. It is collated throughout.

No. 1584, ff. 186, ll. 19; Nasta'lîḳ; a little injured here and there; size, 8¾ in. by 6⅛ in.

1893

Ruḳa'ât-i-Ḥusain (رقعات حسين).

Ninety-eight short notes on Ṣûfic questions, collected and chiefly written by Amân-allâh Ḥusainî, with the takhallus Âmânî, who died A.H. 1046 (A.D. 1636, 1637), see the same in No. 1763, 7 above, and comp. Rieu ii. p. 877a, No. ii, and W. Pertsch, Berlin Cat., p. 129, 14. In A. Sprenger, Catal., p. 330, his death is fixed in A.H. 1044 (A.D. 1634, 1635). His dîwân is noticed in the Bodleian Cat., No. 1095, and in Sprenger, loc. cit. The letters are addressed to a great number of Shaikhs, for instance, Mirzâ Jalâl-aldîn Ḥusain of Nîshâpûr, Khwâjah Ẓahîr-aldîn, Abû-alḳâsim Sirhindî Ḳâḍizâda, Shaikh Ḥusain Lâhûrî, Shaikh Bâyazîd, Mirzâ Maḥmûdbeg Mustaufî, 'Abd-alshakûr, Maulânâ Jamâl Muḥammad Burhânpûrî, Maulânâ Thanâ'î, Mirzâ Niẓâm-aldîn, Sayyid Murtaḍâ, Muḥammad Faḍl-allâh, Darwîsh 'Abdallâh, Darwîsh Bâbâ Salîm, etc. Beginning, as in No. 1763, 7: حمد وافر خدايرا كه ياقوت قوّت بى بها در عقد انشاى كبرياء الخ.

No date.

No. 1213, ff. 29, ll. 15; distinct Nasta'lîḳ; size, 7⅛ in. by 4¼ in.

1894

Risâla-i-Makâtîb dar 'ilm-i-sulûk (رسالهٔ مكاتيب در علم سلوك).

Forty short treatises on the principal topics of Ṣûfic theosophy, in form of letters, by 'Abd-alḥaḳḳ bin Saif-aldîn alturk aldihlawî albukhârî, the prolific author of historical, geographical, biographical, exegetical, and other works (see above, Nos. 290, 640, 720, etc.), who died A.H. 1052 (A.D. 1642, 1643), or, according to the مآثر الكرام تاريخ بلگرام (see above, No. 682, and comp. W. Pertsch, Berlin Cat., p. 567, No. 17), A.H. 1053 (A.D. 1643, 1644).

Beginning: الهى لا احصى ثناء عليك و صلوة على نبيّك الدّاعى اليك الخ.

It must have been composed before A.H. 1025, as this copy was finished in the month Jumâdâ-althânî of that year (A.D. 1616, June, July). The following statement

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is added at the end: تمّت الرّسالة الاربعون من الرّسائل السّبعة و السّتّين للشّيخ المحدث المحقّق الشّيخ عبد الحقّ الدّهلوى, according to which the present forty treatises are only a selection from a total of sixty-seven.

Interlinear glosses on the first few pages.

No. 1075, ff. 111, ll. 19–21; Nasta'lîḳ; many pages damaged by worms; size, 9 in. by 5¾ in.

1895

Two Ṣûfic treatises.

1. Ma'ḳûlât-i-auliyâ-i-allâh (معقولات اولياء الله), on fol. 1b, containing sayings and biographical notices of great Ṣûfic Shaikhs, beginning: وعن ابى الدّرداء رضى الله عنه الخ. No author's name is mentioned here.

2. Maḳâmât-i-maḥmûdiyyah (مقامات محمودیّه) or Mirât-i-ṭayyibah (مرآت طيّبه), on fol. 113b, a work on the Naḳshbandî order, its doctrines and its chief Shaikhs, especially Khwâjah Khâwand Maḥmûd, who died A.H. 1052 (A.D. 1642, 1643), by Abû Ḍiyâ Muḥammad Mu'în-aldîn, his disciple.

Beginning, on fol. 113b: الحمد لله الذى غرس فى .... شجرة اصلها ثابت الخ (one word is damaged).

This treatise is divided into nine bâbs.

Between Nos. 1 and 2 there is a short tract without title (on ff. 112a–113a), beginning: سوّال اگر ترا پرسند كه جمله چند مقام اند جواب بگو چهار مقام اند اوّل مقام جبروت است الخ.

The general title given to the whole MS. is خلاصة الحقائق, but on what authority is not stated, it appears nowhere in the text.

No. 2010, ff. 297, ll. 14; written partly in Nasta'lîḳ, partly in Shikasta; worm-eaten and injured throughout; size, 8¾ in. by 5¼ in.

1896

Thamarât-alḥayât (ثمرات الحيات).

The fruits of life, a series of essential questions on philosophical and ethical topics of mystical tendency, which were collected from the mouth of the great Shaikh of the Shaṭṭârî (or Shuṭṭârî) order, Burhân-aldîn bin Kabîr Muḥammad bin 'Alî alṣadîḳ algujarâtî, usually called Burhân-aldîn Burhânpûrî and surnamed Râz-i-ilâhî (the divine mystery), who died A.H. 1083 (A.D. 1672, 1673), see Rieu iii. p. 1091b, by his pupil 'Alî 'Askarî (commonly Mîr 'Askarî) bin Muḥammad Taḳî bin Muḥammad Ḳâsim alkhwâfî, better known as 'Âḳilkhân Râzî (who died A.H. 1108=A.D. 1696, comp. Nos. 1634–1638 above), see here fol. 1b, l. 4; fol. 3a, ll. 9 and 10; and fol. 2b, l. 13. The collection was made, according to the chronogram, ثمرات الحيات بى شك و ريب (i.e. 1591 minus 538), A.H. 1053 (A.D. 1643, 1644). The Shaikh himself is referred to (as Khwâjah Aḥrâr in No. 1892 above) as حضرت ايشان; the Shaikh's own spiritual guide Shaikh 'Îsâ bin Ḳâsim of Sirhind, called 'Ain-al'urafâ, with the Kunyah Abû-albarakât, as حضرت شيخ.

The first ثمرة, on fol. 3b, runs thus: ميفرمودند هرجا كه ادب نيست فيض نيست الخ.

The second ثمرة on the same page begins: ميفرمودند در هر طريق طالب حقّ مطلب را طلب كند الخ.

Beginning of the work: حمد الخفى و الجلى لله القوى الولى و الصّلوة و السّلام على محمّد النّبى الامّى و اولاده و اصحابه الزّكى الوفى الخ.

Copied by Fatḥ-allâh for Shâh Nûr-allâh and finished the 29th of Jumâdâ-althânî, A.H. 1134 (A.D. 1722, April 16).

No. 535, ff. 63, ll. 15; Nasta'lîḳ; size, 6⅝ in. by 4⅝ in.

1897

Dimishḳ-i-Khayâl (دمشق خيال).

The Damascus of fancy, a compendium of Ṣûfism, compiled by Bâlkrishn Brahman Ḥiṣârî (بالكرشن برهمن حصارى), A.H. 1085=A.D. 1674, 1675 (see author's name on fol. 1b, l. 3, and the date on fol. 2b, l. 2). He chose this peculiar title, because the work, he says, is as agreeable and healthy in its spiritual aspect as the water and air of Damascus in Syria, and contains as great a variety of matter as a large town (see fol. 2a). It is written in a flowery prose-style, mixed with verses, partly by the author himself, partly taken from standard Ṣûfic writers, and numerous anecdotes (for instance, on the great Shaikh 'Abd-alḳâdir Jîlânî, fol. 6a sq.; Ibrâhîm Adham, fol. 10a sq.; Bâyazîd Bisṭâmî, fol. 12b sq.). His chief authority seems to be a certain Shams-aldîn, probably a Ṣûfic Pîr, identical with the author of the مخازن القادريّه quoted in Rieu ii. p. 874, who died A.H. 1083=A.D. 1672, 1673 (see fol. 85a, l. 7).

Beginning:

ترا گر معنئ در خاطر افتد
كه در سلك معانى نادر افتد
نيارى از خيال آن گذشتن
دهى بيرون بگفتن يا نوشتن

This copy seems to be the author's own first sketch. A blank on fol. 1a. Many English notes on the margin, probably by J. H. Peile, Esq., who presented the copy to the library 19th Sept., 1818.

No. 3482, olim 20. J. 11, ff. 104, ll. 15–16; unequal Nasta'lîḳ, mixed with Shikasta; size, 9¼ in. by 5⅝ in.

1898

Zâd-alsâlik (زاد السّالك).

A Ṣûfic tract on the real nature of man's progress on the mystic road to God, by Muḥammad bin Murtaḍâ, usually called Muḥsin Kâshî, who wrote, according to Rieu ii. p. 830a, comp. ib., p. 845a, and iii. p. 1095a, seventy-six tracts on mystical matters, among them the كلمات مكنونه, the كلمات نوريّه, and the ترجمة العقائد, as well as an extensive dîwân, in which he uses Faiḍ as takhallus; was called A.H. 1067 (A.D. 1656, 1657) by Shâh 'Abbâs II from Kâshân to Iṣfahân, and was still alive in A.H. 1105 (A.D. 1693, 1694).

Beginning: الحمد لله ..... چنين گويد تراب نعل سالكان طريق هدى محمّد بن ..... كه اين رساله ايست موسوم بزاد السّالك در جواب سوّال يكى از برادران الخ.

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Dated by Abû Ṭâlib bin Ḥasan alḥusainî at Murshidâbâd, the 21st of Rajab, A.H. 1174 (A.D. 1761, Feb. 26).

No. 1234, ff. 64b–71a, ll. 15; Nasta'lîḳ; size, 8 in. by 4⅝ in.

1899

Risâlat-alḥudûth wa-alḳadam (رسالة الحدوث و القدم).

Another treatise on several points of mystical philosophy by the same Muḥsin Kâshî in *Arabic*, beginning: حمداً لمن كان لم يزل بلا زمان ولا مكان الخ.

Some of the chief topics explained and discussed are: التّقدّم و التّأخّر الذّاتيّة و, الحدوث الزّماني, الحدوث الذّاتي الزّمانيّة, etc.

Dated by the same Abû Ṭâlib alḥusainî at Murshidâbâd, the 27th of Rabî'-alawwal, A.H. 1180 (A.D. 1766, Sept. 2).

No. 1234, ff. 295b–304b, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1900

Lawâmi' (لوامع).

An explanation of the phraseology and the doctrines of Ṣûfism, in a great number of short chapters, called لامعه, by Amîr (or Shâh according to fol. 1a) 'Alî Akbar bin Muḥammad, see fol. 88a, l. 7. It was written in Kashmîr and completed in the month of Ramaḍân, A.H. 1107 (A.D. 1696, April), see fol. 88b, l. 2, and fol. 89a, l. 1. The title appears in the last line of fol. 88b.

Beginning: سبحان من جميل ليس وجهه (؟ لوجهه) نقاب الّا النّور و لا لجماله حجاب الّا الظّهور الخ.

No date. Entries from A.H. 1161, 1162, and 1164 (A.D. 1748, 1749, and 1751), on fol. 1a.

No. 1464, ff. 89, ll. 9; Shikasta, the Arabic quotations in Naskhî; illuminated throughout, the first and the last two pages especially rich in gold, blue, and other colours; illuminated frontispiece; size, 9⅞ in. by 5⅝ in.

1901

Gulzâr-i-asrâr-alṣûfiyyah (گلزار اسرار الصّوفيّه).

An exposition and historical survey of the Ṣûfic doctrine from the standpoint of the Naḳshbandî order, by Moghul (مغل, the only name the author uses, see fol. 1b, last line, ميگويد احقر جزو كل ديده مغل), composed, according to some ta'rikhât given at the end of the colophon (by Miyân Shaikh Ḳuṭb-aldîn bin Miyân Shaikh Muḥammad Bâḳir), A.H. 1124 (A.D. 1712). It begins: بعد حمد و ثنای وجودی كه وجود موجودات را از وجود خود وجود بخشيده و صفات كمال خود متّصف گردانيده الخ, and is divided into four bâbs, viz.:

1. در بيان اثبات مذهب صوفيّهٔ ناجيّه و كلمات و حالات ايشان بموجب نصّ و احاديث و اقوال اصحاب كرام و اولياى عظام, on fol. 5a.

2. در بيان عشق و محبّت و وله و علامات آن و معنىٔ لفظى و معنوىٔ محبّت و عشق الخ, on fol. 24b.

3. در بيان احوالات عجيبه و غريبه و واقعات صحيحه و صريحهٔ اولياء متقدّمين كه در عالم شوق و ذوق و سلوك و سير و طيرعجائبها ديده اند با اقوال حقائق و معارف بلند كه از جميع اولياء سر برزده الخ, on fol. 59b, last line.

4. در بيان احوالات پيرمن فقيرحضرت شاه نظام الدّين و پيرايشان حضرت شيخ سعدى لاهورى و پير ايشان حضرت سيّد آدم ..... با احوال پيرايشان حضرت شيخ احمد سرهندى و احوال صاحبزادها و اولاد ايشان با مجملى از احوال اصحاب و ياران اين حضرت الخ, on fol. 121a.

The chief parts of this work were suggested and supplied to the author by his spiritual teacher Shâh Niẓâm-aldîn; and the doctrines, words, and miraculous deeds of him as well as of Niẓâm's own Shaikh Sa'dî of Lâhûr (who was again a pupil of Shaikh Âdam, see No. 1892 above, whose Pîr Aḥmad Sirhindî, i.e. Aḥmad Fârûḳî, see No. 1891 above, had been), and many other spiritual heroes of the Ṣûfic discipline are fully set forth in the fourth bâb.

This copy was made *one* year after the book's completion, A.H. 1125 (A.D. 1713), by Muḥammad Ḥanîf bin Muḥammad Amîn al-Ḥusainî.

No. 1853, ff. 421, ll. 15; very distinct Nasta'lîḳ; illuminated frontispiece; size, 9¾ in. by 5⅛ in.

1902

Hidâyat-i-rabbânî (هداية ربّاني).

A *second* volume (دفتر دويم) to the Hidâyat-i-rabbânî, or the divine guidance with regard to the foundation of the eternal imperial power (در بنياد سلطنت جاودانى), or the outer and inner Sulṭânship, the *first* volume of which was revealed by heavenly grace to Faḳir 'Abd-alhâdî ibn Ḥakîm 'Abd-alkarîm Ḥanafî, the servant or disciple of the great founder of the Ḳâdirî order, Shaikh Muḥyî-aldîn Sayyid 'Abd-alḳâdir aljilânî, who died A.H. 561=A.D. 1166 (see above, No. 1795 sq.), as stated on fol. 1b. This *second* volume or supplement was compiled in the reign of Muḥammad Aḥmadshâh, i.e. the emperor Aḥmadshâh (whose full name was Mujâhid-aldîn Muḥammad Abû Naṣr Aḥmadshâh Bahâdur), during the years A.H. 1166 and 1167 (A.D. 1753, 1754), see ff. 13a and 41b), by Badr-aldîn Muḥammad Ḳâdirî, comp. ff. 4b and 13b, and begins: قال الله تعالى عزّ و جلّ .... اين ديباچهٔ دفتر دويم است از كتاب هدايت ربّانى در بنياد سلطنت جاودانى كه بعنايت سبحانى بخادم آستانهٔ عاليّه حضرت محيى الدّين سيّد عبد القادر جيلانى الخ.

This little work on the higher mystical lodge and its principal leaders contains four firmâns and a khâtimah, after which some other Ṣûfic tracts on similar topics follow.

No date.

No. 688, ff. 58, ll. 13; Nasta'lîḳ; size, 8¼ in. by 5⅛ in.

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1903

Risâlah dar tajarrud-i-nafs (رساله در تجرّد نفس).

A short Ṣûfic treatise by Shaikh Muḥammad Lâhijî Jilânî Ḥazîn, called 'Alî, bin Abî Ṭâlib bin 'Abdallâh bin 'Alî alzâhidî, who died A.H. 1180 (A.D. 1766), see above, No. 1712 sq. It begins: نی عقل بکنه لا یزال تو رسد الخ.

No date, but the handwriting points to Abû Ṭâlib bin Ḥasan alḥusainî, the transcriber of the following copy, as well as of Nos. 1898 and 1899, between A.H. 1174 and 1180 (A.D. 1761 and 1766).

No. 1234, ff. 325b–333a, ll. 19; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1904

Shajarat-alṭûr fî sharḥi-âyati-alnûr (شجرة الطّور فی شرح آیة النّور).

An *Arabic* explanation of the mystical sense of the famous آیة النّور (Sûrah 24, 35), by the same Shaikh Muḥammad 'Alî Ḥazîn, who penned it A.H. 1140 (A.D. 1727, 1728) in Mashhad. Beginning: نحمدك یا نور النّور و نورًا فوق کلّ حضور و نصلّی علی نبیّك الخ.

It ends on fol. 308b, and is followed on fol. 309 by a short interpretation of the words of the توحید, viz. لا اله الّا الله, by the same author, styled مرآة الله فی شرح آیة شهد الله, and completed A.H. 1139 (A.D. 1726, 1727) at Ardabîl.

Dated by Abû Ṭâlib bin Ḥasan alḥusainî the 28th of Rabî'-alawwal, A.H. 1180 (A.D. 1766, Sept. 3).

No. 1234, ff. 305a–309b, ll. 16; Nashkî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1905

Nafâ'is-alanfâs (نفائس الانفاس).

A treatise on mystical philosophy and the doctrines of Ṣûfism in a very subtle and refined style, composed A.H. 1180 (A.D. 1766, 1767), by Muḥammad Ḳâsim bin 'Abd-alḳâdir, comp. fol. 150a, ll. 5–7, and fol. 150b, ll. 2 and 3. It is divided into the following twelve chapters:

1. در مدح اهل توحید و قدح اهل تقلید, on fol. 19a.
2. در بوته توبه گداختن و مس وجود را زرده دهی ساختن, on fol. 31b.
3. در اعتصام بحبل متین دین مبین و ستایش اهل یقین, on fol. 43a.
4. در ستایش تواضع و نکوهش ترفّع, on fol. 58b.
5. در مثالب دنیا و مناقب عقبا, on fol. 64a.
6. در شکر و توکّل و تسلیم و تحمّل, on fol. 78a.
7. در اختلاع از خداع خدّاع, on fol. 87b.
8. در تقرّب با نیکی و نیکان و نفرت از بدی و بدان, on fol. 92b.
9. در عبرت از بی اعتباریٔ زمان و تنبیه بحال اخوان, on fol. 97a.
10. در احوال و اهوال موت و استعداد آن قبل حلول الاجل و الفوت, on fol. 113a.
11. در تحبّب با مولی و تجنّب از غیر اولی, on fol. 123a.
12. بیان سودای عشق در سویدای دل, on fol. 133b.

Beginning: شناس سپاس وسپاس شناس مَنّ عامّ حضرت منعام از مقیاس قیاس منّ عامّ بیرونست الخ.

Many interlinear glosses and paraphrases; also some marginal annotations. Written by Shaikh Muḥammad (probably the author himself).

No. 802, ff. 153, ll. 9; Nasta'lîḳ; size, 8⅝ in. by 5¾ in.

1906

Risâlah dar taṣawwuf (رساله در تصوّف).

A short mathnawî, containing questions and answers on mystical contemplation and speculation, composed by Sayyid Darwîsh Muḥammad Ḳâdirî, A.H. 1210 = A.D. 1795, 1796 (see fol. 17b, last bait), and dedicated to Tippû Sulṭân.

Beginning:

بنام آنکه جانرا داد عرفان
بجان اظهار کرد اسرار پنهان

No. 214, ff. 17, 2 coll., each ll. 11; large Nasta'lîḳ; size, 9⅝ in. by 6 in.

Treatises of uncertain date and Ṣûfic Collections.

1907

Iṣṭilâḥ-i-Mutaṣawwifîn (اصطلاح متصوّفین).

A short tract on Ṣûfic terminology, based on the اصطلاحات or technical phraseology of 'Abd-alraḥmân Kâshî (perhaps a mistake for 'Abd-alrazzâḳ Kâshî, the famous author of the Arabic اصطلاحات الصّوفیّة, see G. Flügel iii. p. 371), Ḳâsim-i-Anwâr (see Nos. 1285–1289), and other eminent Ṣûfic writers, by an anonymous compiler.

Beginning: حمد و سپاس خداوندی را که دُرر معانی را در تحت صور الفاظ عیان میکند و طراز حقائقرا الخ.

Copied by Ghiyâthâi Muḥammad Badr-aldîn. No date.

No. 1623, ff. 47a–51a, ll. 25–26; Nasta'lîḳ; size, 8⅞ in. by 4½ in.

1908

Khulâṣat-alarwâḥ (خلاصة الارواح).

Short questions and answers on theosophical matters, by Ḍiyâ-almillah wa aldîn Sunâmî. Beginning: الحمد لله ... میگوید بندهٔ ضعیف نحیف مولانا ضیاء الملّة ... بیان فرمود واین کتاب را خلاصة الارواح نام بنهاد و هر سؤال و جواب ثبت افتاد الخ.

Every question begins اگر ترا پرسند; the first deals with the meaning of ایمان.

No. 1615, ff. 6, ll. 13; Nasta'lîḳ; size, 8 in. by 4⅝ in.

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1909

Sullam-alsamawât (سُلّم السّموات).

Fragment of a work, styled 'the heavenly ladder,' on general theosophical matters, together with biographical accounts of prophets, saints, and prominent Ṣûfic Shaikhs.

It is divided into seven مرقوم, but the present copy contains only two of them, viz. the fourth and the sixth.

On fol. 1b: مرقوم چهارم در ذکر جمعی از حکمای جهان و نمونه از سخنهای ایشان.

This part is subdivided into two جمله, the *first* containing biographies of famous and wise men of the time before Muḥammad, beginning with Âdam, on fol. 3b, and ending with Solon and Alexander; the *second* enumerates great Shaikhs of the post-Muḥammadan time, beginning with Abû Naṣr Fârâbî and Ibn Sînâ, on fol. 20b, and ending with Maulânâ Jalâl-aldîn Muḥammad, i.e. the great Jalâl-aldîn Rûmî.

Beginning of this مرقوم, on fol. 1b: بنام حکیمی که روز نخست شد از حکمتش کار عالم درست الخ.

On fol. 42b: مرقوم ششم در ذکر بهترین سخن و بهترین کتاب و بهترین خلائق.

This part is divided into ten short خطاب, and begins thus: بسم الله .... این مرقوم ششم است از جملهٔ هفت مرقوم از کتاب سُلّم السّموات و اینجا کلمهٔ چند از فوائد و مواعیظ و حکم در خطاب نفس اصمّ بر حسب موعود مذکور میشود الخ.

No date. If the سلّم و سموّات (sic!), the دیباچه of which is found in W. Pertsch, Berlin Cat., p. 57, No. 3, should be identical with the present fragment, which, of course, is impossible to guarantee, the author would be Shaikh Abû-alḳâsim Kâzarûnî, who enjoyed some poetical renown during the reign of Shâh 'Abbâs I (A.H. 996–1038=A.D. 1588–1629), see Rieu, supplement, pp. 77b and 78a, l. 5.

No. 1623, ff. 1–46, ll. 24–26; Naskhî; size, 8⅞ in. by 4½ in.

1910

Maktûbât-i-Shâh Muẓaffar (مکتوبات شاه مظفّر).

A collection of treatises on various points both of the mystical doctrine and of general ethics and practical philosophy, in form of about 180 letters, composed by a certain Shâh Muẓaffar Shams, and beginning: ای دوست بی وفا این بیت بخوان بیت من در غم تو بجان فروشی ــ کار تو همه زبان فروشی الخ.

The proper order of ff. 147–153 is: 147, 152, 148–151, 153. A complete index of all letters on the fly-leaves.

The copy is dated A.H. 1045 (A.D. 1635, 1636); Mr. Richard Johnson acquired it in 1778.

No. 1540, ff. 1–164, ll. 17–21; written by many different hands, as far as fol. 117a in Naskhî, the remainder in Nasta'lîḳ; size, 10⅞ in. by 6 in.

1911

Nuzhat-al'âshiḳîn (نزهة العاشقين).

A short tract on mystical love, by 'Alî ibn Ḥâjj.

Beginning: حمد و سپاس آفریدگاری را که سینهٔ بیدلان الخ.

Another copy of the same is noticed in the Bodleian Cat., No. 1302, *a*.

No. 18, ff. 257a–259a, ll. 31; careless Nasta'lîḳ; size, 12⅛ in. by 6¾ in.

1912

Wâridât (واردات).

Ṣûfic aphorisms on the different topics of the mystic doctrine, each of which is given in form of one or two rubâ'îs, explained and commented upon in prose. The author is Khwâjah Mîr Dard. I have counted ninety-one وارد in the whole treatise, but as there are seven blank pages between ff. 61 and 65, the whole number probably was 100. An incomplete index (only comprising wârid 1–52, 65 and 66) is found on ff. 1a–2b.

Beginning of the treatise, on fol. 3b: الحمد لله العليم الملهم و الصّلوة و السّلام على من اوتى جوامع الكلم و على آله الطّاهرين و اصحابه الرّاشدين امّا بعد میگوید فقیر خواجه میر درد عفی الله عنه که اکثر اوقات در غلبهٔ حالات معانی الخ.

No date.

No. 631, ff. 67, ll. 13; Nasta'lîḳ; size, 9⅜ in. by 5¾ in.

1913

Risâla-i-Shaṭṭâriyyah (رسالهٔ شطّاريّه).

A treatise on certain hidden points of Ṣûfism, particularly on devotion (ذکر), for the use of intending travellers on the mystic road, by a dervish of the Ḳâdirî order, Bahâ-aldîn bin Ibrâhîm alanṣârî alḳâdirî alḥusainî, beginning: الحمد لله .... میگوید بندهٔ درویشان الخ.

It is divided into the following four faṣls:

1. کیفیّت سلوك, on fol. 1b.

2. در بیان شروط ذکر و اشارهٔ ذکر و ادای ذکر بانواع مختلف, on fol. 7b.

3. در بیان کلمات مراقبهٔ روحهٔ تسمیت و انواری که در حالت ذکر و مراقبه پیدا می شود, on fol. 12b (see on these phenomena Fleischer's article in Z. D. M. G. 16, pp. 235–241, 'Ueber die farbigen Lichterscheinungen der Sufis').

4. در بیان اذکار متفرّقهٔ عربی و فارسی و هندوی که در آن توحید مطلق است, on fol. 14b.

Dated the 13th of Sha'bân, A.H. 1117 (A.D. 1705, Nov. 30), by Najm-aldîn Ḥasan ibn Maulawî Muḥammad Ḥusain, at Gulbargah. College of Fort William. 1825.

No. 2257, ff. 20, ll. 17; Nasta'lîḳ; size, 8½ in. by 4¾ in.

1914

Kashf-almuḥaḳḳiḳîn (كشف المحققين).

A short treatise on the general topics of Ṣûfism, interspersed with poetry (for instance, a mathnawî on

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ff. 95a and 95b, and a long kaṣîdah on ff. 100b–101b), and concluded by three mathnawîs (on ff. 106a, last line, 107b, last line, and 109a, l. 2) and one kaṣîdah (on fol. 107a, middle).

Beginning: حمد الهی که انسان کامل جلوه نمای جمال اوست و صلوات بر محمّدیکه انا احمد الخ.

Beginning of the *first* mathnawî, on fol. 106a, last line: گر تو کشف المحقّقین نگری ـ مرض جهل را شفا ببری

No author's name is given.

Dated the 19th of Shawwâl, A. H. 1151 (here styled the 21st year of Muḥammadshâh's reign, correctly the 20th, since the emperor was not crowned before the month Dhû-alka'dah, A. H. 1131)=A. D. 1739, Jan. 30, by Ghulâm Muḥyî-aldîn.

No. 230, ff. 93–110, ll. 15; careless Nasta'lîḳ, bordering on Shikasta; size, 8¾ in. by 5 in.

1915

Another treatise on mystical matters, without title or author's name, beginning: صاحب کرم جهان سلامت شرع اشتیاق الخ.

It deals chiefly with the topics of اشتیاق (yearning for the Godhead) and the مشتاق (or Ṣûfic lover, yearning for God).

Copied by the same Ghulâm Muḥyî-aldîn and probably in or about the same year as the preceding treatise. As date appears only the 17th of Rajab.

No. 230, ff. 131–144, ll. 16–17; careless Nasta'lîḳ, with a more decided tendency to Shikasta than in the preceding treatise; size, 8¾ in. by 5 in.

1916

Dastûr-al'amal (دستور العمل).

A short Ṣûfic tract by Maḥmûd Baḥrî (see fol. 33a, l. 2), gathered from the lips of renowned Shaikhs and noted down for the benefit of his friends and co-travellers on the mystic road, beginning: حقّ مطلق عزّ اسمه که مهمّات کلّیّات و جزویات عالم معقول و محسوس بقبضهٔ ارادت الخ.

Dated A. H. 1154 (A. D. 1741, 1742). College of Fort William, 1825.

No. 2285, ff. 32–39, ll. 11; Nasta'lîḳ; size, 9 in. by 4¾ in.

1917

Risâla-i-fanâ'iyyah (رسالهٔ فنائیّه).

A still shorter tract on the last and highest stage of the mystic road, the فنا (رسالهٔ در بیان مراتب فنا و وصول الی الله), by Muḥammad bin Abû Sa'îd, beginning: بعد حمد واجب الوجودیکه بچندین هزار اشکال ظاهر شده است بیت بهر صورت الخ.

Dated the 26th of Rajab, A. H. 1180 (A. D. 1766, Dec. 28), by Abû Ṭâlib alḥusainî at Murshidâbâd.

No. 1234, ff. 319a–321a, ll. 16; Naskhî, mixed with Shikasta; size, 8 in. by 4⅝ in.

1918

Nafas-i-raḥmânî (نفس رحمانی).

A treatise on the mystic road and other topics connected with Ṣûfism, by Shaikh Mûsâ bin Shaikh Dâ'ûd (see fol. 2a, l. 5), written for the benefit of his friends and spiritual brothers at the suggestion of the great Shaikh Sulṭân Sayyid 'Abd-alraḥmân alḥusainî alḳâdirî (see fol. 2b, l. 5 sq.) and entitled نفس رحمانی (see fol. 3a, l. 2).

The treatise itself begins, on fol. 3a, l. 5: بدانکه ذات من چیست ذات هستیٔ محض است و آن هستی را الخ.

Beginning of the preface, on fol. 1b: حمدی که بر کرسهای السنهٔ کائنات بمضمون وَإِنْ مِن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ (Sûrah 17, 46) جلوه‌گر گردد سزای شاهدیست الخ.

No date appears.

Many Persian glosses, both marginal and interlinear.

Dated by Muḥammad Ḍiyâ-allâh bin Sa'îd the 15th of Sha'bân, A. H. 1185 (A. D. 1771, Nov. 23).

No. 2353, ff. 32, ll. 11; Shikasta; size, 5⅞ in. by 3⅞ in.

1919

Collection of mystical treatises.

1. Ff. 1b–18a, sayings of the great Shaikh Bahâ-aldîn albukhârî Naḳshband (who died A. H. 791=A. D. 1389, see Nos. 1851 and 1855 above), collected by Ya'ḳûb bin 'Uthmân bin almaḥmûd alghaznawî alćarkhî (who died A. H. 838=A. D. 1434, 1435, see Rieu iii. p. 1078a, and comp. Safînat-alauliyâ, No. 86, col. 284 in this Cat.), that is the Risâla-i-unsiyyah (رسالهٔ انسیّه), see Rieu iii. pp. 1058b, fol. 37, and 1078a, or as it is styled here, on fol. 1a, Malfûẓ-i-Bahâ-aldîn (ملفوظ بهاء الدین), beginning: حمد و ثنا بی عدّ مر مبدع ارض و سما را الخ. Other copies of the same are noticed in Nos. 1920, 4, and 1923, 10 below.

2. Ff. 18a–21a, commentary on Abû Sa'îd bin Abû-alkhair's (died A. H. 440=A. D. 1049) famous rubâ'î: حورا بنظارهٔ نگارم صف زد الخ, beginning: الحمد لله فیّاض الحکم و المواهب و موصل الطّالبین الی المطالب الخ.

Another copy of the same commentary is noticed in Rieu ii. p. 862 (No. IV); see also W. Pertsch, Berlin Cat., p. 47, *b*, and Bodleian Cat., col. 802, Nos. 22 and 27.

3. Ff. 21a–89a, another longer treatise on the various stages (مقامات) of the mystic road, styled in the colophon Risâla-i-maimûna-i-mutabarrika-i-sharîfah (رسالهٔ میمونهٔ متبرّکهٔ شریفه) and beginning: خداوندا بعزّت آنکه بفردانیّت ذات متفرّدی و بوحدانیّت صفات متّصفی استحقاق عبادت و عبودت الخ. From some incidental remarks we conclude that this treatise is due to 'Alâ-aldîn Muḥammad Bukhârî 'Aṭṭâr, the principal disciple of Bahâ-aldîn Naḳshband, who died A. H. 802=A. D. 1400 (see Safînat-alauliyâ, No. 85, col. 284 in this Cat., and Rieu ii. p. 862b), or at least taken from his sayings, comp. fol. 21b, l. 3 ab infra, etc. This part of the copy is dated the 12th of Shawwâl in the 24th year of Muḥammadshâh's reign, A. H. 1155=A. D. 1742, Dec. 10.

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4. Ff. 90b–170b, sayings and traditions of great Ṣûfic Shaikhs, especially of Khwâjah 'Alâ-aldîn Ghujdawânî, Maulânâ Badr-aldîn Kharaḳânî, Khwâjah 'Abd-alkhâliḳ Ghujdawânî (who died A. H. 575=A. D. 1179, 1180, see Safînat-alauliyâ, No. 76, col. 283 in this Cat., and Rieu ii. p. 862a), and others, quoted in corroboration of various points of the mystic creed by 'Ubaid-allâh, that is Khwâjah Aḥrâr (see No. 1892 above), beginning: میفرمودند در اوائل چنان نیاز در باطن این فقیر مستولی بود الخ. This treatise is incomplete and breaks off on fol. 170b.

5. Ff. 171b–419, another very extensive treatise on the mystic creed, according to the colophon the منازل السّائرین or 'Stations of the Travellers to God,' by Khwâjah 'Abdallâh Anṣârî, who died A. H. 481 (A. D. 1088). But this well-known work of the famous Shaikh-alislâm was written in *Arabic*, not in Persian, and consequently the present work can only be a translation or rather an elaborate paraphrase of the original, which is therefore styled more appropriately, on fol. 171a, جامع منازل, see No. 1778 above. Beginning: حمد بحدّ الهی را و درود بی عدّ پادشاهی را الخ.

Bibliotheca Leydeniana.

No. 2771, ff. 419, ll. 17; Nasta'lîḳ; size, 8⅞ in. by 5⅝ in.

1920

Another collection of similar contents.

The twelve mystical treatises, found in this copy, are as follows:

1. Ff. 1b–31a, Risâla-i-mansûbah (رسالهٔ منسوبه), identical with the Risâla-i-ḳudsiyyah (رسالهٔ قدسیّه), in No. 1923, 3 below, or the Anfâs-i-ḳudsiyyah (انفاس قدسیّه), see No. 1855 above, by Muḥammad bin Muḥammad alḥâfiẓî albukhârî, known as Khwâjah Muḥammad Pârsâ, who died A. H. 822=A. D. 1420 (see above, loc. cit.). Jâmî's extracts from this treatise have been noticed in No. 1357, 14 above. Beginning: حمد و ثنای بی حدّ بی منتها و شکر و سپاس بی اندازه و قیاس الخ. Other copies of this treatise are noticed in No. 1923, 3 below; Bodleian Cat., No. 1266, and Rieu ii. p. 862a. Dated the 11th of Sha'bân, A. H. 1054 (A. D. 1644, Oct. 13).

2. Ff. 31b and 32a, on the times of prayer (اوقات دعا کردن و حاجت خواستن).

3. Ff. 32b–50a, Risâla-i-sharḥ-i-rubâ'iyyât (رسالهٔ شرح رباعیّات), Jâmî's commentary on his own rubâ'is, see above, Nos. 1357, 12, and 1358, 3. Beginning as there. Dated the 9th of Shawwâl, A. H. 1054 (A. D. 1644, Dec. 9).

4. Ff. 50b–60a, Risâla-i-unsiyyah (رسالهٔ انسیّه), the same treatise by Ya'ḳûb bin 'Uthmân alcarkhî, which is described in No. 1 of the preceding copy. Beginning here: حمد و ثناء مر مبدع ارض و سمارا الخ. Dated the 14th of Dhû-alḳa'dah, A. H. 1054 (A. D. 1645, Jan. 12).

5. Ff. 60b and 61a, Kalimât-i-ḳudsiyyah (کلمات قدسیّه), by Khwâjah 'Alâ-aldîn 'Aṭṭâr, see No. 3 in the preceding copy.

6. Ff. 61b–62b, a short treatise on mystical love, addressed to Khwâjah Ḥasan al-'Aṭṭâr and headed: رسالة بحضرت قدوة الابرار و صفوة الاخیار خواجه حسن العطّار علی حضرت سلام الله الملک الغفّار.

7. Ff. 63a–92a, Ṣûfic utterances, heard from the lips of Mîr 'Abd-alawwal, the son-in-law of Khwâjah 'Ubaid-allâh Aḥrâr (مسموعات حضرت میر عبد الاوّل داماد حضرت خواجه احرار), beginning (with exactly the same words as Jâmî's Arabic commentary on Ibn-alḥâjib's کافیه, see above, No. 1357, 22): الحمد لولیّه والصّلوة علی نبیّه حضرت ایشان الخ. According to a note on the fly-leaf (taken from the رشحات عین الحیات, see Nos. 633–635 above), Mîr 'Abd-alawwal came from Nishâpûr to Transoxania, became a pupil and later on the son-in-law of Khwâjah Aḥrâr (see No. 1892 above), and died in the beginning of Dhû-alḥijjah, A. H. 905 (A. D. 1500, end of June). Dated the last of Dhû-alḳa'dah, A. H. 1054 (A. D. 1645, Jan. 28).

8. Ff. 92b–96b, a mystical treatise by Ḥusain bin Aḥmad Ghanî altabrîzî, containing explanations of a great number of Ṣûfic terms, and beginning: الحمد لله . . . . میگوید که بباید دانست که عالم معانی را الخ. A larger treatise by the same author on metaphorical expressions of Ṣûfîs, entitled تمامیٔ اسامی, is noticed in W. Pertsch, 5, I. 11; see also the Berlin Cat., p. 272, and a Turkish translation of the same, styled مفتاح الابرار و مصباح الانوار, in W. Pertsch, Berlin Turkish Cat., p. 158. Dated the 1st of Dhû-alḥijjah, A. H. 1054 (A. D. 1645, Jan. 29).

9. Fol. 97, a short mystical mathnawî on the ذکر (see No. 1913 above), by Ṣhâh Burhân-aldîn bin Ṣhâh Mubarrâ in five bâbs, viz.: (1) در بیان ذکر جلی; (2) در بیان ذکر خفی; (3) در بیان ذکر روحی; (4) در بیان ذکر قلبی; (5) در بیان ذکر سری. Dated the 18th of Muḥarram, A. H. 1055 (A. D. 1645, March 16).

10. Ff. 99b–288b, another very large anonymous treatise on Ṣûfism and Ṣûfic terms, beginning: الحمد لله الّذی اخترع ماهیّات الاشیاء الخ. Dated the last of Rabî'-althânî, A. H. 1055 (A. D. 1645, June 24).

11. Ff. 289a–292a, Ma'rifat-almadhâhib (معرفة المذاهب), or 'knowledge of creeds,' a short tract in seven faṣls by Maḥmûd Ṭâhir Ghazâlî, known as Nizâm, a professor in the مدرسهٔ جلالی, beginning: الحمد لله المحمود الظّاهر المعبود الباطن و الظّاهر الخ. Dated the 2nd of Jumâdâ-alawwal, A. H. 1055 (A. D. 1645, June 26).

12. Ff. 292b–342a, Khâtimah (خاتمه), a fifth copy of Gîsûdarâz's work on the Ṣûfic doctrine, see Nos. 1856–1858 and 1869, vi above. Beginning: از رسوم مستمرّه و عادات ملتزمه الخ. Dated the 7th of Jumâdâ-althânî, A. H. 1055 (not 1005, as is written here by mistake)= A. D. 1645, July 31.

The transcriber of the whole MS. was Ibn Sayyid Muḥammad, at Sûrat. Occasional additions on the margin.

No. 1178, ff. 342, ll. 15, on ff. 1–31, ll. 23–33, on ff. 32–342; Nasta'lîḳ; size, 9⅛ in. by 4⅞ in.

1921

A *third* collection of psychological and metaphysical treatises with mystic tendency, chiefly by Afḍal-aldîn Kâshî.

This collection contains:

1. Majmû'a-i-nikât-i-Arasṭû dar 'ilm-i-ḥikmat (مجموعهٔ نکات ارسطو در علم حکمت), otherwise styled Tarjuma-i-maḳâla-i-Arasṭâṭâlîs (ترجمهٔ مقالهٔ ارسطاطالیس), beginning, on fol. 1b: چنین گوید که چون دانای یونان ارسطوطالیس عمر بپایان کشید از شاگردان وی چندی بر وی حاضر بودند و چون نزاری تن الخ. Another copy of this treatise, which is alleged to be the Persian translation of one composed by Aristotle in the form of a dialogue with his pupils immediately before his death, on the فضل حکمت, or 'praestantia philosophiae,' is found in the Bodleian Cat., No. 1422, ix.

2. Risâla-i-Madârij-alkamâl (رسالهٔ مدارج الکمال), more correctly: Tarjuma-i-Madârij-alkamâl (ترجمهٔ مدارج الکمال), since the مدارج الکمال or 'grades of perfection' were originally written in Arabic, by Afḍal-aldîn Kâshî (see No. 1812 above); it is divided into eight درّ, and begins, on fol. 18b: بنام خدائی که جز او نیست خدائی آغاز هر چیز و او بی آغاز و انجام هر چیز و او بی انجام الخ.

3. A treatise on the soul, without a title, beginning, on fol. 46a: جملهٔ نفوس اعنی نفوس نباتی و نفوس حیوانی و نفوس مردم همه جدا اند الخ.

4. Kitâb-i-nafs (کتاب نفس), a treatise on the soul, that is the same Persian translation of Aristotle's *περὶ ψυχῆς*, by Afḍal-aldîn Kâshî, which is noticed in No. 1812, 1 above, and is found besides in the Bodleian Cat., No. 1422, viii, and in Rieu ii. p. 834b; it is divided into three maḳâlas, and begins, on fol. 51b: همگی آنچه دانای یونان ارسطوطالیس یاد کرده در کتاب نفس ابتدای گفتارش ردّست بر آنکه گفت نفس جسمست الخ.

5. Risâla-i-sâz u pîrâya-i-shâhân (رسالهٔ ساز و پیرایهٔ شاهان), a treatise on the rights and duties of royalty, likewise by Afḍal-aldîn Kâshî (see No. 1813 above and Bodleian Cat., No. 1445, ii); it is divided into three گفتار, and begins, on fol. 86b: آغاز گفتار از نام آن کریم که انجام هر گفتار و هر کردار الخ.

6. Rahanjâmnâma (ره انجام نامه), or as it is styled here, رسالهٔ وجود مسمّی بره انجام, by the same Afḍal-aldîn Kâshî (see above, loc. cit.), beginning, on fol. 102b: لله الحمد اهل الحمد و ولیّه و منتهاه الخ. It is divided, like the preceding treatise, into three گفتار, viz.: (1) اندر آگهی دادن از وجود و صفات وجود خود; (2) اندر آگهی دادن از آگهی و علم که چیست; (3) اندر آگهی دادن از فائده و منفعت آگهی و علم. Other copies of this treatise 'on consciousness and cognition' are found in the Bodleian Cat., No. 1445, iii, and Rieu ii. p. 830b, No. XXIII.

7–10. Four short tracts on metaphysical matters, the last two of which, at any rate, are due to Afḍal-aldîn Ḳâshî, as a comparison with No. 1445, iv and v, in the Bodleian Cat., proves; the *first*, on fol. 117a, begins: برهان بر آنکه درجهٔ مرتبهٔ یقین شود انسانرا که از فنا ایمنست الخ; the *second*, on fol. 118a: لفظ توحید را چون مترجم کنی بلغت دری یك کردن بود الخ; the *third*, on fol. 119a: نخست لفظی که معنیٔ وی بر همه معانی عامّ بود لفظ چیز و هست, 'res' and 'est'); the *fourth*, on fol. 121b: دل عزیز و نفس شریفت مستعدّ و آراستهٔ نظر الهی و انوار نامتناهی باد الخ.

11. Risâla-i-Mabâdi-i-maujûdât (رسالهٔ مبادی موجودات), 'de principiis rerum creatarum,' again by Afḍal-aldîn Kâshî, as is shown in No. 1445, vi, of the Bodleian Cat.; it contains five faṣls and begins, on fol. 127b: سپاس و آفرین و ستایش نگارندهٔ جانرا بخرد و بپای دارنده الخ.

12. A number of short maxims and sentences, all headed من کلامه; the first, on fol. 134a, begins thus: دانندهٔ و آگه از عالم چنانکه هست متحرّك الخ.

13. Risâla-i-'araḍ (رسالهٔ عرض), a treatise on accidental matters, identical with Afḍal-aldîn Kâshî's 'Araḍnâma (عرض نامه), described in No. 1812, 2 above, beginning, on fol. 139b: خداوندا بفزونیٔ جود و فروغ وجودت که جان بوی الخ.

14. Risâla-i-Yanbû'-alḥayât (رسالهٔ ینبوع الحیوة), 'the fountain of life,' that is the Persian translation of Hermes Trismegistus' essay on the human soul, in thirteen faṣls, made by Afḍal-aldîn Kâshî, see No. 1813 above and No. 16 in the immediately following copy, where it is styled, ترجمهٔ سیزده فصل ادریس. Beginning: الحمد لله ربّ العالمین والصّلوة علی خیر خلقه محمّد وآله الطّیّبین الطّاهرین اجمعین ترجمهٔ فصل اوّل از جملهٔ سیزده فصل از سخنان هرمس الخ.

Comp. the editions of Fleischer, Leipzig, 1870, and Bardenhewer, Bonn, 1873.

Occasionally marginal glosses and additions.

Dated A.H. 1068 (A.D. 1657, 1658), by Aḥmad bin Muḥammad al-Mûsawî.

No. 706, ff. 219, ll. 16; Nasta'lîḳ; size, 8 in. by 4⅞ in.

1922

A *fourth* collection of treatises on different mystical, philosophical, and rhetorical topics, partly in Persian, partly in Arabic.

Contents:

1. *Persian:* Risâlah dar taḥḳîḳ-i-ma'na-i-kalima-i-

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tauḥîd (رساله در تحقیق معنیٔ کلمهٔ توحید), by Maulânâ Jalâl-aldîn Muḥammad bin As'ad Dawânî (or Dawwânî), the author of the famous treatise on ethics, the اخلاق جلالی or لوامع الاشراق فی مکارم الاخلاق, who was born in Dawân or Dawwân near Kâzarûn, A. H. 830 (A. D. 1427), and died A. H. 908 (A. D. 1502, 1503); see Haft Iḳlîm, No. 167 (col. 390 in this Cat.); Rieu ii. p. 442b, etc. Beginning, on fol. 1b: آفتاب جمال قدم ازآن متعالیست که خفافیش ظلمت سرای الخ. It is divided into two مقام, viz.: (1) در مباحث علم رسمی; در (2) کشف حقائق شهودی; and a خاتمه. Other copies of this little treatise on the formula of unity لا اله الّا الله are found in G. Flügel iii. p. 408, and in the Bodleian Cat., No. 1298, 1 (incomplete); in the latter it is styled تهلیلیّهٔ ملّا جلال دوانی. Other Persian tracts by the same author are: a commentary on a ghazal of Ḥâfiẓ, see Rieu ii. p. 828b, No. III, and W. Pertsch, Berlin Cat., p. 19, last line sq.; and a commentary on his own mystic rubâ'îs, see Rieu ii. p. 834a, No. XI, and Bodleian Cat., No. 1298, 3. On some of the most important Arabic works of Dawânî, see Haft Iḳlîm, loc. cit.; G. Flügel i. p. 19; iii. pp. 216, 6; 217, 10; 219, 16; 221, 21; 509, 21; 525, 40; etc.; O. Loth, Arabic Cat., pp. 108b sq., 117b sq., 121b, 147b sq., 159a, etc.; the Arabic Cat. of the Brit. Mus., etc. This copy is dated A. H. 1059 (A. D. 1649).

2. *Arabic:* An anonymous tract on the same formula, on fol. 7b, with the heading: رسالة فی تحقیق معنی کلمة توحید.

3. *Arabic:* A third رسالة فی تحقیق کلمة توحید, by Imâm Fakhr-aldîn Râzî, who died A. H. 606 (A. D. 1209, 1210), see Haft Iḳlîm, No. 1064 (col. 456 in this Cat.). Beginning, on fol. 8a: قال الامام فخر الملّة و الدّین المباحث المتعلّقة بکلمة لا اله الّا الله من وجوه خمسة الخ.

4. *Arabic:* Miṣbâḥ-alshari'at (مصباح الشّریعة), by 'Abdallâh Ja'far bin Muḥammad alṣâdiḳ (no doubt meant for the sixth Imâm Ja'far bin Muḥammad, with the usual Kunyah of Abû 'Abdallâh and the Laḳab Ṣâdiḳ, who died A. H. 148=A. D. 765, see Safînat-alauliyâ, No. 10, col. 276 in this Cat.), in 100 short chapters, beginning, on fol. 9b: الحمد لله الّذی نوّر قلوب العالمین بذکره و قدّس ارواحهم بسرّه و برّه الخ.

5. *Arabic:* Risâlat Kalimat-altaṣawwuf (رسالة کلمة التّصوّف), by Shaikh Shihâb-aldîn almaḳbûl, beginning, on fol. 24b: المحمود الله و محمّد رسول الله اللّهمّ لك العبادة والتّسبیح والاذکار والتّقدیس الخ.

6. *Arabic:* Risâlat fî makhâfat-almaut (رسالة فی مخافة الموت), by an anonymous author, beginning, on fol. 30b: کان اعظم ما یحقّ الانسان منه هو الخوف من الموت و کان هذا الخوف علیه عامًّا الخ.

7. *Arabic:* Alrisâlat alsharîfat (الرّسالة الشّریفة), by Abû 'Alî Aḥmad bin Muḥammad Miskawaih, commonly called Ibn Miskawaih, who died A. H. 421 (A. D. 1030), see Bodleian Cat., col. 858, where he is mentioned as the original collector of the moral precepts of ancient sages, better known in its Persian translation as جاویدان خرد (comp. on it besides Rieu ii. p. 441a; Notices et Extraits, x. p. 95; Cat. Codd. Or. Lugd. Bat. iv. p. 191; Ḥ. Khalfa i. p. 213, and ii. p. 581; Arabic Cat. of the Brit. Mus. p. 627a, etc.); ib., col. 873, No. XXIII, where an Arabic translation of Plato's 'De legibus' is by one version ascribed to him; ib., col. 882 (No. 1435), where his طهارة النفس or تهذیب الاخلاق, the basis of Naṣîr-aldîn Ṭûsî's اخلاق ناصری, is mentioned (comp. Rieu ii. p. 441; Arabic Cat. of the Brit. Mus. p. 745b; Ḥ. Khalfa v. p. 112; Z. D. M. G. xiii. p. 540, etc.); Wüstenfeld, Geschichte der arabischen Aerzte, p. 64, etc. It begins, on fol. 31b: یقول ابو علی احمد بن محمّد مسکویه ره (ری) ورد علیه امیر الامرا الاجلّ المظفّر المؤیّد اطال الله بقاه بالکلام الخ, and is divided into three questions (مسئله), each of which contains ten faṣls, viz.: (1) فی اثبات الصّانع, on fol. 32a; (2) فی النّفس و احوالها, on fol. 35b; (3) فی النّبوّات, on fol. 44a. Dated A. H. 1059 (A. D. 1649).

8. *Persian:* Jâwidânnâma (جاودان نامه), another copy of Afḍal-aldîn Kâshî's famous book of eternity, see above, No. 1813. Beginning, on fol. 49a: الحمد لله ربّ العالمین .... بدانکه این نامه ایست الخ. The four bâbs are found here on ff. 49a, 50a, 54b, and 58b.

9. *Arabic:* Risâlat fî 'ilm-alnafs (رسالة فی علم النّفس), a treatise on the soul, by Idrîs bin Ḥusâm-aldîn albidlîsî, the author of the هشت بهشت (see No. 571 above), who died A. H. 926 (A. D. 1520). It begins, on fol. 62a: إنّ احقّ ما یفتح به المقال و الیق ما یوشح به کلّ امر ذی بال حمد من تجلّی ذاته بنوره الخ, and is divided into a muḳaddimah, six maḳṣads, and a khâtimah, viz.:

On fol. 62b: المقدّمة فی وجوب معرفة النّفس.

On fol. 63a: المقصد الاوّل فی تحقیق ماهیّة النّفس و بیان قوّاها.

On fol. 67a: المقصد الثّانی فی خیرات النّفس و شرورها و ما یترتّب علیها.

On fol. 69b: المقصد الثّالث فی انّ النّفس لا تفسد بفساد البدن.

On fol. 73b: المقصد الرّابع فی انّ النّفس کانت عاقلةً (موجودةً عالمةً) قبل التّعلّق.

On fol. 75a: المقصد الخامس فی بیان التّناسخ.

On fol. 79a: المقصد السّادس فی بیان احوال النّفوس بعد المفارقة.

On fol. 81b: الخاتمة فی الوصیّة.

10. *Persian:* Risala-i-îjâz-alḥikmat (رسالهٔ ایجاز الحکمة), 'the epitome of philosophy,' ascribed in the index to Shaikh Abû 'Alî Ibn Sînâ (Avicenna), who died A. H. 428 (A. D. 1037). Beginning, on fol. 83b: الحمد لله ربّ العالمین .... بدانکه این مختصریست که در علم حکمه مبیّن و مبرهن شده است الخ.

11. *Arabic:* A short anonymous treatise, styled فی کیفیّة العلم, on fol. 85a.

12. *Persian:* Sharḥ-alḳaṣîdat-alkhamriyyat alfâriḍiyyat (شرح القصیدة الخمریّة الفارضیّة), a Persian com-

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mentary on the wine-kaṣîdah of 'Umar Ibn-alfârid, who died A.H. 632=A.D. 1235 (see No. 1811 above), by 'Alî bin Shihâb of Hamadân, who died A.H. 786 (A.D. 1385). Beginning, on fol. 85b: حمد اعمّ و ثناء اتمّ حضرت ودودی را که صفاء مودّت و وفاء محبّت را تاج و طوق جانها الخ. The proper title of this commentary is مشارب الاذواق, see No. 1850 above, and G. Flügel iii. p. 419; on the original Arabic kaṣîdah, comp. ib., p. 464 (where a Turkish commentary by Shaikh Isma'îl al-Maulawî al-Anḳirawî, who died A.H. 1041 or 1042=A.D. 1631–1633, is noticed).

13. *Arabic:* Rauḍat-alnâẓir (روضة النّاظر), a mystical treatise by an anonymous author, beginning, on fol. 92a: الحمد لله الّذى لا يواظب على مناهج الرّشاد الّا بهدايته الخ. Dated A.H. 1059 (A.D. 1649).

14. *Persian:* Tarjuma-i-madârij-alkamâl (ترجمهٔ مدارج الكمال), another copy of Afḍal-aldîn Kâshî's well-known treatise, see No. 1921, 2 above. Beginning, on fol. 97b, the same as there; the chapters are called here گشايش. Dated A.H. 1059.

15. *Persian:* Rahanjâmnâma (رهٔ انجام نامه), another copy of the treatise on consciousness and cognition by Afḍal-aldîn Kâshî, see No. 1921, 6 above. Beginning, on fol. 106b, the same as there. The three گفتار are headed here: (1) در آگهی دادن از وجود خود و صفات; (2) در آگهی دادن ازعلم و آگهی که چیست وجود خود; (3) در آگهی دادن از فائده و منقبت آگهی و علم. Dated in the same year, A.H. 1059, at Ḥaidarâbâd.

16. *Persian:* Tarjuma-i-sizdah faṣl-i-Idrîs (ترجمهٔ سيزده فصل ادريس), another copy of the Persian translation of Hermes Trismegistus' (وهو ادريس النّبى!) essay on the human soul, see No. 1921, 14 above. Beginning, on fol. 112b: ترجمهٔ فصل اوّل از جملهٔ سيزده فصل از سخنان هرمس الخ.

17. *Arabic:* A short tract without a title by Yûsuf bin Barakah, beginning, on fol. 123b: احمد من وهب عنايته و الطافه بخلقه الخ.

18. *Arabic:* An anonymous treatise on 'the basis of knowledge,' Risâlat fî taḥḳîḳ mauḍû'-al'ilm (رسالة فى تحقيق موضوع العلم), beginning, on fol. 124b: الحمد لله ربّ العالمين و الصّلوة و السّلام على سيّدنا محمّد سيّد المرسلين و آله الطّيّبين و بعد فهذه الخ.

19. *Persian:* Laṭâ'if-altauḥîd fî gharâ'ib-altafrîd (لطائف التّوحيد فى غرائب التّفريد), a short Ṣûfic treatise by Shaikh Sa'd-aldîn Muḥammad Ḥummû'î, who died A.H. 650=A.D. 1253 (see above, No. 1806, and comp. Rieu ii. p. 755a; iii. p. 1095a), beginning, on fol. 129a: الحمد لله .... و بعد اين رساله ايست موجز در امور الهيّت نوشته شده از براى عارفان الخ. Another copy of this treatise is found in No. 1298, 21 of the Bodleian Catalogue.

20. *Arabic:* A short treatise without a title by Shaikh Najm-aldîn Kubrâ, the spiritual guide of Sa'd-aldîn Ḥummû'î, who died A.H. 618 (A.D. 1221), see the Safînat-alauliyâ, No. 124 (col. 288 in this Cat.). Beginning, on fol. 130a: الطّرق الى الله بعدد انفاس الخلائق و ذلك لانّ الطّريق الخ. Ṣûfic treatises in Persian by the same Shaikh are صفة الآداب, see Rieu ii. p. 836a, No. XI; كافيّة لطالب الحقّ, W. Pertsch, Berlin Cat., p. 42, No. 27, etc. Among his Arabic works the فواتح الجمال و فواتح الجلال is particularly noteworthy, see G. Flügel iii. p. 332; H. Khalfa iv. p. 466, No. 9207; Notices et Extraits, xii. pp. 356 and 416, etc.

21. *Arabic:* An anonymous treatise on Ṣûfism: Risâlat marmûzat fi-altaṣawwuf (رسالة مرموزة فى التّصوّف), beginning, on fol. 131a: هذه منافثات عجيبة و مناقشات غريبة و مرموزات شريفة و مناجات وافية و نصائح شافية الخ.

22. *Arabic:* Sharḥ Sharḥ-alzaurâ (شرح شرح الزّوراء), a supercommentary on the Arabic treatise الزّوراء الكاشفة عن دقائق احوال المبداء و المعاد, by Kamâl bin Muḥammad bin Fakhr bin 'Alî of Lâr, compiled A.H. 918 (A.D. 1512). Beginning, on fol. 136b: الحمد لمن هو محمود بلسان كلّ حامد بل يرجع الى جناب كبريائه جميع المحامد الخ. Dated at Ḥaidarâbâd, A.H. 1059. After fol. 153 a lacuna of four leaves.

23. *Persian:* A metaphysical tract on the categories of beings, styled here رساله در علوم حكمى, but more correctly, according to Rieu ii. p. 833b, last line: Risâla-i-aḳsâm-i-maujûdât (رسالهٔ اقسام موجودات), by the great Naṣir-aldîn Ṭûsî, see above, Nos. 1807–1810. It begins here, on fol. 161b: قال مولانا سلطان الحكما نصير الملّة و الدّين تغمّده الله بالرّحمة و الرّضوان نوع اوّل اندر قسمت موجودات و اقسام آن بنزديك علما از دو گونه است الخ.

24. *Persian:* Risâla dar iṣṭilâḥât-i-ṣûfiyyah (رساله در اصطلاحات صوفيّه), a short treatise on Ṣûfic terminology, by Shaikh Maḥmûd of Shîrâz (see Haft Iḳlîm, No. 210, col. 394 in this Cat.), in twelve faṣls, beginning, on fol. 169a: سپاس بى قياس خداوند عالم راست كه بمحبّت خاتم رسل وجود عالم و آدم از پرتو فيض الخ.

25. *Arabic:* A short piece from the eighth maḳâlah of Muḥyî-aldîn aljîlânî's فتوحات (or فتوح الغيب), see above, No. 1795, on fol. 171a.

26. *Arabic:* Risâlat fî tafṣîl-alnash'atain wa taḥṣîl-alsa'âdatain (رسالة فى تفصيل النّشأتين و تحصيل السّعادتين), by Shaikh Abû-alḳâsim al-Râghib of Iṣfahân, who died A.H. 502 (A.D. 1108, 1109). It begins, on fol. 172b: الحمد لله الّذى ارسل بالنّبوّة عبده و علمناه على لسانه حمده و رغبنا به فيما عنده الخ, and is divided into thirty-three chapters (not thirty-four, as the text has, since the eighteenth is erroneously numbered the nineteenth and so down to the last). An extract from this treatise is noticed in O. Loth, Arabic Cat., p. 238b (No. 824); comp. H. Khalfa ii. p. 383, where the word تفصيل is replaced by تفسير. Two

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of the most important works of Râghib Iṣfahânî are described in G. Flügel i. p. 341 sq., and iii. p. 271 sq., viz. the محاضرات الأدباء و محاورات الشّعراء و البلغاء and the ذريعة الى مكارم الشّريعة; others are enumerated in the Bodleian Cat., No. 1450, where a Persian translation of the ذريعة, entitled كنوز الوديعة من رموز الذّريعة, is described (see another copy of the same in Rieu, supplement, pp. 105 and 106).

27. *Persian:* Sharḥ-i-khuṭbat-albayân (شرح خطبة البيان), with its full title: خلاصة التّرجمان فى تأويل خطبة البيان, by Muḥammad bin Maḥmûd Dihdâr, with the takhallus Fânî, who died A.H. 1016 (A.D. 1607, 1608), see Rieu ii. p. 816a, iii. p. 1094b; and A. Sprenger, Catal., p. 393. It begins, on fol. 194b: الحمد لله الذى خلق الانسان علّمه البيان المنّان ذى الاحسان الّذى كلّ يوم هو فى شان الخ. Dated A.H. 1059. A number of mystical treatises by the same author are described in G. Flügel iii. pp. 455–457; Rieu ii. p. 816, and Bodleian Cat., No. 1298, 7–13 and 15.

28. *Arabic:* A commentary on Ibn Sînâ's ḳaṣîdah on the union of body and soul, usually called القصيدة العينيّة, by Sadîd alsimnânî, beginning, on fol. 233a: الحمد لله العلىّ الجبّار العزيز القهّار الّذى انشاء الجواهر العقليّة الخ. On this ḳaṣîdah, which has found many commentators, comp. Ḥ. Khalfa iv. p. 543, No. 9480. The title, appearing here, is simply شرح قصيدة شيخ رئيس ابى على بن سينا; another commentary on the same by Mullâ 'Abd-alwâjid (or alwâḥid) bin Muḥammad is noticed in G. Flügel i. p. 446. On the life and the various psychological works of Ibn Sînâ, comp. the introduction to Landauer's 'Psychologie des Ibn Sînâ,' in Z. D. M. G. 29, p. 335 sq.

29. *Persian:* Short extracts from Shaikh 'Abdallâh Muḥammad al-Anṣârî's (see No. 1778 above) various treatises, as الهى نامه, اسرار نامه, نصائح, and other writings in prose and verse, beginning, on fol. 241a: باسم سبحانه و تعالى اين چند كلمه نوشته شد از الهى نامه و اسرار نامه و نصائح الخ. It is incorrectly styled: مناجات خواجه عبد الله الانصارى, since the real مناجات or pious invocations are an independent little work, see No. 1779 above.

30. *Persian:* Maṭâli'-albayân (مطالع البيان), 'the starting-points of exposition,' a treatise on that part of rhetoric which is designated as علم البيان (see A. T. Mehren, Die Rhetorik der Araber, 1853, p. 20 sq.), by a certain Ṭâhir bin 'Alî, beginning, on fol. 244b: تحف تحاياء تقديس و تمجيد و طرف هداياء تنزيه و تقديس كه طوطيان شكرخاى رياض بهشت الخ. Some miscellaneous bits of writing, without any value, on ff. 250a and 252a; an index of the thirty treatises, contained in this copy, on fol. 251a.

No. 583, ff. 252, written for the greater part in diagonal lines in Nasta'lîḳ, the last pages by other hands in Shikasta; only ff. 172–239 are in straight lines, 20 in a page; many little injuries throughout; size, 11½ in. by 7½ in.

1923

A *fifth* collection of mystical treatises, traditions, prayers, tales, etc., by eminent Ṣûfic Shaikhs. This collection, which is incomplete at the end, contains:

1. ذكر خواجهٔ خواجها خواجهٔ جهان خواجه عبد الخالق غجدوانى. A biographical account of the great Saint Khwâjah 'Abd-alkhâliḳ of Ghujdawân (near Bukhârâ), who was a pupil of Khwâjah Yûsuf of Hamadân, and died A.H. 575 (A.D. 1179, 1180), see Safinat-alauliyâ. No. 76 (col. 283 in this Cat.); Haft Iḳlim, No. 1486 (ib., col. 490); Rieu ii. p. 862a, etc. Beginning, on fol. 1b: آن شيخ على الاطلاق و آن قطب باستحقاق آن پير ارباب ذوق و آن پيشرو اصحاب شوق الخ. This account appears to be different from a similar one, noticed in Rieu, loc. cit.; the chief work of 'Abd-alkhâliḳ is a book of precepts, styled وصيّت نامه or وصايا, see ib., and W. Pertsch, Berlin Cat., p. 295 (No. 260).

2. ذكر بعضىٔ احوال و اقوال خانوادهٔ خواجگان و بيان روش و طريقت ايشان تخصيص خدمت خواجهٔ بهاء الدّين و اصحاب ايشان الخ معلوم شد كه الخ. Short notices on the Naḳshbandî order and especially on Bahâ-aldîn Naḳshband (died A.H. 791 = A.D. 1389, see above, No. 1851) and his companions, beginning on fol. 16b.

3. رسالهٔ قدسيّه حضرت خواجه محمّد پارسا, i.e. the sayings of Shaikh Bahâ-aldîn Naḳshband, collected by Khwâjah Muḥammad Pârsâ, who died A.H. 822 (A.D. 1420), see Nos. 1855 and 1920, 1 above, and entitled رسالة القدسيّة النقشبنديّة or انفاس قدسيّه. Beginning, on fol. 17b: حمد و ثناى بى منتها و شكر و سپاس بى اندازه حضرت پادشاهى را جلّ ذكره كه الخ. For other copies of the same treatise and Jâmî's extracts from it, comp. No. 1920, 1 above; Krafft, p. 113; and col. 764, No. 14 above.

4. An Arabic tradition of Ibn Mas'ûd, عن ابن مسعود رضى الله عنه, beginning, on fol. 51b: قال جاء رجل الى رسول الله الخ.

5. Short extract from the writings of 'Ubaid-allâh (نقل من خطّ شريف حضرت حقائق پناهى خواجه عبيد الله), i.e. Khwâjah Aḥrâr, who died A.H. 895 (A.D. 1490), see above, Nos. 1892 and 1920, 7, on fol. 55a.

6. Short extract from the writings of Khwâjah Pârsâ (من كلام حضرت خواجه پارسا), see No. 3 in this copy, on fol. 55a.

7. A tract, styled مقدّمهٔ جامع الكلم, on fol. 55b.

8. A remark by Shaikh Aḥmad Anjâm (شيخ الاسلام احمد انجام گفت الخ), on fol. 56a.

9. Short report on Bahâ-aldîn Naḳshband (see Nos. 2 and 3 in this copy), taken from the جمع مير (نقل از جمع مير), and beginning, on fol. 56a: ميفرمودند بعضى چنين نقل ميكنند كه حضرت خواجه بهاء الدّين الخ.

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10. رسالهٔ انسیّهٔ حضرت مولانا یعقوب چرخی, the Ṣûfic tract Unsiyyah, by Maulânâ Ya'kûb Čarkhî, one of Bahâ-aldîn Nakshband's famous pupils, who died A.H. 838 (A.D. 1434, 1435), see No. 1919, 1 above. Beginning, on fol. 56b: حمد و ثنای مبدع ارض و سمارا الخ.

11. A short tract, beginning, on fol. 77b: کیمیای سعادت سعد از بزرگان صحابه بوده است گفت یا رسول الله دعا کن الخ.

12. Short extract from the writings of Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî, who died A.H. 736 (A.D. 1336), see above, No. 1835 (من کلام شیخ الصّمدانی رکن الملّة والدّین علاء الدّوله السّمنانی), on fol. 79a.

13. رسالهٔ والدیّه حضرت خواجه عبید الله, another treatise by Khwâjah Aḥrâr (see No. 5 in this copy), beginning, on fol. 79b: الحمد لله الاحد بذاته و کبریائه الواحد بصفاته و اسمائه الخ.

14. رسالهٔ مناجات حضرت خواجه عبد الله انصاری, the genuine Munâjât of Shaikh 'Abdallâh Anṣârî, see No. 1779 above, beginning, on fol. 88b: ای زردت بیدلانرا بوی درمان آمده الخ.

15. A second رسالهٔ مناجات by the same, on fol. 97a.

16. A third مناجات, on fol. 101a.

17. مسبّعات عشر قبل از طلوع و قبل از غروب باید خواند, ten Musabba's, to be recited before sunrise and sunset; beginning of the first, on fol. 104b: فاتحه وقُل اعوذ بربّ النّاس الخ.

18. An anecdote of Shaikh Abû-alḥasan Kharaḳânî, who died A.H. 425 (A.D. 1033), see Safînat-alauliyâ, No. 67, col. 282 in this Cat. (نقلست از حضرت شیخ ابو الحسن خرقانی الخ), on fol. 110a.

19. An anecdote of 'Alâ-aldaulah Simnânî, see No. 12 in this copy (منقولست از حضرت شیخ رکن الدّین علاء الدّوله سمنانی الخ), on fol. 110b.

20. Risâla-i-Sharîfah (رسالهٔ شریفه), a Ṣûfic tract by an anonymous author, beginning, on fol. 111b: الحمد لله ربّ العالمین .... بدان ای دوست خدای الخ.

21. Another tract with the same title رسالهٔ شریفه, beginning, on fol. 117a: بدان ای طالب صادق الخ.

22. A third one with the same title, beginning, on fol. 121b: الحمد لله الّذی علّم الانسان الخ.

23. A short treatise without heading, beginning, on fol. 130b: اگر پرسند که کُفر چیست بگو انکار همه حقّها الخ.

24. رسالهٔ لوائح حضرت ملّا جامی, Jâmî's Lawâ'iḥ, see above, Nos. 1357, 15; 1358, 2; 1368–1373; beginning, on fol. 131b: سبحانك لا احصی ثناء علیك کیف الخ.

25. رساله از حضرت مولانا محمّد قاضی, a treatise by Maulânâ Muḥammad Ḳâḍî, the disciple and Khalîfah of Khwâjah Aḥrâr, and author of the سلسلة العارفین (see Ḥ. Khalfa iii. p. 607), who died A.H. 921 (A.D. 1515), see Rieu i. p. 167b, and ii. p. 859b (where an account of his life is noticed). Beginning, on fol. 154b: شکر و سپاس مر خالقی را که هژده هزار عالم را بیافرید الخ. This treatise is followed by some prayers (دعا or نماز) and short extracts, for instance, from the مفتاح الجنان (on ff. 163b and 164a), which was written about A.H. 770 (A.D. 1368, 1369), see No. 1838 above, etc.

26. A prayer (نماز حاجات), on fol. 166a.

27. Short extract from the Inshâ of Maulânâ Shams-aldîn Muḥammad Asad (من انشاء مولانا شمس الدّین محمّد اسد), on fol. 167a.

28. A مناجات, beginning, on fol. 167a: ای اوّل بی آغاز الخ.

29. A second مناجات, beginning, on fol. 168a: احدا اصمدا معبودا الخ.

30. Anecdote from the book 'Unwân-aldîn (نقل از کتاب عنوان الدّین), beginning, on fol. 168b: حضرت خواجه ابو بکر قفّال روایت میکند الخ.

31. Anecdote of Shaikh Abû-alḥasan Kharaḳânî (منقولست از حضرت شیخ ابو الحسن خرقانی), see No. 18 in this copy, on fol. 169a.

32. A prayer for a female pilgrim by Ma'rûf Karkhî (دعای معروف کرخی لحاجّة), who died A.H. 200 (A.D. 815), see Safînat-alauliyâ, No. 27, and Haft Iḳlîm, No. 38, coll. 277 and 383 in this Cat., on fol. 169b.

33. A tradition of the Imâm Abû Ḥanîfah of Kûfah, who died A.H. 150 (A.D. 767), see Safînat-alauliyâ, No. 21, col. 277 in this Cat. (نقلست از امام اعظم مجتهد مقدّم ابو حنیفهٔ کوفی), on fol. 169b.

34. An anonymous treatise, beginning, on fol. 170b: بدان اسعدك الله فی الدّارین که روش خاندان خواجه عبد الخالق غجدوانی الخ; on 'Abd-alkhâliḳ Ghujdawânî, see No. 1 in this copy.

35. Useful remarks, culled from Jâmî's works (من فوائد حضرت مولانا عبد الرّحمان جامی), on fol. 172b, followed by some invocations (دعا).

36. A tradition of the Imâm Ja'far Ṣâdiḳ, who died A.H. 148 (A.D. 765), see Safînat-alauliyâ, No. 10, col. 276 in this Cat. (منقولست از حضرت امام جعفر صادق الخ), on fol. 174b.

37. رسالهٔ تکملهٔ خدمت مولانا عبد الغفور, the Risâla-i-takmilah, by Shaikh 'Abd-alghafûr Lârî, Jâmî's disciple, who died A.H. 912 (A.D. 1506, 1507), see above, No. 1362; that is the biographical account of Jâmî, copies of which are described in Rieu i. p. 351a; Bodleian Cat., No. 958 (comp. also ib., No. 960); and W. Pertsch, Berlin Cat., p. 560. Beginning, on fol. 184b: بسم الله الرّحمٰن الرّحیم و به نستعین، تیمّنًا بذکره الاعلی و حمدًا لله تبارك و تعالی الخ.

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38. طریق یافتن شب قدر منقولست از حضرت شیخ ابو الحسن خرقانی, 'how to find the شب قدر or night of predestination' (see Sûrah 97), according to Abû-alḥasan Kharaḳânî, see above, Nos. 18 and 31, on fol. 206b.

39. A story (حکایت), dealing with an episode in Muḥammad's life, incomplete at the end. Beginning, on fol. 207b: پیره زنی پیش حضرت رسول علیه السّلام آمد گفت الخ. The story breaks off on fol. 230b. The last two leaves are filled, by another hand, with miscellaneous writing, partly illegible, consisting of prayers, traditions, etc. A number of leaves are misplaced; the right order of ff. 121–124 is: 121, 123, 122, 124; and of ff. 174–216: 174, 184, 177–183, 175, 176, 185–198, 208–215, 199–207, 216.

Slight injuries on many pages. Worm-eaten. No date.

No. 716. *ff.* 232, ll. 15; Nasta'lîḳ; size, 8½ in. by 5⅛ in.

1924

A *sixth* collection of mystical treatises.

Contents:

1. Marghûb-alḳulûb (مرغوب القلوب), another copy of the famous mathnawî on ascetic and mystical science, which was composed A.H. 757 (A.D. 1356), see above, No. 1765, 10, and Nos. 1840 and 1841. Beginning on fol. 1a.

2. A letter of Khwâjah Mu'în-aldîn Sijzî Ćishtî (see No. 1869, VIII above) to Khwâjah Ḳuṭb-aldîn Bakhtiyâr, his great disciple and Khalîfah (who died in the same year 633 = A.D. 1235, see Safînat-alauliyâ, No. 112, etc.). Beginning, on fol. 8b: کتابتی که حضرت خواجه معین الدّین بحضرت خواجه قطب الدّین نوشته اند برادر خواجه قطب دهلی ارشدك الله تعالی الخ.

3. Risâla-i-shuhûdiyyah (رسالهٔ شهودیّه), a mystical tract by Shaikh Ṣâdiḳ Muḥammad Fatḥ-allâh alḥanafî alćishtî. Beginning, on fol. 16a: الحمد لله الّذی بدا جماله فی کلّ ما بدأ و هو الاوّل والآخر والظّاهر و الباطن الخ.

4 and 5. Two anonymous mystical tracts on ff. 24a and 30a respectively, the first of which begins: بدانکه مصنّف رحمه الله علیه پیش از شروع در ذکر کتب و ابواب ابتدا کرد بحدیث الخ.

6. Part of a Sharḥ-i-marâtib-i-sirr (شرح مراتب سرّ), on fol. 32b, beginning: هو الموجود اوست موجود نه غیر او تأکید اوست آنکه میگوید الخ.

7. A mystical tract, defective at the beginning, on fol. 50a; it opens abruptly thus: و نیز خدمت سیّد السّادات مدّ ظلّه فرموده الخ.

8. Risâla-i-tafsîr-i-sûra-i-wa'ltîni (رسالهٔ تفسیر سورهٔ والتّین), a Persian commentary on the ninety-fifth Sûrah, by Jalâl Muḥammad Thânîsarî, the son of Ḳâḍî Maḥmûd, who died A.H. 989, Dhû-alḥijjah (A.D. 1582, Jan.), see Safînat-alauliyâ, No. 119, and Sawâṭi'-alanwâr, No. 31, coll. 287 and 337 in this Cat. Beginning, on fol. 55a: والتّین والزّیتون وطور سینین و هذا البلد الامین الخ.

9. Sharḥ-i-âmantu billâhi (شرح آمنت بالله), a commentary on the words آمنت بالله (I believe in God = Pers. ایمان آوردم بخدائی), by Shaikh Burhân of Burhânpûr. Beginning, on fol. 66a: الحمد لله ربّ العالمین والعاقبة للمتّقین هو الاوّل و الآخر والظّاهر والباطن الخ.

10. Risâla-i-shauḳiyyah (رسالهٔ شوقیّه), a treatise, در بیان گریهٔ عامّ و خاصّ, by Shaikh Abû-alma'âlî. Beginning, on fol. 75b: حمد وافره و ثناء متکاثره مر محبوب حقیقی و مطلوب ازلی را که الخ.

11. A Persian translation of a part of the Arabic work Risâlat-majma'-albaḥrain (رسالة مجمع البحرین), by Rukn-aldîn bin 'Abd-alḳuddûs (or alḳaddûs) alḥanafî alćishtî (who was born A.H. 897 = A.D. 1492, see Sawâṭi'-alanwâr, No. 30, col. 336, ll. 13 and 12 ab infra, in this Cat.), treating of the دائرهٔ وجود و منازل نزول و معارج عروج. Beginning, on fol. 86b: بعد حمد محمودی که از ابتداء ظهور موجودات تا انتهایش دائرهٔ تجلّیات کمالات اوست الخ.

12. A short extract from the commentary of Niẓâm-aldîn Thânîsarî (the nephew, son-in-law, and Khalîfah of Jalâl Thânîsarî, see above, and comp. Sawâṭi'-alanwâr, No. 32, col. 337 in this Cat., where his death is fixed in A.H. 1035 or 1036 = A.D. 1626 or 1627), on Imâm Aḥmad Ghazâlî's (died A.H. 517 = A.D. 1123) رسالهٔ سوانح, entitled Baḥr-altaṣawwuf (بحر التّصوّف), on fol. 98a. It consists only of two pages, and gives a few explanations of the fifty-seventh faṣl of that work, عشق تحقیق.

13. A few tracts, the first of which, on fol. 99a, begins thus: قال الشّیخ الکامل المکمل الواصل الموصل نجم الدّین الکبری الخ. On Shaikh Najm-aldîn Kubrâ, see No. 1922, 20 above.

14. Nûr-alhudâ (نور الهدی), a treatise, در بیان حقائق عالم و ماهیّت آن, by 'Abd-alḳuddûs (or alḳaddûs) bin Ismâ'îl bin Ṣafî alḥanafî (see above, No. 1873). Beginning, on fol. 107a: حمد بیعدّ مر ذاتی را که جز او موجود نیست چنانکه گفته الخ.

15. A short fragment: شغل آورد وبرد بر طریقهٔ قادریّه, from Dârâ Shukûh's (see No. 647 above) Risâla-i-ḥaḳḳ-numâ (رسالهٔ حقّ نما), on fol. 114a.

16. Ḳurrat-ala'yun (قُرّة الأعْیُن), another mystical treatise by 'Abd-alḳuddûs bin Ismâ'îl bin Ṣafî alḥanafî (comp. No. 14). Beginning, on fol. 115a: سپاس وستایش مر خدایرا که موجودات را مظهر وجود پاك خود گردانید الخ.

17. A short treatise in Turkish, on fol. 161b.

18. Two other anonymous tracts in Persian, on ff. 163b and 167a.

19. A mystical treatise without title by one of Muḥammad Ghazâlî's (see above, No. 1781) pupils.

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Beginning, on fol. 169b: الحمد لله ربّ العالمين والصّلوة والسّلام على رسوله محمّد و آله اجمعين' بدانكه يكى از تلميذان خواجه امام اعظم مقتداى عالم حجّة الاسلام محمّد غزالى قدّس الله روحه الخ.

20. كلمهٔ چند از روى نصيحت در سلوك, by Miyân Dûst Muḥammad (who may be identical with Shaikh Dûst Muḥammad Ṣûfî Lâhûrî, a Khalîfah of Niẓâm-aldîn bin 'Abd-alshakûr alćishtî, see Sawâṭi'-alanwâr, No. 32, col. 337 in this Cat.). Beginning, on fol. 177a: الحمد لله الّذى نوّر قلوب العارفين بنور معرفتك (؟معرفته) و ابقا وجود العاشقين الخ.

21. A letter (مكتوب) on mystical subjects by Mu'in-aldîn, addressed (like No. 2) to Khwâjah Ḳuṭb-aldîn of Dihlî. Beginning, on fol. 185b: دوست همراز اهل يقين برادرم خواجه قطب الدّين دهلى ارشدك الله ربّ العالمين از فقير معين الدّين چند نكتهاى وحدت و زبدهاى هدايت الخ.

22. Grammatical fragments in Persian, on ff. 184a, 193a, and 193b, without beginning or end.

23. Part of a treatise, styled Anwâr-i-ḥikmat (انوار حكمت), by the Imâm Muḥammad Ghazâlî (see above, No. 1792). Beginning, on fol. 194a: الحمد لله الّذى نوّر مصابيح القلوب بانوار حكمته وزيّن بساتين الارواح بازهار نعمته الخ. Other copies of this treatise are noticed in the Bodleian Cat., No. 1246, and Rieu ii. p. 830b, No. XX.

24. فصل در بيان ذكر صبح و شام, on morning and evening devotion, on fol. 201a.

25. Some miscellaneous poetry and prose (mostly letters), on ff. 206b–241b. It begins with ghazals by *Thâḳib* (ثاقب), that is Ḥusain Thâḳib, the paternal uncle of Mîr Muḥammad Zamân Râsikh (who died A. H. 1107=A. D. 1695, 1696).

26. A tract in Arabic, on fol. 242b.

27. A treatise on the fourteen خانواده, the various families or spiritual orders (see col. 322 in this Cat.). Beginning, on fol. 257b: حضرت خواجه حسن بصرى رضى الله عنه فرموده اند كه حقيقت دست بيعت و مذكور چهارده خانواده كه از كجا ظهور شده است الخ.

28. Some other tracts and scattered poetry; the first tract begins, on fol. 265a, thus: وصيّت نامه كه از مكّهٔ معظّم و مكرّم صادر شده بود اينست نامهٔ نامى و صحيفهٔ كرامىٔ وصيّت نامه الخ. This is no doubt one of the versions of the alleged 'last will' of Muḥammad, see, for instance, Rieu ii. p. 851a, II; W. Pertsch, Berlin Cat., p. 143, No. 2, etc. The second is styled صرف عاشقان, beginning on fol. 268a (mostly mathnawî-baits); at the end some lyrical poems by *Ṭaufî* (probably Maulânâ Ṭaufî of Tabrîz, who is quoted in the Makhzan-algharâ'ib, No. 1456, col. 348 in the Bodleian Cat.).

No. 449, ff. 275, written by many different hands; size, 8⅝ in. by 5¾ in.

1925

A *seventh* collection of Ṣûfic treatises, partly in Persian, partly in Hindûstânî.

1. رساله در بيان واحديّت . . . . در بيان اطلاق موجوديّت حقيقت مطلق حقّ, in *Persian*, by Muḥammad 'Abd-alḥaḳḳ, a disciple of Muḥammad Nâṣir-aldîn Shams-alḥaḳḳ, on ff. 184a–198a. Beginning: الحمد لله الّذى اوّل الخلق و آخره الخ.

2. Some questions and answers on mystical topics, in *Hindûstânî*, on ff. 198b and 199a.

3. رساله در بيان ثبوت الحقّ وغيره, by an anonymous author, in *Persian*, on ff. 199b–206a. Beginning: الحمد لله . . . . امّا بعد فقير حقير عاصىٔ اسير الخ.

4. رسالهٔ ثبوت التّوحيد, in *Persian*, on ff. 206a–208a. Beginning: الحمد لله . . . . بدان اى عزيز كسى كه توحيد حقّ سبحانه و تعالى را ثبوت نمايد الخ.

5. رسالهٔ ثبوت البعث, in *Persian*, on ff. 208a–209b. Beginning: حمد و ثناى مر حضرت قادر بيچون الخ.

6. رسالهٔ ذات الحقّ فرمودهٔ شاهوار است از راه شريعت و طريقت بموجب قال الله, in *Persian*, on ff. 209b–213b.

7. رسالهٔ سوّال و جواب شاهوار است در باب حضرت آدم و ثبوت توحيد الخ, in *Hindûstânî*, on ff. 214a–216a.

8. رسالهٔ چهار پير خودا (؟خورا) خانواده (these four chief Pîrs are 'Alî, Ḥasan Baṣrî, Ḥabîb-'ajamî, and 'Abd-alwâḥid), or rather رسالهٔ چهارده خانواده (the fourteen spiritual orders, see No. 27 in the preceding copy), according to the last words of the tract, again بموجب فرمودهٔ شاهوار, in *Hindûstânî*, on ff. 216a–220a. Should the royal or princely command in Nos. 6–8 and in Nos. 10 and 11 below refer to the prince Dârâ Shukûh?

9. رسالهٔ ثبوت المذهب, according to the Imâm Ja'far Ṣâdiḳ, in *Persian*, on ff. 220b–224b. Beginning: حمد و ثناى كه آن حقّ سبحانه و تعالى الخ.

10. رسالهٔ ظهور اسم الله, again بموجب فرمودهٔ شاهوار, in *Hindûstânî*, on ff. 225a–227a.

11. Another treatise, by the same order, on similar topics in questions and answers, without any title, in *Hindûstânî*, on ff. 227a–231a.

12. A third treatise of the same character, styled سوّال و جواب سرى و مهرى, in *Hindûstânî*, on ff. 231b–232b.

13. A similar tract, without title, with a few questions and answers at the end, in *Hindûstânî*, on ff. 233a–253a.

14. *Hindûstânî* verses and another series of questions and answers, in the same language, on ff. 253b–257a.

15. مراتب الوجود, in *Persian*, by Muḥammad Nûr-aldîn alkhalîfah, of Shîrâz (the nephew of Abû-alfaḍl, editor of his uncle's private correspondence, the letters of the poet Faiḍî, etc., see above, Nos. 287 and 1479), on the terminology of Ṣûfîs (ارباب ذوق و شهوت) in the doctrine of the توحيد, in two defective portions,

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on ff. 257b–266b and 182a–183b. Beginning: الحمد لله الّذى لا اله الّا الله الاحدى الخ.

Other fragments, as well as questions and answers on Ṣûfic topics, mostly in *Hindûstânî*, on fol. 181 and the margin of ff. 181–183, 199b–232b, and 257b–266b.

Bibliotheca Leydeniana.

No. 2484, ff. 181–266, ll. 12–16; written in Shikasta by various hands; size, 8½ in. by 4⅝ in.

1926

Two treatises on Ṣûfism.

1. A short anonymous tract on the mystic road (سلوك و طريق حقّ و نفع آن), written for the author's friends and those who would come after him. Beginning, on fol. 277b: بسم الله الرّحمٰن الرّحيم و بحمده اتوصّل الى الحقّ المبين والصّلوة على رسوله .... امّا بعد فاعلموا اخواني فى الدّين و اصحابى فى سلوك طريق اليقين الخ.

2. كتاب شيخ الطّالبين, advices of a Pîr (designated here in a vague manner as يك پير كامل, to whom the would-be disciples, the طالبان, make pilgrimages from distant countries, to listen to his spiritual counsel) to his Murîd, in form of questions and answers on theosophic topics, compiled, according to the colophon, by Bâyazîd bin 'Abdallâh Ḳâḍî al-anṣârî, and beginning, on fol. 283a: الحمد لله ربّ العالمين .... حكايت بيان كرده است بوقتى يك طالب اعرابى يعنى صحرا نشين و صاحب يقين الخ.

No date. College of Fort William, 1825.

No. 2332, ff. 277–300, ll. 15; Nasta'lîḳ; size, 7⅜ in. by 4¾ in.

1927

Miscellanies relating to the Ṣûfic doctrine.

Ff. 1–4a: a Ṣûfic tract, in size much smaller than the main portion of the MS. and only by chance bound up with it, 8 in. by 4⅜ in., beginning: بر خاطر فيّاض و طبع نقّاذ ارباب فهم و دانش پوشيده نماند كه اصحاب مكاشفات و مغائبات بحكم اطّلاع بر بعضى الخ.

Ff. 5a–6a: another tract of similar contents, beginning: ابتدا كنم بنام خداوند بزرگ الخ. On the margin of fol. 5a a short treatise on the وجود واجب and the وجود ممكنه.

Fol. 6b: a tract on the ten peculiar qualities of the dog (ده خصلت سگ).

Fol. 7b: on the four qualities which entered into Âdam at his creation, viz. عقل 'reason,' شرم 'bashfulness,' مهر 'love,' and صبر 'patience;' the first has its seat in the head, the second in the eye, the third in the heart, and the fourth in the belly.

Ff. 9b–29b: a Ṣûfic treatise, styled جام جهان نما, with commentary. The treatise is divided into the following two دائرة:

دائرهٔ اوّل در احديّت و واحديّت و وحدت و اعتبار وجود و علم و شهود و نور و تجلّى و تعيين اوّل،

دائرهٔ دوم در ظاهر وجود كه وجوب وصف خاصّ اوست و ظاهر علم كه امكان از لوازم اوست و برزخيّت ثانى كه حقيقت انسانيّت است كه آن برزخيّت بين بحر الوجوب و بحر الامكان و تعيين و تجلّىٔ ثانى،

The same treatise is noticed in W. Pertsch, Berlin Cat., p. 43, No. 37, and pp. 1055, 1056, where in agreement with the Dresden copy (Fleischer, Dresden Cat., No. 220, 6) the author is called Muḥammad bin 'Izz-aldîn Yûsuf (or 'Âdil bin Yûsuf), known as Muḥammad Shîrîn, i. e. Maghribî, who died A. H. 809 (A. D. 1406, 1407, see Safînat-alauliyâ, No. 355, col. 309 in this Cat.); Ḥ. Khalfa ii. p. 499, No. 3857, gives, however, as author's name Mîr Ghiyâth-aldîn Manṣûr bin Mîr Ṣadr-aldîn of Shîrâz, who died A. H. 948 or 949 (A. D. 1541–1543, see Haft Iḳlîm, No. 204, col. 393 in this Cat.). Other copies of the same treatise, without author's name, in Bodleian Cat., Nos. 1291, 4, and 1298, 18; Rieu ii. p. 866a, No. V. The commentator is Wajîh-aldîn 'Alawî.

Beginning: حمد بيحدّ و شكر بيعدّ سزاى ذاتى كه وحدتش منشاء احديّت و واحديّت الخ.

Many marginal glosses.

Ff. 30a–31a: a tradition of Muḥammad and a tract on the creation of Âdam.

Ff. 31b–33b: on the funeral prayer (نماز جنازه).

Ff. 34 and 35a: some mystic tables and circles.

Ff. 35b–45a: sayings and traditions of great Shaikhs, for instance, Ibrâhîm-alkhawwâṣ (No. 199 in Safînat-alauliyâ), Ibn 'Arabî (ib., No. 60), Jalâl-aldîn Rûmî, etc.; inserted in these is (on fol. 38b) a treatise on ablution (در بيان وضو عامّ وخاصّ).

Ff. 45b–48a: on the meaning of صلح كلّ according to different interpretations.

Ff. 48b–50b: some fragments of Ṣûfic letters, taken from an anonymous collection in three volumes (جلد), viz. the 173rd of the 1st vol. در بيان نفى و اثبات: the 49th of the 3rd vol. در اثبات كشف; the 11th of the 1st vol. and the 286th of the 1st vol.

The last leaves are filled with miscellaneous writing, among which deserves to be noticed only a short explanation of technical Ṣûfic terms, used by Ḥâfiẓ (الفاظ مصطلح ديوان خواجه حافظ شيرازى), on ff. 53b and 54a. The first word is ساقى.

No. 1329, ff. 56; written by various hands in Nasta'lîḳ; size (of ff. 5–56), 9¾ in. by 6 in.

III. Translations from Sanskrit, Hindî, and other Indian Vernaculars.

1928

Tarjuma-i-Mahâbhârat (ترجمهٔ مهابهارت).

The Persian translation of the Mahâbhârata, made at the emperor Akbar's request under the auspices of his great prime-minister Abû-alfaḍl bin Mubârak, the author of the اكبرنامه and آئين اكبرى (see Nos. 235–270 above), the رقعات شيخ ابو الفضل and مكاتبات علّامى (see Nos. 271–287 above), the عيار دانش (see Nos. 767–

777 above), an abridged version of the طوطی نامه (see Rieu ii. p. 754[a]), etc. The order for the translation was given by the emperor, who afterwards bestowed upon the work the title رزمنامه or 'book of wars,' in A.H. 990 (A.D. 1582), and four scholars were engaged in the task, viz. the famous historian 'Abd-alḳâdir Badâ'ûnî, author of the منتخب التّواريخ (see Nos. 233 and 234 above), and collaborator in the تأريخ الفی (see Nos. 110–118 above); Ibn 'Abd-allaṭîf alḥusainî, known as Naḳîbkhân; Muḥammad Sulṭân Thânîsarî; and Mullâ Shîrî. The exact share each of these scholars had in the work of the translation is difficult to define, as so many conflicting statements are given, both in the various copies, and by Badâ'ûnî himself, see a detailed discussion on these points in the Bodleian Cat., No. 1306; Rieu i. p. 57, and Ethé, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii. p. 352 (Strassburg, 1896–1897); compare also M. Schulz, 'Aperçu d'un mémoire sur la traduction du Mahabharata, faite par l'ordre de l'empereur Akbar,' in Journal Asiatique, t. vii. p. 110. At any rate, Abû-alfaḍl wrote his very important introduction to the whole work in A.H. 995 (A.D. 1587); his brother, the poet Faiḍî (see Nos. 1464–1479 above), turned, two years later, some parts of it into ornamental and highly embellished prose (completing the first Parva A.H. 997, 1st of Rabî'-alawwal=A.D. 1589, January 18, see No. 1945 below). Later translations are those by prince Dârâ Shukûh, and by Ḥâjî Rabî 'Anjab (who flourished about A.H. 1157=A.D. 1744, see Rieu ii. p. 711[a]). The headings of the eighteen Parvas in their Persian form, together with the original Sanskrit titles, are given in W. Pertsch, Berlin Cat., pp. 1025 and 1026; in the present copy most Parvas are styled فنّ, a few دفتر.

Chief editions of the Sanskrit original are those of Calcutta, in four vols., 1834–1839; by Protap Chandra in four vols., ib., 1883–1887; and of Bombay, 1863 (śaka 1785). French translation of the first eight Parvas in ten vols. by H. Fauche, Paris, 1863–1870; English translations by Pratapa Chandra Ray, Calcutta, 1893–1896 (still in progress), and by M. N. Dutt (Parts I–VIII), ib., 1896. On the different redactions of the Mahâbhârata, see especially Lassen, Ind. Alterthumsk., 2nd ed., i. 1004, and ii. 494.

The *first* volume (No. 1641) contains:

Abû-alfaḍl's preface, on fol. 1[b], beginning: ای هژده هزار عالم از شوق تو مست الخ.

Parva I (this title is wrongly prefixed to the preface on fol. 1[b]), on fol. 18[b], beginning: راویان اخبار هندوستان در کتب خود چنین نوشته اند الخ.

Parva II (styled فنّ), on fol. 132[b].

Parva III (styled دفتر), on fol. 180[b].

The *second* volume (No. 1642) contains:

Parva IV (styled فنّ), on fol. 1[b], dated the 11th (or 15th?) of Sha'bân, A.H. 1187 (here wrongly called the thirteenth year of Shâh 'Âlam's reign, instead of the fifteenth)=A.D. 1773, Oct. 28 or Nov. 1.

Parva V, on fol. 38[b].

Parva VI (styled دفتر), on fol. 134[b], dated the 22nd of Jumâdâ-alawwal, A.H. 1185 (here called the twelfth year of Shâh 'Âlam's reign, instead of the thirteenth) =A.D. 1771, Sept. 2.

Parva VII (styled فنّ), on fol. 366[b].

The *third* volume (No. 1643) contains:

Parva VIII, on fol. 1[b].

Parva IX, on fol. 46[b].

Parva X, on fol. 76[b].

Parva XI, on fol. 82[b].

Parva XII, in two faṣls, on ff. 92[b] and 194[b]; dated the 7th of Rajab, A.H. 1184 (A.D. 1770, Oct. 27).

All the Parvas in this as well as in the fourth volume are styled فنّ.

The *fourth* volume (No. 1512) contains:

Parva XIII, on fol. 1[b], dated the 14th of Jumâdâ-alawwal, A.H. 1184 (correctly called the twelfth year of Shâh 'Âlam's reign)=A.D. 1770, Sept. 5.

Parva XIV, on fol. 160[b], dated the 13th of Ṣafar in the same year=A.D. 1770, June 8.

Parva XV, on fol. 334[b].

Parva XVI, on fol. 380[b], dated the 11th of Sha'bân, A.H. 1185 (here correctly called the thirteenth year of Shâh 'Âlam's reign)=A.D. 1771, Nov. 19.

Parva XVII appears here twice as heading, viz. on fol. 400[b] (styled فنّ جهان, see a similar title in W. Pertsch, Berlin Cat., p. 1026, viz. جهان پرب), and on fol. 408[b] (styled correctly فنّ مهاپرستان, the Sanskrit Mahâprasthâna-parvan); as the usual frontispiece is prefixed to the second only, the first is probably a mere appendix to Parva XVI; it is dated the 9th of Sha'bân, A.H. 1184 (A.D. 1770, Nov. 28).

Parva XVIII, on fol. 415[b].

English remarks in pencil, setting forth the contents of various portions, are occasionally found on the margin.

No. 1641, ff. 392, ll. 19; size, 11½ in. by 7⅞ in. No. 1642, ff. 426, ll. 19; size, 11⅛ in. by 7⅛ in. No. 1643, ff. 467, ll. 19; size, 11⅝ in. by 7⅞ in. No. 1512, ff. 421, ll. 19; size, 11¾ in. by 7 in.; illuminated frontispiece at the beginning of each Parva; the main portion of all the four volumes is written by the same hand in good Nasta'lîḳ; but many smaller portions are supplied by other hands, partly even in careless Naskhî, somewhat resembling Shikasta.

1929

Another copy of the same.

An excellent copy of the same translation of the Mahâbhârata, with many marginal notes in pencil by Sir Charles Wilkins (1836). It contains, on ff. 1[b]–8[b], the same complete index to the eighteen Parvas, compiled in the thirty-first year of 'Âlamgîr's reign, i.e. A.H. 1099 (A.D. 1688), by a Kâyath in the service of Nawwâb Shâyistakhân, Basant Râe, son of Kâsîrâm bin Râemal, which is noticed in Rieu i. p. 58[a].

Abû-alfaḍl's preface begins on fol. 9[b]. All the Parvas are called فنّ.

Parva I, on fol. 18[b]; II, on fol. 83[a]; III, on fol. 103[b]; IV, on fol. 153[a]; V, on fol. 169[b]; VI, on fol. 206[b]; VII, on fol. 233[b]; VIII, on fol. 269[a]; IX, on fol. 299[a]; X, on fol. 314[b]; XI, on fol. 317[b]; XII (here divided into three faṣls), *first* faṣl on fol. 325[b], *second* on fol. 367[b], *third* on fol. 385[b]; XIII, on fol. 539[b]; XIV, on fol. 617[b]; XV, on fol. 689[b]; XVI, on

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fol. 706b; XVII, on fol. 711a; XVIII, on fol. 712b. A part of fol. 54a and the whole of ff. 168, 323 and 324, 374a, 460, and 538 are left blank. One omitted passage is added on a fly-leaf (by Sir Charles Wilkins); in all the other cases the text is uninterrupted.

This MS. was written by Shaikh Bâb-allâh (a wakîl of the East India Company), Faiḍ-allâh Munshî and others, and finished the 12th of Jumâdâ-althânî, A. H. 1188 (the sixteenth year of Shâh 'Âlam's reign) = A. D. 1774, August 20. The year 1007, which appears at the end of several Parvas, is probably the date of the original copy from which the present one was transcribed. It belonged formerly to Sir Charles Wilkins.

No. 2517, ff. 714, ll. 27; large Nasta'lîḳ, by different hands; size, 16⅝ in. by 10½ in.

1930

The same.

Another complete copy of the same translation, beginning, on fol. 1b, with Abû-alfaḍl's preface.

Parva I, on fol. 7b; II, on fol. 53b; III, on fol. 65b; IV, on fol. 102b; V, on fol. 111b; VI, on fol. 155b; VII, on fol. 168b; VIII, on fol. 186b; IX, on fol. 201b; X, on fol. 212b (here wrongly numbered XII); XI, on fol. 214b; XII (again divided into three faṣls), *first* faṣl on fol. 218b; *second* faṣl on fol. 242b, *third* faṣl on fol. 253b; XIII, on fol. 333b; XIV, on fol. 353b; XV, on fol. 378b; XVI, on fol. 388b; XVII, on fol. 395b; XVIII, on fol. 393b (the latter precedes the former in this copy). All the Parvas, except the second, are (as in the preceding copies) styled فنّ.

No date. The copyist is Muḥammad Amînbeg.

Bibliotheca Leydeniana.

No. 2521, ff. 396, ll. 29; clear Nasta'lîḳ; illuminated frontispiece at the beginning of each Parva; a picture on fol. 7a; worm-eaten; size, 19⅝ in. by 12½ in.

1931

Another copy of the *first seven* Parvas.

Abû-alfaḍl's preface, on fol. 1a (in a rather incomplete or abridged form).

Parva I, on fol. 5a; II, on fol. 101a; III, on fol. 121b; IV, on fol. 181a; V, on fol. 197a; VI, on fol. 229a; VII, on fol. 273a. The first six Parvas are copied in the sixteenth year of Muḥammadshâh's reign (A. H. 1147 = A. D. 1734, 1735), the first being dated the 19th of Shawwâl, the second the 23rd of the same month, the third the 17th of Dhû-alḳa'dah, the fifth the 15th of Dhû-alḥijjah, the sixth the 27th of the same month (the fourth being without a special date); the seventh Parva is written by another hand in the twenty-fourth year of Muḥammadshâh's reign (A. H. 1155 = A. D. 1742). Worm-eaten throughout.

No. 762, ff. 384, ll. 26; Shikasta, by two hands; size, 10⅝ in. by 5¾ in.

1932

Another copy of the *first five* Parvas.

Abû-alfaḍl's preface, on fol. 1b.

Parva I, on fol. 26b; II, on fol. 150b; III, on fol. 190b; IV, on fol. 351b; V, on fol. 383b. Preface, Parva II, and Parva IV are written by the same hand in A. H. 1119 (A. D. 1707); the other Parvas by another hand in A. H. 1139 and 1140 (the second being dated the 14th of Rabî'-alawwal, A. H. 1119 = A. D. 1707, June 15; the fourth, end of Rajab in the same year, A. D. 1707, end of October; the first, the 9th of Rajab, A. H. 1139, the ninth (read the eighth) year of Muḥammadshâh's reign = A. D. 1727, March 2; the third, the 17th of Dhû-alḳa'dah in the same year = A. D. 1727, July 6; the fifth, the 5th of Shawwâl, A. H. 1140, the tenth (read the ninth) year of the same reign = A. D. 1728, May 15).

No. 1934, ff. 556, ll. 17; Nasta'lîḳ, by two hands; size, 10½ in. by 6⅝ in.

1933

Another copy of the *first four* Parvas.

Abû-alfaḍl's preface, on fol. 1b (here styled, as is frequently done, آغاز فنّ اوّل).

Parva I, on fol. 22a; II (in the amplified poetical paraphrase of the poet Faiḍî, see above, No. 1928, and comp. Nos. 1945–1947 below), on fol. 204a, beginning: سخن تازه کردم بنام الهی ـ که نامش بمعنی کند رهنمای III, on fol. 243a; IV, on fol. 375a.

The copy was written in A. H. 1150, called sometimes the nineteenth and sometimes the twentieth year of Muḥammadshâh's reign, the first being dated the 7th of Rabî'-althânî (A. D. 1737, August 4); the second, the 19th of Rabî'-alawwal (A. D. 1737, July 17); the third, the 11th of Rabî'-althânî (A. D. 1737, August 8); the fourth in Rabî'-alawwal (A. D. 1737, July).

No. 2893, ff. 400, ll. 17; written partly in careless Nasta'lîḳ, partly in Shikasta; size, 11¾ in. by 6¾ in.

1934

A defective copy of the same.

The translation in this copy is so far different from the preceding ones, as it is fuller and keeps more closely to the original text; this is proved by a comparison of the beginning of the fourth Parva both with that in other copies of the India Office Collections and in the copies of this Parva in the British Museum, Add. 16,873, and in Cambridge, Add. 1095 (E. G. Browne, p. 97), where the same initial words are quoted which are found here on fol. 286b.

Abû-alfaḍl's preface, on fol. 1b.

Parva I, on fol. 11b, lin. penult.

Parva II (in the usual translation), on fol. 102b, beginning: راویان اخبار این قصّه چنین روایت کرده اند که چون کشن و ارجن الخ

Parva III, on fol. 127b.

Parva IV, on fol. 286b, l. 6 ab infra; this Parva is slightly incomplete at the end.

No. 551, ff. 323, ll. 21–31; written by many different hands in the most various styles of Nasta'lîḳ; size, 15 in. by 9⅝ in.

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1935

Another defective copy of the *first three* Parvas.

Abû-alfaḍl's preface, on fol. 1b.

Parva I, on fol. 13b; II, on fol. 157a; III, on fol. 193b. The third Parva is incomplete at the end.

Fol. 213 is left blank, but the text is uninterrupted.

The second Parva is dated the 24th of Ramaḍân, in the fifth year of Farrukhsiyar's reign = A. H. 1129 (A. D. 1717, Sept. 1).

No. 326, ff. 275, ll. 17; clear and distinct Nasta'lîḳ, written throughout by the same hand; no headings; size, 12½ in. by 8¾ in.

1936

A still more defective copy of the same.

Abû-alfaḍl's preface, on fol. 1b.

Parva I, on fol. 17a, beginning: راجه جنمیچه بسر پری جهت بن ابهمن بن ارجن بن راجه باند الخ. Parva II, on fol. 170b; Parva III, on fol. 209a; this Parva breaks off already, on fol. 235a; a part of fol. 199b and the whole four pages from fol. 200a to fol. 201b are left blank.

No date.

No. 974, ff. 235, ll. 17; irregular Nasta'lîḳ, by several hands, as it seems; size, 13¼ in. by 9⅜ in.

1937

Another copy of the *first two* Parvas.

Abû-alfaḍl's preface begins here with آغاز فنّ اوّل از کتاب مهابهارت که آنرا آد پرب گویند, which is the proper heading of the first Parva; but immediately after these words the usual initial bait of the preface commences: ای هژده هزار عالم الخ.

Parva I (پرب اوّل آد پرب), on fol. 21b, dated, on fol. 127b, by Cîkat Râi, the 9th of Shawwâl, in the thirtieth year of 'Âlamgîr's reign = A. H. 1098 (A. D. 1687, Aug. 18). Parva II (آغاز فنّ دویم), on fol. 128b; it goes in the centre down to the end of the last page (fol. 154b) and then continues on the margin, running backwards as far as the margin of fol. 143a, where the second Parva ends.

No. 979, ff. 154, ll. 21 in clear Nasta'lîḳ on ff. 1–150a, ll. 19 in Shikasta by another hand on ff. 150b–154b and on the margin of ff. 154b–143a; size, 13 in. by 6⅞ in.

1938

The same.

Abû-alfaḍl's preface is incomplete here at the beginning; the first words, on fol. 2a, correspond to fol. 7a, l. 7 ab infra, in No. 326 (1935 above); several leaves are missing before it; on fol. 1b the two initial baits of the preface are supplied.

Parva I (فنّ اوّل), on fol. 22b; II, on fol. 245b; the beginning of both as usual.

No date.

No. 770, ff. 315, ll. 15 on ff. 1–244b, ll. 17 on ff. 245b–315; three different handwritings, the first a large and clear Nasta'lîḳ, on ff. 1–241b; the second on the margins of ff. 130b–150b and 233b–242b as well as on ff. 242a–242b, rather careless and inelegant; the third on ff. 245b–315; size, 10⅛ in. by 6⅛ in.

1939

Another copy of the *third* and *fourth* Parvas.

Parva III, on fol. 1b, dated the 7th of Dhû-alḥijjah, A. H. 1082 (A. D. 1672, April 5). Parva IV, on fol. 256b (here styled فنّ چهارم, and beginning راویان اخبار و حکیمان اسمای هنود از کتاب مهابهارت الخ), dated the 24th of Shawwâl in the same year 1082, as it seems; it is called here the fifteenth year of 'Âlamgîr's reign, instead of the correct fourteenth (= A. D. 1672, Febr. 23). This copy is worm-eaten and injured in many places.

No. 643, ff. 299; written unequally by two different hands, as it appears, in careless Nasta'lîḳ; ll. 15 on ff. 1–255, ll. 17 on ff. 256–299; size, 9⅝ in. by 6 in.

1940

Another copy of *seven* Parvas from the fifth to the eleventh.

Parva (styled throughout فنّ) V, on fol. 21a; VI, on fol. 71b; VII, on fol. 106b; VIII, on fol. 146b; IX, on fol. 180b; X, on fol. 201a; XI, on fol. 205a. On ff. 1–20 Parva VII appears for a second time in quite a different translation, which has led Col. Polier, who gave this copy to Mr. Richard Johnson, to describe it as the fourth Parva, on the fly-leaf; but the correct statement appears twice in Persian, both on the fly-leaf and at the top of fol. 1a: فنّ هفتم مسمّی درونه پرب.

A Persian entry on the fly-leaf is dated the 6th of Sha'bân, A. H. 1196 (A. D. 1782, July 17). Lacunas after ff. 67 and 181.

No. 20, ff. 211, written by two different hands, the first a very rude, careless, and incorrect Nasta'lîḳ, sometimes quite illegible, on ff. 1–179, ll. 24–27; the second a careful and clear Nasta'lîḳ, on ff. 180–211, ll. 21; size, 12¼ in. by 7⅞ in.

1941

Another copy of *six* Parvas, from the sixth to the eleventh.

Parva VI, on fol. 37b, beginning: راویان اخبار اهل هنذ و چنین روایت کرده اند که چون هر دو لشکر در برابر یکدیگر قرار گرفتند الخ. Parva VII, on fol. 101b; VIII, on fol. 197b; IX, on fol. 277b; X, on fol. 325b; XI, on fol. 332b.

The seventh Parva is dated month of Sha'bân, A. H. 1077 (A. D. 1667, Febr.); all the others are undated.

No. 614, ff. 37–341, written by different hands, partly in Nasta'lîḳ, partly in Shikasta (so the last two Parvas), ll. 17 on ff. 37–100, ll. 15 on ff. 101–324, ll. 14–16 on ff. 325–341; size, 9¾ in. by 5⅞ in.

1942

Another copy of *six* Parvas, comprising the twelfth, thirteenth, and fifteenth to eighteenth.

Parva XII, on fol. 1b, beginning: فنّ دوازدهم از کتاب مهابهارت که آنرا سانت پرب میگویند راویان اخبار هندوستان چنین آورده اند که الخ. Parva XIII, on fol. 259a, incomplete at the end, probably in consequence of a lacuna after fol. 301; XV, on fol. 302a;

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XVI, on fol. 343a; XVII, on fol. 354a; XVIII, on fol. 364a.

No date.

No. 304, ff. 385, ll. 16–28; very irregular and inelegant Nasta'lîḳ, written by different hands; size, 12⅛ in. by 7¼ in.

1943

Another copy of the *last six* Parvas, from the thirteenth to the eighteenth.

Parva XIII (called فنّ, like all the following ones), on fol. 1a; XIV, on fol. 135a; on fol. 206b, last line there appears again a *fourteenth* Parva (exactly as in Wilson 422 of the Bodleian Library): پرب چهاردهم که آنرا سانك میگویند الخ, probably due to another translator (the Bodleian copy just cited reads شانك for سانك; in the following copy this name is given as ساتك to the thirteenth); XV, on fol. 297a; XVI, on fol. 333a; XVII, on fol. 345a; XVIII, on fol. 349b. This copy is written in the same style and by the same hand (or hands) as No. 1933 above, viz. A.H. 1150 (which is called, as there, sometimes the nineteenth, sometimes the twentieth year of Muḥammadshâh's reign); the fourteenth being dated the 3rd of Jumâdâ-alawwal=A.D. 1737, Aug. 29; the fifteenth the 21st of Rabî'-althânî=A.D. 1737, Aug. 18; the sixteenth in Ṣafar=A.D. 1737, June; the seventeenth the 25th of Ṣafar=A.D. 1737, June 24; the eighteenth the 27th of Ṣafar=A.D. 1737, June 26.

No. 2926, ff. 352, ll. 17; written partly in careless Nasta'lîḳ, partly in Shikasta; size, 11½ in. by 6⅝ in.

1944

The same.

This copy is of great interest, as in its concluding words it is distinctly stated, that Ibn 'Abd-allaṭîf alḥusainî, called Naḳîbkhân, was the translator, who completed his task in one year and a half (see the discussion on this point in No. 1928 above). The translation, moreover, agrees almost verbatim with that in the preceding copy.

Parva XIII (called فنّ), on fol. 1b, beginning: این فنّ سیزدهم از کتاب مهابهارت که آنرا سانك پرب میگویند راویان اخبار این کتاب آورده اند الخ. Parva XIV, on fol. 193b; XV, on fol. 308b; XVI, on fol. 372b; XVII, on fol. 396b; XVIII, on fol. 404b.

The proper order of ff. 1–9 is: 1, 2, 5–8, 3, 4, 9.

No. 1702, ff. 411, ll. 15 on ff. 1–168 and 308–411, which are written by the same hand in large Nasta'lîḳ; ll. 16–24 on ff. 169–307, written by two or more hands, partly in very careless Nasta'lîḳ, partly in Shikasta; size, 9⅝ in. by 5⅞ in.

1945

The *first two* Parvas in Faiḍî's poetical paraphrase.

Part of the ornamental and highly embellished version of the Mahâbhârata by the poet Faiḍî (see above, Nos. 1928 and 1933), who completed the *first* Parva (according to fol. 171a in the following copy) the 1st of Rabî'-alawwal, A.H. 997 (A.D. 1589, Jan. 18).

Parva I, on fol. 1b, beginning:

آبرو بخش چشمهٔ سار سخن ـ آشنائی محیط بی سر و بن

Parva II, on fol. 188b, beginning:

سخن تازه کردم بنام خدای ـ که نامش بمعنی بود رهنمای

No date. The right order of ff. 232–235 is: 232, 234, 233, 235. The last pages are damaged. Parts of the same flowery translation by Faiḍî are noticed in the Bodleian Cat., Nos. 1313 and 1314.

No. 761, ff. 235, ll. 21; Nasta'lîḳ; size, 10⅜ in. by 6½ in.

1946

Another, slightly defective, copy of the same *two* Parvas in Faiḍî's version.

Parva I, on fol. 1b, beginning as in the preceding copy. Parva II, beginning abruptly, on fol. 172a:

ای گهرین معنیٔ دریا قیاس
هست سزای شهٔ گوهر شناس

which corresponds to fol. 189b, l. 5 in the preceding copy, so that the thirty-nine initial baits and one line and a half of prose in the beginning of the second Parva are missing here (the preceding copy reads moreover: این گهرین for ای گهرین).

Dated the 1st of Ramaḍân, A.H. 1142 (eleventh year of Muḥammadshâh's reign)=A.D. 1730, March 20; either by mistake or by intentional fraud the original title of the work has been obliterated and کلیله و دمنه has been put in its place, both on the top of fol. 1b and in the colophon.

No. 3014, ff. 215, ll. 17; written by various hands, partly in Nasta'lîḳ, partly in Shikasta; size, 9¼ in. by 5¾ in.

1947

A partly abridged translation of Parvas I–VI, IX–XI, and XIV–XVIII.

Various translations seem to have been combined in this copy; Parva I, on fol. 1b, begins with a short summary of the eighteen Parvas of the Mahâbhârata, after which, on fol. 3b, l. 8 ab infra, the real story commences with these words: راویان اخبار هندوستان در پوران‌هاء خود چنین نوشته الخ.

The initial words on fol. 1b are: چنین آورده اند که در اوائل کلجگ بعد از مرور ایّام الخ.

Parva II, on fol. 73b, is in Faiḍî's version (who is mentioned as translator in the last line of this Parva, on fol. 94b), and completely agrees with that in the two preceding copies. Parva III, on fol. 95b; IV, on fol. 157b; V, on fol. 171b; VI, on fol. 179b; VII and VIII wanting; IX, on fol. 203b; X, on fol. 206b; XI, on fol. 209b; XII and XIII wanting; XIV, on fol. 215b; XV, on fol. 287b; XVI, on fol. 302a; XVII, on fol. 308b; XVIII, on fol. 310b. At the end of the last Parva Naḳîbkhân is stated to have made this translation (see No. 1944 above).

Ff. 72, 156, 175–178, 201, 202, and 214 are left blank.

No. 336, ff. 312, ll. 21; Shikasta; size, 12¼ in. by 8 in.

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1948

An abstract of the Mahâbhârata in Persian, without an author's name; as title appears at the end only ملعون نامه, 'the cursed book,' and as transcriber, who may at the same time be the compiler, Karâmat-allâh, who made this copy in the year 1234 of the Bangâli era=A.H. 1242 (A.D. 1826, 1827).

Beginning: ساتون نامی راجهٔ دهلی که دهلی در آن زمان هستنه پور می نامیده اند بسیار ذو شوکت الخ.

This copy was presented by Mr. Hawkins and received into the Library October 29, 1838.

No. 2637, ff. 63, ll. 11; written very unequally in careless Nasta'lîḳ and various styles of Shikasta; size, 7⅛ in. by 5⅛ in.

1949

Bhagavadgîtâ (بهگوت گیتا).

A Persian translation of the 'Song of the Most High,' i. e. the discourse between Krishṇa and Arjuna on Divine matter, which was interpolated as an episode in the sixth Parva of the Mahâbhârata (the Bhîshma-Parvan, or as the Persian translators style it, بهیکم پرب or بهکهم پرب), identical with that in Add. 7676 of the British Museum (Rieu i. p. 59) and probably also with that in Munich. In the British Mus. copy it is wrongly ascribed to Abû-alfaḍl; the real translator was, as a note on fol. 1a in the present copy proves, prince Dârâ Shukûh (see No. 647 above). It is divided into eighteen Adhyâyas (on ff. 1b, 5a, 11a, 14b, 18a, 21a, 24b, 27a, 29b, 32b, 35b, 40b, 42b, 45b, 48a, 49b, 51b, and 53b), and begins, on fol. 1b: سری گنیش اینمه آغاز ادهیاء' (see W. Pertsch, Berlin Cat., p. 1028, note 3) in Rieu's copy: (دهرت اوّل از جمن پکهاد نام' دهرتراست راشتر) گفت ای سنجی ور زمین کر (کور Rieu) کهیت که مزرعهٔ نیکو کاریست مردم من در جماعت الخ.

On fol. 1a the contents are described as 'the battle between Arjun and Jurjodun;' it was originally in the possession of Mr. Richard Johnson, who received it in July, 1778.

No date. On the Sanskrit original of the Bhagavadgîtâ and its philosophic import, especially with regard to the Sâṅkhya system, comp. the editions of Schlegel, Bonn, 1823 (second ed. by Lassen, ib., 1846); Garrett, Bangalore, 1846; F. C. Thompson, Hertford, 1855; the text with commentaries, Bombay, 1861, and Calcutta, 1870; the translations of C. Wilkins, 1785, and Calcutta, 1845; J. C. Thompson, Hertford, 1855; E. Burnouf, Paris, 1861, 2nd ed., 1895; M. F. Lorinser (Die Bhagavad Gitâ übersetzt und erläutert), 1869; E. Arnold, Boston, 1885; H. Bower, Madras, 1889; H. Chintamon, Commentary on the Text of the Bhagavad-Gita, 1874; and Ph. Colinet, La Théodicée de la Bhagavadgita, Paris, 1885; see also Barth, Religions of India, London, 1882, p. 191.

No. 1358, ff. 59, ll. 14; careless Nasta'lîḳ, mixed with Shikasta; size, 8¼ in. by 5⅛ in.

1950

The same.

Another Persian translation of the Bhagavadgîtâ, by an anonymous author, beginning: آغاز بهگوت گیتا که در مهابهارت سری کرشن جیو با ارجن از زبان مبارك فرموده اند که آنرا بزبان هندوی گیتا میگویند ارجن با جرجودهن وغیره الخ.

The subdivision into eighteen Adhyâyas is not found, nor does the translation agree with that in Add. 5651 of the British Museum (ascribed with some appearance of probability to Abû-alfaḍl), see Rieu i. p. 59, nor with No. 1322 of the Bodleian Cat. Other versions of the same book are: 1. the *Gîtâ Sunbodanî* (translated from the Sanskrit commentary Subodhanî), see No. 1321 of the Bodleian Cat.; 2. the *Mirât-alḥaḳâ'iḳ*, with Muslim comments, by 'Abd-alraḥmân Chishtî, Shaikh Ḥamîd's pupil and Khalîfah and author of the مرآت الاسرار, which was completed A.H. 1065 (A.D. 1655), see col. 336, No. 29 above, and Rieu iii, p. 1034b; 3. a copy in the Library of King's College, Cambridge, No. 14; etc.

This copy is dated in Muḥarram, A.H. 1083 (A.D. 1672, May).

No. 614, ff. 1–36, ll. 12–17; Shikasta; size, 9¾ in. by 5⅞ in.

1951

Haribansa Purâṇa (هربنس پران).

A Persian prose-translation of the Harivaṅśa, which forms an appendix (خاتمهٔ کتاب, see W. Pertsch, Berlin Cat., p. 1026) or even a nineteenth Parva (so in an abridged form in MS. Wilson, 422, fol. 344b sq. in the Bodleian Library, where it is styled اچرج پرب or اچارج پرب, Âćârya Parva, see the same title in No. 1955 below) to some copies of the Mahâbhârata, and deals in the form of an epopee with the history of the family of Krishṇa, beginning: آغاز کتاب هربنس پران از تصنیف بیاس (Vyâsa)' بدانکه این کتاب مسمّی بهربنس از گفتار بیاس الخ.

The Sanskrit original has been edited at Calcutta, 1839; French translation by A. Langlois, 2 vols., Paris, 1835–1836; see also the Asiatic Journal, Febr., 1828. A translator's name does not appear.

Dated the 15th of Rabî'-alawwal, A.H. 1136 (sixth, correctly fifth year of Muḥammadshâh's reign)=A.D. 1723, Dec. 13, at Shâhjahânâbâd by Kishanćand, son of Râmćand (کشنچند ولد رامچند) of Aḥmadâbâd.

No. 1777, ff. 186, ll. 17; unequal Nasta'lîḳ; size, 12⅝ in. by 8¼ in.

1952

Srî Bhâgavat (سری بهاگوت).

A Persian translation of the tenth Skandha of the *Bhâgavata Purâṇa* or the legend of Krishṇa's life, identical with that in the two imperfect copies of the British Museum, Rieu i. p. 60, and the equally defective one in Berlin, W. Pertsch, Berlin Cat., p. 1027. The only small divergence is, that the present copy

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contains besides the usual ninety Adhyâyas a ninety-first one or خاتمه (on fol. 225b). Beginning, on fol. 1b: آغاز دسم اسکند از سری بهاگوت' هنگامی که راجه پریچهت نه دفتر از جملهٔ دوازده دفتر سری بهاگوت شنیده الخ. Other copies of the same translation, as it seems, are noticed in No. 1316 of the Bodleian Cat. (from the middle of the thirty-sixth Adhyâya to the end), and in J. Aumer, p. 140, No. 351, ff. 92–319; a version in two volumes is found in the Library of King's College, Cambridge, No. 62. A much older translation of the ninth and tenth Skandhas, dated in the eighth century of the Hijrah, is noticed in J. Aumer, p. 140, No. 350. The Bhâgavata Purâṇa has been edited, with French translation, by Burnouf, vols. i–iii, Paris, 1840–1847; vol. iv, by M. Hauvette-Besnault, ib., 1880; Indian editions, Calcutta, 1827–30; and Bombay, 1839, 1860, and 1871; comp. also M. Williams, Indian Wisdom, 3rd ed., London, 1876, p. 496. Among the various Hindûstânî versions of the tenth Skandha there is a poetical one printed in Lucknow, 1863; another, in strophes of nine verses, made in the Hindû year 1744=A.D. 1687, is preserved in two copies of the India Office Collection, Nos. 1851 (dated A.H. 1129=A.D. 1717) and 1043; comp. on these versions Garcin de Tassy, Histoire de la littér. hindouie, etc., i. p. 330.

The present copy is not dated.

No. 452, ff. 229, ll. 13–17; written partly in careless Nasta'lîḳ, partly in Shikasta; size, 8¾ in. by 5¼ in.

1953

The same.

Another translation in a more ornamental and embellished style, ascribed on the fly-leaf and on fol. 1a to the poet Faiḍî (see No. 1928 above), and divided into the usual ninety Adhyâyas.

Beginning, on fol. 1b: راویان اخبار هندوستان که در پوران علیم الله نشان است نوشته اند که راجه پریچهت الخ.

Dated the 22nd of Rabî'-alawwal, in the year 1181 of the Bangâlî era=A.H. 1188 (A.D. 1774, June 2). There are short summaries in English written occasionally on the margin, partly in pencil, partly in ink, by Richard Johnson, who acquired this copy in 1778.

No. 1544, ff. 158, ll. 15; Nasta'lîḳ; size, 10¾ in. by 7⅝ in.

1954

Srî Bhâgavat (سری بهاگوت).

An abridged translation of the whole *Bhâgavata Purâṇa* in twelve Skandhas, by an anonymous author. It begins at once with the *first* Skandha, on fol. 1b: اوّل بهاگوت را گفتند که چون ناراین برهمارا از نابهه کنول پیدا نمودند چهار اشلوك الخ.

Second Skandha, on fol. 16a; *third*, on fol. 22b; *fourth*, on fol. 34b; *fifth*, on fol. 46b; *sixth*, on fol. 53a; *seventh*, on fol. 60b; *eighth*, on fol. 71a; *ninth*, on fol. 88b; *tenth*, on fol. 101b; *eleventh*, on fol. 136b; *twelfth*, on fol. 165b.

Dated the 11th of April, 1783 (1190 of the Bangâlî era)=A.H. 1197, 8th of Jumâdâ I.

Many marginal notes in English by the former owner of the copy, Sir Charles Wilkins. A complete translation of the twelve Skandhas of the Bhâgavata Purâṇa, by Bhaut Lâl Amânat Râi, has been printed in Cawnpore, 1870. On the basis of these twelve Skandhas Sûr or Sûrdâs (born 1528, lived under Akbar) wrote in Hindî his collection of popular songs, especially religious hymns, entitled Sûr Sâgar (سور ساگر), of which the India Office Collection contains two copies, No. 16 (complete and dated A.H. 1191–1196=A.D. 1777–1782) and No. 2078 (fragmentary); comp. Garcin de Tassy, Histoire de la littér. hindouie, etc., iii. p. 179 sq.

No. 3235, ff. 169, ll. 16; Nasta'lîḳ; size, 9⅝ in. by 7¾ in.

1955

Abridged prose-translations of Sanskrit works in Persian, divided, according to the index on ff. 1b–3b and the preface on ff. 3b and 4a, into two bâbs and a khâtimah, and compiled at the request of the emperor Akbar (see ff. 4a and 105b, last line), A.H. 1011 (A.D. 1602, 1603) by Ṭâhir Muḥammad bin I'mâd(اعماد)-aldîn-bakhsh (or aldîn Sabzwârî, see fol. 49b, l. 6) bin Sulṭân 'Alî Shîrâzî.

Bâb I: Extract from the *Bhâgavata Purâṇa* (see the preceding copies), dealing in nine faṣls with the nine Avatâras (see Barth, Religions of India, p. 170), on ff. 4a–49a.

Bâb II: An abridged paraphrase of the *Mahâbhârata*, in eighteen Parvas, on ff. 49b–106a, see another copy of the same in Rieu iii. p. 1043a, No. II, where the composition of this paraphrase is fixed in A.H. 1011 (A.D. 1602, 1603).

Khâtimah: An abridged translation of the Âćârya Parva (اچارج پرب) or Haribansa (Harivaṅśa) Purâṇa, on ff. 106a–118b, see No. 1951 above.

Dated the 29th of Muḥarram in the sixth year of the reign of 'Âlamgîr II (A.H. 1173=A.D. 1759, Sept. 22, Samvat 1816).

No. 753, ff. 118, ll. 19–23; written, unequally, partly in careless Nasta'lîḳ, partly in Shikasta; size, 11 in. by 6¾ in.

1956

Tarjuma-i-Mahâbishnu Purâṇa (ترجمهٔ مهابشنو پوران).

A Persian translation of the Vishṇu-Purâṇa or dialogues between Parâśara and Maitreya, beginning: پراشر آغاز کرد ای میتری آنچه بتو تلقین میکنم بجام دل بنوش وما سوای گویند ترك کن الخ.

It is identical with the Persian version of thirty-one select stories from the Vishṇu-Purâṇa, noticed in the Bodleian Cat., Nos. 1318 and 1319. The Sanskrit original was translated into English by H. H. Wilson, 1840, 2nd ed. by F. E. Hall, 1864–1877; see also Barth, Religions of India, pp. 187 and 188. An

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edition of the Vishṇu-Purâṇa, with commentaries, appeared in Bombay, 1890.

This copy, which is not dated, belonged formerly to Mr. Richard Johnson, who added notes in pencil on the margin.

No. 1844, ff. 171, ll. 11; Nasta'lîḳ; size, 9½ in. by 5⅞ in.

1957

Bishnu Purâṇa (بشن پوران).

A very similar translation of the same Vishṇu-Purâṇa, beginning: سست چت آنند پراسر آغاز کرد ای میتری آنچه بتو تلقین میکنم باشرینهٔ حیات است بجام دل بنوش وما سوا الله ترک کن الخ.

An انس دوم بشن پوران appears on fol. 39a. There are altogether nineteen stories only marked by distinct headings.

Dated by Sayyid Muḥammad 'Alî the 20th of May, 1805 (? ۱۸ ۰). Bibliotheca Leydeniana.

No. 2612, ff. 119, ll. 13; Nasta'lîḳ; size, 8¾ in. by 6⅛ in.

1958

Shîva Purâṇa (شیو پران).

The same Persian translation of the Śiva-Purâṇa or rather Śiva-Upapurâṇa (see Wilson, Vishnupurâna, first edition, 1840, p. lvi), which is noticed in W. Pertsch, Berlin Cat., p. 1028, No. 1, and begins: حمد بیحدّ و ثنای بیعدّ مر قادر مطلق و دادار بر حقّ را سزد که بید قدرت کامله الخ.

It is divided like the Sanskrit original, as the translator says on fol. 2b, ll. 7 and 8, into seventy-four Adhyâyas (usually there are seventy-five in it, comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Library, p. 64; see also A. Weber, Berlin Cat., p. 347; and Barth, Religions of India, p. 262). The author of this translation is Kishan Singh (in the Berlin copy wrongly spelt بشر سنگه), with the takhallus Nashâṭ, son of Râi Prân Nâth, a Khatrî of the Mangal tribe and inhabitant of Siyâlkût, who also wrote a Persian version of the Pañcakrośi, and the short narrative in ornate prose, styled غریب الانشا, and dated A.H. 1157 (A.D. 1744), see Rieu ii. p. 795b. The Sanskrit words are added in Devanâgarî characters on the margin, together with many English annotations and paraphrases, written in pencil by the former owner of the copy, as it seems, Mr. Richard Johnson. This must be a very early work of Kishan Singh, since it is dated the 9th of Dhû-alḳa'dah, 1096 (probably of the Faṣlî era = A.H. 1100 = A.D. 1689, Aug. 25).

No. 760, ff. 180, ll. 12; Nasta'lîḳ; pictures on ff. 22b, 27b, 41b, 71a, 82b, 111a, 131a, 140a, 149a, 155b, 172a, and 175a; spaces are left blank for pictures on several other pages; size, 10¾ in. by 6¾ in.

1959

Baḥr-alnajât (بحر النّجات).

A Persian translation in five volumes of the topographical and legendary description of Banâras, entitled Kâśî-Khaṇḍa (کاسی کهند, Kâśi being the ancient name of Banâras) or the province of Banâras, taken from the Skanda Purâṇa (اسکنده پوران), comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 69 sq.; Garcin de Tassy, Histoire de la littér. hindouie, etc., iii. 103; the Catalogue des manuscrits sanscrits de la bibliothèque impériale, par A. Hamilton et L. Langlès, pp. 33–36; and Barth, Religions of India, p. 278 (text and note 2). The Persian translator was Ânandkhan (انندکهن), with the takhallus *Khwash* (خوش), and he composed this Persian paraphrase, which he styled بحر النّجات, at the request of Mister Jonathan غظفر جنگ (?), see No. 1962 below. He kept the old division of the Kâśî-Khaṇḍa in 100 Adhyâyas, as he states in the preface, No. 668, fol. 2b, and arranged his five volumes so that each of them contained twenty; but, in the progress of his work, as the real contents of the five volumes prove, he did not stick to his first intention, he did not even preserve the 100 Adhyâyas. For the *first volume* contains twenty-four; the *second*, fifteen; the *third*, *fourth*, and *fifth* each nominally twenty, but virtually only nineteen, as the last section of every one consists of a mere heading and nothing else.

Beginning of the *first vol.* (No. 668): هزار هزار شکر و سپاس مر آن بیقیاس را سزد که قیاس هیچ دانشمند باو نمیرسد الخ.

Beginning of the *second vol.* (No. 669): هزار هزار شکر و سپاس مر آن بیقیاس را که بقدرت کاملهٔ خود تمام این جهان و جهانیان را الخ.

Beginning of the *third vol.* (No. 670): هزار هزار شکر و سپاس مر آن واحدی را که ذات پاک آن برتر از ادراک واحد است الخ.

Beginning of the *fourth vol.* (No. 671): سپاس بیقیاس و حمد بیحدّ مر آن واحدی را سزاست که از یك هزار واز هزار بیشمار الخ.

Beginning of the *fifth vol.* (No. 672), defective, as the first page is missing; it opens abruptly thus: کون و مکان جولان دادند لیکن بادپای خیال در طریق الخ.

The *first* volume is dated the 11th of Rabî'-althânî, A.H. 1207 (Hindû era 1849) = A.D. 1792, Nov. 26; the *second*, the 10th of Rajab of the same year = A.D. 1793, Febr. 21; the *third*, the 19th of Shawwâl of the same year = A.D. 1793, May 30; the *fourth*, the 29th of Dhû-alḥijjah of the same year = A.D. 1793, Aug. 7; and the *fifth*, the 7th of Sha'bân, A.H. 1208 = A.D. 1794, March 10. The transcriber was بهولا ناتهه. Thirty-five Adhyâyas of the original Sanskrit work have also been translated into Hindûstânî by Jaya Narayan Ghoçala and published at Calcutta in three volumes.

No. 668, ff. 194; No. 669, ff. 206; No. 670, ff. 199; No. 671, ff. 198; No. 672, ff. 189; ll. 15; Nasta'lîḳ; a little worm-eaten here and there; a picture at the beginning of the *third* and the *fourth* volumes; size, 9–9¾ in. by 5¾ in.

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1960

Kshetra Mâhâtmya (چهتر مهاتم).

Another Persian adaptation of portions of the same Skanda Purâṇa (see fol. 202a, l. 8: سری مهاراج پوتهی اسکندهٔ پوران), in forty-five Adhyâyas, dealing with the چهتر, Sanskrit kshetra, i.e. the sacred districts or holy localities, probably in Orissa (see on these Mâhâtmyas, Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 69 sq., and Barth, Religions of India, p. 278, note 2), by Karan Singh, a Khatrî, who was a native of the Panjâb and lived in Shâhjahânâbâd.

Beginning: ادهیای اوّل جیمن رکهیشر از سوت منی و غیرهٔ رکهیشران میگوید که سری بهگوان الخ.

This copy is the translator's autograph and dated the 7th of the month Pûs (the ninth solar month, Dec.–January), in the year 1211 (of the Faṣlî era, A.H. 1218 = A.D. 1803, 1804). The Sanskrit original of the Skanda Purâṇa (or parts of it) was edited by Gerson da Cunha, Bombay, 1877.

No. 3088, ff. 119–202, ll. 9; Nasta'lîḳ; size, 7¾ in. by 5⅜ in.

1961

'Ain-alżuhûr (عین الظّهور).

A Persian translation of the Brahmavaivarta Purâṇa or description of all the spiritual advantages of Banâras, made from the Sanskrit by the same Kishan Singh, with the takhallus Nashât (see fol. 5b, l. 9 and last page), who rendered in Persian the Śiva-Purâṇa (see above, No. 1958), in the year of the Hindû era, 1794 (A.D. 1737). It is, like the original, divided into twenty-six Adhyâyas. After two introductory baits, the first of which runs thus: می سراید قلم سحر طراز دو زبان الخ, the book itself begins: زیب افزای مشّاطهٔ زبان شیرین بیان بآرایش عروس ستایش سری الخ.

All the Hindû words and expressions are marked on the margin in Devanâgarî characters. Many English notes and paraphrases, written in pencil, are probably due to Mr. Richard Johnson, to whom this copy formerly belonged. The copy is dated the 9th of Dhû-alḳa'dah, A.H. 1196 (A.D. 1782, Oct. 16), and seems to be copied from the original itself. On the Brahmavaivarta Purâṇa, comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 24 sq.; Barth, Religions of India, pp. 187, 236, and 262; H. H. Wilson, Select Works, vol. iii. A specimen of the Sanskrit text with Latin translation was edited by Stenzler, Berlin, 1829.

No. 759, ff. 231, ll. 12–13; large and distinct Nasta'lîḳ; pictures on ff. 1b, 16b, 36a, 50a, 56a, 76b, 120a (unfinished, only sketched), 126b (inserted between ff. 126 and 127), 129b, 134a, 159b, 165a, 183a (the last two only sketched), 194a, 203a (only sketched), and 211a; size, 10¾ in. by 6⅝ in.

1962

Gayâ Mâhâtmya (گیا مهاتم).

A Persian adaptation of the Gayâ Mâhâtmya, or description of the holy sanctuary at Gayâ in Bihâr (see Barth, Religions of India, p. 280, note 2), and the rites connected therewith, taken from the Vâyu Purâṇa, by the same Ânandkhan, with the takhallus Khwash, who translated the Kâśî-Khaṇḍa (see No. 1959 above), at the request of the same Mister Jonathan غظفر جنگ, 1848 of the Hindû era (Samvat) = A.D. 1791 (A.H. 1206), and copied the 15th of Rabî'-alawwal, the same year (A.D. 1791, Nov. 12).

It is divided into eight Adhyâyas and begins, on fol. 1b: هزاران هزار شکر و نیاز مر آن بی نیاز را که بزرگ همه بزرگان است ونجات بخشنده الخ.

The Sanskrit original of the Vâyu Purâṇa has been edited in the Bibl. Ind., Calcutta, 1879–1888.

No. 1864, ff. 56, ll. 15; Nasta'lîḳ; size, 9⅜ in. by 6¼ in.

1963

Tarjuma-i-Râmâyaṇa (ترجمهٔ رامایں).

A Persian prose-translation of Vâlmîki's Râmâyaṇa, the second great national epopee of the Hindûs, which differs from the first, the Mahâbhârata, by its less ancient origin and the more homogeneous and artistic way in which it has been conceived, dealing with the great cycle of Râma, see Barth, Religions of India, pp. 175 sq. and 187. This version is identical with Or. 1248 in the British Museum (Rieu i. p. 55b) and No. XXXIII in the University Library of Cambridge (E. G. Browne, p. 93), and probably due to 'Abd-alḳâdir Badâ'ûnî, who completed his translation A.H. 999 (A.D. 1591). Beginning: بر ضمائر ارباب نظائر مخفی نماند که این کتاب است در میان اهل هند مشهور که آنرا رامایں میخوانند الخ.

This copy, which belonged formerly to Mr. Richard Johnson, is dated the 24th of Ramaḍân, A.H. 1122 (fourth year of Bahâdurshâh's reign = A.D. 1710, Nov. 16 = Samvat 1766, more correctly 1767).

The Sanskrit original of the Râmâyaṇa has been edited, with an English prose-translation and notes (books I and II), by W. Carey and J. Marshman, Serampore, 1806–1810; with a Latin translation (still more incomplete) by Schlegel, three vols., Bonn, 1829–1846; with an Italian translation by G. Gorresio, eleven vols., Paris, 1843–1867; in the Banâras recension, seven vols. in three, in Bombay, 1864 (lithographed); a French translation by H. Fauche appeared in nine vols., 1854–1858; an English one in verse by Ralph T. H. Griffith, in five vols., Benares, 1870–1874, in one volume, ib., 1895; other editions, Calcutta, 1859 and 1869–1872; Bombay, 1859 and 1893; the first book, with notes, by P. Peterson, Bombay, 1879; comp. on the poem also Weber, Ueber das Râmâyana, Berlin, 1870 (Abhandlungen der Berliner Akademie); H. Jacobi, Das Râmâyana, Bonn, 1873; Baumgartner, Das Râmâyana und die Râma-Literatur der Inder, Freiburg, 1894, etc.

No. 1979, ff. 324, ll. 16–17; written in unequal Nasta'lîḳ, mixed with Shikasta; size, 8⅝ in. by 6 in.

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1964

Another translation of the same.

An abridged prose-translation of the Râmâyaṇa, by Candraman Kâyath bin Srî Râm, made in 'Âlamgîr's reign, A.H. 1097 (A.D. 1686), see fol. 2a, ll. 2–6, and fol. 135a, and comp. Rieu i. p. 56a; another copy of this version is found in the Mackenzie Collection, ii. p. 144. It is introduced by eight mathnawî-baits, beginning, on fol. 1b:

زبب هر نسخهٔ سپاس خداست
آنکه زادراك در قیاس خداست

Of the seven Kândas, into which the Râmâyaṇa is divided (called here دفتر), these are marked:

Daftar III, on fol. 26b (ارن کاند, here wrongly spelt بن کاند); IV, on fol. 38b (here styled کندهیا کاند); V, on fol. 47b (سندر کاند); VI, on fol. 73b (here called لنکا کاند); VII, on fol. 110a (اوتر اکاند); the seventh Kânda ends on fol. 135a, and is dated the 11th of Dhû-alka'dah, A.H. 1107 (the fortieth year of 'Âlamgîr's reign=A.D. 1696, June 12=Samvat 1753). On ff. 136a sq. two additional pieces are added, translated by the same Candraman from Sanskrit, the *first*, on ff. 136a–169b, a sort of appendix to the Râmâyaṇa, likewise ascribed to the authorship of Vâlmîki and dated the 25th of Dhû-alhijjah, A.H. 1107 (A.D. 1696, July 26); the *second*, on ff. 170b–191b, a legend of Kṛishṇa, and due, as stated at the end, to Vyâsa, i.e. taken from the Mahâbhârata, beginning: راویان هندوستان چنین روایت آورده اند که راجه جنمیجه به بیشم بابن رکهشر گفت الخ, it is dated the 3rd of Dhû-alḥijjah in the same year (A.D. 1696, July 4).

On fol. 1a a Persian note ascribes the translation of the Râmâyaṇa, contained in this copy, wrongly to the poet Faiḍî. There are two other prose-translations of this epopee extant, one in Munich (J. Aumer, p. 140, No. 349), the Adhyâtma Râmâyaṇa or the Râmâyaṇa excerpted, and one in the British Museum (Rieu i. p. 56a), a Persian paraphrase of Tulsîdâs' Râmâyaṇa (a free imitation of the original Sanskrit poem in Hindi) by Debîdâs Kâyath.

No. 2898, ff. 191, ll. 17; careless Nasta'lîḳ, written throughout by the same hand; many blanks left for pictures; size, 12½ in. by 6⅝ in.

1965

Mathnawî-i-Râmâyaṇa (مثنوی رامایں).

An abridged translation of the Râmâyaṇa, in 5,900 mathnawi-baits, by Ghirdardâs of the Kâyath tribe, who dedicated his poem to the emperor Jahângîr and completed it, according to fol. 205b, ll. 9 and 10, A.H. 1033 (A.D. 1623, 1624=Samvat 1681; the British Museum copy, Rieu i. p. 56b, gives A.H. 1036, which is clearly a mistake, as it does not agree with the year of the Hindû era, which is there the same as here).

Beginning:

ثنای شکر آن بخشنده جان را
پدید آرندهٔ کون و مکان را

Copied in t
(A.H. 1136), th

No. 803, ff. 205,
by 5⅞ in.

Another copy of the sam
The same poetical translatio
ning as in the preceding copy.
No date.

No. 1694, ff. 199, 2 coll., each ll. 15–16; writ
greater part in unequal Shikasta, only a few pages a
Nasta'lîḳ; size, 9¼ in. by 5⅝ in.

1967

Râma u Sîtâ (رام و سیتا).

Another abridged poetical translation of the Râmâyaṇa, styled here the story of Râma and Sîtâ, by Shaikh Sa'd-allâh Masîḥ (see this takhallus, for instance, on fol. 2a, l. 13; fol. 6a, l. 14; fol. 7b, l. 13; fol. 8b, l. 7, etc.) or Masîḥâ Kairânawi Pânipatî, see Safînah, No. 688 (Bodleian Cat., col. 234); Bodleian Cat., No. 1315; and Rieu iii. p. 1078b. The author, who is not to be confounded with Ḥakim Ruknâ Masîḥ of Kâshân, to whom this poem has been wrongly ascribed, both in No. 1572 above, and in Rieu ii. p. 689a, was the adopted son of Muḳarrabkhân (who died A.H. 1056=A.D. 1646) and flourished, like Ghirdardâs, under Jahângîr, whom he praises in this poem (see fol. 8b, در مدح سلطان جهانگیر پادشاه) as well as his spiritual Pîr Shaikh Mîr Muḥammad Abû-albaḳâ; among the introductory chapters there is also a laudation of Hindûstân (در تعریف هندوستان), on fol. 10b; the story itself opens on fol. 13b (آغاز داستان رام و سیتا).

Beginning:

خداوندا رجام عشق کن مست
که از مستی فشانم بر جهان دست

Dated the 25th of Dhû-alḥijjah, A.H. 1186 (A.D. 1773, March 19).

No. 1367, ff. 163, 2 coll., each ll. 20; clear Nasta'lîḳ; size, 8¼ in. by 4½ in.

1968

Another copy of the same.

Beginning as in the preceding copy. The takhallus Masîḥ appears on fol. 3b, l. 2; fol. 7b, l. 5; fol. 10a, l. 3 ab infra; fol. 12a, l. 6, etc.; the form Masîḥâ on fol. 9a, l. 4 ab infra; once also the form Masîḥî on fol. 12a, l. 7. The praise of Muḥammad Abû-albaḳâ is found here on fol. 9a, that of the emperor Jahângîr on fol. 10b, the description of Hindûstân on fol. 13a; beginning of the story of Râma and Sîtâ on fol. 16b.

Dated the 22nd of Muḥarram, A.H. 1207=A.D. 1792, Sept. 9, by Alḳâdir Rûshanshâhî for سیمنس صاحب. It is called in the colophon پوتهی رامایں (the proper title for a poetical version of the Râmâyaṇa in Hindî, copies of which are preserved in No. 1749 of the

[redacted]tford College 39
Cat., No. 2350,
ned).

15; large Nasta'lîḳ; size,

69

sual. The panegyrics on the Shaikh
or are found here on ff. 12[a] and 13[b].
he 5th of September, 1803.

No. 2635, ff. 257, 2 coll., each ll. 11; large and distinct Nasta'lîḳ; size, 8¼ in. by 5¾ in.

1970

Râmâyaṇa (رامایں).

Another, very large, poetical translation of the Râmâyaṇa, by an anonymous author and not found, as it seems, in any other collection.

Beginning:

جواهر شناسان کان سخن
شدند اینچنین دُر فشان سخن
که در عهد پیشین بهندوستان
هنر پیشهٔ بود صاحب زمان

It is headed, on fol. 1[b]: آغاز کتاب حقائق نصاب رامایں معرفت خزائن.

No date. This copy belonged formerly to Mr. Richard Johnson.

No. 1768, ff. 498, 4 coll., each ll. 21–27; written very unequally in Nasta'lîḳ; some lacunas, as it seems, now and then; size, 12½ in. by 8¾ in.

1971

Tarjuma-i-Jogbâshisht (ترجمهٔ جوگ باششت).

The same Persian version, by an unknown translator, of Vâlmîki's Sanskrit work Yogavâsishṭha on Hindû gnosticism, taken from the abridged version of the Kashmîrian Pandit Anandan (or as he is here constantly called Bahandan, بهندن), which is described in Bodleian Cat., No. 1328, and Rieu i. p. 61[a]. It is divided into the following six Prakaraṇas (پرکرن):

1. Vairâgyaprakaraṇam (بیراك پرکرن); 2. Mumukshuvyavahâraprakaraṇam (ممچهه پرکرن); 3. Utpattiprakaraṇam (اتپت پرکرن); 4. Sthitiprakaraṇam (استهت پرکرن); 5. Upaśamaprakaraṇam (اپشم پرکرن); 6. Nirvâṇaprakaraṇam (نربان پرکرن), comp. fol. 5[b]. In the text itself these divisions are called باب (whereas in the subdivisions or Sargas, سرگ, the word پرکرن is used), but not all of them are distinctly marked; I, on fol. 5[b]; II, on fol. 39[b]; III, on fol. 50[a]; IV, not marked; V, on fol. 104[a]; VI seems to begin on fol. 140[a].

Beginning: برهمنان هندرا در وحدت ذات حقّ سبحانه تعالی و صفات کمال و مراتب تنزّلات و انشاء کثرت و پیدائیٔ عالم و عالمیان الخ.

Comp. on the Yogavâsishṭha, Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 353; A. Weber, Berlin Cat., 1853, pp. 187–194; Indische Studien i. p. 468. An English translation of the Sanskrit original of Vâlmîki has been published in Calcutta since 1891.

The translation concludes on fol. 222[b] and is dated the 17th of Sha'bân, A.H. 1177 (A.D. 1764, Febr. 20). On ff. 223 and 224 a complete index of the work is given, beginning with the same statement, as in Rieu's copy, that the original of Vâlmîki comprised 32,000 Slokas and that Bahandan (see above) Pandit reduced them to 6,000. On ff. 225–232 another translation from Sanskrit is given in a different handwriting, a short Indian tale, entitled Manhaj-alḥaḳâ'iḳ (منهج الحقائق), by 'Abdallâh, beginning: مناجات بحضرت قادر بیچون که از یك قطرهٔ آب عالم را که شمارش در قلم نگنجد بظهور آورده الخ.

No. 806, ff. 232, ll. 15–16; Shikasta; size, 8⅜ in. by 6½ in.

1972

Another translation of the same.

Another Persian version of the Yogavâsishṭha, made under the auspices of prince Dârâ Shukûh, A.H. 1066 (A.D. 1656), see fol. 1[a], last line, and beginning: سپاس و ستایش و تمام نیایش نثار حضرتیست که ذرّات الخ.

This translation, although closely agreeing in its opening words with those of Add. 5637 in the Brit. Mus. (Rieu i. p. 61[b]), is quite different from that, since the latter was made at the request of Akbar in A.H. 1006 (A.D. 1597, 1598). Another abridged Persian version is quoted in the preface of the present copy, on fol. 1[b], l. 7, as ترجمهٔ منتخب این کتاب, by Shaikh Ṣûfî; that is evidently the تحفهٔ or اطوار در حلّ اسرار مجلس, by Ṣûfî Sharîf Ḳubjahânî, based on the Yogavâsishṭhasâras (comp. Weber, Berlin Cat., p. 186), and divided into ten chapters, called طور, see Rieu iii. p. 1034[b], No. X, and W. Pertsch, Berlin Cat., p. 1022, No. 4.

Other copies of Dârâ Shukûh's version, which is divided into the same six Prakaraṇas as the preceding translation (see fol. 3[a]), are noticed in W. Pertsch, Berlin Cat., p. 1021; E. G. Browne, Cambridge Cat., p. 96, No. II; Dr. Forbes' Cat., p. 61; Bibl. Sprengeriana, No. 1661; and Catalogue of King's College, Cambridge, No. 28.

The present copy is dated the 15th of Dhû-alḥijjah, in the twenty-fourth year of Muḥammadshâh's reign (A.H. 1154 = A.D. 1742, Febr. 21).

No. 1185, ff. 115, ll. 17; Shikasta; ff. 23–31 and 110 supplied by a more recent hand; size, 8½ in. by 5⅝ in.

1973

The same.

This excellent copy of Dârâ Shukûh's version, beginning like the preceding one, was, according to fol. 1[a],

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made under the superintendence of Mooteeram Pandit and dated the 3rd of Ramaḍân, A.H. 1196 (A.D. 1782, Aug. 12); the collation was finished the 15th of the same month. It belonged formerly to Mr. Richard Johnson.

No. 1859, ff. 213, ll. 11; excellent Nasta'lîḳ; size, 9 in. by 5⅞ in.

1974

The same.

A third very good copy of the same version, without a date.

No. 1355, ff. 33–147, ll. 16–18; Nasta'lîḳ; size, 9 in. by 5¾ in.

1975

Shâriḳ-alma'rifat (شارق المعرفة).

A treatise on the Vedânta philosophy, based on Sanskrit sources, for instance, the Yogavâsishṭha, the Bhâgavata Purâṇa and others, by the poet Faiḍî, see another copy of the same in E. G. Browne, Cambridge Cat., p. 95.

Beginning: چون این طالب عرفان را بحسب ارادتی که مرکوز فی الضّمیر دارد بهٔ نکات الخ

It is divided into twelve لمعات, viz.:

1. در وصف بزرگیٔ کرشن دیو و استعمال عمل جوگ, on fol. 2b.
2. در بیان آنکه همهٔ نورهای عالم پیش آن منوّر که محیط نورهاست مانند ظلمت دارد, on fol. 4b.
3. در بیان ماهیّت قالب انسانی, on fol. 5a.
4. در بیان آنکه مرید در ابتدای (سالك) سلوك جوگ چگونه شود, on fol. 6b.
5. در بیان ذات و ماهیّت صفاتش, on fol. 7b.
6. در بیان معرفت ذات, on fol. 10b.
7. در بیان وصف ذات پاك و استعمال جوگ, on fol. 15a.
8. در بیان کیفیّت ترکیب بشری که آنرا بعالم صغیر موصوف ساخته اند, on fol. 16b.
9. در بیان آنکه طالب چون اوّل بشغل نگاهداشت دم مشغول گردد فوائد (Browne: تواند) بر ماهیّت باطن (Browne: یافت) اطّلاع یافته, on fol. 19a.
10. در گذشتن از خواهشهای نشاء تعلّق و فعل و نتیجهٔ آن تا تجرید کمال حاصل آید, on fol. 21a.
11. در بیان آنکه آنچه فانی میشود فعل است واز آنکه تن خود محض فعل بود واز فعل پیدا آمده و جان که فاعلست لا یزال و باقی, on fol. 22b.
12. در بیان آنکه عابد معبود حقیقی البتّه بکمال میرسد و هرگز ناقص نمی ماند, on fol. 25a.

No date.

No. 1355, ff. 1–28, ll. 18; Nasta'lîḳ; size, 9 in. by 5¾ in.

1976

Sirr-i-Akbar (سرّ اکبر).

The collection of Upanishads or Upnakhats (اُپنکهت) which was compiled and translated from Sanskrit by prince Dârâ Shukûh with the help of some Pandits of Banâras, and finished, according to fol. 2a, l. 17, the 29th of Ramaḍân, A.H. 1067 (two years before the prince was killed by his bigoted brother 'Âlamgîr on the plea of heresy in A.H. 1069=A.D. 1659)=A.D. 1657, July 11. Compare the more detailed statement on Dârâ Shukûh and his translation in Bodleian Cat., Nos. 1329–1331, and Rieu i. p. 54, where it is styled, just as in No. 1978 below, سرّ الاسرار; see also Max Müller, History of Ancient Sanskrit Literature, p. 325 sq.; Weber, History of Indian Literature, p. 153 sq., and Indische Studien, i. p. 253; Barth, Religions of India, p. 65 sq., etc. Extracts from this translation are noticed in W. Pertsch, Berlin Cat., p. 1022, 2; another copy in the Library of King's College, Cambridge, No. 217. The work has been translated into Latin by Anquetil Duperron, Argentorati, 1801.

This copy consists of two parts, the *first* beginning with the preface, on fol. 1b: حمد ذاتی که نقطهٔ بای باسم الله در جمع (جمیع) کتب سماوی از اسرار قدیم اوست الخ.

The *second* part begins on fol. 102b with the اپنکهت کوکنك. The proper title سرّ اکبر appears here on fol. 2b, l. 9.

Dated by Hidâyat-allâh, A.H. 1196 (A.D. 1782).

No. 26, ff. 181, ll. 19; Nasta'lîḳ; size, 13 in. by 9 in.

1977

Another copy of the same.

No date. Beginning as in the preceding copy. It belonged formerly to Mr. Richard Johnson, who obtained it in 1782.

No. 1733, ff. 358, ll. 13; written by at least three different hands in Nasta'lîḳ and Shikasta; ff. 1–25 and 313–358 are in the same handwriting; size, 9¼ in. by 4⅞ in.

1978

The same.

No date. The proper title appears on fol. 187a, l. 8; but the other title سرّ الاسرار (see No. 1976 above) is found on fol. 2b, l. 10. Ff. 187a–190b contain an index and a kind of glossary (as in Rieu ii. p. 841b, No. I), styled respectively فهرست اپنکهت and بیان لغات سرّ الاسرار. A lacuna after fol. 140.

No. 12, ff. 190, ll. 17; written very unequally in Shikasta; size, 12⅛ in. by 7⅛ in.

1979

No date. The proper title appears here on fol. 3a, l. 11; an index of the Upanishads on ff. 4a–5a; the first Upnakhat begins on fol. 5a.

Bibliotheca Leydeniana.

No. 2785, ff. 286, ll. 20; careless Nasta'lîḳ, mixed with Shikasta; size, 8¼ in. by 5⅛ in.

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1980

The same.

Splendid copy, not dated; a full-sized portrait in front of the first leaf.

No. 1518, ff. 331, ll. 13; very large and clear Nasta'lîḳ; large illuminated frontispiece; size, 12 in. by 6⅝ in.

1981

The same.

No date. All Sanskrit words marked on the margin in Devanâgarî characters.

No. 872, ff. 298, ll. 15–17; written by many different hands in various styles of Shikasta and Nasta'lîḳ; size, 10 in. by 6¼ in.

1982

A slightly defective copy of the same.

The preface is missing here; the initial words agree with fol. 3b, l. 4 in No. 1733 (1977 in this Cat.).

Dated the 9th of Ṣafar, A.H. 1183 (A.D. 1769, June 14).

No. 1721, ff. 439, ll. 15; written by different hands, partly in Shikasta, partly in Nasta'lîḳ; size, 9 in. by 6 in.

1983

Mufarriḥ-alḳulûb (مفرّح القلوب).

The Persian translation of the Hitopadeśa from the Sanskrit original, made by Tâj-aldîn Muftî (as he is called here; other versions of his name are: Tâj-i-Ma'âlî, as in the immediately following copy; Tâj-i-Muftî almalikî, as in No. 1985; Tâj-alghanî, as in the Bodleian copy; Tâj-aldîn bin Mu'în-aldîn Malikî, as in the Brit. Mus. and Cambridge copies; and Tâj-aldîn Muftî almalikî, as in J. Aumer, p. 47) for Malik Naṣîr-aldîn (a ruler of uncertain date, identified by some as Naṣîr-aldîn Humâyûn, the emperor, who ascended the throne of Dihlî, A.H. 937=A.D. 1530; by others, like De Sacy, as a prince of Akbar's time).

Beginning: حمد و سپاس بیقیاس مر حضرت بی نیازیرا که از جملهٔ بندگان خویش انسانرا مراتب عالی داد الخ.

This copy contains the complete four stories: *first*, on fol. 3a; *second*, on fol. 41b; *third*, on fol. 78b; *fourth*, on fol. 110a. As date is only given the 17th of Sha'bân, without a year.

Other copies of the Mufarriḥ-alḳulûb are described in Rieu ii. p. 757b; Bodleian Cat., No. 1320; W. Pertsch, Berlin Cat., p. 1033; J. Aumer, p. 47; A. F. Mehren, p. 29; E. G. Browne, Cambridge Cat., pp. 404 and 406. The fullest account of the work has been given by De Sacy in Notices et Extraits, vol. x. pp. 226–264. Lithographed edition, Lucknow, 1869; a Hindûstânî version, entitled اخلاق هند, appeared in Calcutta, 1803; comp. Garcin de Tassy, Histoire de la littér. hindouie, etc., 2nd ed., pp. 188 and 609. Complete editions of the original Sanskrit text appeared Serampore, 1804; Calcutta, 1830 and 1871; Hertford (by Fr. Johnson), 1847, 2nd ed. 1864; English translation by Fr. Johnson, Hertford, 1848 and 1864; German translations by Max Müller, Leipzig, 1844; by J. Schoenberg, Vienna, 1884, etc.

The present copy was presented by J. H. Peile, Esq., 19th Sept., 1818; transferred to (Madras) Civil College, 9th Aug., 1819.

No. 3350, olim 9. J. 4, ff. 123, l. 11; large Nasta'lîḳ, fol. 77 supplied by another hand on different paper; size, 6⅞ in. by 4⅝ in.

1984

Another complete copy of the same.

No date; the wording differs in some parts considerably from that in the preceding as well as the following copy.

Beginning: سپاس بی قیاس مر حضرت پادشاهی را که جملهٔ بندگان خویش بشر را مراتب اعلی داد الخ.

The translator is called here, on fol. 2b, l. 3, Tâj-i-Ma'âlî (تاج معالی); the *first* story begins on fol. 6a; the *second*, on fol. 42b; the *third*, on fol. 78b; the *fourth*, on fol. 122a. Fol. 39a is left blank, but the text is uninterrupted.

No. 1335, ff. 143, ll. 13–17; written by different hands in large, but very unequal and often incorrect Nasta'lîḳ; size, 9½ in. by 5⅛ in.

1985

The same.

This copy is arranged in a very strange way; the *first* story begins on fol. 4b; the *second* (without a heading), on fol. 30b; the *third* (here wrongly styled حکایت دوم), on fol. 53a; the *fourth*, on fol. 14a (inserted between the first and the second). The author's name runs here (on fol. 2a, l. 4): Tâj-i-Muftî almalikî.

Beginning: حمد و سپاس بیقیاس مر حضرت شاهی را که از جملهٔ بندگان الخ.

No date. College of Fort William, 1825.

No. 2204, ff. 93, ll. 15; Nasta'lîḳ; size, 7¼ in. by 4⅛ in.

1986

An abridgement of the same.

This copy, written very incorrectly, contains, as it appears, the usual four stories, but in a much shorter version than the preceding copies. They begin respectively on ff. 4a, 19a, 30a, and 40b. Title and translator's name are found on fol. 2a, ll. 7 and 8; the latter is given here in the barbarous form تاج مغلطی (!).

Beginning of the short preface, on fol. 1b: حمد و سپاس بیقیاس مر حضرت شاهی را که از جملهٔ بندگان خویش بشر را مراتب عالی داد الخ.

Dated by Sayyid Makhdûm alḥusainî, son of Sayyid Shâh Ḥasan, a descendant of the Ḳuṭb-alaḳṭâb Sayyid Muḥammad Ḥusainî Gisûdarâz, in Shawwâl, A.H. 1221 (A.D. 1806, Dec.–1807, Jan.).

Bibliotheca Leydeniana.

No. 2590, ff. 49, ll. 15; Nasta'lîḳ; size, 9⅛ in. by 6⅛ in.

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1987

Kathâ Sarit Sâgara (کتها سَرِت ساگر).

Fragment of an abridged Persian prose-translation of Somadeva's famous collection of stories, called Kathâ Sarit Sâgara (edited by H. Brockhaus, Books I–V in Nâgarî characters, with German translation, Leipzig, 1839; Books VI–XVIII, Sanskrit text only, in Roman characters, ib., 1862–1866; complete German translation by the same, 2 vols., ib., 1843; complete English translation by C. H. Tawney, Calcutta, 1880–1887), defective both at the beginning and end, with smaller lacunas in the text itself. The translator, whose name does not appear directly, is according to many indications very likely the poet Faiḍî.

This fragment begins in the second Taraṅga (ترنگ) or Mauj (موج, as the strict Persian term is) of the first Nahr (نهر), and goes down to the beginning of the ninth (or tenth ?) Nahr.

The eight Taraṅgas of Nahr I begin here: 3rd, on fol. 2b, first line; 4th, on fol. 5a; 5th, on fol. 8b (here is to be read موج پنجم instead of موج سیوم); 6th, on fol. 13a; 7th, on fol. 16b (according to a pencil note at the bottom, 'the middle of this Tereng wanting,' there must be a lacuna after fol. 16, although the catchword is correct); 8th, on fol. 17a.

Nahr II, in six Taraṅgas or Mauj: 1st, on fol. 18a; 2nd, on fol. 20b (some lines wanting between ff. 23 and 24); 3rd, on fol. 24b; 4th, on fol. 26b; 5th, on fol. 30b; 6th, on fol. 35a.

Nahr III, in six Mauj: 1st, on fol. 36b; 2nd, on fol. 39b; 3rd, on fol. 42a, l. 6 ab infra; 4th, on fol. 45b; 5th, on fol. 49a; 6th, on fol. 51a.

Nahr IV, in three Mauj (without headings): 1st, on fol. 57b; 2nd, on fol. 61a, l. 8; 3rd, on fol. 66a, l. 4.

Nahr V, in three Mauj: 1st, on fol. 68a; 2nd, on fol. 72a; 3rd, on fol. 77a.

Nahr VI, in eight Mauj: 1st, on fol. 83a; 2nd, on fol. 86a; 3rd is not marked; 4th, on fol. 93b; 5th, on fol. 96b; 6th, on fol. 98a; 7th, on fol. 102a; 8th, on fol. 108a.

Nahr VII, in nine Mauj: 1st, on fol. 114b; 2nd, on fol. 118a; 3rd–5th not marked; 6th, on fol. 131b; 7th, on fol. 134a; 8th, on fol. 135b; the 9th is not marked.

Nahr VIII, in seven Mauj: 1st, on fol. 144b, lin. penult. (no heading); between this and fol. 164a there are no further headings; on fol. 164a appears a 2nd Mauj, but of the 9th Nahr (از نهر نهم); therefore all the following Mauj belong, we suppose, to Nahr IX; 3rd, on fol. 170a; 4th, on fol. 173a; 5th not marked; 6th, on fol. 177b; 7th, on fol. 182a.

On fol. 186a a new Nahr begins, again called نهر نهم, which seems to be a mistake for نهر دهم, Nahr X. No further subdivisions are found.

The title Kathâ Sarit Sâgara, and the author's name, Somadeva, the Pandit, or the Kashmirian Brahman, appear at the end of almost every Mauj, compare, for instance, fol. 5a, ll. 14 and 15, fol. 9b, ll. 6 and 5 ab infra, etc. On the first thirty leaves the Sanskrit names are added in Devanâgarî characters on the margin; there are also frequent pencil notes, stating the contents of the different chapters, no doubt by Mr. Richard Johnson, the former owner of this copy, which has been transcribed from one in Col. Martin's possession.

No. 2410, ff. 189; clear and distinct Nasta'lîḳ; very fine drawings on ff. 2b, 4b, 7a, 11a, 18b, 19b, 21b, 22a, 25b, 27a, 28b, 30a, 32b, 34b, 37b, 41b, 44a, 47a, 54a, 56a, 61a, 65a, 68b, 72b, 74a, 75a, 76a, 78a, 79a, 81b, 83b, 86b, 90a, 93a, 97b, 100b, 104a, 105b, 106a, 109b, 111a, 114a, 116b, 119a, 122a, 125b, 133a, 135a, 136b, 137b, 138b, 141b, 143b, 147b, 148b, 152a, 156a, 158a, 161a, 165b, 169b, 171a, 173a, 178a, 180b, 183a, 184b, 188b, and 189b; size, 14⅝ in. by 9 in.

1988

Singhâsan Battîsî (سنگهاسن بتّیسی).

A copy of the Persian translation of the Siṅhasanadvâtriṅśatî (or Siṅhasanadvâtriṅśatikâ), the thirty-two stories of the throne, also called Vikramaćaritram or the stories of king Vikramâditya (in its Persian form Bikarmâjît, wherefore the title قصّهٔ بکرماجیت is given to this collection in various copies), and the thirty-two statues (پوتلی, Sanskrit puttalî), which was made in the emperor Jahângîr's reign, A.H. 1019 (A.D. 1610), by an author, whose name is spelt in different ways, viz. here (see fol. 3b, last 4 lines) Bhârinmal (بهارن مل ابن جمهل, or Bhârâmal, بهارامل, as it is written on the fly-leaf); in the first Berlin copy: Bhâramal (بهاره مل ابن ارجمل); according to Rieu ii. p. 763a, and No. 1990 (fol. 4a, l. 6) below, Bhârîmal bin Râjmal Khatrî. It begins, on fol. 1a: حمد و ثنای بیشمار به آن آفریدگار کبار که از طاعت و عبادات عابدان بی نیاز است و درگاه لطفش الخ.

The introductory story commences on fol. 6b after an elaborate index of the thirty-two پوتلی which are found here respectively on ff. 19b, 23b, 25a, 26b, 28b, 30a, 31b, 38b, 40a, 41a, 49a, 50b, 52a, 52b, 55a, 56a, 61a, 63a, 64b, 66b, 67a, 68b, 70a, 71b, 72a, 74b, 75a, 76a, 77a, 78a, 79b, and 82a.

Another copy of this version, which in the main agrees with the French translation of Baron Lescallier, New York, 1817, is described in W. Pertsch, Berlin Cat., pp. 1034 and 1035. On the Sanskrit original comp. Aufrecht, Cat. of Sanskrit MSS. in the Bodleian Library, p. 152, and Sanskrit MSS. of Trinity College, p. 11; R. Roth in Journal As., 1845, ii. pp. 278–305; and A. Weber, Indische Studien, XV, pp. 185–453; on the Hindûstânî versions, Bodleian Cat., No. 1324; and Garcin de Tassy, Histoire de la littér. hindouie, etc., 2nd ed., ii. p. 233, iii. pp. 90 and 178. The two oldest Persian versions of the Singhâsan Battîsî are one by 'Abd-alḳâdir Badâ'ûnî, made at the request of Akbar with the help of a learned Brahman, A.H. 982 = A.D. 1574, 1575), entitled خرد افزا, revised edition, by the same, A.H. 1003 = A.D. 1594, 1595 (see Muntakhab-altawârikh, vol. i. p. 67, and Elliot, History of India, vol. v. p. 513); and another by Caturbhûjdâs bin Mihrćand Kâyat, likewise composed under

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Akbar and entitled شاهنامه (see Bodleian Cat., No. 1324).

The present copy was finished at Lucknow the 29th of Rabî'-althânî, in the twenty-first year of Shâh 'Âlam's reign, A. H. 1194 (A. D. 1780, May 4).

No. 1250, ff. 86, ll. 13–16; careless Nasta'lîḳ, mixed with Shikasta; size, $8\frac{1}{8}$ in. by $4\frac{3}{8}$ in.

1989

Kishan Bilâs (کشن بلاس).

Another translation of the same Singhâsan Battîsî, by Kishandâs ibn Mulûkćand Tambolî (the seller of betel-leaf), a native of Lâhûr and attendant (ملازم) upon the Nawwâb Jâr-allâh Amîr-alumarâ, who wrote it in the reign of the same emperor Jahângîr, in which the preceding version was composed, and gave it the title کشن بلاس (Kṛishṇa-vilâsa), see fol. 1a, last line, and fol. 1b, l. 3 sq. to fol. 2a, l. 1. Rieu ii. p. 763b, where the author is called Kishandâs Bâsdev, assigns its composition to 'Âlamgîr's reign and asserts, moreover, that Ibn Harkarn's or rather Bisbarâi's version (compiled A. H. 1061, 1062=A. D. 1651, 1652, see the immediately following copy) is quoted in it, in fact, that the کشن بلاس is merely a revised version of the former. From these conflicting statements it is evident, that the present copy is the first sketch of Kishandâs' translation, made in Jahângîr's reign, whilst the Brit. Mus. copy contains a later revised and (to judge from the number of folios) enlarged version of the same. This is corroborated by the difference in the initial words, which run here thus: عالم عالم ستایش مر قادری بی نیازی را که آتش وحی الخ. The thirty-two statues or images are called here (as in the Berlin copy, W. Pertsch, Berlin Cat., pp. 1035 and 1036) لعبه, the first of which begins on fol. 7a.

No date. The whole copy is written very incorrectly and sometimes almost illegibly.

No. 1710, ff. 80, ll. 12–13; Shikasta; size, $7\frac{1}{8}$ in. by $4\frac{1}{8}$ in.

1990

A third translation of the same.

The version of the Singhâsan Battîsî, known as that of Ibn Harkarn, or, as the British Mus. copy, Rieu ii. p. 763a, gives the name, Bisbarâi bin Harigarbdâs Kâyath, a kind of combination of the two older versions of Caturbhûjdâs and Bhârimal bin Râjmal (so distinctly written here in full agreement with Rieu's spelling, on fol. 4a, l. 6, see No. 1988 above), which was made under the emperor Shâhjahân (see fol. 3a, l. 5).

Beginning: حمد مر حضرت ملك المتعال و ثنای بارگاه ایزد لا یزال بیچون الخ.

An index of the thirty-two پوتلی, on fol. 5b sq.

The introductory story commences on fol. 8b: سری مهادیو و پاربیتی بر کیلاس پربت که جای بودن سری مهادیو است نشسته بودند الخ.

The thirty-two پوتلی are found here respectively on ff. 49a, 64a, 67a, 72a, 78b, 82b, 86a, 92a, 96a, 103b, 107a, 116b, 120b, 124a, 133a, 139b, 144a, 154b, 157a, last line, 162a, 168a, 174a, 176b, 179b, 186b, 190a, 193a, 197a, 201b, 205b, 209b, and 212b.

On the last fly-leaf before the beginning of the text the first lines of the index are repeated. Many pages injured. This copy, which is not dated, belonged formerly to Mr. Richard Johnson.

No. 1229, ff. 217, ll. 10–12; Shikasta; size, $7\frac{5}{8}$ in. by $4\frac{5}{8}$ in.

1991

A defective copy of the same.

The preface is wanting here; it begins immediately with the introductory story (corresponding to fol. 8b, l. 3 in the preceding copy): روزی سری مهادیو و پاربیتی بر کوه کیلاس که جای استقامت شان بوده نشسته بودند الخ, and goes down to the end of the twenty-fifth پوتلی.

The wording of this copy, although following in the main that of Ibn Harkarn's, differs from it in many passages and is especially much fuller. It may therefore belong to another version of the Singhâsan Battîsî. There exist, besides the translations already accounted for, the following four:

1. One by Cand ibn Mâdhûrâm, see A. F. Mehren, p. 29.

2. Another, by an anonymous author, styled گل افشان, see Rieu i. p. 23ca.

3. A third, likewise anonymous, see E. G. Browne, Cambridge Cat., p. 398.

4. A very modern one, by Sayyid Imdâd 'Alî and Siw Sahâi Kâyath, made in 1845 for Mr. Edward Clive Bayley, see Rieu iii. p. 1006b.

On fol. 1a the present copy is styled قصّهٔ بکرماجیت (see No. 1988 above); it belonged formerly to Sir Charles Wilkins.

No. 2373, ff. 96, ll. 12–17; careless Nasta'lîḳ, mixed with Shikasta; worm-eaten throughout; size, $8\frac{7}{8}$ in. by $6\frac{1}{8}$ in.

1992

A fragment of the same.

A fragment of Ibn Harkarn's or Bisbarâi's version, fully agreeing with it in wording, and going from the introductory story to the second half of the sixth پوتلی, comprising ff. 8b, l. 3–85, l. 5 ab infra in No. 1990 above; the sixth پوتلی begins on fol. 113b, l. 5 ab infra (=fol. 83a in No. 1990).

Bibliotheca Leydeniana.

No. 2484, ff. 83–114, ll. 13–14; Shikasta; size, 7 in. by 4 in.

1993

A collection of stories without title and author's name, apparently belonging to one or the other Persian versions of the Singhâsan Battîsî (as various allusions in the text prove).

The *first* story with which the copy opens is headed:

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حکایت ابتدای کندهرب سین, and begins thus: سری مهادیو فرمودند که یك روز راجه ایندر نشسته بود و رقص میشد کندهرب سین قوّال الخ.

The *second* story, on fol. 7a, is headed: حکایت فریب زن برهمن و جانداد در فراق راجه.

All the following حکایات have no special heading, except one on fol. 26b: حکایت انصاف سوداگر.

Written apparently for Mr. Mackenzie by Ânandrâo Munshî, and dated the 8th of Febr., 1806 (=19th of Dhû-alḳa'dah, A.H. 1220).

No. 3011, ff. 81, ll. 10–13; Shikasta; size, 9⅝ in. by 6⅝ in.

1994

Hindû tales.

A large, but still incomplete collection of moral tales, translated into Persian partly from Sanskrit, partly from Hindî or Hindûstânî. No author or translator is mentioned. On the margin of the first four stories (5–8) and of the thirty-first, the original Sanskrit forms of the proper names, occurring in the Persian translation, are added in Devanâgarî characters. The whole work is profusely illustrated with very fine drawings, superior in workmanship to most of the usual pictures in Persian MSS. The collection begins with the *fifth* story (حکایت پنجم).

Contents:

5. (Sanghrâmaśûra) در بیان راجه سنکرام شور, on fol. 1b.

6. قصّهٔ دهنونتر (Dhanvantari) و شاگرد او که اورا فرموده بود که از آبادانی بدر رود و در جای که اقسام کیاها باشد گریه بسیار کرده بگوید که دهنونتر مرد, on fol. 8b.

7. قصّهٔ گل خوشبو, on fol. 14b.

8. (Somaśarma) قصّهٔ راجه سوم سرما, on fol. 23b.

9. قصّهٔ سوداگر که پسر خود را گفت که زنهار که بفلان شهر نروی, on fol. 27b.

10. قصّهٔ شمیك رکهیسر و راجه برهت سین که دختر عابد را گرفت و انگشتری خود را نشانی باو داد, on fol. 34b.

11. قصّهٔ دهن‌دت بقّال ساکن بنت‌پور, on fol. 38b.

12. قصّهٔ که موسومست به داودس بهاو, on fol. 40b.

13. قصّهٔ راجه پرتاب رودر حاکم کالنجر که در ایّام سلطنت سکندر لودی بود, on fol. 70b.

14. در بیان راجه اتم, on fol. 72b.

15. قصّهٔ تیرت نکم بود, on fol. 77b.

16. در بیان حجّام که در شهر اکهندپور سکونت میداشت, on fol. 83b.

17. در بیان راجه سدهرما والیٔ ملك کامرو (کامروپ), on fol. 90b.

18. قصّهٔ کلکت (ککت in other places) منجّم که مادر خود نا دانسته زنا کرد و شراب خورد وبرهمنی را کشت, on fol. 93b.

19. قصّهٔ راجه شوید (شویت or) و پوجه چهار دیو و سوختن کال و باز اورا زنده کردن, on fol. 97b.

20. قصّهٔ راجه رت پرن که اورا دختری شده بود و اورا پسرش وا نمودند و راجه کنبله که اورا پسری شده بود اورا دختری که به پدرش وا نموده بودند این دو را با یکدیگر عقد کردند, on fol. 101b.

21. در بیان راجه جك سین پهت‌پور, on fol. 104b.

22. در بیان راجه جك سین حاکم شهر بدشا (بدیشا), on fol. 119b.

23. در بیان راجهٔ اوده دندك نام, on fol. 121b.

24. در بیان راجه اندردمن, on fol. 126b.

25. در بیان راجه اندردمن (another story of the same Râjah), on fol. 130b.

26. در بیان راجه بهکراج والیٔ ترهت, on fol. 133b.

27. در بیان راجه نرسنگ والیٔ اوده, on fol. 137b.

28. در بیان راجه کهند (کند or) هرپ دیو والیٔ ادیسه (اوریسه or, perhaps اودیسه), on fol. 141b.

29. حکایت راجه انشومان (انجه مانه or) والیٔ ملك اچین, on fol. 147b.

30. در بیان بقّالی ساکن سیالکوت, on fol. 151b.

31. حکایت پیاس (Vyâsa) دیو و پراشر (Parâśara), on fol. 157b.

32 and 33 are wanting.

34. داستان در معرفت فضائل خیر کردن گاو و آنرا گودان نامند, on fol. 166b. At the end of this story the beginning of the twenty-sixth is repeated, filling eight lines.

35. حکایت راجه سرت سین در شهر مندو, on fol. 169b.

36. در بیان راجه بردهمان, on fol. 172b.

37. در بیان راجه سکهندی, on fol. 176b.

38. در بیان راجه جترکند (جتر اکند or) والیٔ بردوان, on fol. 188b.

39. داستانهای پنجگانه که هر یکی ازینها گنجی است عظیم در سعادت دنیوی و اخروی, on fol. 203b.

40. حکایت جانات برهمن شاگرد بساکهدت عابد, on fol. 208b.

No date.

No. 1679, ff. 222, ll. 19; clear and distinct Nasta'lîḳ; illustrations on ff. 5a, 10b, 16a, 17a, 22b, 32a, 36a, 39b, 41a, 45a and b, 52b, 58a, 66a, 69b, 73b, 78a, 84a, 88a, 89a, 92b, 95a, 98b, 103a, 106a, 112b, 114b, 123b, 125b, 127a, 129b, 136b, 143b, 145a, 152b, 156a, 173b, 177b, 185b, 190a, 191a, 206a, and 220b; size, 11¼ in. by 6⅝ in.

1995

Gulzâr-i-Ḥâl (گلزار حال).

A Persian translation of the Sanskrit drama Prabodha Candrodaya (پرپودهٔ چندراودی ناتك), explained in Persian, on fol. 3a, ll. 9 and 10, by طلوع قمر معرفت, 'the rise of the moon of knowledge'), which was composed by Kishandâs Bhat (see fol. 3b, ll. 2 and 7, i.e. Kṛishṇadâsa

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Miśra), compare the edition of the original, by Brockhaus, 2 parts, Leipzig, 1835–1845, the translations of J. Taylor (English), London, 1812; Goldstücker (German), Königsberg, 1832, and Hirzel (German), Zürich, 1846; and A. Weber, Ueber die Magavyakti des Krishnadâsa Miçra, Berlin, 1879. This Persian version was made by Banwâlî, with the takhalluṣ Walî (see fol. 3a, ll. 1 and 2) or Walî Râm (see the colophon), who is identical with Banwâlî Dâs, a munshî of prince Dârâ Shukûh and author of the راجاولی (see Nos. 205 and 206 above, and comp. Rieu ii. p. 855a, No. III, and iii. p. 916b), in A.H. 1073 (fol. 3a, l. 3 ab infra: یکهزار و سیزده با شست سال)=A.D. 1662, 1663. According to the preface in the British Museum copy (Rieu iii. p. 1043a, No. III), which appears to be much fuller than that in the present copy, Banwâlî did *not* translate this drama directly from Sanskrit (as is stated here distinctly on fol. 3a, ll. 5 and 6: از زبان سنس کرت یعنی از زبان هندی بزبان فارسی ترجمه نمودند) but from Swâmî Nand Dâs' Bhâk'ha version, with the assistance of Bhawânîdâs.

Beginning (the preface opens with twenty-two mathnawî-baits), on fol. 1b:

حمد ذاتی را که اصل ذات ماست
ذات او در اصل اصل ذات هاست

It is divided into six چمن, on ff. 3b, 19a, 34b, 44b, 55a, and 72b respectively. Banwâlî seems also to be the author of the مثنوی ولی رام, noticed in A. Sprenger, Catal., p. 589.

Dated the 11th of Dhû-alḥijjah, A.H. 1166 (called here the fifth year of Aḥmadshâh's reign, whereas it was in reality the sixth)=A.D. 1753, Oct. 9, at Banâras.

No. 1591, ff. 98, ll. 13; Shikasta; size, 8⅝ in. by 5 in.

1996

Another copy of the same.

This copy of the Gulzâr-i-Hâl is not dated. Beginning as in the preceding copy. The six چمن are found here on ff. 3a, 14a, 25a, 32b, 41a, and 53a respectively.

No. 1182, ff. 72, ll. 15; Nasta'lîḳ; size, 9 in. by 5¾ in.

1997

Tarjuma-i-Bârâhî (ترجمهٔ باراهی).

The Persian translation of a great Sanskrit work on astronomy, by Bârâhamîr (باراهمیر), i.e. Varâhamihira, son of Âdityadâsa, the renowned Indian astronomer, no doubt the Bṛihatsaṃhitâ (as the full title is given here, on fol. 9a, l. 7, as باراهی سنکهتا), see Aufrecht, Cat. of Sanskrit MSS. in the Bodleian Library, p. 328 sq.; A. Weber, Berlin Cat., pp. 238–254; and History of Indian Literature, pp. 259–261; comp. also Alberuni's India, edited by Sachau, London, 1887, preface, p. 20, where it is stated that Alberuni translated this very book into Arabic. Other works by the same Varâhamihira are the Bṛihajjâtaka, the Svalpajâtaka, etc. This translation was made at the request of Sulṭân Firûzshâh (reigned A.H. 752–790=A.D. 1351–1388), by 'Abd-al 'azîz Shams Bahâ-i-nûrî (بهاء نوری ?), the author of the تأریخ فیروزشاهی, see fol. 2b, ll. 5 and 4 ab infra, who seems therefore identical with the well-known historian, Shams-i-Sirâj 'Afîf (whose تواریخ فیروزشاهی are noticed above in Nos. 212 and 213).

This work begins, on fol. 2b: حمد و سپاس وافر و شکر و ثناء متوافر حضرت پادشاهی را که گنبد اخضر و سقف لاجوردی بی ستون معلّق نهاد الخ. The Sanskrit original, which has been edited by Kern in the Bibl. Indica, 1864–1865, and translated into English by the same in the Journal of the Roy. As. Soc., vol. iv, 1870 sq., contained, as stated on fol. 3a, l. 9, 104 bâbs, but of these the translator left out eight, namely the forty-first, forty-second, forty-sixth, forty-seventh, fifty-fourth, fifty-sixth, fifty-seventh, and fifty-eighth on account of idolatrous matter contained in them (designated here as کُفر). A full index of the remaining ninety-six bâbs is given on ff. 3b–9a. In the beginning of the 104th bâb the copy breaks off.

No. 1262, ff. 313, ll. 19; large and peculiar Nasta'lîḳ; size, 11⅝ in. by 6½ in.

1998

Lîlâwatî (لیلاوتی).

The Persian translation of Bhâskara Âćârya's (بهاسکر اچارج) famous Sanskrit work on arithmetic and geometry (در علم حساب و مساحت), which the poet Faiḍî made at the request of Akbar, A.H. 995=A.D. 1587 (see fol. 2a, lin. penult., and fol. 2b, l. 11 sq.), beginning:

اوّل زثنای پادشاهی گویم ـ وانگه زستایش الهی گویم

The Sanskrit text was published in Calcutta, 1832 and 1846 (Baptist Mission Press); the Persian text, ib. 1828. English translations by John Taylor, Bombay, 1816, and by E. H. Colebrooke, London, 1817. On Bhâskara and his scientific works comp. E. Strachey, Early History of Algebra, in the Asiatic Researches, xii. pp. 159–185, and Observations on the Mathematical Science of the Hindoos, with extracts from Persian transliterations of the Leelawuttee and Beej Gunnit, Calcutta, 1805; see also Colebrooke, Miscellaneous Essays, vol. ii. pp. 419–450; H. Brockhaus, Ueber die Algebra des Bhâskara, in Berichte der Kön. Sächs. Ges. der Wissenschaften, vol. iv. pp. 1–45, Leipzig, 1852; and A. Weber, History of Indian Literature, pp. 261 and 262. Other copies of the Persian Lîlâwatî are described in Rieu ii. pp. 449 and 450, and W. Pertsch, Berlin Cat., p. 1031. The present copy, which contains many valuable additions and explanations on the margin, is dated at Shâhjahânâbâd, the 8th of Muḥarram, A.H. 1015 (A.D. 1606, May 16).

No. 1411, ff. 83, ll. 15; large Nasta'lîḳ; size, 11 in. by 6¼ in.

1999

Another copy of the same.

Beginning the same as in the preceding copy. It is collated and occasionally annotated by a former owner,

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Sir Charles Wilkins, LL.D., F.R.S., who has added a few remarks on the fly-leaf. Dated the 28th of Rajab, A.H. 1191 (nineteenth year of Shâh 'Âlam's reign)=A.D. 1777, Sept. 1.

No. 2372, ff. 42, ll. 11–17; written very unequally in a mixed style of bad Nasta'lîḳ and Shikasta; size, 9 in. by 5⅞ in.

2000

The same.

This copy is dated the 20th of Sha'bân, A.H. 1193 (A.D. 1779, Sept. 2).

No. 740, ff. 72, ll. 12; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 15½ in. by 9 in.

2001

Bija Ganita (بیج گنت).

The Persian translation of the Sanskrit treatise on algebra and mensuration, styled Vijaganita, by the same Bhâskara Âćârya; the author of the Persian version is 'Aṭâ-allâh Rashidî bin Aḥmad Nâdir, who made it A.H. 1044 (A.D. 1634, 1635), the eighth year of Shâhjahân's reign, to whom it is dedicated, see the names of author and translator and the date of composition on fol. 1a, l. 3 ab infra sq. It is divided into a muḳaddimah and five maḳâlas.

Muḳaddimah in six bâbs, viz.: 1. در معرفت مال و دین, on fol. 1b; 2. در صفر, on fol. 2a; 3. در معرفت الوان, on fol. 2b; 4. در معرفت اصمّ الجذر, on fol. 4a; 5. در استخراج عددی مجهول, on fol. 10a; 6. در عمل ضرب مجذور, on fol. 13b.

Maḳâlah I, on fol. 19b: در تعادل مجهول بعدد.

Maḳâlah II, on fol. 28b: در توسیط مجهول.

Maḳâlah III, on fol. 35b: در بیان آنکه الوان کثرت معادل یکدیگر شوند.

Maḳâlah IV, not marked.

Maḳâlah V, on fol. 44a: در تعادل مسطحات.

Beginning:

اوّل زستایش الهی گویم
پس نعت رسول او کما هی گویم

Other copies of the same work are described in Rieu ii. p. 450b, and J. Aumer, p. 136. For editions and translations of the Vijaganita, see Zenker ii. p. 340; the newest edition is that published in Benares, 1889; older English translations, by Colebrooke, 1817, and by Strachey, 1818. An English note on the inner side of the binding at the back of the copy informs us, that this MS. (which is not dated) was presented by Sir Edward Strachey of Sutton Court, Somerset. The copy was prepared for the late Mr. Edward Strachey, when studying the algebra of the Hindûs.

No. 3248, ff. 45, ll. 18–20; Nasta'lîḳ; size, 15⅛ in. by 9½ in.

2002

Baḥr-alḥayât (بحر الحیاة).

The Persian translation of the old Sanskrit work Amṛtakuṇḍa (امرت کند) or حوض الحیات, 'the cistern of life,' containing the religious and philosophical doctrines of the Brahmans, made by Muḥammad of Gwâliyâr, at the request of his master Ḥusain of Gwâliyâr bin Muḥammad Sârinî Ḥusainî. Long before his time an old Brahman of Kâmrûp, with the name of Kânamâ, who at the time when Sulṭân 'Alâ-aldîn invaded Bengal had become a Muslim, had made an Arabic translation of the same work in thirty bâbs. This Persian paraphrase is divided into the following ten bâbs:

I. در معرفت عالم صغیر, on fol. 7a.

II. در تأثیرات عالم صغیر, on fol. 8a.

III. در کیفیّت معرفت دل و حقیقت و ارادت و تخیّلات, on fol. 20b.

IV. در ریاضت و معرفت و کیفیّت آن, on fol. 21a.

V. در معرفت ایجاد انسان و انواع دم و ماهیّت آن الخ, on fol. 30a.

VI. در معرفت چگونگیٔ جسد و ماهیّت آن و محافظت آب منی, on fol. 35b.

VII. در معرفت وهم و انواع دم و ماهیّت آن و آنچه تصرّفات دردست, on fol. 43b.

VIII. در معرفت فساد جسد و علامات مرگ, on fol. 65a.

IX. در معرفت تسخیرات روحانیان, on fol. 68b.

X. در حکایات مبداء و معاد, not marked in the text.

Beginning: حمد مور(!) و ثنای نامحصور حضرت صمدیرا کہ وحدہ لا شریک لہ خطبهٔ جلال اوست الخ.

Comp. Herbelot (Paris ed., 1697), p. 114. No date.

No. 432, ff. 82, ll. 12; large Nasta'lîḳ; size, 9⅝ in. by 5⅝ in.

2003

Tarjuma-i-Shâstra (ترجمهٔ شاستر).

A Persian translation of the Purânârtha Prakâśa (پورانارته پرکاس, or as it is styled here, پورانارته پرکاش, see fol. 52b, l. 7) or Purânârtha Prakâśa Shâstra (پورانارته پرکاس شاستر, see fol. 4a, l. 5), a Hindû chronology and cosmogony by the Chief Pandit Râdhâkanta Tarkavâkyas (رادهاکنت ترکباکیس?, see fol. 4a, l. 5; fol. 52b, last line; and fol. 54b, last line). Both the Sanskrit original and the Persian version (the latter by Zûrâwar Singh, زوراور سنگه) were made at the request of the Governor-General of India, Warren Hastings (کورنر جنرل هستین), and the latter styled ترجمهٔ شاستر, see fol. 4a, l. 4 sq.; fol. 52a, l. 8 sq.; and fol. 53a, l. 4 sq. The Sanskrit original was completed, according to fol. 52b, lin. penult., in the year 1706 of the Śaka era (=A.D. 1784). Beginning: پرمیشوری (parameśvara) را از صدق اعتقاد پرنام میکنم کہ بصورت برمها (correctly برهما as in Rieu's copy) وبشن و شیو نمودار شده جهانرا الخ. It is divided into six bâbs and a khâtimah, viz.:

Bâb I, on fol. 4b: در تعداد شمار زمانه.

Bâb II, on fol. 11b: (brahma-nirûpaṇa) در برمهه نروپن یعنی دانستن برمهه (برهمه).

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Bâb III, on fol. 12a: در حقیقت هر شاستر.
Bâb IV, on fol. 15b: در حقائق (هر) مذاهب.
Bâb V, on fol. 17a: در سرشت دنیا و غیره.
Bâb VI, on fol. 37a: در تواریخ راجهای سلف.
Khâtimah, on fol. 52a.

All the Sanskrit words in the text are marked on the margin in Devanâgarî characters. Dated the 7th of the month Asârh (اساڑھ=June-July), in the year 1194 of the Bangâlî era=A.D. 1786; other copies of this Persian version are noticed in Rieu i. p. 63; and E. G. Browne, Cambridge Cat., p. 94. The Sanskrit text, in Bangâlî characters, is preserved in Or. 1124 of the British Museum; an English translation of the Persian version, ib., in Add. 5657, ff. 163–194.

No. 1184, ff. 54, ll. 11; Nasta'lîḳ; size, 9 in. by 6⅝ in.

2004

Another copy of the same.

Beginning the same as in the preceding copy. No date. The Sanskrit title, the name of author and translator, and the proper title of the translation itself appear here on ff. 4a, l. 8 sq.; 4b, ll. 5 and 6; and 66b, ll. 4–7. The six bâbs are found here on ff. 5a, 13b, 14b, 18b, 20b, and 44b respectively; the khâtimah on fol. 65a. The date of the composition of the Sanskrit original, viz. 1706 of the Śaka era, is found on fol. 66a.

No. 458, ff. 69, ll. 9; large Nasta'lîḳ; size, 9¼ in. by 5⅝ in.

2005

A little tract, likewise translated for the Governor-General, Warren Hastings, 1783 (see ff. 1b and 15b), from Sanskrit sources by 'Alî Ibrâhîmkhân, dealing with the Hindû trials by ordeal. On the binding it is styled ترجمهٔ دیب یعنی قَسَم, and the translator remarks at the end: لفظ سنسکرت پرکهیّا لفظ باکهه قَسَم لفظ دیب عربی سوگند لفظ فارسی یك معنی دارد.

Beginning: شاستر (Dharma) طریق قَسَم که در دهرم متاچّهرا (Mitâksharâ) و شاستر دیب تتّ (sic!) و دیگر شاسترها به تفصیل مرقوم است خیرخواه خلائق علی ابراهیم خان بگفتهٔ پندتان ترجمهٔ آن مینماید که دیب یعنی قَسَم است و قَسَم را نه طریق است اوّل قَسَم ترازو که آنرا تولا پرکهیّا گویند دوم قَسَم آتش که آنرا اگنی پرکهیّا گویند سیوم قسم آب که آنرا اودك پرکهیّا گویند الخ.

This tract has been translated into English in the Asiatic Researches, vol. i, Calcutta, 1788, pp. 389–404, and entitled: 'On the trial by ordeal among the Hindus, by 'Alî Ibrâhîmkhân, chief magistrate at Benares, communicated by Warren Hastings, Esq.'

No. 518, ff. 18, ll. 8; large and clear Nasta'lîḳ; size, 8 in. by 5⅛ in.

2006

Amwâj-i-khûbî (امواج خوبی).

A Persian paraphrase of and commentary on the Hindî work on Muḥammadan theology and science, styled خوب ترنگ (the beautiful wave), and written originally in Hindî verses from sayings and traditions of Shaikh Kamâl Muḥammad, A.H. 984 (see fol. 7a, ll. 13–15)=A.D. 1576, 1577; the commentary was composed A.H. 999 (A.D. 1590, 1591). It begins with a فهرست کتاب خوب ترنگ من تصنیف میان خوب.

The Hindî work itself with the paraphrase and commentary commences on fol. 8a, first line: آغاز کتاب خوب ترنگ با ترجمهٔ شرح نما که مسمّاست باموج خوبی از بعضیّ منقولات حضرت شیخ کمال محمّد رحمهم الله در معارف محمّدیّه علیه السّلام الخ.

This copy is dated the 28th of Rabî'-althânî, A.H. 1078 (A.D. 1667, Oct. 17), by Ḥasan Âḳâ.

No. 460, ff. 179, ll. 17; Nasta'lîḳ; size, 9¼ in. by 5⅜ in.

2007

Another copy of the same,

This copy is much older than the preceding one, being dated A.H. 1016, the 2nd of Ṣafar (A.D. 1607, May 29), but it is less satisfactory and somewhat confused in its arrangement. It begins with the same فهرست, but the wording is after the first line identical with the beginning of the Hindî work itself (on fol. 8a there), viz.: قصیدهٔ براعت استهلال، امّا بعد حکایت تمثیل عذرهای تأریخ کتاب آغاز کتاب خوب ترنگ با ترجمهٔ شرح نما که مسمّاست باموج خوبی الخ.

The work itself commences here on fol. 130a; but the Hindî verses do not form part of the text, they are added separately on the margin. Moreover, the dates both of the original Hindî mathnawî and of the Persian paraphrase and commentary differ from those in the preceding copy; they are A.H. 986 (A.D. 1578, 1579) and 1000 (A.D. 1591, 1592) respectively.

No. 1055, ff. 126b–212, ll. 22–23; Nasta'lîḳ; size, 9⅜ in. by 4¾ in.

Appendix: Treatises on Indian Music and other Arts of the Hindûs.

2008

Ghunyat-almunyat (غُنْيَة المُنْيَة).

The richness of desire, a treatise on Indian music, compiled by an anonymous author in the reign of Sulṭân Abû-almuẓaffar Fîrûzshâh (that is Fîrûz-aldîn Tughluḳ, who reigned A.H. 752–790=A.D. 1351–1388), A.H. 776 (A.D. 1374, 1375), at the request of his learned patron, the governor of Gujarât, Amîr Shams-aldaulah wa-aldîn Ibrâhîm Ḥasan Abûrajâ (اَبُورَجَا), who a short time before had induced him to translate from Arabic

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into Persian the كتاب فريد الزّمان فى معرفت الالحان on Persian music. This treatise, based on Indian sources, is divided into two ḳisms, four bâbs, and eighteen faṣls.

Ḳism I, in two bâbs: 1. در معرفت سرود, on fol. 4b, in four faṣls. 2. در معرفت مزامير, on fol. 42b, in two faṣls.

Ḳism II, in two bâbs: 1. در بيان رقص, on fol. 54b, in four faṣls. 2. در شرائط و آداب مجلس سرود و اصحاب محاسن و معايب بعضىٔ اصحاب و جزآن, on fol. 86b, in eight faṣls.

Some illustrations on ff. 44–51. No date. The first leaf of this copy is missing; it begins abruptly in the preface thus: دارای هفت كشور انوشروان عهد و زمان اسكندر مكنت و جمشيد امكان الواثق بتاييد الرّحمٰن ابو المظفّر فيروزشاه السّلطان الخ.

No. 1863, ff. 92, ll. 13; Naskhî; size, 9½ in. by 5½ in.

2009

Tarjuma-i-Pârijâtaka (ترجمهٔ پارجاتك).

The Persian translation of a Sanskrit work on Indian music, styled Pârijâtaka (belonging to the Pârijâta or tree of paradise), by اهويل, made from the original by Mirzâ Rûshan Ḍamîr, and beginning: سرود اثر آمود و اثر سرود نمود زمزمهٔ حمد كارسازند (كارساز بنده read) نوازيست كه بآهنگ وجود صاحب مقام محمود ساز كالبد را نغمه پرداز آواز ساخته و بلحن داؤدى روح را مؤنس و دمساز گردانيده الخ.

Rûshan Ḍamîr, with the takhallus Ḍamîr, was a great musician who lived in the time of 'Âlamgîr, see fol. 2a, ll. 10 and 11, and comp. Makhzan-algharâ'ib, No. 1434 (col. 347 in the Bodleian Cat.). This copy, which is not dated, came into the possession of Mr. Richard Johnson, A.H. 1194 (A.D. 1780).

No. 808, ff. 189, ll. 12; Nasta'lîḳ; large water-spots; size, 8¾ in. by 5¼ in.

2010

Another copy of the same.

Beginning as in the preceding copy, with the emendation of كارساز بنده, as noted there. As date appears the 29th of Jumâdâ-althânî only. The names of the author and translator (the former, as it appears, in the form of اهويل) are found on fol. 1b, l. 9, and fol. 2a, l. 5 respectively; the latter also appears in the colophon, where the fuller title of the work (see the same in the colophon of the preceding copy) is given as ترجمهٔ كتاب پارجاتك.

No. 644, ff. 184, ll. 15; large Nasta'lîḳ; size, 9¾ in. by 5⅝ in.

2011

Tuḥfat-alhind (تحفة الهند).

A rather rare work on the fine arts and sciences of the Hindûs, composed by Mirzâ Muḥammad ibn Fakhr-aldîn Muḥammad, in the reign of 'Âlamgîr, at the request of Kûkultâshkhân for the emperor's son, prince Muḥammad Mu'izz-aldîn Jahândârshâh, see fol. 1b, ll. 2 and 6, and fol. 2a, l. 3 ab infra, in a muḳaddimah, seven bâbs, and a khâtimah; comp. Rieu i. p. 62; Bodleian Cat., No. 1763; W. Pertsch, Berlin Cat., pp. 83 and 1019–1020; Cat. of King's College, Cambridge, No. 217.

Beginning: الحمد لله ربّ العالمين والصّلوة . . . . امّا بعد چنين گويد مست بادهٔ هذيان بيخدّ ميرزا محمّد الخ

Muḳaddimah, on fol. 2b: The Hindû system of writing (در بيان مصطلحات حروف تهجّيهٔ هنديه و علم خطّ و ذكر اشكال حروف مذكوره از مفردات و مركّبات و بعضىٔ قواعد كلّيّهٔ بهاكها مشتمل بر چهار فصل).

Bâb I, on fol. 35a: Prosody of the Hindûs (در علم پنگال (Piṅgala) يعنى علم عروض اهل هند مشتمل بر سه فصل).

Bâb II, on fol. 92b: Rhyme-system of the Hindûs (در علم تُك (Tuk) يعنى علم قوافىٔ اهل هند مشتمل بر دو فصل).

Bâb III, on fol. 101a: Hindû tropes and figures of speech (در علم اَلَنْكار (Alaṅkâra) يعنى علم بديع و بيان اهل هند مشتمل بر دو فصل).

Bâb IV, on fol. 113a: Hindû love and lovers (در علم سِنْگارَرس (Śṛiṅgârarasa) يعنى عاشقى و معشوقى و بيان احوال عاشق و معشوق مشتمل بر دو فصل).

Bâb V, on fol. 122b: Hindû music (در علم سَنْگيت (Saṅgîta) يعنى علم موسيقى اهل هند و غيره مشتمل بر ده فصل).

Bâb VI, on fol. 165b: Sexual intercourse (در علم كوك (Kok) يعنى معرفت اقسام زن و مرد و صحبت داشتن و مباشرت كردن با زنان مشتمل بر پنج فصل).

Bâb VII, on fol. 181a: Physiognomy (در علم سَامُدريك (Sâmudrika) يعنى علم قيافه كه علامات خير و شرّ در انسان از آن معلوم شود مشتمل بر دو فصل).

This bâb is incomplete at the end in consequence of a lacuna after fol. 189, which comprises the conclusion of bâb VII and the beginning of the *khâtimah* on Hindû terminology (در ذكر لغات و مصطلحات و كنايات اهل هند). This khâtimah is arranged alphabetically, so that the first letter forms the *bâb* and the last the *faṣl*; it begins abruptly on fol. 190a with the *faṣl* ل of the *bâb* ا.

Dated the 7th of Rajab, A.H. 1194 (A.D. 1780, July 9).

No. 1269, ff. 278, ll. 17; Nasta'lîḳ, by different hands; illuminated frontispiece; size, 11½ in. by 6½ in.

2012

Another copy of the *fifth* bâb of the Tuḥfat-alhind (باب پنجم تحفة الهند).

The *fifth* chapter of the same work, dealing with Indian music and beginning: باب پنجم در علم سنگيت

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یعنی موسیقی و آن مشتملست بر ده فصل فصل اوّل در تعریف علم سنگیت و بیان وضع آن الخ.

No date. This *fifth* chapter of the Tuḥfat-alhind forms the basis of Sir W. Jones' remarks on Indian Music in the Asiatic Researches, vol. iii. p. 325 sq. The author is called by him (just as by D. Forbes in his Cat., p. 10, No. 30) Mirzâkhân instead of Mirzâ Muḥammad; in the first Berlin copy (No. 34 of W. Pertsch's Cat.) the name appears as Mirzâ Jân.

No. 1861, ff. 126, ll. 11; Nasta'lîḳ, by two different hands, the second of which begins on fol. 38a; size, 9⅝ in. by 5½ in.

2013

Fragments of the Tuḥfat-alhind.

This copy consists of two portions, written by different hands, viz.:

1. Ff. 1b–45a, containing *preface* and *mukaddimah;* the latter begins on fol. 3a. Beginning of the preface as in No. 2011 above.

2. Ff. 46a–98a, the first part of the *khâtimah*, going down to the end of the bâb پ. Beginning: خاتمه در علم لغت اهل هند' بباید دانست که لغات هندیّه بترتیب حروف تهجّیه الخ.

The abrupt beginning of No. 2011, viz. faṣl ل of bâb ا, is found here on fol. 58a.

Bibliotheca Leydeniana.

No. 3407, ff. 98, ll. 16 in the first, ll. 13 in the second portion; Nasta'lîḳ, by two different hands; worm-eaten; size, 8¾ in. by 5¾ in.

2014

Fragmentary remarks on Indian Râgs and Râginîs, based on the *fifth* chapter of the Tuḥfat-alhind; it comprises the larger part of the *third faṣl*, and the whole *fourth*, *fifth*, and *sixth faṣls*, opening with the second شعبه of the third faṣl on fol. 1b, l. 1: در راگهای ششگانه بحسب هنومان نوع six. The fourth faṣl begins on fol. 9b: در راگ و راگنیٔ وتر بحسب کلناه مت (Kulnah mutt, according to the English transliteration on the margin); the fifth faṣl on fol. 11b; the sixth on fol. 14a: در بیان راگ و راگنی . . . بحسب بهرت مت (Bhert mutt, on the margin).

No. 1907, ff. 17, ll. 11; clear Nasta'lîḳ; size, 10½ in. by 6 in.

2015

Râghâi-hindî (راگهای هندی).

A collection of 1000 Dhurpads (دهریدد, see Garcin de Tassy, Histoire de la littér. hindouie, etc. ii. préface, p. viii), i.e. songs in Hindî or Braj by the famous Bakshawa, who was born in Gwâliyâr, became attached to the court of Râjah Mân Singh (who died about A.H. 924=A.D. 1518), went after the capture of that town by Sikandar Lûdî (reigned A.H. 894–923=A.D. 1489–1517) to Kâlinjar, where he joined the Zamîndâr of that place, and was afterwards called by Bahâdur Shâh (A.H. 932–943 = A.D. 1526–1537) to Gujarât, where he remained. On account of the superiority of his compositions to those of all other musicians, the emperor Shâhjahân (A.H. 1037–1068 = A.D. 1628–1658) ordered all the genuine Dhurpads of this great master to be collected, and out of all thus brought together, 1000 were again selected as the most authentic and original ones; therefore this collection was styled سهس رس, or سهسر رس, or even سهنسر رس (Sahas ras, Sahasra ras, or Sahansar ras, a thousand sentiments); هزار دهریدد (a thousand Dhurpads); and also sometimes راگمالا (a chaplet of musical modes), see here on fol. 1a, and fol. 6a, ll. 10 and 11 in the following copy; it was arranged in four Râgs and forty-six Râginîs, and introduced by a Persian preface, which begins thus, on fol. 1b: چون نفوس مقدّسهٔ تجرّد نهاد را میل بلذّات روحانی پیشتر و ادراك سرور از اموری الخ.

Compare for a fuller description of this work, No. 1846 in the Bodleian Cat. The present copy is dated the 29th of Ramadân, A.H. 1066 (the thirtieth year of Shâhjahân's reign) = A.D. 1656, July 21, by 'Abd-alraḥmân at Aḥmadâbâd. It was written for Mirzâ Abû-alḳâsim, and came ultimately into the possession of Mr. Richard Johnson.

No. 1808, ff. 197, ll. 10; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 11¼ in. by 5⅞ in.

2016

Another copy of the same.

Beginning as in the preceding copy. No date; the transcriber was, according to a note on the fly-leaves, Mirzâ Muḥammad 'Alî.

No. 1116, ff. 131, ll. 12; but there are left blank (for drawings to be filled in) ff. 7a, 10b, 11b, 13b, 18a, 20b, 23b, 26a, 29b, 31a, 33b, 34b, 37b, 39a, 40b, 42b, 44b, 46a, 47b, 51b, 53a, 54a, 56b, 58b, 62a, 64b, 66a, 68b, 69b, 71a, 74b, 75b, 79a, 80b, 82a, 84a, 86b, 92a, 97b, 99b, 101a, 102a, 103b, 105b, 116a, 119b, 120b, 122b, 128a, 129a, a portion of 130a, 130b, and 131; large and very distinct Nasta'lîḳ, written on ground of different colours. The name شاهجهان throughout in gold; *splendid frontispiece*; the first two pages luxuriously illuminated; size, 13¼ in. by 8¼ in.

2017

Râg darpan (راگ درپن).

The mirror of the Râgs or musical modes and melodies of the Hindûs, with its full title ترجمهٔ رسالهٔ پوتهی راگ درپن, a Persian translation of an old Sanskrit book on Indian music, by Faḳîr-allâh, comp. Garcin de Tassy, Histoire de la littér. hindouie, etc., sec. ed., i. p. 15; iii. p. 412, etc.; and Sir W. Ouseley, Anecdotes of Indian Music, in 'Oriental Collections,' i. p. 75. The original Sanskrit work, which is styled here مانکتوهل (Ouseley calls it 'Muncuttuhul'), was made at the request of Râjah Mân Singh (see the preceding work in No. 2015), the ruler of Gwâliyâr, and A.H. 1073 (A.D. 1662, 1663) struck the eyes of Faḳîr-allâh, who resolved upon translating it into his native Persian tongue. He undertook this work, but cannot have completed it before A.H. 1076 (A.D. 1665, 1666),

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see this date in the tenth or last chapter of the work, which contains a list of fifty celebrated contemporaries, musicians, players, singers, etc., on fol. 45a, l. 10, تا حال که سنهٔ ۱۰۷۱; also on fol. 45b, l. 9; fol. 48a, l. 1; and in the Khâtimah, where the author says, that this treatise was finished در سنهٔ ۱۰۷۶, which is clearly a mistake for ۱۰۷۱. There must be read likewise instead of the wrong ۱۰۸۲ and ۱۰۸۳ on fol. 45a, l. 1; fol. 48a, last line; and fol. 48b, l. 4 ۱۰۷۱. The same year 1076 appears on fol. 51b, l. 8, where it is called the eighth year of 'Âlamgîr's reign, and on fol. 53b, last line, and fol. 54a, l. 1: درین زمستان که سنهٔ ۱۰۷۶.

The work is divided into the following ten chapters (باب), a short index of which is given on fol. 2a, l. 5 sq.:

باب اوّل در سبب تألیف, on fol. 2b.

باب دوم در باب دانستن راگها, on fol. 4a.

باب سیوم درتعیین هر موسم که در آن موسم کدام راگ و راگنی خوانند و حرفها که منع کرده اند که در اوّل تصنیف نیاید الخ, on fol. 15a.

باب چهارم در دانستن سُرها و تصانیفاتی که در نغمه می بندند, on fol. 16b.

باب پنجم در دانستن سازها و نایك و نایکه و سکهی, on fol. 25a.

باب ششم در دانستن عیوب گوینده, on fol. 32b.

باب هفتم در شناختن آوازها و رویت خنجرها, on fol. 34a.

باب هشتم در دانستن اوستاد کامل, on fol. 36a.

باب نهم در دانستن برنده و فائدهٔ برنده نمودن, on fol. 39a.

باب دهم در باب گویندها و سازندها که در زمان ما بودند و هستند, on fol. 41b.

Beginning: حمد و سپاس بیقیاس مر آفریدگاری را سزد که از حمد و سپاس بیرونست و نعت و محمدت مر پیغمبری را شاید الخ.

Dated the last of Jumâdâ-althânî, A.H. 1196 (A.D. 1782, June 11).

Another copy of this interesting work is fully described in No. 1847 of the Bodleian Cat.

No. 1937, ff. 55, ll. 11; large and distinct Nasta'lîḳ; size, 9⅞ in. by 5⅝ in.

2018

Risâla-i-Râgmâlâ (رسالهٔ راگمالا).

Another tract on the Râgs and Râginîs of India, by نهاکر داس, compiled in the month Muḥarram, A.H. 1188 (Bangâlî era, 1181) = A.D. 1774, March–April, and beginning: در بیان راگ و راگنی‌های نغمات و مقامات اهل هند الخ.

Dated the 25th of Rabî'-althânî, A.H. 1193 (Bangâlî era, 1186) = A.D. 1779, May 12.

On the fly-leaf at the end, another short fragment dealing with the same subject.

No. 1739, ff. 14, ll. 16–17; Shikasta; size, 8½ in. by 5½ in.

2019

A small collection of Indian Râgs and Râginîs in the Rekhta, Braj, and Panjâbî idioms, with one or two in Persian; it begins with a song in Braj در راگ بهیدون. At the end, on fol. 31, a special little tract, styled قول در رامکلی راگنی.

No. 1906, ff. 31, ll. 11 (on fol. 31, ll. 17); Nasta'lîḳ; size, 10½ in. by 6⅛ in.

2020

Another collection of Indian Râgs and Râginîs, chiefly in Rekhta, incomplete both at the beginning and end. According to the Arabic paging, there are wanting in the beginning twenty-five leaves. It is styled on the fly-leaf راگهای هندی.

No. 3377, olim 14. J. 15, ff. 72, ll. 10; written for the greater part in diagonal lines; Shikasta; size, 8⅝ in. by 6 in.

2021

Kanz-almûsiḳî (کنز الموسقی).

The repertory of music, a collection of Râgs and Râginîs and their respective Dohrâs (couplets or distichs) in Hindî, mixed with some Persian verses and preceded by a Persian introduction, on fol. 2b, beginning: آغاز صدای ستایش محمود بنام نغمه سرای کن الخ.

It is dedicated to Mu'azzazkhân; no date or author's name. The preface is styled دیباچهٔ نوباوهٔ گلشن خیال. Ff. 1b and 2a form a part of the text. Ff. 4b–5b contain an index of the Dohrâs, ff. 6b–8a an index of the Râgs and Râginîs. The text itself begins on fol. 9b. Many intervening leaves are left blank, some are filled in some parts only, an evident proof that this copy is a mere brouillon or first sketch of a more complete and exhaustive work. It is worm-eaten throughout. Sir Charles Wilkins.

No. 2365, ff. 130, ll. 13; written by different hands in Nasta'lîḳ and Shikasta; size, 7¾ in. by 4⅝ in.

2022

Shams-alaṣwât (شمس الاصوات).

A treatise on Indian music, compiled according to the chronogram on fol. 7b, l. 10, and fol. 8a, l. 1 (جای نغمه), A.H. 1109 (A.D. 1697, 1698), in the reign of 'Âlamgîr. It is divided into the following six bâbs:

1. در کیفیّت تفاصل سُر که در اصطلاح هند آنرا سُر ادهیای گویند, on fol. 10a, in fourteen fasls.

2. در ذکر راگهای که در اصطلاح هند آنرا راگدهیای گویند (i.e. راگ ادهیای), on fol. 20a, in two fasls.

3. در شرح الاپ یعنی بر داشتن و گردانیدن سُر در

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راگ و ذکر ارکان آن که آنرا پرذرن ادهیای گویند, on fol. 25b, in seven fasls.

4. (Here wrongly styled the ninth fasl) در شرح تفصیل اقسام گیت که در اصطلاح هند آنرا پربندهیای (پربنده ادهیای) گویند, on fol. 30a.

5. (Here simply styled فصل) در شرح قوانین دستك زدن که آنرا تار ادهیای گویند, on fol. 31a.

6. (Here called the tenth fasl) در کلّیات ساز و احوال آن که آنرا ناد ادهیای گویند, on fol. 32b.

Beginning: قول اوّل که عبارتست از حمد مخصوص حکیمی مطلق است که چون الخ.

Dated the 4th of Sha'bân, A.H. 1196 (A.D. 1782, July 15).

No. 1746, ff. 33, ll. 15; Nasta'lîḳ; size, 8 in. by 4¼ in.

2023

Uṣûl-alnaghamât (اصول النّغمات).

A compendium of Indian music, written at the request of Mr. Richard Johnson (see fol. 6a, l. 5) by an anonymous author. According to the index on fol. 7a this book was to comprise five اصول, viz.: 1. در بیان سُر ادهیا. 2. در بیان راگ ادهیا. 3. در بیان پرکیرن (i.e. پرکیرنك ادهیا) کادهیا. 4. در بیان تار ادهیا. 5. در بیان ناد ادهیا, but only the first اصل is found here complete, in sixteen fasls, beginning on fol. 7a, last line; all the rest is wanting.

Beginning: وجد انگیز ترنّمی که شوران سینه ریشان محبّت الخ.

No date.

No. 2083, ff. 35, ll. 8; Nasta'lîḳ, large and distinct on ff. 1–6 only, very careless and often resembling Shikasta on ff. 7–35; size, 8¼ in. by 4⅝ in.

2024

Mufarriḥ-alḳulûb (مفرّح القلوب).

A work on the music of Mysore and its different tunes and melodies, commenced under the direction of Tipû Sulṭân (A.H. 1197–1213 = A.D. 1783–1799) in the first year of his reign, A.H. 1197 (comp. fol. 4a, l. 1; fol. 4b, lin. penult., and fol. 7b), by Ḥasan 'Alî of the Dakhan, with the takhallus 'Izzat, and completed, according to the chronogram at the end, A.H. 1199 (A.D. 1785); comp. also Garcin de Tassy, Histoire de la littérat. hindouie, etc., i. p. 188. It is interspersed with specimens of Persian and Rekhta poetry and begins: حمد صانعی که چون آفتاب جهانتاب صبح صنعتش از افق مشرق الخ.

The title مفرّح القلوب appears on fol. 10b, l. 7.

Index on fol. 15.

The work is divided into the following muḳaddimah, six bâbs, and a khâtimah, viz.:

مقدّمه در ذکر صدای مردنگ و آواز گردش زنگوله و آواز زنگوله و صدای کرکر الخ, on fol. 16a.

باب اوّل در بیان نغمهٔ ابیض (the *white* melody) و اصولها و ضربها و غناها و طرزهای ششگانه الخ, on fol. 18a.

باب دوم در بیان نغمهٔ اصفر (the yellow melody) و وقت سرائیدن آن و اصولهای پنجگانهٔ آن الخ, on fol. 41b.

باب سیوم در بیان نغمهٔ احمر (the red melody) و اصولها و ضربها الخ, on fol. 64a.

باب چهارم در بیان نغمهٔ زبرجد (the jasper or emerald) و اصولها و ضربها الخ (melody, on fol. 91b.

باب پنجم در بیان نغمهٔ ورد (the rose melody) و ضربها و طرزهای ششگانه الخ, on fol. 120a.

باب ششم در بیان نغمهٔ عبّاسی (the marvel of Peru) و اصولها الخ (or 'abbâsî, melody, on fol. 42b.

خاتمه در بیان دو غزل فارسی و چندین ریختهٔ هندی خارج از وزن ششگانه الخ, on fol. 171b.

At the end there are three additional ghazals, two of which contain the chronogram (mentioned above) for the completion of the work. No date.

Bibliotheca Leydeniana.

No. 2809, ff. 185, ll. 9; Nasta'lîḳ, occasionally mixed with Shikasta (ff. 36–40, 60–63, 87–90, 115–118, 138–141, and 167–170 are by another hand entirely in Shikasta); size, 7⅞ in. by 5¾ in.

2025

Another copy of the same.

Beginning as in the preceding copy.

Muḳaddimah, on fol. 14b; Bâb I, on fol. 17a; II, on fol. 42a; III, on fol. 67a; IV, on fol. 96a; V, on fol. 124b; VI, on fol. 149b; Khâtimah, on fol. 179b. The work ends on fol. 194b. Ff. 195–197 and the fly-leaf in the beginning are filled, partly by the same, partly by another hand, with additional Rekhta poetry.

No date.

No. 1235, ff. 197, ll. 9; careless Nasta'lîḳ; ff. 35–38, 61–63, 90–92, and 143–145 supplied by another hand; size, 8¼ in. by 5¾ in.

2026

The same.

Muḳaddimah, on fol. 13b; Bâb I, on fol. 16a; II, on fol. 42a; III, on fol. 67b; IV, on fol. 96a; V, on fol. 126b; VI, on fol. 151b; Khâtimah, on fol. 182a.

No date.

No. 2189, ff. 198, ll. 9–10; Shikasta; ff. 35–38, 61–63, 87–89, 118–120, 145–147, 175–177, and 196 supplied by another hand; size, 7⅞ in. by 5¾ in.

2027

The same.

Muḳaddimah, on fol. 16b; Bâb I, on fol. 19a; II, on fol. 42b; III, on fol. 69a; IV, on fol. 98b; V, on fol. 129a; VI, on fol. 155a; Khâtimah, on fol. 186b.

No date. College of Fort William, 1825.

No. 2273, ff. 201, ll. 9; Shikasta; ff. 38–41, 62–65, 90–92, 120–122, 148–150, and 180–182 supplied by another hand, ll. 9–17; size, 8⅛ in. by 5⅞ in.

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2028

The same.

Muḳaddimah, on fol. 14b; Bâb I, on fol. 17a; II, on fol. 43a; III, on fol. 69a; IV, on fol. 99b; V, on fol. 130b; VI, on fol. 155a; Khâtimah, on fol. 187a.

No date. College of Fort William, 1825.

No. 2278, ff. 202, ll. 9; Shikasta; ff. 35–38, 62–65, 90–93, 122–124, 149–151, and 180–182 supplied by another hand, ll. 7–15; size, 8 in. by 5¾ in.

2029

A shorter redaction of the same.

The same Mufarriḥ-alḳulûb, but in an abridged form. Beginning as in the larger redaction.

Muḳaddimah, on fol. 13a; Bâb I, on fol. 16a; II, on fol. 20a, first line; III, on fol. 23a; IV, on fol. 27a; V, on fol. 31a; VI, on fol. 34a; Khâtimah, on fol. 37b.

No date.

No. 2203, ff. 49, ll. 9; very careless Nasta'lîḳ, sometimes quite like Shikasta; size, 7⅞ in. by 6¼ in.

2030

Two other copies of the same shorter redaction.

This MS. contains the shorter redaction of the Mufarriḥ-alḳulûb twice, exactly in the same form.

The *first* copy goes from fol. 1b to fol. 49b, the *second* from fol. 50b to fol. 99a.

First copy: Muḳaddimah, on fol. 13b; Bâb I, on fol. 16b; II, on fol. 20a; III, on fol. 23b; IV, on fol. 27b; V, on fol. 31b; VI, on fol. 34b; Khâtimah, on fol. 38a.

Second copy: Muḳaddimah, on fol. 63a; Bâb I, on fol. 65b; II, on fol. 69b; III, on fol. 73a; IV, on fol. 77a; V, on fol. 81a; VI, on fol. 84a; Khâtimah, on fol. 87b.

No date.

No. 2190, ff. 99, ll. 9; Shikasta; size, 7⅞ in. by 5⅞ in.

2031

The same.

Muḳaddimah, on fol. 15b; Bâb I, on fol. 17b; II, on fol. 21a; III, on fol. 25a; IV, on fol. 28a; V, on fol. 31b. The sixth bâb and the Khâtimah are not marked.

No date. The copyist was Sayyid 'Alî Riḍâ. At the end Tîpû Sulṭân's own signature.

No. 1688, ff. 38, ll. 11; Shikasta; size, 7½ in. by 4½ in.

2032

A collection of odes in Rekhta, composed for Tîpû Sulṭân's band, and apparently taken from the Mufarriḥ-alḳulûb. It consists, like the original work, of six sections, dealing with the same six melodies, the white, yellow, etc., which have been noticed in No. 2024 above, the *first*, on fol. 1b; the *second*, on fol. 8a; the *third*, on fol. 15b; the *fourth*, on fol. 25b; the *fifth*, on fol. 35b; the *sixth*, on fol. 42b. Each section consists of sixteen Rekhta ghazals, and one introductory Persian one, which explains the melody used.

Heading of the *first* section: نغمهٔ شانزده ریخته در ابیض معه (مع) غزل گوشواره برای ساز صدر بهری مرقوم گشت.

Beginning of the introductory Persian ghazal: نغمهٔ ابیض که وقتش سحر باشد مطربا الخ.

This copy belonged formerly to Sir J. Kennaway.

No. 3395, olim 19. J. 10; ff. 52, 2 coll., each ll. 11–12; Shikasta; size, 8⅛ in. by 5¾ in.

2033

Tracts on Indian music.

1. Ilhâm-alṭarab (الهام الطّرب), the inspiration of hilarity, on fol. 1b, a general compendium of music, beginning: بعد ذوای ترانه حهر (؟ جهر) جزیل وبس صدای قوّال ثنای منعم جمیل که کبوتر جانرا الخ.

2. Manfa'at-alṭâlibîn (منفعت الطّالبین), the profit of students, on fol. 33b, in four bâbs, viz.: (*a*) در شش راگ, on fol. 34a; (*b*) در بیان راگ و سی و شش راگنیها, on fol. 34a; (*c*) در تفصیل راگ و راگنیها, on fol. 34b; (*d*) در بیان راگ و راگنیهاء که مخصوصند علی التّرتیب اختلاط راگ و راگنیها, on fol. 36b. This treatise was copied in a village near Shâhjahânâbâd, from a MS. in the library of Miyân Muḥammad Zâhid Ḥakîm.

3. Some Râgs and Râginîs in Hindî verses, on fol. 39a. The first is راگ مالا بزبان هندی.

4. A list of names of Râgs and Râginîs in Persian verses, and another incomplete one in prose, on fol. 41a.

Fol. 1 is greatly damaged.

No. 1245, ff. 42, ll. 23–24; careless Nasta'lîḳ, mixed with Shikasta, the last leaves, ff. 39–42, written by another hand; size, 8¼ in. by 5⅛ in.

IV. Ornate Prose, Inshâs, Epistles and Collections of Official Letters, Poetics, Rhetoric and Riddles.

2034

Juz'iyyât u Kulliyyât (جزئیّات و کلّیّات).

A detailed description in prose and verse of the outer and inner human body as the noblest work of God, and an explanation of all its single parts and matters connected therewith, in their highest spiritual aspect, by Ḍiyâ-aldîn Nakhshabî, the famous author of the Ṭûṭînâma (see Nos. 743–751 above), the Silk-i-Sulûk (see Nos. 1838 and 1839 above), and other works, who died A.H. 751 (A.D. 1350, 1351). It bears three titles, viz. جزئیّات و کلّیّات, as given in the heading, see fol. 5a, l. 12, and fol. 8b, ll. 7 and 8; ناموس اکبر, see fol. 8b, l. 11; and چل ناموس, from its division into forty chapters. The author's name is quoted several times, for instance, on fol. 5a, l. 11; fol. 8a, l. 2; fol. 10a, l. 2; fol. 187a, l. 6; and in the colophon. The work is divided into forty ناموس, each

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giving the مناقب or excellent qualities of a special part of the human body, viz.: 1. موی, hair, on fol. 9b; 2. سر, head, on fol. 15b; 3. دماغ, brain, on fol. 19b; 4. پیشانی, forehead, on fol. 23b; 5. ابرو, eyebrow, on fol. 27a; 6. پلك, eyelid, on fol. 31a; 7. مژه, eyelash, on fol. 35a; 8. چشم, eye, on fol. 37b; 9. اشك, tear, on fol. 44b; 10. بینی, nose, on fol. 50b; 11. رخساره, cheek, on fol. 54a; 12. گوش, ear, on fol. 58b; 13. زلف, tress, on fol. 64b; 14. خط, down on the face, beard, on fol. 68a; 15. لب, lip, on fol. 71b; 16. دهان, mouth, on fol. 74b; 17. دندان, teeth, on fol. 78b; 18. زبان, tongue, on fol. 84a; 19. زنخ, chin, on fol. 88a; 20. روی, face, on fol. 91b; 21. خال, mole or artificial spot on the face, on fol. 95a; 22. گلو, throat, on fol. 98a; 23. گردن, neck, on fol. 107b; 24. پشت, back, on fol. 110b; 25. استخوان, bones, on fol. 114b; 26. بازو, arm, on fol. 118a; 27. رگ, vein, on fol. 122a; 28. خون, blood, on fol. 129b; 29. دست, hand, on fol. 134a; 30. انگشت, finger, on fol. 138a; 31. ناخن, nail, on fol. 142b; 32. سینه, breast, on fol. 146b; 33. دل, heart, on fol. 151a; 34. روح, soul, on fol. 158a; 35. پهلو, side, on fol. 164b; 36. شکم, belly, on fol. 168a; 37. کمر, waist or loins, on fol. 173a; 38. زانو, knee, on fol. 175b; 39. ساق, leg, on fol. 179b; 40. پای, foot, on fol. 183a.

Beginning: حمدی که از احصاء آن مخیلهٔ فیّاض ارباب خیالات قاصر گردد مر قیّومی را جلّ جلاله که قوت غاذیه و نامیه الخ.

An index is found on ff. 8b–9b. Dated the 19th of Shawwâl in the forty-first year (of Akbar's reign? that would be A.H. 1003 = A.D. 1595, June 27); fol. 62 is greatly injured. Another copy of this highly interesting work, which must have been composed between A.H. 717 and 721 (A.D. 1317–1321), is noticed in Rieu ii. p. 740; but the beginning is different there.

No. 905, ff. 188, ll. 15; clear and distinct Nasta'lîḳ; size, 9¼ in. by 4⅞ in.

2035

Anîs-al'ushshâḳ (انیس العشّاق).

The friend of the lovers, an explanation of all the metaphors, used by Persian poets, in the description of all the charms of female beauty, with numerous quotations from older ghazal-writers, by Ḥasan bin Muḥammad al-Sharaf or rather Sharaf-aldîn, generally called al-Râmî (see fol. 4a, ll. 3 and 2 ab infra), who dedicated this work to Shaikh Uwais of the Îlkânî dynasty (who reigned A.H. 757–776 = A.D. 1356–1375), see fol. 2a, last line. Consequently the date assigned by H. Khalfa i. p. 487, No. 1414, to the composition of this work, viz. A.H. 826, is absolutely wrong, and so is the still later date, A.H. 878, Ramaḍân, given by the same H. Khalfa iii. p. 21, No. 4433, to another work of Ḥasan al-Râmî's, the حقائق الحدائق (wrongly styled sometimes حدیقة الحقائق or حدائق الحقائق, a commentary on Rashîd-aldîn Waṭwâṭ's حدائق السّحر, comp. Bodleian Cat., No. 1340; Rieu, Supplement, p. 268b, No. V; W. Pertsch, Berlin Cat., p. 85, No. 1; Rosen, Persian MSS., p. 282, No. 4; Krafft, p. 21, No. 68; see also the صنائع بدائع, in E.G. Browne, Cambridge Cat., p. 274, No. III). Other copies of the انیس العشّاق are described in Bodleian Cat., No. 1339 (where it is styled انیس العاشقین); Rieu ii. p. 814, No. XI, and Supplement, p. 268; W. Pertsch, Berlin Cat., p. 85, 2; G. Flügel i. p. 414; J. Aumer, p. 122, No. 8 (in the latter two the wrong date of H. Khalfa is repeated without any comment); E. G. Browne, Cambridge Cat., p. 273, No. II; and Wiener Jahrbücher, vol. 83, Anzeigeblatt, p. 23. It has been translated and annotated by Cl. Huart, Anîs-el'ochchâq, Traité des termes figurés relatifs à la beauté, par Cheref-eddîn Râmî, in 'Bibliothèque de l'école des hautes études,' fasc. 25, Paris, 1875.

Beginning: حمد وثنا خالقی راکه مبداء خلقت وجود خاکیانرا بتشریف ولقد الخ (in the Bodleian copy the initial words are different).

This treatise is divided into the following nineteen bâbs, with an arrangement very similar to that in the جزئیّات و کلّیّات, viz.: 1. در صفت مو, hair, on fol. 4b; 2. در صفت جبین, forehead, on fol. 8b; 3. در صفت ابرو, eyebrow, on fol. 9a; 4. در صفت چشم, eye, on fol. 11a; 5. در صفت مژه, eyelash, on fol. 12b; 6. در صفت رو, face, on fol. 14a; 7. در صفت خطّ, down, on fol. 16a; 8. در صفت خال, mole, on fol. 19a; 9. در صفت لب, lip, on fol. 21a; 10. در صفت دندان, teeth, on fol. 23a; 11. در صفت دهان, mouth, on fol. 24b; 12. در صفت زنخدان, chin, on fol. 26a; 13. در صفت گردن, neck, on fol. 27b; 14. در صفت بر, breast, on fol. 28a; 15. در صفت ساعد, fore-arm, on fol. 29a; 16. در صفت انگشت, finger, on fol. 30a; 17. در صفت قدّ, figure, on fol. 31a; 18. در صفت میان, waist, on fol. 33a; 19. در صفت ساق, leg on fol. 34a.

Dated A.H. 1000 (A.D. 1592); the copy belonged formerly to Sir Charles Wilkins.

No. 2360, ff. 1–42, ll. 14; small, but clear Nasta'lîḳ; illuminated frontispiece; size, 7 in. by 4 in.

2036

Jawâhir-alasrâr (جواهر الاسرار).

Gems of mysteries, a work on Muḥammadan rhetoric both in theological and poetical works, and the esoteric meaning of traditions and sayings of holy and wise men, composed by 'Alî (probably Abû 'Alî) Ḥamzah bin 'Alî bin Malik bin Ḥasan alṭûsî, originally of Marw, later of Asfarâ'in, commonly styled Shaikh *Âdhurî* or *Âdharî* (the author of the Mirât, see Nos. 709–711 above; Bodleian Cat., Nos. 402 and 403; A. Sprenger, Catal., p. 316; W. Pertsch, Berlin Cat., p. 161, etc.; of a dîwân, see A. Sprenger, Catal., p. 315, and Bodleian Cat., No. 884; and other works, who died A.H. 866 = A.D. 1461, 1462), A.H. 840 (A.D. 1436, 1437), after his return from a journey to Arabia, see fol. 4b, last line; and fol. 5a, first line. It is an abridgement from

the same author's larger work on the same topic, entitled مفتاح الاسرار, see fol. 4a, ll. 11 and 12, which he composed on his return from Syria, A. H. 830 (A. D. 1427).

It begins, on fol. 1b: بسم الله الرّحمٰن الرّحيم وبه نستعين، يا مفتّح الابواب افتّح ابواب قلبى و قلوب المسلمين و انت خير الفاتحين، حمد و ستايش آن عليمى را كه عنقاى عقل علّامهٔ عالم كبير انسانى را الخ, and is divided into the following four bâbs:

باب اوّل در معرفت اسرار فواتح كلام الله تعالى (or according to the index on fol. 6b sq.: در معرفت اسرار حروف مقطّعات از قرآن, 'On the mysteries of the detached letters in the Ḳurân'), on fol. 10a.

باب دوم در بيان اسرار احاديث نبوى صلّى الله عليه و سلّم, 'On the mysteries of traditions of the prophet,' on fol. 17b, in nine سرّ.

باب سيوم در اسرار كلام مشايخ رضوان الله عليهم اجمعين, 'On the mysteries of sayings of the Shaikhs,' in prose and verse, on fol. 56b, in two fasls (فصل اوّل در نثر, فصل دوم در نظم, the first in twelve سرّ, the second in thirty-five سرّ).

باب چهارم در بيان اشكال كلام شعرا, 'On the figures of poetical speech,' on fol. 193b, in ten fasls (فصل اوّل در بيان اشكال قصائد مشهوره فصل دوم در بيان قصائد مجهوله فصل سيوم در اشكال غزليّات مشهوره فصل چهارم در بيان اشكال غزليّات مجهوله فصل پنجم در بيان اشكال مقطّعات فصل ششم در بيان اشكال مثنويّات فصل هفتم در بيان اشكال رباعيّات فصل هشتم در بيان اشكال شاعرى فصل نهم در بيان اشكال معمّيّات فصل دهم در بيان اشكال لغز).

Dated in the month Ṣafar, A. H. 1014 (A. D. 1605, June, July), by Jalâl-aldîn bin Ḥasan alḥusaini.

With reference to the fourth and most important chapter Daulatshâh has bestowed great praise on this work, and A. Sprenger, Catal., pp. 316 and 317, where the same book is noticed, has endorsed Daulatshâh's remarks by saying that it is 'a most useful book for understanding Persian poetry.' Two other copies of the Jawâhir-alasrâr, with details of Âdhurî's life, are described in Rieu i. p. 43, and in the Bodleian Cat., No. 1269.

No. 27, ff. 256, ll. 17; Naskhî; size, 9⅝ in. by 6⅛ in.

2037

Shabistân-i-Khayâl (شبستان خيال).

The dormitory of fancy, also styled (as here on the fly-leaf and in the colophon) شبستان نكات, or with a fuller title: شبستان نكات و گلستان لغات, 'the dormitory of subtle thoughts and the rose-garden of idioms,' that well-known curious composition in prose and verse, chiefly in the form of puns, by Yaḥyâ Sibak of Nîshâpûr, usually styled Fattâḥî (other takhalluṣes of his are Khumârî and Asrârî), who died A. H. 852 (A. D. 1448), comp. Fleischer, Cat. Lips., p. 399; G. Flügel i. p. 587; Rieu ii. p. 741; Bodl. Cat., No. 1344; W. Pertsch, Berlin Cat., p. 986; A. F. Mehren, p. 31; Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 18. This work was composed A. H. 843 (A. D. 1439, 1440), after the completion of the famous allegorical romance حسن و دل (see R. Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna, 1889, and H. Ethé, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii. p. 334 sq., 1896–1897). The first chapter of Fattâḥî's Shabistân-i-Khayâl has been edited with Turkish commentary, German translation, and copious notes by H. Ethé, Leipzig, 1868.

Beginning: حمد خدايرا كه چشم ميم حمدش دريائيست در حدّ كمال كرم و دائرهٔ ميم نعمتش سفره ايست در نعت نوال قدم الخ.

It is divided into eight bâbs and a khâtimah, the contents of which have been stated by Fleischer, Cat. Lips., loc. cit.

Many marginal notes and additions, also interlinear paraphrases. Dated the 19th of Dhû-alḥijjah, A. H. 1090 (A. D. 1680, Jan. 21), by Nâdirbeg.

No. 18, ff. 14–81, ll. 15; clear Nasta'lîḳ; size, 12½ in. by 6¾ in.

2038

Another copy of the same.

Beginning as in the preceding copy. The title given on the fly-leaf to the work is: شبستان نكات در علم فارسى.

Bâb I, on fol. 15b; II, on fol. 27a; III, on fol. 33a; IV, on fol. 40a; V, on fol. 45b; VI, on fol. 57a; VII, on fol. 66b; VIII, on fol. 90a; Khâtimah, on fol. 98a. Many interlinear and marginal glosses, together with Persian paraphrases of Arabic terms.

Dated the 16th of Ṣafar, A. H. 1143 (A. D. 1730, Aug. 31).

No. 2086, ff. 98, ll. 11; clear and distinct Nasta'lîḳ; size, 7⅝–7⅞ in. by 4⅝ in.

2039

The same.

The title, شبستان نكات, appears on fol. 1a.

No date.

A few various readings and glosses on the first pages. The right order of ff. 7–18 is: 7, 16, 17, 8–15, 18.

No. 2209, ff. 71, ll. 15; Nasta'lîḳ; size, 8¾ in. by 5 in.

2040

Sharḥ-i-Shabistân-i-Khayâl (شرح شبستان خيال).

A detailed Persian commentary on Fattâḥî's Shabistân-i-Khayâl (here again called شبستان نكات), composed by Ḥâjî Muḥammad Bahrâm ibn Âkhund Mullâ Zâda, known as Mullâ Zâda-i-Mullâ Ghiyâth-aldîn, and dedicated to Abû-almuẓaffar Sayyid ʿAbd-al'azîz Bahâdurkhân.

It begins: حمد بيحدّ ملكى را كه توسن حرون افلاك را بدستيارئ قدرت كامله بى تازيانه در چرخ آورده الخ.

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The text of the preface of the Shabistân begins on fol. 3b; the *first* bâb, on fol. 100b; the *second*, on fol. 146b; the *third*, on fol. 170a; the *fourth*, on fol. 194b; the *fifth*, on fol. 217b; the *sixth*, on fol. 271b; the *seventh*, on fol. 307b; the *eighth*, on fol. 392b.

No date. A better known commentary is the Turkish one by Surûrî, see G. Flügel i. p. 588.

No. 484, ff. 432, ll. 16-17; Nasta'lîḳ; size, 9 in. by 4⅞ in.

2041

Inshâ-i-Mu'în alzamajî (انشاء معين الزّمجى).

A work on letter-writing, also called Tarassul (ترسّل) or Tarassuli (ترسّلى, see Rieu i. p. 206a), with full specimens of notes, orders, issues, etc., composed at Harât, A.H. 873 (A.D. 1468, 1469), by Mu'în-alzamajî alasfizârî alharawî, the contemporary and friend of Jâmî (to whom a letter on fol. 96b is addressed), and author of the history and topography of Harât, styled روضات الجنّات, and written A.H. 897 (A.D. 1492, see No. 570 above), at the request of Shâh Sulṭân Ḥusain Mirzâ. It is divided into a muḳaddimah, four manshâs, and a khâtimah, see fol. 8b sq.:

مقدّمه در شرف اين فنّ و ذكر بعضىٔ آداب كتابت و اوقات و امكنه و مقامات آن از اصابت مشتمل بر دو فصل

منشاء اوّل در مناشير و احكام تفويض امور و مناصب و امثله و فرامين مطاعه على حسب المراتب مشتمل بر سه فصل

منشاء دوم در مكتوبات سلاطين و ايراد مكتوبات متنوّعهٔ محتوى بر صنائع عبارات و استعارات مخترعه مشتمل بر سه فصل

منشاء سيوم در جواب مكاتيب بطريق مرغوب و اسلوب غريب مشتمل بر سه فصل

منشاء چهارم در انواع رقاع و مقدّمات و ابداع خوانيّات متضمّن صنائع مستطاع مشتمل بر دو فصل

خاتمه در ذكر بعضىٔ وقائع و ايراد هرگونه لطائف آثار و بدائع اشعار الخ

The muḳaddimah begins on fol. 9b; the first manshâ on fol. 15b, first line, and the khâtimah on fol. 169b.

Beginning of the preface: چون رقم از مشك زنى بر جريز — حمد الهى بنگارای دبير — فاتحهٔ نامه بنام خداست — ختم رسالت بكلام خداست الخ

Compare on this Inshâ, H. Ethé, Neupersische Litteratur, etc., p. 339. This unique copy is dated the first of Muḥarram, A.H. 1081 (A.D. 1670, May 21). On the fly-leaf this work is wrongly styled 'Inshâ-i-Âṣafî,' and said to be composed by Muḥammad Ṣafî, son of Sulṭân Muḥammad Mashhadî.

No. 2982, ff. 174, ll. 15; Nasta'lîḳ; size, 9⅝ in. by 6½ in.

2042

Manâẓir-alinshâ (مناظر الانشا).

A work on epistolography and elegant prose-composition, with special reference to rhetoric, prosody, and tropical figures, by the Khwâja-i-Jahân 'Imâd-aldin Maḥmûd bin Shaikh Muḥammad Gîlânî, usually known as Khwâjah Maḥmûd Gâwân, the famous wazir of Sulṭân Muḥammadshâh Bahmanî (reigned A.H. 867–887 = A.D. 1463–1482), who was beheaded A.H. 886 (A.D. 1481) in his seventy-eighth, or according to others, in his eighty-seventh year of life; comp. on this work the full description given in G. Flügel i. pp. 237–240; Rieu ii. p. 528; Bodleian Cat., No. 1348; and H. Ethé, Neupersische Litteratur, p. 339; see also Ḥ. Khalfa v. p. 138; and Wiener Jahrbücher, vol. 62, Anzeigeblatt, p. 16 sq. It begins: يا مبدى الانشا ببسط نور الوجود و يا مجرى الكلم والقلم على الوجود والعدم الخ.

The title appears on fol. 4a, lin. penult. The work is divided into a muḳaddimah, two maḳâmas, and a khâtimah.

The *muḳaddimah* (فى بيان ماهيّة علم الانشاء و موضوعه و غايته و غيرها ممّا يتعلّق به حصول المقصود) contains eight faṣls, viz.: 1. فى ماهيّة علم الانشاء و موضوعه و غايته, on fol. 4b. 2. فى مفهوم الكلام و تقسيمه, on fol. 8b. 3. فى بيان البلاغة والفصاحة, on fol. 13a. 4. فى بيان الحقيقة والمجاز, on fol. 17a. 5. فى التّشبيه و اركانه, on fol. 19a. 6. فى الاستعارة و اقسامها, on fol. 29a. 7. فى بيان الكناية, on fol. 32a. 8. فى التّعريض والتّلويح والرّمز والايماء والاشارة, on fol. 33a.

The *first maḳâmah* (فى تقسيم الكلام على طريق اهل الانشاء و شرائط الكلمات المستعملة فى الانشاء) is subdivided into four manẓar, viz.: 1. فى التّقسيم, on fol. 35a. 2. فى شرائط الكلمة المستعملة فى تراكيب اهل الانشاء, on fol. 52a. 3. فى شرائط الكلام المستحسن عند الفضلاء منثورًا و منظومًا, on fol. 54b. 4. فى بيان ماهيّة المنشى و اقسامه و شرائطه, on fol. 76b.

The *second maḳâmah*, here styled المقالة الثّانية (فى بيان الاقسام والاركان و شرائط ما يكتب النّاس بعضهم الى بعض), is subdivided into five manẓar, viz.: 1. فى بيان اركان كلّ واحد, on fol. 80a. 2. فى بيان الاقسام منها, on fol. 81a. 3. فى بيان شرائط المنشور والفرمان و كتاب الفتح والتّهنية والتّعزية والمثال والعريضة والرقعة, on fol. 99a. 4. فى بيان شرائط المكتوب, on fol. 105b. 5. فى جواز الحذف والتّقديم والتّأخير فى اركان المكتوب, on fol. 109a.

The *khâtimah* (فى بيان ماهيّة الخطّ و ضوابطه) begins on fol. 110b.

Dated A.H. 1161 (A.D. 1748) by 'Âdilbeg.
College of Fort William, 1825.

No. 2179, ff. 116, ll. 17; Nasta'lîḳ, the Arabic phrases and quotations in Naskhî; size, 9½ in. by 5⅝ in.

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2043

Another copy of the same.

Beginning as in the preceding copy; all the headings too are the same.

Muḳaddimah in eight faṣls, on ff. 7a, 13a, 21a, 28a, 31b, 49b, 55a, and 57a.

First maḳâmah in four manẓar, on ff. 60b, 92b, 97a, and 137a.

Second maḳâmah in five manẓar, on ff. 143b, 145b, 176a, 187a, and 193b.

Khâtimah, on fol. 196a.

No date. Many marginal glosses and explanations, especially in the beginning.

No. 1873, ff. 1–206, ll. 15; Naskhî; size, 8¼ in. by 4½ in.

2044

Riyâḍ-alinshâ (رياض الانشا).

The gardens of letter-writing, a collection of eminent and exemplary letters, by the same Khwâja-i-Jahân, Maḥmûd Gâwân, who wrote the مناظر الانشا (see fol. 9b, l. 8), beginning: يا من توحّد ببدائع الابداع والانشاء و تفرّد باجراء قلم الاختراع الخ.

Other copies of the same collection are described in G. Flügel i. pp. 261–264; Rieu iii. p. 983; Cat. des MSS. et Xylographes, p. 416; Krafft, p. 26; Bodleian Cat., No. 1349.

Many valuable marginal glosses throughout. Dated the 5th of Dhû-alḥijjah, A.H. 1120 (A.D. 1709, Feb. 15), at Aḥmadâbâd.

No. 1750, ff. 352, ll. 11 (on ff. 1–10), ll. 13 (on ff. 11–352); Nasta'lîḳ; size, 9 in. by 4¾ in.

2045

A defective copy of the same.

This copy is splendidly written, but has two large lacunas, one of seven leaves after fol. 28, and another of four leaves after fol. 31. Beginning the same as in the preceding copy. Partly collated.

No date. On fol. 1a there are entries of former owners, viz. Abû Ḥâmid bin Shaikh Maḥmûd, known as Shaikh Ḥâmid Kâtib; Muḥammad Taḳî bin Muḥammad Shafi' algîlânî; etc.

No. 1316, ff. 130, ll. 17; Naskhî; size, 9½ in. by 5½ in.

2046

'Arûḍ-i-Saifî (عروض سيفى).

The famous treatise on metrical science and the art of rhyming, by Maulânâ Saifî of Bukhârâ, also called 'Arûḍî, who stayed for some time in Harât under Sulṭân Ḥusain Mirzâ, and died after A.H. 905, probably A.H. 909 (A.D. 1503, 1504). It was composed A.H. 896 (A.D. 1490, 1491), and is styled عروض سيفى, عروض قافيه, and even ميزان الاشعار, from one of the first phrases in the preface, comp. Rieu ii. p. 525b; and W. Pertsch, Berlin Cat., p. 116, No. 5; p. 131; p. 142, No. 6; and p. 187; see also Ḥ. Khalfa iii. p. 419, where it is entitled رسالة فى العروض; and Cat. of King's College, Cambridge, No. 207. Beginning: الحمد لله الّذى جعل علم العروض ميزان الاشعار والصّلوة على صاحب ديوان الرّسالة و اهل بيته الاطهار، امّا بعد بدان كه باعث برين تأليف آن بود كه گاهى كه با اصحاب از كتب عروض مباحثه كرده مى شد در هر دقيقه نكته مى طلبيدند الخ.

The preface treats of the different opinions on the much discussed question, who was the first composer of Persian poetry, whether Bahramgûr, Abû Ḥafṣ Sughdî, or Rûdagî?

Published in Cawnpore, 1855; in Calcutta, 1865; best edition by H. Blochmann, text only, Calcutta, 1867, with English translation, 'Prosody of the Persians,' ib., 1872.

The present copy is dated in the year 1192 of the Bangâlî era (A.D. 1784). A little worm-eaten; some remarks in English are written in pencil on the margin.

No. 2463, ff. 1–73, ll. 13; Nasta'lîḳ; size, 9¼ in. by 6¼ in.

2047

Another copy of the same.

Beginning as in the preceding copy. Dated the 6th of Shawwâl, A.H. 1210 (A.D. 1796, April 14) by Muḥammad Muslim.

No. 1634, ff. 76, ll. 11; clear and distinct Nasta'lîḳ; size, 7½ in. by 4½ in.

2048

The same.

No date.

No. 87, ff. 43, ll. 15; Nasta'lîḳ; size, 8⅞ in. by 5½ in.

2049

Mu'ammâ-i-Ḥusain (معمّاء حسين).

The well-known treatise on riddles and logogriphs by Ḥusain (or Mîr Ḥusain) bin Muḥammad alḥusainî alshîrâzî alnîshâpûrî (died A.H. 904, the 9th of Dhû-al-ḳa'dah = A.D. 1499, June 18, see the following copy, fol. 257a, ll. 9–11), who lived at the court of Sulṭân Ḥusain Mirzâ of Harât and composed this work at the request of the great Mîr 'Alishîr, see Rieu ii. p. 650a, and Supplement, pp. 126a and 127b; Bodleian Cat., Nos. 1353–1355; W. Pertsch, p. 116, and Berlin Cat., p. 81, No. 3; J. Aumer, p. 43; Cat. Codd. Or. Lugd. Bat. i. p. 360; Ḥ. Khalfa v. p. 638, No. 12431; see also Rückert in Wiener Jahrbücher, vol. 44, p. 89 sq.; and Garcin de Tassy in Journal Asiatique, 1847, vol. x. p. 357. The various titles given to this treatise are, besides the one quoted here, رساله فى المعمّا; رسالهٔ معمّيات; رسالهٔ معمّا; رسالهٔ مير حسين; and در معما. Beginning, on fol. 114b:

بنام آنكه از تأليف و تركيب
معمّاى جهانرا داد ترتيب

This copy is incomplete at the end, and breaks off on fol. 135b with the words مانندهٔ افسر بسر وى ديدم از

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. . . تحليل. On fol. 136 some concluding lines (probably of another treatise) are found, dated the 22nd of Dhû-alḥijjah, A.H. 1130 (the seventh year of Farrukhsiyar's reign)=A.D. 1718, Nov. 16.

No. 95, ff. 114b–136a, ll. 15; written by different hands, partly in Nasta'lîḳ, partly in Shikasta; size, 8¼ in. by 4¾ in.

2050

Sharḥ-i-Mu'ammayyât (شرح معمّيات).

A commentary on the preceding treatise of Ḥusain bin Muḥammad alḥusainî or Mîr Ḥusain alnîshâpûrî, who is called here Amîr Kamâl-aldîn Ḥusain, compiled by an enthusiastic pupil of his, Ṣâdiḳ Rukni 'Âshiḳ (so correctly according to the Bodleian and British Museum copies, whereas he is called here Ṣâdiḳ Rukn 'Âshiḳ, see fol. 101b, l. 7); comp. Bodleian Cat., No. 1356, and Rieu, Supplement, p. 126a, No. V. The date of composition is contained in the chronogram at the end, which runs correctly thus, شرح رکنی بنویس=A.H. 916 (A.D. 1510, 1511), whilst here again, on fol. 257a, ll. 4 and 3 ab infra, رکن appears instead of رکنی (against the metre of the verse, see Rieu, loc. cit.).

Beginning the same as in the original treatise: بنام آنکه از تألیف و ترکیب الخ.

But before the commentator commences the interpretation of his master's work, he gives a very valuable addition to the original text itself, viz. Mîr Ḥusain's enigmatic verses on the ninety-nine beautiful names of God, with short explanations; the first of these is الله, the second الرّحمن, the third الرّحيم, the fourth الملك, the fifth القدّوس, etc. On fol. 115b the muḳaddimah begins which contains the description of riddles, as given by Maulânâ Sharaf-aldîn 'Alî Yazdî, the author of the Ẓafarnâma (see Nos. 173–189 above), in his منتخب حُلَل مُطَرّز (an extract from his own larger work حُلَل مُطَرّز, see Rieu, Supplement, p. 126b, and Bodleian Cat., No. 1345), and by Jâmî in his three treatises on the same subject, designated here as the larger (الكبير), i.e. the حلية الحُلَل (likewise an extract from the حُلَل مُطَرّز, see No. 1378 above, and Bodleian Cat., Nos. 894, 32, and 895, 28), the middle (المتوسّط, see ib., Nos. 894, 31, and 895, 29), and the smaller one (الصغير, ib., Nos. 894, 30, and 895, 30). After that, on fol. 116b, the commentary itself begins, with these words of the text: معمّی کلامیست که بر وجه صحیح دالّ باشد بر اسمی از اسماء بطریق رمز و ایما الخ.

Marginal glosses and additions; small blanks on ff. 254a, 254b, and 255a. No date. Besides the present commentary of Ṣâdiḳ Rukni there exist four others, one by Ḍiyâ-aldîn al-Urdûbâdî, with the takhalluṣ Shafiḳî; another by 'Abd-alwahhâb al-Ṣâbûnî; a third by Jâmî (which, however, is not found in any copy of his prose-works); and a fourth by the well-known Turkish scholar Surûrî, see W. Pertsch, Berlin Cat., p. 884, and H. Ethé, Neupersische Litteratur, p. 345.

No. 1474, ff. 101–257, ll. 14–15; Nasta'lîḳ; size, 6½ in. by 3⅝ in.

2051

A small collection of riddles, styled رسالهٔ معمّا in the index on the fly-leaf, and beginning:

چو از حمد و تحیّت یافتی کام
بدان ای در معمّا طالب نام

On the last page, fol. 11b, there appears the following *chronogram*:

پیَ تأریخ آن ازعالم غیب ــ رسیده نسخهٔ موزون بی عیب

giving as date A.H. 918 (A.D. 1512, 1513).

Many additions on the margin.

No. 18, ff. 1–11, ll. 17; Nasta'lîḳ; size, 12⅛ in. by 7 in.

2052

Risâlah dar 'ilm-i-ḳawâfî (رساله در علم قوافی).

A treatise on the art of rhyming, by Amîr Burhân-aldîn 'Aṭâ-allâh bin Maḥmûd alḥusainî, being an extract from the مقطع or last chapter of his own larger work, تکمیل الصّنائع در فنّ شعر, and styled with its full title رسالهٔ وافی در قواعد علم قوافی; see another copy of the same in Rieu, Supplement, p. 125, No. III. The author, 'Aṭâ-allâh, died at Mashhad A.H. 929 (A.D. 1523). It is divided into nine chapters or حروف (بعدد حروف قافیه, as the author adds), the headings of which are as follows:

حرف اوّل در تعریف قافیه, on fol. 2b.

حرف دویم در تعداد قافیه (حروف قافیه, as correctly) و بیان حرف روی و حروفی که پیش ازوست (in the following copy), on fol. 4a (in this chapter there is a very interesting discussion on the difference between the یای و وای معروف and the یای و وای مجهول).

حرف سیوم در بیان حروفی که بعد از رویست, on fol. 11b.

حرف چهارم در بیان حرکات قافیه, on fol. 14a.

حرف پنجم در بیان انواع روی و اوصاف این انواع و القاب قافیه باعتبار این اوصاف, on fol. 19a.

حرف ششم در بیان انواع قافیه باعتبار تقطیع, on fol. 22a.

حرف هفتم در بیان عیوب ملقّبهٔ قافیه, on fol. 24a.

حرف هشتم (so to be read instead of حرف ششم) در بیان عیوب غیر ملقّبهٔ قافیه, on fol. 28a.

حرف نهم در تحقیق حاجب و ردیف, on fol. 30b.

Beginning: سپاس بی قیاس صانعی را که تأسیس بدائع مصنوعات و نظم سلسلهٔ موجودات الخ.

This treatise ends on fol. 34a, and is dated the 10th of Jumâdâ-althânî, A.H. 968 (A.D. 1561, Feb. 26). On ff. 35a–40b a short anonymous Ṣûfic tract is added, beginning: تا پرده دار اساس قصر عبّاسی لباس خلیل خلّت مقام از صدر قدر الخ.

No. 1093, ff. 1–40, ll. 12; Nasta'lîḳ; worm-eaten; size, 5½ in. by 3⅝ in.

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2053

Another copy of the same.

Beginning as in the preceding copy. Ḥarf I, on fol. 2b; II, on fol. 3b; III, on fol. 10a; IV, on fol. 12a; V, on fol. 16b; VI, on fol. 18b; VII, on fol. 20a; VIII, on fol. 24a; IX, on fol. 26a.

The treatise concludes on fol. 29a and is dated the 4th of Jumâdâ-althânî, A.H. 1140 (A.D. 1728, Jan. 17), in the reign of Muḥammadshâh, by Muḥammad Naṣir, son of Sayyid Luṭf-allâh.

On ff. 30a and 31a (fol. 30b is left blank) there are written 'ten maxims' (مقولات عشرة), alleged to be due to Nizâm-almulk, the famous wazîr, and beginning: موجود منقسم بدو قسم است نزد عقل یا واجب الوجود یا ممکن الوجود الخ.

The handwriting (except in the last two lines) is the same as in the main treatise.

No. 530, ff. 1–31, ll. 11; large and distinct Nasta'lîḳ; size, 8½ in. by 4½ in.

2054

The same.

Ḥarf I, on fol. 2b; II, on fol. 3b; III, on fol. 7b; IV, on fol. 9b; V, on fol. 12b; VI, on fol. 14a; VII, on fol. 15b; VIII, on fol. 18a; IX, on fol. 19a.

No date.

No. 1074, ff. 1–21, ll. 13; Nasta'lîḳ; size, 9 in. by 5⅛ in.

2055

Nâma-i-nâmî (نامهٔ نامی).

A hitherto entirely unknown work by the famous historian Khwândamîr (Ghiyâth-aldîn bin Humâm-aldîn), the grandson of Mîrkhwând and author of the Ḥabîb-alsiyar, Khulâṣat-alakhbâr, Dastûr-alwuzarâ and other works (see Nos. 76–100 above, Bodleian Cat., No. 87, etc.), on the art of Inshâ, or letter-writing, in all its branches. The author's name is distinctly stated on fol. 1a, ll. 7 and 8, the title, نامهٔ نامی, or the 'famous book,' on fol. 2a, l. 3, and from a further remark on fol. 1a, l. 12, we learn, that Khwândamîr had passed his forty-sixth year when he began the compilation of this treatise, that is about A.H. 926 (A.D. 1520). The latest dates appearing in the work itself are A.H. 928 (see fol. 195a) and 929 (so to be read instead of the foolish ۱۱۲۹ on ff. 291b and 292b), so that the composition of this Inshâ falls between A.H. 926 and 930 (A.D. 1520 and 1524); comp. H. Ethé, Neupersische Litteratur, p. 340. It is of great historical value, since the majority of letters, notes, etc., which are given as specimens of the various branches of epistolography, are not fictitious compilations, but authentic documents of renowned men of Khwândamîr's own time. This copy, the only one as yet discovered (see a short fragment of it noticed in No. 1762, 4 above), is unfortunately defective, both at the beginning and in the middle. It opens abruptly in the preface, on fol. 1a, with these words: تا عالم . . . این دم بلغاء متقدّمین و فصحاء متأخّرین در فنّ انشاء مجلّدات ساخته اند الخ.

The book is subdivided into one عنوان, nine سطر, and a تتمیم.

'Unwân in two لفظ, viz.: 1. در بیان بدایت ظهور صنعت کتابت و ذکر ابتدای مکاتیب, on fol. 2a (Origin and development of epistolography). 2. در بیان ترتیب و تقسیم سطور مذکور و تتمیم, on fol. 6a (Index of the contents of the nine Saṭrs and the conclusion).

Saṭr I: در ایراد مکتوبات که بطبقهٔ اعلی[1] از طبقات برایا نویسند, in seven لفظ, on fol. 7a (Letters to Sulṭâns, Amîrs, Wazîrs, and other high court-officials).

Saṭr II: در تحریر مکاتیب اشراف[2] برایا شرّفهم الله بهٖ, تشریف العزّ و العلاء, in fourteen لفظ, on fol. 53a (Letters to Shaikhs, 'Ulamâs, Kâdis, and other ecclesiastical and legal dignitaries). Of this Saṭr only the first seven لفظ are found, in consequence of a large lacuna after fol. 63, which comprises the second half of Saṭr II, the whole of Saṭr III (treating of the طبقهٔ اوسط[3]), and the first half of Saṭr IV (treating of the طبقهٔ ادنی[4]). On fol. 64a begins the eighth لفظ of Saṭr IV.

Saṭr V: در باب خطاب و جواب اَعِزّهٔ اصحاب و اجلّهٔ احباب و پدر و مادر و فرزند کسانی که درین مراتب باشد, in four لفظ, on fol. 73a (Letters to friends, relations, parents, children, etc.).

Saṭr VI: در ایراد تهنیت نامها, in three لفظ, on fol. 93b (Letters of congratulation).

Saṭr VII: در ایراد تعزیت نامها, in three لفظ, on fol. 105a (Letters of condolence).

Saṭr VIII: در ایراد رقعت‌های متفرّقه و منشئات متنوّعه, in three لفظ (so we conclude from the analogy of the previous and the following Saṭrs, the headings being for the greater part omitted here), on fol. 120b (Miscellaneous writings).

Saṭr IX: در تحریر مناشیر, in three لفظ, on fol. 144b (Diplomas, firmâns, orders, etc.).

Conclusion (تتمیم), in two لفظ: 1. در ایراد رباعیّات و مقطّعات که درهر باب گفته شد جهت مقدّمهٔ رساله الخ, on fol. 205b (Rubâ'îs and ḳiṭ'as, used in the introductions of letters, all by Khwândamîr himself). 2. در ایراد

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[1] طبقهٔ اعلی عبارتست از سلاطین و امرای و صدور و وزرای و مقرّبان درگاه خاقانی و متصدّیان اعمال سلطانی.

[2] طبقهٔ اشرف کنایتی است از سادات و مشایخ و علماء و فضلاء و قضات و اصحاب مناصب شرعیّه و متکفّلان امور دینیّه.

[3] مراد از طبقهٔ اوسط دهاقین است و تجّار و مهندسان و هنروران مهارت گستر (Letters to Dihḳâns, merchants, geometricians, clever artists, etc.).

[4] مقصود از طبقهٔ ادنی محترفات است و مُتّاع اهل بازار و مردم پیشه گار (Letters to artificers, artisans, and tradesmen).

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معمّيات و تواريخ وقائع, on fol. 215a (Riddles and chronograms, partly also by the author).

Dated in Shâhjahân's reign, in the month Rabî'-althânî, A. H. 1065 (A. D. 1655, Febr.–March), at Burhânpûr.

Bibliotheca Leydeniana.

No. 2711, ff. 218, ll. 17–19 (the last five pages in diagonal lines); Naskhî; size, 10⅜ in. by 5¾ in.

2056

Inshâ-i-Shâh Ṭâhir (انشاء شاه طاهر).

A treatise on epistolography, with specimens, composed A. H. 938 (A. D. 1531, 1532), see fol. 82b, l. 22, by Shâh Ṭâhir, called Dakhanî, who is no doubt identical with Shâh Ṭâhir alḥusainî of the Khândî Sayyids, who came to India A. H. 926 (A. D. 1520) and went A. H. 928 (A. D. 1522), at Burhân Niẓâmshâh's request, to Aḥmadnagar in the Dakhan, where he resided, with the exception of various political missions he undertook at his master's commands, till his death in A. H. 952 (A. D. 1545, 1546), or, according to Firishta, in A. H. 956 (A. D. 1549); see a detailed biography of the author in Rieu i. p. 395, where a larger collection of his letters under the title of انشاء شاه طاهر الحسينى is described. The full title, given to this small treatise, is: رساله در بعضى از قواعد علم انشا و بعضى از مكاتبت شاه طاهر دكّنى.

Beginning: بدان ايّدك الله كه اوّل چيز كه بر منشى لازم است رعايت قدر و منزلهٔ مكتوب اليه است الخ.

No date.

No. 18, ff. 82–92, ll. 31; careless Nasta'lîḳ; size, 12⅛ in. by 6¾ in.

2057

Badâ'i'-alinshâ (بدائع الانشا).

A work on epistolary art, with forms of letters for all possible emergencies, comprising توقيعات and محاورات, and compiled by Maulânâ Yûsufî, a munshî of the emperor Humâyûn and identical with the famous physician Yûsuf bin Muḥammad of Harât, the author of many medical treatises (comp. Rieu ii. p. 475b and iii. p. 1089a), A. H. 940 (A. D. 1533, 1534; the numerical value of the letters of بدائع الانشا, taken twice, see fol. 2a, l. 2: تكرار كنى چو نام اورا يكبار شك نيست كه رهبرى كند بسال اتمام), for the benefit of his son Rafi'-aldin Ḥusain, and other scholars of this art. The first heading (on fol. 2a) is: سلاطين بطبقهٔ اعلى از سلاطين نويسند; the next (on fol. 3a): سلاطين در جواب طبقهٔ اعلى از سلاطين نويسند; and so on, every letter being accompanied by a corresponding answer.

Beginning: زينت عنوان هر نامى و زيور ديباچهٔ هر صحيفهٔ كرامى حمد مبدعى است الخ.

Numerous interlinear and marginal glosses throughout the copy, mostly explanatory of Arabic expressions and technical terms in the Persian text.

Other copies of this work are described in Bodleian Cat., Nos. 1364–1367; Rieu ii. p. 529a; W. Pertsch, Berlin Cat., pp. 135 and 1014; E. G. Browne, Cambridge Cat., p. 275. The treatise was printed in Dihlî, 1843, under the title انشاء يوسفى.

Dated the 29th of Jumâdâ-alawwal, A. H. 1078 (A. D. 1667, Nov. 16), by Sayyid Muḥammad bin Sayyid 'Abd-alghanî.

No. 1372, ff. 129, ll. 13; Naskhî; size, 7½ in. by 4¼ in.

2058

Another copy of the same.

Beginning as in the preceding copy. It concludes on fol. 123a, and is dated the 19th of Jumâdâ-alûlâ, A. H. 1098 (A. D. 1687, April 2), in the mosque of Aḥsanâbâd. On fol. 124 there is added a little tract, styled در اصطلاحات نحوى.

No. 18, ff. 95–124, ll. 31; careless Nasta'lîḳ; size, 12⅛ in. by 6¾ in.

2059

The same.

This copy, rather badly written, abounds in interlinear paraphrases of the text, giving for each Arabic word the corresponding Persian term. Beginning as usual. The first heading on fol. 2a.

Dated the 12th of Rabî'-althânî, A. H. 1181 (a Monday) = A. D. 1767, Sept. 7. College of Fort William, 1825.

No. 2173, ff. 1–121, ll. 13–14; Shikasta; size, 8¼ in. by 6 in.

2060

A slightly incomplete copy of the same.

This copy breaks off on fol. 102b with the words: بعزّ مطالعهٔ حضرت افضل المنجّمين معزّز باد بشرفمطالعهٔ عاليجناب زبدة المنجّمين مشرّفباد . . .

Interlinear and marginal explanations of Arabic words and phrases as far as fol. 74; the headings are filled in only as far as fol. 33. As title appears here on fol. 1a انشاء يوسفى (see No. 2057 above).

Bibliotheca Leydeniana.

No. 2382, ff. 102, ll. 13; careless Nasta'lîḳ; size, 7⅜ in. by 4⅝ in.

2061

Inshâ-i-Mîram Siyâh (انشاء ميرم سياه).

The correspondence of Mîram Siyâh of Ḳazwîn, who lived from the time of Sulṭân Ḥusain Baiḳarâ to that of Humâyûn, and was still alive in A. H. 957 (A. D. 1550); in his lyrical poems (two of his diwâns are extant, one described in the Bodleian Cat., No. 1029, the other in Rieu, Supplement, p. 221b, No. II) he used occasionally as takhallus Pîr. His letters are addressed to Sulṭân Ḥusain, Bâbar, Humâyûn, Shâh Isma'îl Ṣafawî, Ḥusain Wâ'iẓ alkâshifî, and contemporaries of these well-known men.

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Beginning: بعد از انشاء حمد و ثناء پادشاهی را که از ازل تا ابد هر چه در ستر ملك عدم مستور بود الخ.

Dated the 12th of Muḥarram, A.H. 1107 (A.D. 1695, Aug. 23).

No. 1972, ff. 48, ll. 15; Nasta'lîḳ; size, 8⅝ in. by 4½ in.

2062

Another copy of the same.

The beginning here differs in two particular points from that in the preceding copy, viz.: بعد از انشای (حمد omitted) و ثنای پادشاهی را که از ازل تا ابد هرچه در ستر ملك وجود مستور بود الخ.

Dated by Muḥammad (bin) Ibrâhîm of Lâhûr the 28th of Ramaḍân, A.H. 1144 (A.D. 1732, March 25).

No. 1748, ff. 53, ll. 15; Nasta'lîḳ; size, 8⅛ in. by 4½ in.

2063

Cahâr Bâgh (چهار باغ).

A small portion of the Inshâ or Maktûbât (styled چهار باغ or the four gardens) of Ḥakîm or Mîr Masîḥ-aldîn Abû-alfatḥ of Gîlân, the patron of the poet 'Urfî (died A.H. 999 = A.D. 1591, see No. 1451 sq. above), comp. Rieu ii. p. 667a and iii. p. 1090b; and W. Pertsch, Berlin Cat., pp. 902 and 903, where a letter of 'Urfî to Abû-alfatḥ is noticed. According to the Makhzan-algharâ'ib, No. 66 (Bodleian Cat., col. 318), he was a son of Maulânâ 'Abd-alrazzâḳ, whom the same 'Urfî praises in his poems. Abû-alfatḥ died, according to the best authorities, A.H. 997 (A.D. 1589), but at the end of some letters in this small collection there appears, besides A.H. 992 (on fol. 5b), 996 (on ff. 7a and 10a), and 997 (on fol. 20b), also the date A.H. 999 (on fol. 15a)! There is even (on fol. 22a) a date ۱۰۸۷ (1087?), which must either be a mistake, or a later addition. The letters are addressed to different Shaikhs, for instance, Shaik Humâm, Mîr Ṣadr Jahân, Âṣafkhân Ja'far, and others.

Beginning: چهار باغ دنیارا حضرت حقّ سبحانه و تعالی چنانکه باید و شاید الخ.

No. 1971, ff. 29, ll. 13; Shikasta; size, 8⅝ in. by 4⅞ in.

2064

Munsha'ât-alnamakîn (مُنْشَئَات النَّمَكِيين).

A large Inshâ or detailed work on letter-writing in all its private and official forms, together with an elaborate treatise on the proper composition of prayers and invocations for all emergencies, illustrated throughout by numerous specimens, compiled by Abû-alḳâsim-khân, called alnamakîn ('the witty') alḥusainî, and dedicated to the emperor Akbar, in the forty-fourth year of whose reign (A.H. 1006) on the 23rd of Sha'bân (A.D. 1598, March 31) the book was completed. It is divided into eight bâbs and a khâtimah.

Bâb I: در ابتدای صنعت کتابت و ذکر ابتداء مکاتیب باسماء الله تعالی, on fol. 2b, in two fasls.

Bâb II: در ترقیم فرامین و مناشیر سلاطین عدالت آئین و آجْوِبَهٔ لطائف تزیین آنحضرات, on fol. 3b, in fifteen fasls.

Bâb III: در تحریر ادعیه و صفاتیّه و اثنیه و فردیّه و صحائف و مکاتیب, on fol. 79b, in thirteen fasls.

After fol. 88 one leaf is missing.

Bâb IV: در ترسیم عرائض (سؤالیّه و جوابیّه), on fol. 293b, in two fasls.

Bâb V: در تسطیر صحائف مرشد و مسترشدین و والدین و اساتیذ و اخوة و اخوات و اولاد و در گِلَه‌مندی و شکایه از عدم مراسله و ما یتعلّق بها, on fol. 312a, in three fasls.

Bâb VI: در تشمیق صحائف تهانی و تعازی, on fol. 330b, in two fasls.

Bâb VII: در تصدیر قبالات و تمسّکات و نکاح و طریق بستن نکاح و سجلّات شرعیّه و غیر آن, on fol. 354a, in two fasls.

Bâb VIII: or according to the index) در بیان ارتسام اقسام (on fol. 2b) صحائف قبل الملاقات و بعدیه و مطایبات مضحکه و متفرّقات, on fol. 382a, in three fasls.

Khâtimah: در تنمیق مسائل بنای مسلمانی و سبب وجوب نماز و نیّة آن و آداب و قراءت آن و کیفیّت نماز عیدین و خطبات جمعه و عیدین و نماز استسقا و خطبه و ادعیهٔ کسوف و خسوف الخ, on fol. 389a, in nine fasls.

Beginning: زیباترین نگاری که منشیان فصاحت انتما خال چهرهٔ صحیفهٔ سخن گردانند و خوبترین نقشی که مترسّلان بلاغت انتساب زیب رخسار مجموعهٔ انشاء کنند الخ.

This copy is dated by Ibn Mûriyah 'Uthmân the 14th of Jumâdâ-alawwal, A.H. 1012 (A.D. 1603, Oct. 20). It was collated several times with the author's own copy, at first by Ḳâḍî Ja'far and Maulânâ Isma'îl Muftî in the same year 1012, the 17th of Jumâdâ-althânî (A.D. 1603, Nov. 22).

No. 1535, ff. 412, ll. 23; Naskhî; small illuminated frontispiece; size, 10¾ in. by 7 in.

2065

Zubdat-alinshâ (زبدة الانشا).

Forms of letters, for the instruction of young people in the art of epistolography, by an anonymous author, beginning: آخر نامه بنام اولی نام ذو الجلال و الاکرام الخ.

The first letter is headed نامه بحضرت پادشاه, the second فرمان سیادت نشان, the third نامه بحضرت استاد, the fourth جواب استاد بجانب شاگرد, the fifth عرضه داشت بجانب پدر, the sixth جواب آن, and so on.

The date of the compilation is found on fol. 2b, l. 4 in the following تأریخ: بعهد شاه نور الدّین جهانگیر =A.H. 1027 (A.D. 1618), in the reign of Jahângîr.

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The last four short notes at the end are dated too, the second and fourth A.H. 1026 and 1024 (A.D. 1617 and 1615) respectively, the first and third however A.H. 1056 and 1066 (A.D. 1646 and 1656), which is either a mistake of the copyist, or due to a later addition. The title of the book appears twice, on fol. 2a, lin. penult., and fol. 2b, l. 2. An Inshâ of the same title is mentioned in J. Aumer, p. 125.

No. 1903, ff. 12, ll. 17; distinct Nasta'lîḳ; size, 9⅝ in. by 5½ in.

2066

Three Inshâs by Nûr Muḥammad.

1. On fol. 46b: Inshâ-i-ṭarab-alsabbân (انشاء طرب الصّبّان), forms of letters, collected by Nûr-aldîn Muḥammad, the nephew of Abû-alfaḍl, Akbar's prime-minister, and of his brother, the poet Faiḍî, comp. Nos. 287 and 1479 above, where the correspondence of both, as edited by him, is noticed, comp. also his مراتب الوجود in No. 1925, 15. The present collection was made A.H. 1037 (A.D. 1627) in Jahângîr's reign.

Beginning: بعد از حمد و ثنای مر حضرت واحد الصّمد الخ

2. On fol. 60a: Inshâ-i-'Iyâr-i-dânish (انشاء عیار دانش), another larger collection of the same kind, by the same Nûr-aldîn Muḥammad, beginning: بعد از انشاء حمد و ثنای مر حضرت خالقی را الخ

Copied in the year 1191 of the Bangâlî era (A.D. 1783).

3. On fol. 192b: Inshâ yâ Ruḳa'ât-i-Abû-alfaḍl (انشا یا رقعات ابو الفضل); another copy of Abû-alfaḍl's private letters to his friends, collected by Nûr-aldîn Muḥammad, and beginning: بعد از حمد و ثنای حضرت خداوند واهب العطایات (!) الخ

Copied in the year 1190 of the Bangâlî era (A.D. 1782); another copy of the same is No. 287 above.

A similar collection of letters and short prose-compositions by Nûr-aldîn Muḥammad is noticed in Rieu ii. p. 843a.

No. 1966, ff. 46–81 and 192–219, ll. 10–13; unequal Shikasta; some interlinear glosses; size, 9⅜ in. by 6¼ in.

2067

Letters.

A very interesting and highly important collection of letters and historical documents of famous men, especially from and to Shâh Ṭahmâsp (A.H. 930–984 = A.D. 1524–1576), and Shâh 'Abbâs the Great (A.H. 996–1038 = A.D. 1588–1629), as well as of other eminent persons, for the greater part contemporaries of these Persian monarchs, intermixed with other elaborate tracts and elegant prose-writings. There are contained in it, for instance, letters from *Shâh Ṭahmâsp* to Sulṭân *Sulaimân* of Rûm (i.e. the Turkish emperor Sulaimân I, A.H. 926–974 = A.D. 1520–1566), and replies of the latter on ff. 1b, 9a, 63b, and 147a; from *'Abd-almu'minkhân bin 'Abdallâhkhân Uzbeg* (died A.H. 1006 = A.D. 1598) to *Shâh 'Abbâs*, and replies of the latter, on ff. 24a, 29a, 33a, 35b, and 39b; from *Shâh 'Abbâs* to the emperor *Akbar* of India, on fol. 41b; from Sulṭân *Salîm* of India (i.e. Jahângîr) to *Shâh 'Abbâs*, and from *'Abbâs* to *Salîm*, on ff. 54b, 56a, 58b, 61a, 76a, 85a, 88a, 90b, 94a, 131a, 133b, 134b, 136a (the first a letter of condolence to Salîm upon Akbar's death, the second a letter of congratulation upon Salim's accession), 141b, etc.; from *Shâh 'Abbâs* to prince *Khurram* (i.e. Shâhjahân), and replies of the latter, on ff. 71a, 74b, and 88b; from Sulṭân *Muṣṭafâ* of Rûm (i.e. the Turkish emperor Muṣṭafâ I, A.H. 1026 and 1031–1032 = A.D. 1617 and 1622–1623) to *Shâh 'Abbâs*, and reply of the latter, on fol. 80a; from *Shâh 'Abbâs* to Sulṭân *Muḥammadkhân* ibn Sulṭân Murâdkhân of Rûm (i.e. the Turkish emperor Muḥammad III, A.H. 1003–1012 = A.D. 1595–1604); to Sulṭân *Aḥmadkhân*, Muḥammadkhân's son (i.e. the Turkish emperor Aḥmad I, A.H. 1012–1026 = A.D. 1604–1617), and replies of these as well as letters of Sulṭân *Ibrâhîm* of Rûm (i.e. the Turkish emperor Ibrâhîm I, A.H. 1049–1058 = A.D. 1640–1648), etc., on ff. 109b, 115b, 121a, 124b, 127b, 138a, 173b, 229a, 233a, 242a, 244a, 248b, 262b, 280a, etc.; from the *Rûmîs* (رومیان) to *Shâh 'Abbâs*, on fol. 104a; from *Shâh 'Abbâs* to the grand-vezir *Siyâwûsh Pâshâ* (A.H. 990–1000 = A.D. 1582–1592), on fol. 241b, and to *'Abdallâhkhân* of Tûrân (A.H. 990–1005 = A.D. 1582–1597), on fol. 265a; reply to a letter of the emperor *Akbar*, written in Shâh 'Abbâs' name by *I'timâd-aldaulah*, on fol. 269a; a letter from the same *I'timâd-aldaulah* to the *grand-vezir*, on fol. 258b; three firmâns of the emperor *Akbar*, on ff. 290a, 293b, and 375b; a letter of *Tîmûr* to Yilderim *Bâyazîd*, pâdishâh of Rûm (i.e. the Turkish emperor Bâyazîd I, A.H. 791–804 = A.D. 1389–1402), on fol. 83b; from the *Khânkhânân* to *Maulânâ 'Urfî* of Shîrâz (see No. 2063 above), and reply of the latter, on fol. 106a; from the same *'Urfî* to Shaikh *Faiḍ Fayyâḍ* (or Faiḍî Fayyâḍî, the well-known Indian poet, see No. 1464 above), on fol. 108b; another letter of (or to) the same Shaikh, with some other treatises, on fol. 215b; a letter of *Mirzâ Faṣîḥî* of Harât (died A.H. 1046 = A.D. 1636, 1637, see No. 1537 above), on fol. 153a; letters from *Maulânâ Âḳâ Ḥusain* of Khwânsâr to *Mirzâ Abû-alfutûḥ*, and to *Mîr Dhû-alfaḳâr*, on ff. 155a, 157b, 158b, 159b; and some treatises on wine, spring, etc., by the same *Âḳâ Ḥusain*, on ff. 161a, 170b, etc.; a document of the grand-vezir *Muṣṭafâ Pâshâ* (A.H. 1048–1053 = A.D. 1638–1643), on fol. 176b; letters of *Mas'ûdbeg*; of *Maulânâ Muẓaffar Ḥusain Kâshî*; of *Mîr Muḥammad Ḥusain*; of *Ḥakîm Ṭufailî Lâhijî* and others, on ff. 287b, 363a, 376a, 377a, etc.; dibâća to *Ḥakîm Ṭufailî's* diwân, on fol. 296a; some dibâćas or elegant prose-writings by *Maulânâ Żuhûrî* of Tarshîz (see above, No. 1500 sq.), on fol. 179b; *Fatḥnâma-i-Sijistân* by Khwâjah *Sulṭân Muḥammad*, on fol. 281a; *Fatḥnâma-i-Sind* by *Maulânâ 'Abdallâh Marwârîd* (with the takhallus Bayânî, died A.H. 922 = A.D. 1516), and a great number of other prose-tracts and Inshâs (for the greater part without headings), on fol. 298a sq.; *Fatḥnâma-i-Ḳandahâr* by *Mirzâ Muḥammad Kâẓim*, on fol. 220a; *Fatḥnâma-i-*

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Kandahâr by *Mirzâ Muḥammad Ṭâhir* (i.e. Ṭâhir Waḥîd, see above, No. 555 sq.), on fol. 223a; a letter to the prefecture of the Christian cemetery in Harât, written at the request of Sulṭân Ḥusain Mirzâ by *Mîr 'Alîshîr*, on fol. 380b; a letter of the 'Ulamâs of Transoxania to the 'Ulamâs of Mashhad, written at the request of 'Abdallâhkhân Uzbeg, and reply of the 'Ulamâs, on fol. 384a, etc.

Heading and beginning of the first letter, on fol. 1b: نامهٔ که نوّاب غفران پناه جنّت بارگاه علّیین آشیانی شاه طهماسپ در اوّل جلوس بسلطان (i.e. A.H. 930–931) سلیمان خونکار روم نوشته' اللّهمّ خلد ظلال سلطنة سلطان اعاظم السّلاطین و ابّد میامن معدلته و مرحمته و الطافه و احسانه علی مفارق کافّة الاسلام من العرب والعجم منشور رفیع اعلی و توقیع وقیع الخ.

A large prose-treatise with Arabic introduction, on fol. 397a, beginning: الحمد لله والمنّة فی اللُطف والاکرام والجود والاحسان والجبروت والعظمة الخ.

This collection is styled (incorrectly, as is evident from the above-given contents) کتاب طهماسپ نامه on fol. 1a, and کتاب شاه طهماسپ at the end (on fol. 431). No date. A seal from A.H. 1089 (A.D. 1678) at the end. A number of similar letters is included in Add. 7688 of the British Museum, see Rieu i. p. 390.

No. 379, ff. 1–431, ll. 15; large Nasta'lîḳ; worm-eaten; size, 10¾ in. by 6¼ in.

2068

Maktûbât (مکتوبات).

Another large collection of forms of letters and answers thereto, showing the proper way of writing to all classes of society, intermixed with many historical specimens, similar to some in the preceding copy, for instance, a letter of Shâh 'Abbâs to 'Abd-almu'minkhân, on fol. 11b; of Muḥammadkhân, governor of Balkh and Badakhshân, to prince Salîm (afterwards the emperor Jahângîr), on fol. 45b; of 'Abd-almu'minkhân to Shâh 'Abbâs, on fol. 63a; answer of the Shâh; letters of Shâh Ṭahmâsp, on ff. 99a, 102b, etc.; of Nawwâb Imâm Kulikhân to Nawwâb Shâh Salîm Hindî, on fol. 320b; of Mirzâ Badî'-alzamân to Raḥmân Kulî Sulṭân, on fol. 343b, and many others. There is no apparent arrangement, and fragments of several Inshâs, all incomplete and defective, seem to be put together in this copy. The *first* collection is styled: خلاصة المنشئات, and begins, on fol. 3b: حمد نامحدودی که منشیان فصاحت شعار انشا نمایند و سپاس نا معدودی الخ.

In the greater part of this MS. even the margin is filled with Maktûbât.

No. 1753, ff. 350, ll. 19–24; written very unequally in careless Nasta'lîḳ and Shikasta; size, 8⅞ in. by 4⅝ in.

2069

Inshâ-i-Harkarn (انشاء هرکرن).

Models of correspondence, composed by Harkarn, son of Mathurâdâs Kanbû Multânî, a munshî of I'tibârkhân in Jahângîr's reign, between A.H. 1034 and 1040 (A.D. 1625–1631), as it seems; comp. Rieu ii. p. 530; Bodleian Cat., No. 1384; W. Pertsch, Berlin Cat., pp. 124 and 129; Cat. Codd. Or. Lugd. Bat. i. p. 175; A. F. Mehren, p. 124; J. Aumer, p. 124 (with the headings of the seven bâbs given in full); E. G. Browne, Cambridge Cat., p. 280. Edited with English translation by F. Balfour, 'The Forms of Herkern,' Calcutta, 1781; new ed. 1831; lithographed in Lâhûr, 1869 and 1871.

Beginning: حضرت (read ثنای) بعد از حمد و سنای ایزد متعال ذو الجلال الخ.

Bâb I, on fol. 19b; II, on fol. 23b; III, on fol. 28a; IV, on fol. 30b; V, on fol. 32b; VI, on fol. 42a; VII, on fol. 44a.

Dated in the year 1192 of the Bangâlî era (A.D. 1784). Some interlinear glosses.

No. 1966, ff. 19–45, ll. 13; Shikasta; size, 9⅝ in. by 6½ in.

2070

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 3a; II, on fol. 13b; III, on fol. 25a; IV, on fol. 34a; V, on fol. 52a; VI, on fol. 85b; VII, on fol. 90b.

Dated by Sayyid Maḥmûd bin Sayyid Bahâ-aldîn at Bahrûj, the 24th of Dhû-alḥijjah, A.H. 1207 (A.D. 1793, Aug. 2).

No. 2857, ff. 94, ll. 9; large and distinct Nasta'lîḳ; size, 8⅛ in. by 5¼ in.

2071

The same.

Bâb I, on fol. 32a; II, on fol. 36a; III, on fol. 42a; IV, on fol. 46b; V, on fol. 56a; VI, on fol. 70b (no heading); VII, on fol. 72b or 73a (no heading).

This very good copy is not dated.

No. 1837, ff. 31–75, ll. 15; Nasta'lîḳ; size, 9¾ in. by 6⅛ in.

2072

The same.

Beginning: بعد از حمد و ثنای مر حضرت ایزد متعال و قادر ذو الجلال الخ.

Bâb I, on fol. 39a (fol. 39b is filled with a few verses and the initial words of a کتاب by Muḥammad Burhân-aldîn Anṣârî); II, on fol. 43b; III, on fol. 48a (according to a later heading, written at the top of the پروانه جانب امیرکن السّلطنت الخ; originally the beginning of this bâb was fixed on fol. 49a); IV, on fol. 50b; V, on fol. 61a; VI, on fol. 73a; VII, on fol. 75a.

No date. The greater part of the colophon is blotted out.

No. 2394, ff. 38–76, ll. 12–13; Shikasta, the first two pages written by another hand; size, 8½ in. by 5⅞ in.

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2073

The same.

Beginning as in the preceding copy (except مر before حضرت).

Bâb I, on fol. 2a; II, on fol. 7a; III, on fol. 14b; IV, on fol. 18a; V, on fol. 30a; VI and VII, not marked.

No date. This copy is collated with the printed edition, and contains a few letters more than that.

No. 3493, olim 8. J. 10, ff. 43, ll. 13; Nasta'lîḳ; size, 8⅞ in. by 6 in.

2074

The same.

Beginning as in the preceding copy.

Bâb I, on fol. 2b; IV, on fol. 28b; all the other bâbs not marked.

No date.

No. 3433, olim 8. J. 11, ff. 65, ll. 11 (on ff. 1–48), ll. 13–14 (on ff. 49–65); large Nasta'lîḳ, written by different hands; size, 7⅞ in. by 4¼ in.

2075

A slightly defective copy of the same.

One or two pages are missing at the end. Beginning as in No. 2072.

Bâb I, on fol. 2a; II, on fol. 6a; III, on fol. 11a; IV, on fol. 14b; V, on fol. 22b; VI, on fol. 36a; VII, not marked, but seems to begin, according to the heading دستك و غيره, on fol. 38b.

No. 685, ff. 41, ll. 13; Nasta'lîḳ; size, 8¼ in. by 5⅞ in.

2076

A more defective copy of the same.

Beginning is wanting, and so are all the chapter-headings. The first words, on fol. 2b, are: عظمى برخور لازم دانسته در رعايت احوال رعايا و برايا الخ.

It is wrongly styled ارشاد الطّالبين, on fol. 2a, and in the colophon. As date appears the 27th of Jumâdâ-alâkhar only.

On ff. 1a and b, a fragment of the Niṣâb-alṣibyân (نصاب الصّبيان), the famous metrical Arabic-Persian dictionary for young people, by Abû Naṣr Farâhî Mas'ûd bin Ḥasan (about A.H. 617 = A.D. 1220, see Bodleian Cat., Nos. 1638–1640), is found, viz. the ninth kiṭ'ah, and the beginning of the tenth: القطعة العاشرة في بحر الخفيف و هذا وزنه.

No. 1602, ff. 38, ll. 10; Nasta'lîḳ, very much damaged and effaced; large water-spots; size, 7¼ in. by 6½ in.

2077

Inshâ-i-Khânazâdkhân (انشاء خانزادخان).

A work on letter-writing with models, selected from the author's own correspondence, by Amân-allâh Ḥusainî, with the epithets of Khânazâdkhân Fîrûzjang, and later on of Khânzamân, and the poetical takhallus of Amânî, who died A.H. 1044 or 1046 (A.D. 1634, 1635, or 1636, 1637), see Nos. 1763, 7, and 1893 above, where his short notes on Ṣûfic questions, the رقعات انشاء امان الله حسينى, or, as they are also called, the حسينى, are described. There is apparently a certain confusion between these two collections of the same writer, the shorter one of distinctly Ṣûfic import, and the larger one of a purely epistolary character, which is preserved in the present copy and bears the above title at the end, while on fol. 1a it is styled رقعات خانه زاد خان; whether the رقعات امان الله, which have been printed in Calcutta, and lithographed in Lucknow A.H. 1269, contain the former or the latter of these compositions, is impossible to say without an inspection of the Eastern editions themselves.

The present work is divided into four faṣls, viz.:

1. در عرائض مكاتبت, letters to superiors and equals.
2. در رقعات, familiar letters.
3. در حواشى, glosses and notes.
4. در متفرّقات, miscellaneous writings.

All the headings are left blank throughout. The first leaf is missing; the copy begins abruptly in the preface thus: جهانگير جهانيان نواز تصوير آن در جلوه آرند كام بخش چاره ساز و خالق خلائق نواز الخ.

No date. The margin of the first six leaves, and some fly-leaves at the end are covered with scattered poetry, rubâ'is, etc.

No. 1070, ff. 105, ll. 13–14; large Nasta'lîḳ; size, 8⅛ in. by 5⅝ in.

2078

Inshâ-i-Munîr (انشاء منير).

Letters, notes, and other writings of a refined prose-style, by Abû-albarakât Munîr, the son of Mullâ 'Abd-almajîd of Multân, usually called Munîr of Lâhûr, who collected them A.H. 1050 (A.D. 1640, 1641), see fol. 1b, ll. 5 and 6, and died the 7th of Rajab, A.H. 1054 (A.D. 1644, Sept. 9), comp. A. Sprenger, Catal., p. 129, ll. 3–5; Beale, Oriental Biogr. Dictionary, p. 196; H. Ethé, Neupersische Litteratur, p. 341. He also wrote a preface to his friend Muḥammad Ṣâliḥ Kanbû'î's letters, known as بهار سخن, see Nos. 2090–2092 below, and Rieu i. pp. 263 and 398. Another title of this collection, or at least of that portion of it which contains Saif Khân's letters (see below), appears to be نگارستان منير or نگارستان, see Rieu iii. pp. 1035b and 1048a, No. II, 3.

Beginning: بعد از حمد ايزد جلّ و علی و پس از درود سيّد المرسلين محمّد مصطفى صلّى الله عليه و سلّم و على آله و اصحابه اجمعين بر راز شناسان سخن نهفته مباد مكاتباتى كه از زبان خديو پاك روان سيف خان كه به بعضى خوانين ستوده آئين نگارش الخ.

This collection contains:

1. Forty-five letters and fourteen ruḳa'ât, which Munîr composed in the name of Saif Khân (i. e. Saif Khân Mirzâ Ṣafî, who died as governor of Bengal, A.H. 1049=A.D. 1639, 1640), beginning on fol. 2a.

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2. Thirty-eight other notes by Munîr, beginning on fol. 56b.

3. Three Munâẓarât or poetical contests in prose, mixed with verse:

(*a*) مناظرهٔ اربع عناصر (the contest of the four elements), on fol. 69a.

(*b*) مناظرهٔ تیغ و قلم (the contest of sword and pen), on fol. 77b.

(*c*) مناظرهٔ روز و شب (the contest of day and night), on fol. 87b.

4. Another prose-piece, entitled: سخن در ثنا و صفت صاحب سخنان عصر خود, on fol. 91b.

5. An elegy in prose, entitled: در مأتم محمّد شریف, on fol. 104a.

Dated the 1st of Rabî'-alawwal, A.H. 12.. (1r..), the last two figures are blotted out.

No. 426, ff. 112, ll. 13; large and distinct Nasta'lîḳ; size, 9⅜ in. by 5¾ in.

2079

Naubâwa (نوباوه).

Another collection of letters and notes, comprising also some of Saifkhân's, compiled by the same Abû-albarakât Munîr, one year after the completion of the preceding انشا or نگارستان, A.H. 1051 (A.D. 1641, 1642), at Jaunpûr, see title and date on fol. 2a, ll. 1–5.

It begins, on fol. 1b: این منتخب از بخت نکو فرجامش ــ افتاد چو آغاز نکو انجامش ــ دیده بمذاق آشنا ایّامش ــ نوباوه نهاد از لطافت نامش' بر رای فیض سرای چمن نشینان الخ.

After a دیباچه, called توحید, follows the same مناظرهٔ روز وشب, as in the preceding collection, fol. 87b. A second part with a special بسم الله الرّحمٰن الرّحیم begins on fol. 65b. Both on fol. 1a and in the colophon it is incorrectly styled انشاء منیر; see another copy of the same in No. 1763, 16 above.

Dated the end of Rabî'-alawwal, A.H. 1110 (or 1101 ?=A.D. 1698, Oct. 6, or 1690, Jan. 11).

No. 537, ff. 95, ll. 12–13; the first twenty-two leaves, written on whiter and more modern paper, seem to have been supplied later; Nasta'lîḳ; a little injured here and there; size, 8⅛ in. by 4½ in.

2080

A shorter copy of the same.

Beginning: این منتخب از بخت نیکو فرجامش الخ.

The title is found here on fol. 1b, l. 3, and l. 5 ab infra; the date on fol. 1b, l. 8.

Dated the 6th of Ṣafar, A.H. 1107 (A.D. 1695, Sept. 16).

No. 2091, ff. 1–36, 13–14 diagonal lines in a page; Shikasta; size, 7⅞ in. by 4 in.

2081

Another short copy of the same.

Beginning (with the omission of the usual initial words): بر رای فیض سرای چمن نشینان معنی پوشیده نماند الخ.

The مناظرهٔ روز و شب appears here on fol. 167b. The نوباوه ends on fol. 189a, and is dated by Shaikh Bahâ-aldîn the 27th of Muḥarram, A.H. 1122 (A.D. 1710, March 28). On ff. 189b–190b there is written by another hand a letter of Mîr Murtaḍâ Ṣâḥib to Ghulâm Murtaḍâkhân, and dated the 22nd of Rabî'-althânî, A.H. 1146 (fifteenth year of Muḥammadshâh's reign = A.D. 1733, Oct. 2).

No. 450, ff. 164–190, ll. 15; careless Nasta'lîḳ; size, 8⅝ in. by 4¾ in.

2082

A very defective copy of the same.

Beginning: منتخب از بخت نکو (read ای (این فرجامش الخ.

The دیباچهٔ توحید begins here on fol. 9a, last line, the مناظرهٔ روز و شب on fol. 13b. The copy breaks off with the words: . . . . سیاهی چه ظلمها که نکرده است.

No. 2095, ff. 8–23, ll. 14; large Nasta'lîḳ; size, 9 in. by 4¾ in.

2083

Kâristân (کارستان).

Kâristân or Kârnâma (کارنامه), an Indian story of the exploits and adventures of Wâlâ Akhtar (والا اختر), the prince of Hurmûz, composed in a very flowery style, interspersed with verses, by the same Munîr at Jaunpûr, A.H. 1050 (A.D. 1640, 1641), and dedicated to the emperor Shâhjahân.

Beginning: سپاس گوناگون پادشاهی را سزاوار است که پادشاهان روی زمین بر آستانهٔ کبریایش الخ.

Dated the 6th of Muḥarram, A.H. 1107 (A.D. 1695, Aug. 17).

No. 2091, ff. 37–148, 13–14 diagonal lines in a page; Shikasta; size, 7⅞ in. by 4 in.

2084

Another copy of the same.

Beginning: ستایش گوناگون پادشاهی را سزاوارست که پادشاهان زمین بر آستانهٔ کبریایش الخ.

Dated by Shaikh Bahâ-aldîn the 18th of Rabî'-alawwal, A.H. 1122 (A.D. 1710, May 17). Many marginal explanations.

No. 450, ff. 75–162, ll. 15; very careless Nasta'lîḳ; size, 8⅝ in. by 4¾ in.

2085

The same.

Beginning: ستایش گوناگون پادشاهی را سزاوارست که پادشاهان روی زمین الخ.

The date of composition, A.H. 1050, appears here on fol. 111a, l. 3; the dedication to Shâhjahân, on fol. 6a,

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l. 5 sq.; as title appears on the top of fol. 1b: کارستان منیر; on fol. 9a, l. 6 کارنامه; and on fol. 9a, l. 8 the fuller heading: داستان شاه والا اختر.

Dated by Sadânand (سد آنند) the 23rd of Shawwâl, A.H. 1142 (eleventh year of Muḥammadshâh's reign = A.D. 1730, May 11). Occasionally notes on the margin.

No. 3347, olim 19. J. 7, ff. 111, ll. 11; Nasta'lîḳ; size, 7⅞ in. by 4 in.

2086

The same.

Beginning as in the preceding copy.

No date.

No. 3078, ff. 125–224, ll. 15; Shikasta, by different hands, mixed now and then with some more careful Nasta'lîḳ; size, 7⅞ in. by 3¾ in.

2087

The same.

Beginning: ستایش گونان گون (sic!) مر پادشاهی را الخ.

As date appears the 5th of Jumâdâ-alawwal only; the rest of the colophon is illegible. The fly-leaves in the beginning are filled with fragments of Rekhta poetry, those at the end with a letter (رقعه) and the fragment of a mystical treatise in questions and answers, each question beginning: سوال عزیز.

This copy belonged formerly to Mîr Ghulâm Aḥmad-khân. Bibliotheca Leydeniana.

No. 2806, ff. 110, ll. 13; Nasta'lîḳ; illuminated frontispiece; size, 7⅝ in. by 4½ in.

2088

Majma'-alṣanâ'i' (مجمع الصّنائع).

A work on tropical figures in Persian poetry, with numerous specimens selected from the best older and more modern poets, by Niẓâm-aldîn Aḥmad bin Muḥammad Ṣâliḥ alṣiddîḳî alḥusainî (in one British Museum copy, Rieu iii. p. 999b, alcishti), completed A.H. 1060 (A.D. 1650), see the chronogram:

این نامه که دور باد از آسیب
در سال غنی غنی شد از ریب

comp. Rieu ii. p. 814b, No. XIII.

It begins: الحمد لله الّذی انعم علینا و هدانا الی الاسلام و میّزنا عن طبقات الانعام الخ, and is divided into four faṣls and a khâtimah, viz.:

فصل اوّل در تقسیم کلام, on fol. 3a.
فصل دوم در بیان بدائع لفظی, on fol. 17a.
فصل سیوم در ذکر صنائع معنوی, on fol. 65b.
فصل چهارم در سرقات شعرئ پارسی, on fol. 105a.
خاتمه در بیان بعضی از الفاظ که بدین و مناسب دارد الخ (in the following copy دارند مناسبتی). This khâtimah is not marked here and seems to be missing.

Dated the 5th of Dhû-alḳa'dah, A.H. 1199 (A.H. 1785, Sept. 10).

No. 65, ff. 112, written by four different hands, the first and last of which (ff. 1–87 and 105–112) a careless Nasta'lîḳ, ll. 13, the second and third (ff. 88–104) a more careful one, ll. 13–17; size, 8½ in. by 5⅝ in.

2089

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 2a, first line; the chronogram on fol. 2a, ll. 7 and 8; and the title on fol. 2a, l. 9.

Faṣl I, on fol. 3a, last line; II, on fol. 16a; III, on fol. 52b; IV, on fol. 84a. In this fourth faṣl the copy breaks off on fol. 91b. The khâtimah is consequently missing here too. Ff. 92b and 93a contain in another handwriting a جواب رقعهٔ عزیزی برهمنی.

This copy belonged formerly to Mr. Richard Johnson.

No. 3505, olim 9. J. 6, ff. 93, ll. 15; Nasta'lîḳ, ff. 92b and 93a in Shikasta; size, 8⅜ in. by 4½ in.

2090

Bahâr-i-sakhun (بهار سخن).

A collection of letters and other refined prose-writings by Muḥammad Ṣâliḥ Kanbû'î of Lâhûr, the author of the *'Amal-i-Ṣâliḥ* or detailed history of Shâhjahân (completed A.H. 1070 = A.D. 1659, 1660, see Nos. 332–336 above), and the preface to his elder brother Shaikh 'Inâyat-allâh Kanbû'î's *Bahâr-i-dânish* (composed A.H. 1061 = A.D. 1651, see Nos. 806–817 above). The introduction to this collection, which contains official and private letters, the former written in the names of Shâhjahân, 'Âlamgîr and other royal and princely personages, as well as descriptions of Shâhjahânâbâd, Âgra, Kashmîr, and other localities in ornate prose, and is subdivided into four چمن, was written by his friend Maulânâ Abû-albarakât Munîr, see above, No. 2078. The date of completion is given in the two British Museum copies (see Rieu i. p. 398) as A.H. 1074 (A.D. 1663, 1664); but in the present as well as the following copy it is distinctly stated, that the work was finished by the author the 16th of Shawwâl, A.H. 1065 (A.D. 1655, Aug. 19), the twenty-ninth year of Shâhjahân's reign, in Shâhjahânâbâd; we have therefore here an earlier redaction of Muḥammad Ṣâliḥ's letters.

Beginning: ایزد سخن آفرین را سپاس که چراغ گفتار را از تاب خرد روشن گردانیده الخ.

This copy is collated, but not dated. As the transcriber calls himself Shaikh Muḥammad, it is not unlikely that he is identical with the author himself. Fol. 191 must be placed before fol. 190.

No. 1396, ff. 227, ll. 19; careless Nasta'lîḳ, sometimes approaching Shikasta; size, 11¾ in. by 6⅞ in.

2091

Another copy of the same.

Beginning as in the preceding copy. The same date of completion, viz. A.H. 1065, 16th of Shawwâl. The copy itself is not dated.

No. 18, ff. 162–256, ll. 31; careless Nasta'lîḳ; size, 12¼ in. by 6¾ in.

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2092

The same.

A more modern, but excellent copy of the same, dated A.H. 1198 (A.D. 1784). A complete index of contents on ff. 1–4a; the collection itself begins on fol. 4b.

No. 3154, ff. 259, ll. 15; beautiful Nasta'lîḳ; size, 8¾ in. by 7⅛ in.

2093

Čahâr Čaman-i-Brahman (چهار چمن برهمن).

A description of Shâhjahân's court, with its splendours and festivals, and of the principal cities of his realm, beginning with Shâhjahânâbâd, followed by a memoir of the author's own life, by Čandarbhân Brahman of Patyâla or Lâhûr, who was one of the most famous munshîs of the emperor as well as of prince Dârâ Shukûh, see the description of his diwân in Nos. 1074 and 1075 above, and an account of the contents of the present work in Rieu ii. p. 838b; comp. also A. Sprenger, Catal., p. 376. It is written in highly embellished prose, intermixed with numerous poetical specimens and letters, and divided into four چمن (like the immediately preceding بهار سخن of Muḥammad Ṣâliḥ), wherefore it is styled چهار چمن, چارچمن, or انشاء چهارچمن.

Beginning: چمن اوّل مشتمل بر سیرابی و شادابیٔ دولت ابد پیوند و بیان خصوصیّات مجلسها و جشنها الخ.

The fourth چمن begins on fol. 95b.

This copy was written for the Governor-General of India, Warren Hastings, and finished the ninth of Rabî'-althânî, 1186 of the Faṣlî era = A.H. 1193 (A.D. 1779, April 26).

No. 920, ff. 116, ll. 13; Nasta'lîḳ; worm-eaten throughout; size, 8⅝ in. by 6⅛ in.

2094

Munsha'ât-i-Brahman (منشئآت برهمن).

A collection of letters, addressed to Shâhjahân, to Wazîrs, Amîrs, and other distinguished persons, by the same Čandarbhân Brahman. In the preface he enumerates many earlier works of his, viz. his دیوان, the چهار چمن (see the preceding copy), گلدسته تحفهٔ, کارنامه انوار, تحفة الفصحا, مجمع الفقرا, etc.; the title منشئآت برهمن appears on fol. 2a, l. 10.

Beginning: چون از عنوان شباب این برهمن عقیدت کیش را میل و رغبت بدریافت دقائق شعر و انشا الخ.

It is apparently divided into several ḳisms, but only the first is marked by a heading, on fol. 2a: قسم اوّل مشتمل برنقل عرضداشتهای (که) بدرگاه آسمان جاه ارسال داشت.

The collection ends on fol. 48a, and is followed, on ff. 48a–62b, by another shorter collection of letters and notes from the same period, and probably by the same Čandarbhân Brahman, styled in a vague way متفرّقات, and beginning: برادر من جانمن عمر من درین هنگام غم الخ.

Other copies of these Munsha'ât are described in Bodleian Cat., Nos. 1385 and 1386 (the latter styled رقعات چندربهان); Rieu i. p. 397 sq. (with a full biographical account of the author); and W. Pertsch, Berlin Cat., p. 1017. The beginning of the main portion of this MS. agrees with that in the first Bodleian copy, but is different from that in Rieu, loc. cit.

No date.

No. 1395, ff. 62, ll. 17; Nasta'lîḳ, some pages seem to have been supplied by another hand; worm-eaten; size, 11½ in. by 7⅛ in.

2095

Khâṣṣ-alinshâ (خاصّ الانشا).

Forms of letters for various occasions and on various topics, collected in 'Âlamgîr's reign, A.H. 1074 (A.D. 1663, 1664; the title forms the chronogram). The whole book is intermixed with verses, and exhibits throughout the highest style of refined prose-writing. The compiler's takhallus is, according to No. 2120, 18 below, Mullâ Jâmi'î. On fol. 62a it is stated, that here ends the first volume (دفتر اوّل) of the collection; but the following pages belong undoubtedly to the same Inshâ. An index of the contents on ff. 1b–2b.

Beginning, on fol. 3a:

این نامه که عنوان وی از حمد خداست
چون نامیه مخصوص بصد نشو و نماست

Dated the 17th of Ramaḍân, in the first year of Jahândârshâh's reign (A.H. 1124 = A.D. 1712, Oct. 18).

No. 1858, ff. 67, ll. 19–21; Shikasta; size, 9 in. by 4¾ in.

2096

Another copy of the same.

This copy is slightly incomplete at the end. No index. Beginning as in the preceding copy.

No. 1187, ff. 105, ll. 19; Nasta'lîḳ; size, 8¼ in. by 4¼ in.

2097

Jâmi'-alḳawânîn (جامع القوانین).

Specimens of letters to illustrate the various branches of epistolography, composed A.H. 1085 (A.D. 1674; the chronogram is مجموعهٔ فضایل) by Khalîfah Shâh Muḥammad of Ḳannûj, and styled both جامع القوانین and انشاء خلیفه (the former appears here in the colophon, the latter in the text). It contains four faṣls, the *first*, on fol. 3b; the *second*, on fol. 31a; the *third*, in two ḳisms, on fol. 44b; the *fourth*, on fol. 48a; and a khâtimah, on fol. 52b.

Beginning: ستایش و نیایش احدی را که کاتب فصاحت بیان خرد الخ.

Other copies are described in Bodleian Cat., Nos. 1391–1394 (with a complete index of the headings); Rieu i. p. 414 (with biographical remarks); J. Aumer,

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p. 123 (likewise with headings); Cat. Codd. Orient. Lugd. Bat. i. p. 176; A. F. Mehren, p. 27; W. Pertsch, Berlin Cat., pp. 72, 1; 126, 8; 146, 1 (No. 79); 1008, 2; E. G. Browne, Cambr. Cat., pp. 283 and 284. The work has been printed as انشای خلیفه in Calcutta, 1834; and lithographed in Lucknow, 1846, and in Cawnpore, A. H. 1280.

This copy is dated the 11th of Jumâdâ-alâkhar, A. H. 1177 (A. D. 1763, Dec. 17).

No. 1967, ff. 54, ll. 13–17; Nasta'lîḳ, mixed with Shikasta; size, 8¾ in. by 5 in.

2098

Another copy of the same.

Beginning: ستایش و نیایش مراحدی را کہ کاتب الخ.

Dated the 27th of October, 1773 (1180 of the Bangâlî era = A. H. 1187).

No. 1765, ff. 64, ll. 13; Nasta'lîḳ; size, 8⅝ in. by 5½ in.

2099

The same.

Beginning as in the preceding copy.

Faṣl I, on fol. 132b; II, III, and IV not marked.

Dated 1190 of the Bangâlî era = A. H. 1197 (A. D. 1783). A few interlinear glosses.

No. 1966, ff. 129–191, ll. 10–12; unequal Shikasta; size, 9⅝ in. by 6⅛ in.

2100

The same.

Beginning; ستایش و نیایش احدی را الخ.

Faṣl I, on fol. 47a; II, on fol. 61a; III, on fol. 68a; IV, on fol. 71b; khâtimah, on fol. 73b.

Dated the 9th of Rabî'-alawwal, in the third year (of whose reign, is not stated).

No. 1083, ff. 45–75, ll. 12–15; Shikasta; size, 8¼ in. by 5⅝ in.

2101

The same.

Beginning: ستایش و نیایش مراحدی را الخ.

The chronogram مجموعهٔ فضایل appears here on fol. 3b, l. 4. The work concludes on fol. 59b, and is dated the 15th of Safar, A. H. 1215 (A. D. 1800, July 8). Bound together with it on ff. 61–66 and 70–86 are several other letters, notes, traditions, and historical specimens, written by different hands, and without any value whatever.

No. 2980, ff. 1–59, ll. 12; large Nasta'lîḳ; size, 9⅝ in. by 7½ in. Ff. 61–66, turned upside down; Shikasta; size, 8⅝ in. by 5¾ in. Ff. 70–86, ll. 14–16; Nasta'lîḳ, by different hands; size, 9⅝ in. by 7⅝ in.

2102

The same.

Beginning: ستایش و نیایش مر خدایرا کہ کاتب الخ.

No divisions marked; no title or author's name anywhere.

No date.

The copy belonged formerly to Sir Charles Wilkins.

No. 2536, ff. 41, ll. 13–15; Shikasta; size, 10⅜ in. by 6⅜ in.

2103

A defective copy of the same.

Faṣl I, on fol. 167b; II, on fol. 216b, last line; III, on fol. 194a; IV, on fol. 199b; khâtimah, on fol. 221b. The leaves are misplaced in a rather perplexing manner; their proper order is: ff. 164–179, 182 (lacuna, comprising parts of the twelfth and thirteenth مکتوب), 180, 183 (here پانزدهم must be read instead of یازدهم), 184, 181 (lacuna, comprising parts of the sixteenth and seventeenth مکتوب), 185, 210–217, 202–209, 186–201, 218–224. Many pages injured.

No date. Bibliotheca Leydeniana.

No. 2556, ff. 164–224, ll. 11; large Nasta'lîḳ; size, 9¾ in. by 6½ in.

2104

A still more defective copy of the same.

Faṣl I, on fol. 3a, breaks off in the twenty-fifth مکتوب; II, beginning missing in consequence of a large lacuna after fol. 18; fol. 19a begins in the middle of the twenty-fifth رقعه, so that the first twenty-four are wanting; III, on fol. 26b; IV, on fol. 30b; the beginning of the khâtimah is not marked.

As date appears the 29th of Sha'bân only, without a year. The transcriber was Muḥammad Burhân-aldîn Anṣârî.

Bibliotheca Leydeniana.

No. 2394, ff. 1–37, ll. 9–15; written by various hands, partly in a peculiar kind of Naskhî, mixed with Shikasta, partly in pure Shikasta; size, 8⅛ in. by 5⅞ in.

2105

A fragment of the same.

The *fourth* faṣl of the جامع القوانین: فصل چهارم در آداب و القاب، عرضه داشت کمترین فدوی بندگی منقوش الخ.

This faṣl ends on fol. 138a; ff. 138b–149a are filled with another fragment of a similar character, containing forms of notes and letters, and beginning: الفاظی چند در تعریف ورود نامه که بجانب مکتوب الیه میتوان نوشت الخ.

No. 2173, ff. 132–149, ll. 15; the last pages partly in diagonal lines; Shikasta; size, 8¼ in. by 6 in.

2106

Husn u Dil (حسن و دل).

Beauty and heart, an allegorical romance in ornate prose, undoubtedly based on the older story of the same name by Fattâḥî of Nishâpûr (who died A. H. 852 = A. D. 1448, see No. 2037 above, and comp. Bodleian Cat., No. 1343; Rieu ii. p. 741; W. Pertsch, Berlin Cat., p. 34, 8 etc.), and composed, according to the chronogram, داغ دلبند, on fol. 45b, ll. 9 and 10, A. H. 1095 (A. D. 1684), in the reign of 'Âlamgîr, to whom it is dedicated. The author is called, on fol. 2b, l. 9, Khwâjah Muḥammad, but in the colophon with the fuller name Khwâjah Muḥammad Bîdil. Whether he

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can be identified with the well-known poet 'Abd-alḳâdir Bîdil (died A.H. 1133=A.D. 1720, see No. 1676 above and Nos. 2115–2117 below) is doubtful; the date of composition and the dedication to 'Âlamgîr would favour such a supposition, but on the other hand no biographical account of Bîdil mentions a story of the above title, and the poet is never called Muḥammad.

Beginning of the story, which is interspersed with many poetical specimens: گوهر بحر حمد و ثنا و جوهر معدن شکر عطانثار بارگاه آن پادشاه کشور حسن و جمال الخ.

Copied in Bahâdurshâh's reign (A.H. 1119–1124=A.D. 1707–1712); as date appears the 7th of Rajab only, without a year.

No. 1628, ff. 46, ll. 13; Nasta'lîḳ; size, 8⅞ in. by 6 in.

2107

Inshâ (انشا).

An anonymous treatise on epistolography, beginning: سپاس بی قیاس و اجناس ستایش قدیم الاساس قادری را سزاوارست که زبان صنائع الخ.

Dated the 4th of Dhû-alḳâ'dah, A.H. 1100 (A.D. 1689, Aug. 20), by Alfârûḳî alcîshtî.

No. 18, ff. 126–160, ll. 31; Nasta'lîḳ; size, 12⅛ in. by 6¾ in.

2108

Shauḳ-angiz (شوق انگیز).

Forms of letters to parents, relations, friends, superiors, together with answers from the same, interspersed with many ḳaṣîdas and other pieces of poetry, by an anonymous author, who praises in the introduction his spiritual guide, Shaikh 'Abd-alsubḥân (see fol. 3b, ll. 1 and 2). The title appears on fol. 5a, l. 7.

Beginning: بعد از ادای وظائف ثنای ربّانی که نخلبند نجم افشای قدرت سبحانی الخ.

Dated the 16th of Dhû-alḥijjah in the thirty-eighth year of والا, i.e. 'Âlamgîr=A.H. 1105 (A.D. 1694, Aug. 8).

No. 1896, ff. 66, ll. 11; Nasta'lîḳ; size, 8¼ in. by 4¾ in.

2109

Khulâṣat-almakâtîb (خلاصة المكاتيب).

A rich collection of specimens of refined prose-style intermixed with verses, on all possible topics, by Sujân Singh or Sujân Râi Munshî of Patyâla, the author of the خلاصة التّواريخ or general history of India (completed A.H. 1107=A.D. 1695), see Nos. 362–364 above. It was apparently compiled as a guide for the author's sons, see fol. 3b, lin. penult. sq., and begins: مبدع جهان آفرین و مخترع آسمان و زمین بقدرت و حکمت ابداعیٔ خویش الخ.

From an English note affixed to the fly-leaf we learn, that this 'esteemed collection of letters is looked upon as a model of epistolary style by the learned of the Punjab;' and besides that it was 'sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore.' The note is signed by 'C. Raikes, Commissioner and Superintendent;' and the MS. was received from Dr. Royle, July, 1856. The headings of the innumerable short epistles and tracts contained in this collection are left blank, but on the first sixty or seventy leaves they are supplied in a very small and often scarcely legible handwriting on the margin, together with many various readings and glosses. But the greater portion of the MS. is unprovided with either. Fol. 65 is left blank.

No date. Modern handwriting. The copyist was Nadhar Muḥammad.

No. 3233, ff. 279, ll. 15; very distinct and fine Nasta'lîḳ; size, 10 in. by 5⅝ in.

2110

Kârnâma-i-wâḳi'ah (كارنامهٔ واقعه).

A collection of firmâns, letters, and other specimens of a highly refined style in prose and verse, together with a great number of chronograms (تأريخات), elegies (مرثيّات), etc., composed by *Hindû*, who calls himself, on fol. 196a, l. 5, the author and transcriber of this copy (راقم و مصنّف این صحیفه), and dated the 24th of Sha'bân, A.H. 1116 (the forty-ninth year of 'Âlamgir's reign, more correctly the forty-eighth)=A.D. 1704, Dec. 22. It ends on fol. 277b, and is followed by a few other specimens in prose and verse by the same Hindû, whose original name is given here as چتهمل منشی.

Beginning, on fol. 193b: بعد از لوای حمد خالق ذو الجلال الخ.

No. 2007, ff. 193–279, ll. 15; very unequal Shikasta; size, 9⅛ in. by 5 in.

2111

Inshâ-i-Faiḍbakhsh (انشاء فیض بخش).

A collection of letters, as introduction to the study of epistolography, compiled by Shîr 'Alî, usually styled Shîr Ḥamlah, who resided at قیصور پر نور in Lâhûr and was the disciple of Ḥâjî Muḥammad Yûsuf Naḳshbandî, in the fifty-first year of 'Âlamgîr's reign, A.H. 1118 (in the text is written by mistake یکهزار و یکصد only)=A.D. 1706, 1707, and beginning: الحمد لله ربّ العالمین . . . . بداناکه انسانرا دیدهٔ بینا وگوش شنوان بخشیده الخ.

Copied in 1190 of the Bangâlî era (A.H. 1197=A.D. 1783), by Ḳuṭb-aldîn. Some letters at the end bearing the dates 1180 and 1190 must have been added by the copyist.

No. 1966, ff. 82–128, ll. 11; unequal Shikasta; size, 9⅜ in. by 6⅛ in.

2112

Two treatises on Persian metres.

1. Risâla-i-jâmiyah dar 'arûḍ (رسالهٔ جامیه در عروض), on ff. 1b–15a, in Persian, beginning: سپاس وافر قادریرا که حرکهٔ سریع دوائر افلاك سبب ازدواج اصول و امتزاج ارکان گردانید الخ.

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2. Risalat Abû 'Abdallâh Andalusî (رسالة ابو عبد الله اندلسی), on ff. 15b–18, in Arabic; a short tract on metres by Abû 'Abdallâh Muḥammad Abû-aljaish-alanṣâr alandalusî, beginning: احمد الله تعالى و اتوكّل عليه و اصلّى على نبيّه . . . . قال الفقير الى الله عزّ و جلّ ابو عبد الله الخ.

Both tracts are copied in the same year, A.H. 1128 (A.D. 1716), by the same scribe, 'Abd-alwâḥid ibn 'Abd-almu'min.

No. 1212, ff. 18, ll. 17; Nasta'lîḳ; size, 6¾ in. by 4¼ in.

2113

Muntakhab-i-wâlâ (منتخب والا).

Models of poetical epistles in forty chapters (called عنوان), compiled from other Inshâs and poetical works by 'Alî Akbar bin Muḥammad Amîn Bâkharzî, called Akâbirkhân, A.H. 1130 (the title is a chronogram)= A.D. 1718.

Beginning: انتخاب هر كتاب مستطاب حمد صانعى تواند بود كه شاه بيت آفتاب الخ.

No date.

No. 549, ff. 172–278, ll. 11 (mostly in 2 coll.); Nasta'lîḳ; size, 8⅝ in. by 5 in.

2114

Inshâ-i-Zarbakhsh (انشاء زربخش).

Collection of official letters, firmâns, notes, and similar documents, written in the emperor 'Âlamgîr's reign and dealing with affairs in Bengal and Bihâr especially. The collector is Sayyid Muḥammad Ḍiyâi Ḥakkânî, and the date of the collection A.H. 1130 (A.D. 1718), see fol. 3a, last line, and fol. 3b, ll. 14–16. It is divided into two ḳisms; the *first* contains imperial and princely correspondence (خطاب سلطان بسلطان), on fol. 4a; the *second*, firmâns, decrees, orders, and other royal issues (فرامين شاه و نشان شاهزادها و عرضه‌داشت پروانه خدمات الخ).

Beginning: بعد از انشاء سناء (read ثناء) حكيمى كه اين عالم تعلّق و اسباب را كه مكان هر كسب الخ.

Copied A.H. 1172 (A.D. 1758, 1759). A few interlinear glosses, especially on the first pages.

No. 1837, ff. 1–30, ll. 15–16; Shikasta; size, 9¾ in. by 6⅛ in.

2115

Cahâr 'Unṣur (چهار عنصر).

One of the refined prose-writings, interspersed with numerous specimens of poetry, of Mirzâ 'Abd-alḳâdir Bidil, whose lyrical and epical works have been described in Nos. 1676–1688 above, and who died A.H. 1133 (A.D. 1720). The present work is styled چهار عنصر or the four elements, and begins, on fol. 1b: خداوندا زبان معذور بيصرفه سرائى عذر هرزه درايان بهذير و بيان مجبور آشفته نوائى الخ.

First 'Unṣur: ابجد اشتعال شعلهٔ مقال و گرميهاى صحبت ارباب فضل و كمال, on fol. 4a, beginning: مقصد تحرير اين كلمات توضيح عبارات صفحهٔ اتّفاق است و مدّعاى ترتيب اين سطور تصريح تعميات حقيقت وفاق الخ.

Second 'Unṣur: روائح شگفتگئ بهار عالم منظوم و نسائم فيض غنائم فوائد معلوم, on fol. 63b.

Third 'Unṣur: طراوت شبنمستان مراتب منشور و آبيارئ نخلستان كيفيّات شعور, on fol. 121b. This 'Unṣur is dated the 22nd of Ramaḍân, A.H. 1160 (the thirtieth or rather twenty-ninth year of Muḥammad-shâh's reign)=A.D. 1747, Sept. 27.

Fourth 'Unṣur: غبار نشانئ بساط عجائب و زنگ زدائئ آئينهٔ نقوش غرائب, on fol. 154b. This 'Unṣur is dated the 1st of Dhû-alḳa'dah in the same year 1160 (A.D. 1747, Nov. 4).

On fol. 197b sq. an appendix to this work appears as *fifth* 'Unṣur, styled طور معرفت (exactly as the short mathnawî by Bidil, noticed above in No. 1686), and dated by another transcriber the 1st of Dhû-alḥijjah, A.H. 1163 (A.D. 1750, Nov. 1), at Aḥmadâbâd. The چهار عنصر are included in the كلّيّات بيدل, lithographed A.H. 1287 at Lucknow.

No. 1849, ff. 250, ll. 17; written by different hands in various styles of difficult Shikasta, partly in diagonal lines; size of the first four 'Unṣurs, 9⅛ in. by 4⅞ in.; of the fifth, 8⅝ in. by 4½ in.

2116

Munsha'ât-i-Bîdil (منشئآت بيدل).

The correspondence of the same 'Abd-alḳâdir Bidil, containing chiefly letters addressed to Shukr-allâhkhân and his two sons, 'Âḳilkhân and Shâkirkhân, beginning: عجز مراتب حمد و ثنا تسليم بارگاه صمدى كه خامه را در معركهٔ آغاز الخ.

No date. Other copies of the same or parts of the same are described in Rieu ii. p. 811a; W. Pertsch, Berlin Cat., p. 147, No. 2; and E. G. Browne, Cambridge Cat., p. 284. These letters are also included in the كلّيّات mentioned above; their usual title is رقعات بيدل or simply انشاء بيدل. The copy is collated.

No. 1687, ff. 103, ll. 12; Shikasta; size, 9¾ in. by 5⅛ in.

2117

A fragment of the same Munsha'ât.

The proper order of the leaves is: ff. 86 (first words, on fol. 86a: دست دعائى كه از دور الخ, corresponding to fol. 6a, l. 4 ab infra in the preceding copy), lacuna (the last words of fol. 86b=fol. 8a, l. 5 in the preceding copy), 87 (first words here: مژدهٔ فتحى كه پيوسته= fol. 11a, last line there), 84, 85, lacuna (last words of fol. 85a=fol. 16b, l. 5 ab infra there), 81–83 (first words, on fol. 81a: انديش كاشته=fol. 26a, l. 6, middle there), 68–80, 67 (at the end of fol. 67b the fragment breaks off, last words here=fol. 51a, lin. penult. there).

No. 2420, ff. 67a–87b, ll. 15–19; Nasta'lîḳ; occasional glosses on the margin; size, 8¾ in. by 5¾ in.

NATIONAL ARCHIVES OF INDIA

2118

Miscellaneous letters and other specimens of refined prose-writing.

This incomplete collection contains :

1. A long series of letters, like all the other letters in this collection from the period of Akbar's reign to that of 'Âlamgîr, for instance, a letter of Mahâbatkhân to the Khânkhânân and answer (on fol. 72a), to I'timâd-aldaulah, etc.; a letter of Shaikh 'Abd-alraḥmân (on fol. 73a), of Nawwâb Sa'd-allâhkhân to Shaikh 'Abd-almu'min (ib.), of 'Umdat-almulk Wazîrkhân (ib.), etc.

2. Ta'rif-i-Mathurâ (تعريف متهرا), a description of Mathurâ (in the province of Âgra on the river Jumna), by Harbans Munshi (هربنس منشی), on fol. 75a.

3. Tausîf-i-dâr-alkhilâfat Shâhjahânâbâd (توصيف دار الخلافة شاهجهان آباد), description of Shâhjahânâbâd (Dihlî), by Ḥâjî Khair-allâh Dîwân, Sarkâr of Rustamkhân, on fol. 75b, last line. Copied A. H. 1134, the 28th of Sha'bân (A.D. 1722, June 13), at Shâhjahânâbâd.

4. Another series of letters, for instance, to Mukhliṣkhân, Nawwâb Fâḍilkhân (on fol. 77b), to Nawwâb Ja'farkhân (on fol. 79b sq.), to Bakhshî-almulk Muḥammad Aminkhân (on fol. 83a sq.), to Shâh Ṣafîkhân (on fol. 86a), to 'Âbidkhân (on fol. 86b), to Iftikhârkhân (on fol. 89b), to Asadkhân (ib.); a letter of Shaikh Farîd Shakarganj (on fol. 92a).

5. Extract from the Jâmi'-alkawânîn (جامع القوانين), by Miyân Shaikh Muḥammad (so is the name given here), that is Khalîfah Shâh Muḥammad of Ḳannûj, composed A. H. 1085, see Nos. 2097–2105 above (on fol. 92b); a فراق نامه (ib.). Letters to Nawwâb Ja'farkhân (on fol. 93b). Letters to friends, to a son, etc. (on fol. 94b); a تعزيه (ib.).

6. A third series of letters, for instance, of Mahâbatkhân to 'Âlamgir (on fol. 96a), of Rustamkhân (on fol. 97a), of Ḳâsimkhân (on fol. 97b). A lacuna after fol. 97. Letters of Abû-alfaḍl (on fol. 98a sq.), for instance, to Sulṭân Salîm (on fol. 99a), to Akbar (on fol. 102a), to prince Dâniyâl (on fol. 104b), etc. Letters of Munshi Candarbhân Brahman of Patyâla, see Nos. 2093 and 2094 above (on fol. 107a sq.). A letter to Ja'farkhân (on fol. 109a). Dated on fol. 113b, A. H. 1134 (A.D. 1722).

7. Risâla-i-nâz u niyâz (رسالهٔ ناز و نياز), correspondence between lover and beloved in poetical prose, intermixed with verses, by Majnûn Rafîḳî, and dedicated to Abû-almuẓaffar Ḥusain Bahâdurkhân (on fol. 114a) in thirteen bâbs, viz.:

(1) در نياز عاشق پيش از ملاقات و ناز معشوق در جواب.

(2) در نياز عاشق در جواب نامهٔ معشوق و ناز معشوق.

(3) در نياز عاشق بعد از ملاقات اوّل و ناز معشوق در جواب.

(4) نياز عاشق در اشتياق.

(5) نياز عاشق در شكايت‌نامه فرستادن و ناز معشوق در جواب.

(6) نياز عاشق در التماس آمدن معشوق و ناز معشوق در جواب.

(7) نياز عاشق در اظهار عاشق شدن و ناز معشوق در جواب.

(8) دادن [illegible] شوق در جواب.

(9) [illegible] شوق و ناز معشوق در جواب.

(10) [illegible] صفات معشوق [illegible] زان و ناز معشوق در جواب.

(11) [illegible] خواهی گناه و ناز معشوق در جواب.

(12) [illegible] رسوا شدن و ناز معشوق در جواب.

(13) [illegible] نياز عاشق در سفر كردن خود و ناز معشوق در جواب.

Beginning: ای عاشق نياز ارجمندان معشوق نياز مستمندان الخ.

Dated the 20th of Dhû-alḳa'dah, A. H. 1132 (A. D. 1720, Sept. 23).

8. A fourth series of letters of Mîrak Mu'în (on fol. 119a), of Maulânâ Nau'î to 'Îsâbeg of Hamadân (on fol. 119b), of Ḥakîm Rashîdî to Mirzâ Ibrâhim (ib.), of Naṣîrâ of Hamadân to Mîrzâ Rafî' Kabîr (ib.), of Ḳâsimkhân to Mullâ 'Abd-allaṭîf Sulṭân and Mullâ Maḥabbat 'Alî (ib. and fol. 120a), of Maulânâ 'Alî Nakî Ḳâḍî of Shîrâz to Ḳâḍî Kir, and answer of the latter (on fol. 120a), of Ḳâḍî Mîr Ḥusain to Mullâ Jalâl-aldîn Muḥammad Dawânî (on fol. 120b), of Mirzâ Faṣîḥ to Nawwâb I'timâd-aldaulah of India on behalf of his pupil Darwîsh Ḥusain, with the takhalluṣ Wâlih, and answer of the Nawwâb (on ff. 120b and 121a), of Mirzâ Rûzbahân to Ḥakîm Niẓâm-aldîn Aḥmad and answer of the latter (on fol. 121b).

9. Extracts from the Ruḳa'ât-i-Inshâ-i-Munîr (رقعات انشاء منير) or Munîr's Inshâ (on ff. 122a–128b), incomplete. On Maulânâ Munîr of Lâhûr, the author of the انشاء منير, collected A. H. 1050, and the نَوْباوَه, collected A. H. 1051, comp. Nos. 2078–2082 above.

No. 2678, ff. 72–128; written in diagonal lines, in Shikasta; size, 11¾ in. by 7¼ in.

2119

Dastûr-alnaẓm (دستور النّظم).

A tract on Persian prosody and metres, compiled by Muḥammad Mûsawî Wâlih (see fol. 2a, last line) A. H. 1140 (A.D. 1727, 1728), and styled دستور النّظم (see fol. 2b, last line).

Beginning: بر جسته مصرعی كه از رنگينی و رسائی چون سرو قامت موزون گلشن خيال الخ.

It is divided into a muḳaddimah (در صفت سخنوری و بيان طريقهٔ اكتساب آن), on fol. 3a, two fanns (فنّ اوّل در بيان قواعد و ضوابط بحار واوزان و اسامیٔ اشعار فنّ دوم در بيان كيفيّت بحرها و اوزان هر كدام الخ), on ff. 5b and 8b respectively, and a khâtimah (در بيان بحر رباعی), on fol. 25a. Copied A. H. 1164 (A. D. 1751).

Another copy of this little tract, where the name of the author is given in the fuller form of Sayyid Muḥammad bin Muḥammad Bâḳir Mûsawî Wâlih and the contents are stated to consist of a muḳaddimah, *three bâbs* (instead of *two fanns*), and a khâtimah, is noticed in Rieu ii. p. 859a, No. III.

No. 779, ff. 27, ll. 15; large Nasta'lîḳ; size 9½ in. by 5½ in.

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..., and the whole
...rse, compiled A. H.
..., 1733, by Ranjhûrdâs,
رنجهورداس ولد رنجیت رای)
...d styled دقائق الانشا (comp.
... fol. 3b, l. 12). It is based upon
... authorities:

1. دستور الكتاب, by Abû-albarakât of Nîshâpûr.

2. رياض الانشا, by Maḥmûd bin Shaikh Muḥammad Gîlânî (see above, Nos. 2044 and 2045).

3. بدائع الانشا (see above, Nos. 2057–2060).

4–8. رقعات, by Khusrau (see above, No. 1219 sq.), Jâmî (see above, Nos. 1387–1389), Amân-allâh Ḥusainî (see above, No. 2077), 'Abd-alwâsi' aljabalî (died A. H. 555), and Kâsim Kâhî (died A. H. 988).

9–11. منشئات, by Mullâ Ṭughrâ (see above, No. 1586, XXIII; 1587, XVII and XVIII; 1588, XVI; and 1589, X), Żuhûrî (see above, Nos. 1509, 4, and 1510, 5), and Naṣîrâî of Ḥamadân (about A. H. 1015=A. D. 1606).

12. بهارستن, by Shaikh Muḥammad Ṣâliḥ, the author of the تأريخ شاهجهانی, i. e. the عمل صالح (see above, Nos. 2090–2092).

13–16. منشئات, by Candarbhân Brahman (see above, Nos. 2093 and 2094), Mullâ Abû-albarakât Munîr of Lâhûr (see above, Nos. 2078–2082), Mirzâ Mu'izz Fitrat (died A. H. 1106) and Mirzâ Muḥammad Khalîl (about A. H. 1100, see Rieu ii. p. 826b, No. VI).

17. گلزار دانش, by Nawâzishkhân.

18. خاصّ الانشا, by Mullâ Jâmi'î (see above, Nos. 2095 and 2096).

19. رقعات, by Mullâ Muḥammad Muḥsin Dhû-alḳadr and others.

Beginning: حمد وافر و ثنای متطاير (read متكاثر) نثار بارگاه صانعی است كه شاهدان معانی را بكسوت الفاظ آراسته الخ.

The work is divided into a muḳaddimah, eight dakîḳas and a khâtimah:

Muḳaddimah: در بيان انشا و اقسام آن, on fol. 4a.

Dakîḳah I, on fol. 7a, in three fasls, viz.: 1. در بيان حدّ حرف. 2. در بيان اعداد حروف تهجّی و اختصاص آن در لغت عرب و عجم و شرح اعراب و اقسام آن. 3. در بيان اقسام پارسی.

Dakîḳah II, on fol. 11a, in ten fasls, viz.: 1. در بيان كيفيّت حروف تهجّی و كميّت آن در تداول محاوره. 2. در شرح كلّيّات خمس. 3. در بيان نسبت كلّيّات. 4. در بيان كلمه. 5. در بيان حروف يعنی ادات. 6. در بيان فعل. 7. در بيان اسم. 8. در شرح دلالت. 9. در بيان تعريف شیء. 10. در بيان لفظ مركّب يعنی كلام.

Dakîḳah III, on fol. 44b, in two fasls, viz.: 1. در تعبير كلام نظم. 2. در تحرير كلام نثر.

Dakîḳah IV, on fol. 64b, in two fasls, viz.: 1. در بيان اسقام ذاتیّ كلام. 2. در بيان اسقام عارضیّ كلام.

Dakîḳah V, on fol. 68a, in two fasls, viz.: 1. در بيان حسن ذاتیّ كلام. 2. در بيان حسن عارضیّ كلام.

Dakîḳah VI, on fol. 106b, in two fasls, viz.: 1. در بيان قواعد مكتوبی. 2. در بيان قواعد ملفوظی.

Dakîḳah VII, on fol. 112a, in three fasls, viz.: 1. در بيان آداب سخن گفتن. 2. در آداب مناظره. 3. در شرح آداب نوكری.

Dakîḳah VIII, on fol. 116a: در اصطلاحات و كنايات. This last chapter is said to contain twenty-three fasls alphabetically arranged according to the *second* letter of the words, but only the first five جلوه (arranged according to the *first* letter) of the first فصل are found here; all the rest is missing. Probably the author had not yet finished the whole work when this copy was made, only one year after the date of the composition, in A. H. 1146, the 17th of Shawwâl (A. D. 1734, March 23), by Shaikh Miḥtâb 'Uthmânî, an inhabitant of 'Aẓîmâbâd.

Other copies of the دقائق الانشا are described in the Bodleian Cat., No. 1403 (likewise unfinished), and in W. Pertsch, Berlin Cat., p. 1013 (which from the analysis given seems to be complete).

No. 1556, ff. 120, ll. 15; Nasta'lîḳ; size, 9¼ in. by 5¼ in.

2121

The same.

Another, but defective copy of the Dakâ'ik-alinshâ, and very incorrect besides, as the spelling of the title: دقائق الانشا (sic!) on fol. 3b, l. 7, and on fol. 1a proves. Both the careless handwriting and the absence of many headings make it rather difficult to decide how much is missing. According to the index, on ff. 4a–5b, the work contains in this copy only seven dakîḳas, and of these there can be traced only the first five.

Muḳaddimah, on fol. 5b.

Dakîḳah I, in three fasls, on fol. 8a.

Dakîḳah II, in eight fasls, on fol. 12a. These eight correspond to the ten of the preceding copy in the following way: 1=1–3 there; heading: در بيان كميّت حروف تهجّی و كيفيّت آن الخ. 2=4. 3=5, در بيان حرف يعنی ادات. 4=6. 5=7. 6=8. 7=9. 8=10.

Dakîḳah III, in two fasls, on fol. 39a.

Dakîḳah IV, in two fasls, on fol. 58b.

Dakîḳah V, in two fasls, on fol. 62a.

The second fasl of Dakîḳah V begins on fol. 63a. There are no further headings to be found, except on fol. 78b, lin. penult.: فصل سيوم در آداب گوهری. If this were a mere mistake for آداب نوكری, we should have here the third fasl of the seventh Dakîḳah, but in that case the second fasl of the fifth, the whole sixth, and the first two fasls of the seventh Dakîḳah would comprise an infinitely smaller number of pages than in the preceding copy.

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Beginning: حمد وافر و ثنای متکاثر نثار بارگاه صانعیست الخ.

No date. Sir Charles Wilkins.

No. 2574, ff. 80, ll. 13–14; Shikasta; size, 9⅝ in. by 7⅞ in.

2122

Majma'-alinshâ (مجمع الانشا).

A vast collection of refined prose-writings, intermixed with verses, chiefly letters, compiled by Muhammad Amîn-i-Banî Isrâ'îl (see fol. 1b, l. 5), who was first in the service of Râi Dakhnî Râm (fol. 1b, l. 6), afterwards in that of Râi Budhćand (fol. 1b, l. 9, but wrongly spelt here بدسچند instead of the correct بدهچند, which appears in other places), a vassal of Nizâm-almulk Âsafjâh of the Dakhan, who died A.H. 1161 (A.D. 1748). According to the only other copy extant, viz. Rieu iii, p. 1067b, this collection was made at the request of Râi Budhćand A.H. 1146 (A.D. 1733, 1734), the chronogram being سلك جيد از جواهر منثور; but the present copy has left out از and reads (fol. 1b, ll. 6 and 5 ab infra) سلك جيد جواهر منثور (the last word incorrectly spelt here منشور), which would give as date A.H. 1138 (A.D. 1725, 1726).

Beginning: منشاء نشور (read نشو) نمای نهال انشا ثنای انشا طراز الخ (correctly انشای alone).

It is divided into the following thirty fasls (the headings of which are given here according to the wording of the index on fol. 2a):

1. در تمجید توحید قادر وحید, on fol. 2a.
2. مناجات بجانب مجیب الدّعوات, on fol. 5b, lin. penult.
3. نعت حضرت رسالت و منقبت اصحاب ولدیّت, on fol. 9b.
4. در عنوان بیاض, on fol. 11b, lin. penult.
5. رقائم نصائح شمائم, on fol. 13a.
6. خطوط و فرامین سلاطین, on fol. 24a.
7. در تقدیم مراسم تهنیت, on fol. 34a.
8. در شکر عطایا بوجوه شتّی, on fol. 45b, l. 3 ab infra.
9. گذارش سفارش, on fol. 58a, first line.
10. در استدعای اشیای متنوّعه, on fol. 66a.
11. سپاس وصول رسل و رسائل, on fol. 75a.
12. در بیان شدائد اشتیاق, on fol. 90b.
13. اسلوب طلب احیای محبوب, on fol. 101a.
14. جواب طلب احیای محبوب, on fol. 107b, last line.
15. تمنّای طلب, on fol. 109a.
16. ذریعهٔ ملازمت, on fol. 111a.
17. عذر زنارسائیٔ خطوط, on fol. 112b, lin. penult.
18. شکایت نارسائیٔ صحائف, on fol. 118a.
19. جواب شکوهٔ نارسائیٔ صحائف, on fol. 124b, last line.
20. در سؤال و جواب احباب, on fol. 131a.
21. در اجوبهٔ موجّه, on fol. 133b.
22. هدایا [illegible] but two.
23. [illegible] عیادت
24. لوازم تعزیت, [illegible]
25. [illegible] سخن پر از فنّ
26. صحائف پر ظرائف, on fol. [illegible]
27. در مناظرات, on fol. 163a.
28. بدائع پر صنائع, on fol. 171b.
29. استعفای خطایا, on fol. 173b.
30. در غمخواری و غمگساری, on fol. 175a.

A large percentage of the letters are written by the compiler himself in the names of Râi Dakhnî Râm, Râi Budhćand, Fadl-allâhkhân (the son of Siyâdatkhân, died A.H. 1088=A.D. 1677, 1678), and especially of Sa'âdat-allâhkhân (the governor of the Carnatic, who died A.H. 1145=A.D. 1732, 1733). There are also a number of letters written by the author's grandfather (جدّ امجد), Shaikh Muhammad Ashraf. The chief contributors besides are: 'Abdallâh Ansârî, Ghauth-ala'zam, i.e. Shaikh 'Abd-alkâdir Jîlânî, the poets Sa'dî and Jâmî, Abû-alfadl, the prime-minister of Akbar, Amir Khusrau of Dihlî, Mullâ Tughrâ of Mashhad, Mir Husainî Sâdât, Muhammad Rafî' Wâ'iz, Mu'în-aldîn Jâmî'î, Munîr of Lâhûr, Shaikh Abû-albarakât, Nâzim of Harât, the poets Ṣâ'ib, 'Urfî, and Faidî, Bîdil, Ṭâhir Wahîd, Muhammad Kâzim, Nâsir 'Alî, Mu'izz Fitrat called Mûsawikhân, Muhammad Sa'îd Ijâz, Mullâ Sa'd-aldîn, Ni'matkhân 'Âlî, Ṭâhir Ghanî Kashmirî, Amân-allâh Ḥusainî, Mir Nizâm-aldîn, known as Mir Junûn, a naukar of Nawwâb Zain-aldînkhân, Khalîfah Shâh Muhammad, Nasîrâ, Muhammad 'Âdil Wahdat, Ghâlibkhân, Kizilbâshkhân, Nawwâb 'Âkilkhân, Hidâyat-allâhkhân, Lutf-allâhkhân, Shukr-allâhkhân, etc. The official documents and firmâns in the sixth fasl include orders and notes by Akbar, Shâhjahân, 'Âlamgir, Muhammadshâh, Shâh 'Abbâs I, Shâh 'Abbâs II, etc. Among the congratulatory letters in the seventh fasl there appear: one on the accession of 'Âlamgir by Shaikh Mu'în-aldîn, one on the conquest of the Dakhan, two on the wedding of Nawwâb Mubârizkhân by Sa'âdat-allâhkhân and by Dakhnî Râm, also letters by Akbar, etc. The Munâzarât in the twenty-seventh fasl consist of the following specimens:

مناظرهٔ شیخ فیروز با ملّا شیدا
مناظرهٔ طالب علم با کبوتر باز
مناظرهٔ اربع عناصر
مناظرهٔ تیغ و قلم
مناظرهٔ بخت و عقل

The last three are by Munîr of Lâhûr, comp. above, No. 2078, where two of them are found. A دستور العمل by Abû-alfadl and other elegant prose-writings by the same are found in the fifth fasl, on fol. 18b sq.

The copy is not dated.

No. 2894, ff. 177, ll. 23; Shikasta; size, 11¼ in. by 7⅞ in.

orders, etc., ign of Muḥam- The latest date s the twenty-first year H. 1152, A. D. 1739 (for 93b, etc.); other dates, often th year of the same reign = A. H. , 1725 (on fol. 70a), the fifteenth year 1146, A. D. 1733, 1734 (on fol. 57a), the seventeenth = A. H. 1148, A. D. 1735, 1736 (on fol. 22b, last line), the eighteenth = A. H. 1149, A. D. 1736, 1737 (on fol. 27a), etc.

Beginning of the *first* note, on fol. 1b: عرضه داشت فدویٔ عبودیّت فرجام رام کنت آداب کورنشات فراوان و قواعد تسلیمات بی کران الخ.

No date. Fol. 73b left blank. This copy belonged formerly to Sir Charles Wilkins.

No. 2535, ff. 94, ll. 9–10; large Shikasta; size, 10⅝ in. by 6¾ in.

2124

Ruḳa'ât-i-Khâtim-alkalâm (رقعات خاتم الكلام).

Specimens of letters for manifold occasions in life, compiled by Maulânâ Mîr Kamâl-aldîn Muḥammad, who died the 7th of Rabî' I, A. H. 1132 (A. D. 1720, Jan. 18), see fol. 2a, last line, fol. 2b, last line, fol. 3a, first line sq., and fol. 70a, and edited by one of his disciples, Lachhirâm, the son of Hardâs (هرداس), see fol. 3a, l. 10, A. H. 1155 (A. D. 1742, 1743), comp. the chronogram on fol. 8b, ll. 4 and 3 ab infra, بهار آمد و آمد شگوفهٔ دولت. This collection is divided into nine fasls, see fol. 4a, ll. 8 and 9, but of these only the fourth is indicated by a heading on fol. 103a. This copy is besides incomplete at the end.

Beginning, on fol. 1b: بعد از حمد موفور و ثنای نامحصور حضرت آفریننده‌ٔ چون که بیك کاف و نون الخ.

No. 2758, ff. 160, ll. 13; Nasta'lîḳ; size, 8¾ in. by 4¼ in.

2125

Dastûr-al'amal (دستور العمل).

The writer's manual (در نویسندگی و حساب‌دانی), a treatise on the divisions of time, on numerals, weights, measures, but chiefly on the numeral notation, called Siyâḳ, together with a great number of models and specimens of official accounts, an extract from a larger work, styled سیاق نامه, by Ânand Râm, the recipe-writer (نسخه نویس) of Kurrâ (کرّا), in the Ṣûbah of Allahâbâd, who is undoubtedly identical with Ânand Râm, son of Râjah Mardî Râm, who died A. H. 1164 (A. D. 1751), and is the author of the مرآت الاصطلاح, of a Persian dîwân, Hindûstânî poems, a collection of letters and a history of the war between Muḥammad-shâh and Nâdirshâh, see Rieu iii. p. 997; A. Sprenger, Catal., p. 262; Beale, Orient. Biogr. Dictionary, p. 195, etc. His takhallus was Mukhliṣ and his spiritual guide and teacher Mirzâ Bîdil, whom he quotes frequently in this treatise, see, for instance, ff. 22a, 29a, 34b, etc. Most of the official accounts given as specimens are dated A. H. 1142 (A. D. 1729, 1730), the twelfth, or rather eleventh, year of Muḥammadshâh's reign, see, for instance, ff. 133b, 136a, 146b, etc. (some also A. H. 1137 = A. D. 1724, 1725, see ff. 135a and 144a). The last chapter, on fol. 170a, is headed: شرح قبض الوصول.

Beginning: انتخاب از کتاب سیاق نامه ساخته و پرداختهٔ بهجه (? بهیا) آنندرام نسخه نویس ساکن بلدهٔ حویلیٔ کرّا سرکار مذکور مضاف صوبهٔ الهٔ آباد در علم الخ.

The first subject treated is بیان نامهای روم هفته.

The contents are partly in tabulated form, as in a very similar, but shorter manual, described by Rieu in his Cat. ii. p. 804.

No date.

This copy belonged originally to Mr. Richard Johnson.

No. 2932, ff. 176, ll. 13; clear Nasta'lîḳ; size, 10¼ in. by 6¼ in.

2126

Two Inshâs.

1. Khulâṣat-almunsha'ât (خلاصة المنشئآت), on ff. 1b–31a, specimens and formulas of letters for all relations and conditions in life.

Beginning: حمدی که در هیجای ادای آن جناح الخ.

It contains the following subdivisions:

(*a*) با سلاطین سلاطین, on fol. 2b.
(*b*) امرا بامرا, on fol. 8a.
(*c*) صدر بصدر, on fol. 9b.
(*d*) عزیز بیکی بعزیز بیکی, on fol. 11a.
(*e*) باقضی القضاة, on fol. 12a.
(*f*) بمفتی, on fol. 13b.
(*g*) بعلما و فضلا, on fol. 15a.
(*h*) بمنجّم, on fol. 17b.
(*i*) بمشایخ, on fol. 17b.
(*k*) بشعرا, on fol. 18a.
(*l*) بقرّاء و حفّاظ, on fol. 18b.
(*m*) بدوستان عزیز, on fol. 19b.

Dated the 20th of Ramaḍân, A. H. 1165 (A. D. 1752, Aug. 1).

2. Inshâ-i-Ni'mati (انشاء نعمتی), by Ni'mat-allâh, a Jew, identical with the انشاء نعمت, noticed in No. 1768, 1 above, on ff. 32b–40b, and beginning: الحمد لله ... بندهٔ درگاه بلا اشتباه نعمت الله بنی اسرائیل الخ.

Another copy of this small collection which contains formulas of letters to parents, children, relations, friends, etc., is noticed in W. Pertsch, Berlin Cat., p. 1009, No. 4. Written by the same hand as the former treatise.

No. 1197, ff. 1–40, ll. 13; large Shikasta; size, 9 in. by 4¼ in.

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2127

Inshâs.

Two small collections of letters, the first on ff. 1b–4b, the second on ff. 5b–20a.

The *first* bears the vague title of Majmú'at-almusawwadât (مجموعة المسوّدات), and contains letters from A.H. 1156, 1162 and 1166 (A.D. 1743, 1749 and 1753).

The first begins: بخدمت فرزند عزیز شیخ محمّد فیّاض الخ. The last is written by Bahâ-aldîn bin Sayyid Muḥammad Ashraf.

The *second* contains chiefly letters on Ṣûfic topics, headed: ذلك من فضل الله علينا و على النّاس.

No date.

No. 1970, ff. 20, ll. 21; careless Nasta'lîḳ; size, 9 in. by 5½ in.

2128

Dastûr-alinshâ (دستور الانشا).

Letters, dealing with transactions in Bengal during the years A.H. 1151–1170 (A.D. 1738–1757), compiled by Munshi Shaikh Yâr Muḥammad Kalandar for his patron Fidâ'ikhân, i.e. Sayyid Ghulâm Ḥusainkhân, and beginning: ثنای آفریندهٔ نور در چشم و روح در جسم که مردم دیدهٔ مردم والد نظر الخ.

This collection was printed in Calcutta A.H. 1240.

Another copy of the same is noticed in Rieu iii. p. 1031a, No. IV.

As date appears the 9th of Ṣafar, A.H. 11 (1201 or 1210?=A.D. 1786, Dec. 1, or 1795, Aug. 25).

No. 2984, ff. 156, ll. 16–17; Shikasta; size, 9¾ in. by 6¾ in.

2129

Châr Chaman-i-Faiḍ (چار چمن فیض).

A collection of letters from Firûzjang and Muḥammad Fâḍil to Niẓâm-almulk Âṣafjâh of the Dakhan, who died A.H. 1161 (A.D. 1748), as well as from the collector himself, the Munshi of the late Nawwâb Firûzjang, Âṣafjâh's son (usually called Ghâzi-aldînkhân II, who died A.H. 1165=A.D. 1752), to Firûzjang, Muḥammad Mîr with the epithet Arshadkhân, etc., see fol. 1b, ll. 2–4. It is divided into four چمن, the first on fol. 2a, the second on fol. 65a, the third on fol. 93a, the fourth on fol. 153b.

The whole copy is written in the worst style of Shikasta and almost illegible in many places. This edition was made in the reign of Shâh 'Âlam (A.H. 1173–1221=A.D. 1759–1806) at Shâhjahânâbâd and copied there by Muḥammad Akbar.

Beginning: بعد حمد احد الله القصد و درود نا محدود احمد مصطفی محمّد صلّی الله الخ.

No. 2006, ff. 201, ll. 16; Shikasta; many pages written in diagonal lines; size, 9¾ in. by 5 in.

2130

Takmilat-alfârsi (تكملة الفارسى).

A treatise on prosody, metres and rhyme, composed by Ḳuṭb 'Ali, a pupil of Sayyid Ghulâm 'Umari alḥusainî alḳâdiri, and divided into seven bâbs.

Beginning: پس از تحمید خدای جلّ و علا و نعت سرور انبیا محمّد مصطفی صلّی الله علیه و علی آله الخ.

This treatise was finished A.H. 1175 (A.D. 1761, 1762); the copy is dated the 17th of Muḥarram, A.H. 1185 (A.D. 1771, May 2), at Barîli.

No. 419, ff. 67, ll. 16; Shikasta; size, 9¾ in. by 6¾ in.

2131

Majmú'a-i-Khuṭûṭhâ (مجموعهٔ خطوطها).

A collection of official letters, similar to those described in Rieu i. pp. 407b and 408a, addressed to the governor of Bengal (Mr. Vansittart) by the Nâẓims of Bengal and other native princes, chiefly Mîr Ḳâsim 'Alîkhân, Mîr Muḥammad Ja'farkhân, Shitâb Râe, the wazir Shujâ'-aldaulah, Mirzâ Îriḳkhân, the Pâdishâh (i.e. Shâh 'Âlam), etc., with occasional answers of the governor, together with orders of the council. The letters bear no date, but belong evidently to the same period as those described in Rieu, loc. cit., viz. A.H. 1173–1178 (A.D. 1760–1764).

Beginning: خطّ میر قاسم خان بنام کورنر صاحب مهربانی نامهٔ خیرت شمامه مرقومهٔ بیست و ششم شهر رجب الخ.

No date.

No. 1925, ff. 74, ll. 15; many leaves are left blank on one side; Nasta'lîḳ; size, 9¾ in. by 6¾ in.

2132

Inshâ-i-majmú'-alḳawâ'id (انشاء مجموع القواعد).

A very large collection of chiefly historical and official letters from the time of the emperor Shâh 'Âlam (who ascended the throne the 4th of Jumâdâ I, A.H. 1173=A.D. 1759, 25th of December, and died the 7th of Ramaḍân, A.H. 1221=A.D. 1806, 19th of November), compiled by Râu Nârâyan (Râma Nârâyaṇa), see fol. 2a, lin. penult., no doubt the same writer who is mentioned in W. Pertsch, Berlin Cat., p. 146, No. 2, as author of a treatise on arithmetic in seven faṣls (composed A.H. 1186=A.D. 1772, 1773). The present collection was completed A.H. 1190 (chronogram ظریف, see fol. 6a, l. 5 ab infra)=A.D. 1776, and entitled مجموع القواعد انشاء, see fol. 5b, l. 3 ab infra, not مجمع الفوائد, as is stated on a piece of paper pasted to the fly-leaf. It is divided into four faṣls, see the index, on fol. 5b, lin. penult. to fol. 6a, l. 9, viz.:

1. فصل اوّل مشتمل بر مسوّدات که در ایّام طفولیّت از استادان (از خدمت استادان index) اصلاح گرفته بود و دستورات علم نویسندگی, on fol. 6b, containing specimens of general letters, both familiar and official, from the earliest years of the compiler, together with a treatise on computation or keeping accounts. This treatise, در علم نویسندگی, begins on fol. 79b and contains three bâbs, viz.: (*a*) در بیان دستور و دستورات دفاتر, on fol. 79b. (*b*) در دستور حسابات (در دانستن طریقهٔ حسابات index), on fol. 84a. (*c*) دستور سر رشته جات (در بیان دانستن شرح سر رشتجات index), on fol. 101a.

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2. فصل دوم مشتمل بر عرائض و خطوط که از طرف شهامت جنگ بهادر ونوّاب حسین قلیخان بهادر و نوّاب حسین الله‌دیخان بهادر و نوّاب جسارتخان بهادر در مبارکباد و بعضی مطالب الخ, on fol. 146a, comprising letters of congratulation (مبارکباد) and condolence (تعزیت, see fol. 181b sq.), by Shahâmatjang Bahâdur, Nawwâb Ḥusain Ḳulikhân Bahâdur, Nawwâb Ḥusain Allâhdînkhân Bahâdur, Nawwâb Jasâratkhân Bahâdur, etc., beginning with one by Shahâmatjang to Mahâbatjang (i. e. Allâhwirdîkhân, the usurper of the government of Bengal, who died the 9th of Rajab, A. H. 1169 = A. D. 1756, April 10th); on fol. 154b an interesting document is preserved, a letter of Nawwâb Jasâratkhân to Nawwâb Sirâj-aldaulah (the successor of Mahâbatjang in the government of Bengal) congratulating him on his capture of Calcutta (20th of June, 1756).

3. فصل سیوم مشتمل بر عرائض و خطوط از طرف مهاراجه مهاسنکه بهادر و راجه همّت سنکه بهادر بجناب نوّاب مبارز الملك معلّی الدّوله خان خانان سیّد محمّد رضاخان بهادر مظفّر جنگ و راجه امرت سنکه بهادر و از طرف راجه مشار الیه بخدمت مهاراجه مهاسنکه بهادر و بعضی مرسولات الخ, on fol. 189a, containing letters of similar contents by the Mahârâjah Mahâsingh Bahâdur (a Sikh Râjah of Lahore and father of Mahârâjah Ranjît Singh, died 1792) and the Râjah Himmatsingh Bahâdur (who died 1814) to Sayyid Muḥammad Riḍâkhân Bahâdur Muẓaffarjang (the Nâ'ib Nizâmat of Bengal, who was chosen by the English in 1765 to act as minister to the Nawwâb Najm-aldaulah and died A. H. 1206 = A. D. 1791, 1792), and to Râjah Amritsingh, also letters by the said Râjah to the Mahârâjah Mahâsingh Bahâdur, etc.

4. فصل چهارم در ضابطهٔ اسناد دیوانی و دستکات خدمت عمل سابق و حکمنامهٔ عملداری و دستك دیگری الخ, on fol. 360a, containing ordinances of the dîwân, warrants, writs, government decrees, and other official documents.

A great number of dates appear, especially in the third faṣl, viz.: 1160 of the Bangâlî era, on fol. 148b; 1173 of the same era, on fol. 285b; 1175 and 1176 of the same, on fol. 304a; the *first* year of Shâh 'Âlam's reign, 3rd of Muḥarram = A. H. 1174 (A. D. 1760, Aug. 15), on ff. 359b and 360a; 28th of Muḥarram = A. D. 1760, Sept. 9, on fol. 360a; 19th of Rabî' II = A. D. 1760, Nov. 28, on fol. 190a; the *seventh* year of the same reign, 25th of Shawwâl = A. H. 1179 (A. D. 1766, April 6), on fol. 349b; the *ninth* year, 6th of Ṣafar = A. H. 1182 (A. D. 1768, June 22), on fol. 329a; the *tenth* year, 16th of Muḥarram = A. H. 1183 (A. D. 1769, May 22), on fol. 359a (twice); 5th of Ramaḍân = A. H. 1182 (A. D. 1769, Jan. 13), on fol. 323a; 12th of Ramaḍân = A. D. 1769, Jan. 20, on fol. 322b; the *eleventh* year, 6th of Muḥarram = A. H. 1184 (A. D. 1770, May 2), on fol. 356a; 9th of Ṣafar = A. D. 1770, June 4, on fol. 321b; 13th of Jumâdâ II = A. H. 1183 (A. D. 1769, Oct. 14), on fol. 350b; 29th of Jumâdâ II = A. D. 1769, Oct. 30, on fol. 223b; 24th of Rajab = A. D. 1769, Nov. 23, on fol. 332b; 7th of Shawwâl = A. D. 1770, Feb. 3, on fol. 327b; the *twelfth* year, 5th of Dhû-alḳa'dah = A. H. 1184 (A. D. 1771, Feb. 20), on fol. 328b; the *fifteenth* year, 22nd of Muḥarram = A. H. 1188 (A. D. 1774, April 4), on fol. 292a.

Beginning of the preface, on fol. 1b: حمد و سپاس قدسی اساس مبدی را سزد که وجود الخ.

No date.

No. 1448, ff. 383, ll. 15–16; a number of the last pages written in diagonal lines; Shikasta; size, 9¾ in. by 5½ in.

2133

Alḳâbnâma-i-ḳadîm (القاب نامهٔ قدیم).

A list of titles and forms of addresses for the time of Ḥaidar 'Alikhân of Mysore (who died in the beginning of Muḥarram, A. H. 1197 = A. D. 1782, Dec., see No. 516 sq. above), by Muḥammad A'ẓam and Kâẓim 'Alî Munshî. Many leaves are left entirely blank. On fol. 25 a new series of titles and names begins, arranged in alphabetical order, but only portions of the letters ا, ع, غ, ق, ل, م, and ن are filled in.

No. 2104, ff. 44; Shikasta; size, 7⅞ in. by 3⅞ in.

2134

Inshâ-i-maṭlûb (انشاء مطلوب).

Forms of letters for students of the art of epistolography, by Shaikh Mubârak Farshî (شیخ مبارك فرشی), beginning: بعد از ادای شکر آفریدگار پس از ابلاغ درود الخ.

Some interlinear glosses. Dated 1191 of the Bangâlî era (A. D. 1783).

No. 1966, ff. 1–18, ll. 10–11; unequal Shikasta; size, 9⅝ in. by 6⅛ in.

2135

Ghazalân-alhind (غزلان الهند).

A book on rhetorical figures and special forms of the Persian poetry of India, together with a discussion on the manners, customs and secret practices of Indian women, on Indian love and matters connected therewith, by Mîr Ghulâm 'Alikhân Ḥusainî Wâsiṭî Balgrâmî, with the takhallus Âzâd, the author of the مآثر الكرام and سرو آزاد (see above, Nos. 682–684), the تاریخ بلگرام (ib.), the ید بیضا (see above, Nos. 685–690), the خزانهٔ عامره (No. 655 above), etc., and the first editor of the روضة الاولیا (see above, Nos. 622–626), who died towards the end of A. H. 1200 (A. D. 1786, Sept.). He compiled in A. H. 1177 (A. D. 1763, 1764, chronogram: تجلو البصیرة سبحة المرجان) an Arabic work on India and Indian matters in all their aspects under the title of سبحة المرجان فی آثار الهندستان (see a fragment of it noticed in Rieu iii. p. 1022b, No. II), divided into the following four مقصد, viz.: 1. ذکر هندوستان بهشت نشان از کتب تفسیر و حدیث. 2. احوال علماء

هند. 3. بعضی صنائع علم بدیع هندی فنّ. 4. نایکابهید (Sanskrit: nâyikhâbheda). At the request of two of his friends, 'Abd-alḳâdir Mihrbân of Aurangâbâd and Lachmî Narâyan, with the takhallus Shafiḳ of the same place (the author of the حقیقتهای هندوستان, the تنمیق شگرف, the بساط الغنائم, the شام غریبان and گل رعنا, the two tadhkiras مآثر آصفی, a description of Ḥaidarâbâd, and other works, see above, Nos. 426, 447, 448, and 468), he translated in A.H. 1178 (A.D. 1764, 1765) the last two مقصد of his original Arabic work into Persian, and styled this paraphrase of the latter half of his 'coral rosary' غزلان الهند, which is a chronogram for 1178.

It is divided into two maḳâlas, viz.:

1. در بیان صنائع, on rhetorical figures and other artifices of poetry, richly illustrated by examples taken from Persian writers both of Persia and India, in four faṣls:

(*a*) در بیان تفریش صنائع هندی, on fol. 28a.
(*b*) در بیان صنائع مخترعهٔ مؤلّف, on fol. 38a.
(*c*) در بیان صنعتی از امیر خسرو, on fol. 49b.
(*d*) در بیان سه صنعت قدیم, on fol. 50a.

2. در بیان نایکابهید, i.e. اسرار نسوان, the mysteries of women, their doings, love-affairs, social and sexual intercourse, etc., likewise in four faṣls, viz.:

(*a*) در بیان معشوقات مستخرجهٔ هندیان, on fol. 52b.
(*b*) در بیان معشوقات مستخرجهٔ مؤلّف, on fol. 61b.
(*c*) در بیان اقسام عشّاق, on fol. 62b.
(*d*) در بیان عشّاق, on fol. 63a.

At the end a biographical account of the author.

Beginning: سر آمد محسنات کلام ستایش صانعی که خلوتکدهٔ تنزیه را وجود او نواخت الخ.

No date. Another copy of the same work, which, however, seems incomplete, is noticed in W. Pertsch, Berlin Cat., pp. 1001 and 1002.

No. 1814, ff. 23b–68b, ll. 21; clear Nasta'lîḳ; size, 9½ in. by 5½ in.

Inshâs and other Prose-writings of uncertain date.

2136

Haft Ḍâbiṭah (هفت ضابطه).

The seven rules for proper letter-writing, also styled ضوابط الانشا (see another copy of the same with this title in Rieu ii. p. 530b), by Sayyid 'Alî Naḳîkhân bin Sayyid Ḥishmat 'Alî, a resident of the town of Sândî (ساندی, in Oude). The seven regulations deal with the following points:

I. در کیفیّت تحریر خطّ و کمیّت مراتب و اسباب تفاوت مراتب, on fol. 1b.
II. در تفصیل مراتب باعتبار هریك از اسباب, on fol. 2b.
III. در القاب و مقدّمهٔ القاب و ادعیه و خاتمه, on fol. 4b.
IV. در تحیّت و اشتیاق و غیره تمهید قبل مطلب مع بعض تکلّفات, on fol. 6b.
V. در کنایت ذکر مکتوب الیه و مکتوب منه و غیرهما مع کنایت خطّ و چیز مکتوب الیه, on fol. 9a.
VI. در استعارهٔ بعض افعال به نسبت مکتوب الیه و منه که در میان خطّ آید, on fol. 11a.
VII. در الفاظ متعلّقهٔ لفافه و تنبیه بر فوائد جدول و غیره, on fol. 13b.

Beginning: الحمد لله . . . چنین میگوید احقر العباد سیّد علی نقی خان الخ.

On ff. 16 and 17 several tables are added. Copied by Sayyid Abû-alkhairkhân Bahâdur.

No date.

No. 1948, ff. 17, ll. 11; large Nasta'lîḳ; size, 8⅞ in. by 5⅝ in.

2137

Another copy of the same.

Ḍâbiṭah I, on fol. 2a; II, on fol. 2b; III, on fol. 3b; IV, on fol. 5a; V, on fol. 6b; VI, on fol. 8a (here is written الفاظ instead of افعال, both in text and index, but in the latter there is marked on the margin as various reading افعال); VII, on fol. 9b.

Tables, on ff. 11a–14. No date.

No. 1555, ff. 14, ll. 15; Nasta'lîḳ; size, 9¼ in. by 6 in.

2138

Dastûr-i-Shigarf (دستور شگرف).

Introduction into the art of composition, dealing especially with syntactical matters and rhetorical figures and illustrated by numerous specimens of the higher or refined style of writing in prose and poetry. The author's name (which is not given here) appears in the British Museum copy (Rieu iii. p. 1043b, No. V) as Bhûpat Râi; when he lived is not known, but he must be later than Żuhûrî (who died A.H. 1025=A.D. 1616, see above, No. 1500 sq.), since he quotes that poet and prose-writer on fol. 77b, ll. 5; the title appears on the same page, ll. 8 and 10.

Beginning:

ای از تو بر اهل صنعت آمد توفیق
گر معنی نازکست ور هست دقیق

The first paragraph is styled بیان ماهیّت منشی. On fol. 2a the author divides the Persian language into seven groups or dialects, four of which, he says, are now abandoned or obsolete (متروك), viz. زاولی, سِکْزی, هروی, and سُغْدی, and three still current (متداول), viz. پهلوی, دری, and پارسی. دری is explained thus: زبان پهلوی thus: اهل اِرَم و تکلّم ملائکهٔ چهارم آسمان زبان متوطّنان پهلو که شهریست بنا کردهٔ پهلو پسر سام بن نوح.

No date. Bibliotheca Leydeniana.

No. 2487, ff. 78, ll. 13; Shikasta; size, 8⅜ in. by 6 in.

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2139

Another copy of the same.

No date. Beginning as in the preceding copy.

No. 1955, ff. 30, ll. 24; Nasta'lîḳ, mixed with Shikasta; worm-eaten throughout and injured besides in several places; size, 11 in. by 6½ in.

2140

Two treatises on Persian metrical art.

1. Ff. 21b–31a: a treatise on the rhyme, extracted from the book المعجم فی معاییر الأشعار (read اشعار) (one of the older standard works on Persian metres, rhyme and poetical figures, by Shams-i-Ḳais, composed shortly after A.H. 628=A.D. 1231, see Rieu, Supplement, p. 123b sq.), and divided into a muḳaddimah, three bâbs, and a khâtimah:

باب اوّل حروف قافیه, on fol. 22b.

باب دوم در اقسام رَوِی, on fol. 25b.

باب سیوم حدود قوافی, on fol. 28b.

خاتمه عیوب قوافی, on fol. 29b.

Beginning: جواهر محامد منظوم متکلمی را که دهان شیرین لبانرا بسخن دلپذیر زبان داد الخ.

2. Ff. 31b–40: Minhâj-al'arûḍ (منهاج العروض), a treatise on Persian metres, beginning: الحمد لله الّذی ابتدی و استهدی الخ

No date.

No. 1074, ff. 21–40, ll. 13; distinct Nasta'lîḳ; size, 9 in. by 5⅝ in.

2141

Inshâ-i-Tayammunî (انشای تیمّنی).

Forms of notes and letters, compiled by an anonymous author, with the takhalluṣ *Tayammunî* of Iṣfahân (see the colophon: تمّت الکتاب انشاء تیمّنی اصفهانی), and beginning: و — تیمّنا بذکر من جرا بامرة القلم بحکمه کلّ الامور قد انتظم؛ چون محرّر این وثیقه الخ. It begins with letters from kings to Sulṭâns (از ملوك تا سلاطین), on fol. 1b, lin. penult.

Collated. Occasionally marginal and interlinear glosses.

No date.

No. 1047, ff. 60, ll. 15; Nasta'lîḳ; size, 9⅜ in. by 5⅝ in.

2142

Tuḥfat-alsulṭâniyyah (تحفة السّلطانیّه).

An Inshâ or collection of specimens of letters and notes in refined prose-style, compiled by Ḥasan ibn Gul Muḥammad and divided into three bâbs, viz.:

1. در مکتوبات سلاطین بسلاطین الخ.
2. در احکام حکّام.
3. در مکاتبات شرعیّه.

Beginning: اوّل نامه بنام کردگاری که نگارندهٔ لوح الخ.

Incomplete at the end. All headings left blank in the second half of the copy.

No. 1065, ff. 55, ll. 11; careless Nasta'lîḳ, mixed with Shikasta; size, 7⅜ in. by 4¾ in.

2143

Inshâs.

Two collections of letters, notes, etc. (خطوط و رقعات), the first on ff. 136b–174, the second on ff. 177–202b (ff. 175 and 176 are left blank).

Beginning of the *first*: در مبارك با هال کرهٔ فرخندهٔ جشن سال کرهٔ مبارك که چار چمن گیتی گلشن و هفت انجمن آسمان روشن گردانیده الخ.

Beginning of the *second*: مرزا محمّد منشی برای شاه طالبا نوشته همیشه بلبل طبع آن نکته پرداز معنی طراز گل سر سبز بوستان دانش همیشه بهار گلستان الخ.

No. 95, ff. 136b–202b, ll. 11–15; written by different hands, partly in Shikasta, partly in Nasta'lîḳ; many additions on the margin; size, 8¼ in. by 4¾ in.

2144

Munsha'ât-i-'Abd-alrazzâḳ (منشئآت عبد الرّزاق).

Specimens of refined prose-composition, by a certain 'Abd-alrazzâḳ, beginning with a preface, which he had written as introduction to his own poems (دیباچه که گوهر گرانبهای سخن که بمیزان طبع موزون شود شایستهٔ اکلیل حمد شهریاریست الخ: بر اشعار خود نوشته).

No. 18, ff. 262–267, ll. 31; Nasta'lîḳ; size, 12⅛ in. by 6¾ in.

2145

Inshâ.

Fragment of a treatise on letter-writing, with specimens showing the proper form, address, title, etc., of letters to persons in different ranks and stations in life. It begins abruptly: (read گشادگی بکدار بگذار) و حرفها بیکدیگر نزدیك نویس الخ.

The first leaf is missing. Copied by Dâ'ûd.

No date.

No. 1216, ff. 23, ll. 15; Naskhî; size, 7⅞ in. by 4 in.

2146

Two short tracts on matters connected with letter-writing:

1. Alḳâbât (القابات), instructions, how to address in proper form relatives, friends, learned men, etc., on ff. 122a–125a.

2. Sharḥ-i-tamassukât (شرح تمسّکات), forms of promissory notes, receipts, and similar documents, on ff. 125b–126a.

No. 2173, ff. 122a–126a, ll. 15; Shikasta; size, 8¼ in. by 6 in.

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2147

Ḍarb-almathal (ضرب المثل).

A short tract on some proverbial sayings, beginning: آلو چو بآلو نگر ورنگ بر آورد الخ.

No. 18, ff. 259b–261a, ll. 31; careless Nasta'lîḳ; size, 12⅛ in. by 6¾ in.

2148

Miscellanies.

1. Ff. 1–8: fragment of an anonymous collection of letters and specimens of refined prose, among them a description of chess (در تعریف شطرنج), on fol. 1b.

2. Ff. 9a–10b: a short grammatical treatise in form of a ḳaṣîdah, on the grammatical functions of the عَامِل or regent; it is divided into two ḳisms, the first being called سماعی, the second قیاسی; the present copy contains only the *first* which consists of thirteen نوع, each in form of a quatrain or a fard. Beginning:

بعد توحید خداوند و درود مصطفی
نعت آل پاك پیغمبر رسول مجتبی

3. Ff. 11a–16b: fragment of a second collection of رقعات.

4. Ff. 225a–232b: letters on Ṣûfic matters, styled Ruḳa'âṭ-i-shauḳ (رقعات شوق); among them a شوق نامه, on fol. 228b, taken from the انشاء همدانی.

5. Ff. 233a–240a: other letters and detached prose-pieces.

No. 3078, ff. 1–16 and 225–240, ll. 13–18, partly in diagonal lines; Shikasta, by various hands; size, 7⅞ in. by 3⅞ in.

C. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

I. Philosophy: Logic, Psychology, Ethics, Politics, Natural Philosophy, Compendia of Sciences, and Encyclopædias.

2149

Dar taḥḳîḳ-i-mâhiyyat-i-nafs (در تحقیق ماهیّت نفس).

This treatise on the essence of the soul is the Persian paraphrase of the Arabic original of 'Abû 'Alî Ibn Sînâ (Avicenna, who died A.H. 428=A.D. 1037), made by the author himself at the request of 'Alâ-aldaulah, the Amîr of Iṣfahân, see Bodleian Cat., No. 1422, II, where it appears under the title of ترجمهٔ رسالة النّفس, and Rieu ii. p. 439a, No. VI, where it is described as a shorter Persian version of Ibn Sînâ's كتاب المعاد or رسالة فی المعاد; comp. on the Arabic original, Ḥ. Khalfa iii. p. 442; Cat. Codd. Or. Lugd. Bat. iii. p. 326, No. 3; M. Steinschneider, Al-Fârâbî, St. Petersburg, 1869, p. 36, note, etc.

On the various psychological works of Ibn Sînâ, see also Z. D. M. G., vol. 29, p. 335 sq.; and No. 1922, 28 above.

The headings of the sixteen bâbs are as follows:

1. در بیان حدّ نفس, on fol. 2a, last line.
2. در بیان قوّتهای نفس, on fol. 3b.
3. در سبب اختلاف افعال قوّت دریافتن از نفس, on fol. 6b, last line.
4. در بیان آن قوّتیکه صورت جزوی در یابد که این دریافتن خبر بآلت جسمانی نتواند بود, on fol. 7a, last line.
5. در ذکر قوّتیکه صورت کلّی در یابد که دریافت با آن جسمانی نتواند بود (بآلت ?), on fol. 8a.
6. در بیان کیفیّت استعانت نفس ببدن و شرح آن قوّت (? وقت) که ویرا حاجت باشد باین استعانت و آن وقت که مستغنی باشد ازین استعانت الخ, on fol. 9a.
7. در درست کردن ثبات نفس مردم بذات خویش و مستغنی شدن او از بدن الخ, on fol. 10a.
8. در تصحیح حدوث نفس با حدوث بدن, on fol. 11b.
9. در ذکر برهان بر بقاء نفس و نا مردن نفس بمردن بدن, on fol. 12b.
10. در بیان امتناع انتقال نفس از بدن ببدنی دیگر, on fol. 13a.
11. در ذکر آنکه آلتها (? قوّتهای) نفسانی جمله آلت نفس واحدست, on fol. 13b.
12. در بیان عقل نظری (in index عملی) و کیفیّت بیرون آمدن او از قوّت بفعل, on fol. 14a.
13. در بیان نبوّت (correctly موت in index) و احوال خواب, on fol. 15a.
14. در غایت رتبتی که در حقّ نفس مردم ممکن باشد از شرف درین عالم (Bodleian copy علم), on fol. 16a.
15. در دلالت حال نفس چون از بدن مفارقت کند و شرح اصناف سعادت و شقاوت, on fol. 17b.
16. در ختم این فصول, on fol. 19b.

Beginning: الحمد لله . . . حضرت افضل المتأخّرین شیخ ابو علی بن سینا رحمة الله الخ.

No date.

No. 1175, ff. 19, ll. 15; large Nasta'lîḳ; size, 9⅝ in. by 5⅝ in.

2150

Sharḥ-i-risâla-i-ḥairat u risâla-i-ṭair (شرح رسالهٔ حیرت و رسالهٔ طیر).

A Persian commentary on two philosophical treatises of allegorical tendency by the same Ibn Sînâ, viz.:

1. Sharḥ-i-risâla-i-ḥairat (شرح رسالهٔ حیرت), on ff. 1b–10b, beginning: سپاس و ستایش ایزد را عزّ و جلّ چنانکه سزاوار آنست درود و تحیّات بر جملهٔ انبیاء الخ. The treatise itself is in Persian.

2. Sharḥ-i-risâla-i-ṭair (شرح رسالهٔ طیر), on ff. 11b–47b, beginning: کثرت التماس دوستان مرا دلیر گردانیده بر شرح کردن رسالت طیر از املاء شیخ رئیس ابو علی ابن سینا الخ. The treatise itself is in Arabic.

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According to the two copies of the same little work in Bodleian Cat., No. 1422, I, and Rieu ii. p. 439b, this commentary is due to 'Umar bin Sahlân, who flourished in the reign of Sulṭân Sanjar (A.H. 511–552=A.D. 1117–1157); comp. on him, Rieu iii. p. 1087b; Ḥ. Khalfa ii. p. 108; iii. pp. 412 and 418; Cat. Codd. Or. Lugd. Bat. iii. p. 392, No. 10, etc.

No date.

No. 1215, ff. 47, ll. 19; Nasta'liḳ; a small illumination on fol. 1b; size, 7⅞ in. by 3¾ in.

2151

Żafarnâma (ظفرنامه).

The same version of the 'book of victory,' or short collection of ethical and political maxims, which Ibn Sinâ is stated in Ḥ. Khalfa iv. p. 175, No. 8015, to have translated from Pahlawî into Persian at the request of the Sâmânide prince Nûḥ bin Manṣûr (A.H. 366–387=A.D. 976–997), and which, according to the usual version, contains questions put by king Nûshirwân to his wise vizier Buzurjmihr, together with the answers of the latter, as in No. 1762, 18 above, i. e. the questions are put here by Buzurjmihr himself, and the answers given by Aristotle (ارسطاطالیس)!

Beginning: الحمد لله ربّ العالمین . . . . بدانکه آورده اند که روزی نوشیروان عادل که خواجه بزرجمهر حکیم او بود طلب کرد و فرمود الخ.

The colophon runs thus: تمام شد کتاب تصنیف خواجه ارسطاطالیس و بزرجمهر که نامش ظفر نامه نهاده شد والسّلام.

Modern copy, not dated. For copies of the common version see Bodleian Cat., No. 1241, 43; No. 1476, 6; and No. 2019 (where it is styled کتاب المظفّر); Rieu i. p. 52, No. VII; and G. Flügel iii. pp. 493 and 494. It is edited in Schefer's Chrestomathie Persane, I (1883), pp. ۱–۲, and 3–5.

No. 2173, ff. 126b–131, ll. 15; Shikasta; size, 8¼ in. by 6 in.

2152

A defective copy of the same.

The text differs slightly from that in the preceding copy, but is in substance the same, ascribing the debate to Buzurjmihr and Aristotle, as there.

Beginning: الحمد لله ربّ العالمین . . . بدانکه آورده اند که بزرجمهر وزیر او بود طلب کرد و نوشیروان عادل (؟ که) فرمود که برای من کتابی پرداز الخ.

This copy breaks off with the words: پرسید کدام خانه است که در وی همیشه . . . , corresponding to fol. 128b, l. 10 in the preceding copy.

No. 2053, ff. 144–146, ll. 13; Nasta'liḳ; size, 9 in. by 5¼ in.

2153

Ḳâbûsnâma (قابوس نامه).

The original Persian Ḳâbûsnâma, on ethical precepts and rules of conduct for a prince, which was composed by Kaikâ'us bin Iskandar bin Ḳâbûs bin Washmgîr, A.H. 475 (A.D. 1082, 1083), for his son Gîlânshâh; some Turkish translations give, by mistake, A.H. 473 as date of composition.

Beginning: الحمد لله ربّ العالمین و الصّلوة علی خیر خلقه محمّد و آله اجمعین، چنین گوید جمع کنندهٔ این کتاب امیر نصیر عنصر المعالی کیکاوس بن اسکندر بن قابوس بن وشمگیر مولای امیر المؤمنین با فرزند خویش گیلان شاه که بدان ای پسر الخ.

It contains forty-four chapters, the *first* (در شناختن ایزد تبارك و تعالی) beginning on fol. 5a, the last (در جوانمردی واهل تصوّف و طریق اهل صنعت) on fol. 186b.

No date.

Other copies of the Persian original are found in Rieu, Supplement, p. 105; W. Pertsch, Berlin Cat., p. 302; Cat. Codd. Or. Lugd. Bat. iv. p. 207. Eastern text editions, Teheran, A.H. 1275 and 1285, the latter by Riḍâ Ḳulikhân; French translation on the basis of the former by A. Querry, Paris, 1885.

For the two Turkish versions by Marjumak Aḥmad bin Ilyâs (completed the 23rd of Sha'bân, A.H. 835 = A.D. 1432, April 25, for Sulṭân Murâd II), and Naẓmîzâda Murtaḍâ (who re-wrote the preceding translation in a more modern style for Ḥasanpâshâ, the governor of Baghdâd, A.H. 1117=A.D. 1705, 1706), comp. Rieu, Turkish Cat., pp. 116 and 117; Bodleian Cat., No. 2190; W. Pertsch, Berlin Turkish Cat., pp. 276 and 277; Krafft, p. 186, No. 486; J. Aumer, Turkish Cat., No. 59, etc.

German translation, chiefly based on these two Turkish versions, by Diez, 'Das Buch des Kabus,' Berlin, 1811; extracts from Marjumak's translation are also found in Wickerhauser's Chrestomathy, pp. 262–265; see also H. Ethé, Neupersische Litteratur, pp. 347 and 349.

No. 79, ff. 184, ll. 12; clear Nasta'liḳ; illuminated frontispiece; size, 8½ in. by 4⅝ in.

2154

Kitâb-i-siyâsat u siyar-almulûk (کتاب سیاست و سیر الملوك).

The famous work on politics and the maxims of good administration and government by the renowned vizier of the Saljûḳ rulers Alp Arslan and Malikshâh, Niẓâm-almulk, with his real name, Abû 'Alî al-Ḥasan bin 'Alî, who was born A.H. 408 (A.D. 1017, 1018) and assassinated by the Bâṭinîs on his journey to Baghdâd, A.H. 485 (A.D. 1092). For a detailed account of the origin of this work see the description of the Bodleian copies in Bodleian Cat., Nos. 1424 and 1425, and Rieu ii. pp. 444–446, and iii. p. 994b; comp. also W. Pertsch, Berlin Cat., p. 320; Mélanges Asiatiques v. p. 236, and vi. p. 114, etc. Ḥ. Khalfa iii. pp. 638 and 639, gives A.H. 469 (A.D. 1076, 1077) as date of composition; in the Bodleian and British Museum copies, A.H. 484 (A.D. 1091) is distinctly mentioned as the year in which Niẓâm-almulk's work was produced, in consequence of a competition with other state dignitaries

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like Sharaf-almulk, Tâj-almulk, Majd-almulk, etc., to do justice to Malikshâh's demand for a standard treatise on the best methods of governing the Ṣaljûḳ empire. The present copy simply states, that Nizâm-almulk originally composed his book extempore in thirty-nine chapters, to which he added afterwards eleven more on account of the distress which the enemies of the empire caused him; when he was about to start on his last fatal journey in A.H. 485, see fol. 1b, l. 4 sq., he confided his work to his private secretary and librarian, Muḥammad, for copying it out neatly. The latter, however, did not publish it, as he himself states in the preface, 'till now, when justice and religion have gained strength through the long life of the lord of the world,' that is till after the accession of Malikshâh's second son Ghiyâth-aldîn Muḥammad, who began to reign after the death of his brother and rival Barkiyâruḳ, A.H. 498 (A.D. 1104, 1105). The whole work has been edited (text and French translation) by Ch. Schefer, 'Traité de Gouvernement, etc.,' Paris, 1893, in the 'Publications de l'École des Langues orientales vivantes,' série III, vol. viii.

Beginning: این کتاب پنجاه فصل است که نظام الملك رحمة الله ترتیب کرد و بر بدیهه سی و نه باب گفته الخ.

Then follows a fihrist of the whole work, and on fol. 3a the *first* of the fifty chapters (the headings of which are given in full in Rieu, loc. cit.; the Berlin copy has fifty-six chapters; in Flügel's edition of H. Khalfa the number thirty is substituted for the thirty-nine of the original sketch of the author), beginning: اندر حال گردش روزگار و مدح خداوند عالم الخ.

Dated the 21st of Rabî'-althânî, A.H. 1198 (A.D. 1784, March 14).

No. 648, ff. 130, ll. 15; distinct Nasta'lîḳ; size, 8¾ in. by 7½ in.

2155

Akhlâḳ-i-Nâṣirî (اخلاق ناصری).

The famous work on ethics or practical philosophy by the great philosopher and astronomer Naṣîr-aldîn Muḥammad bin Muḥammad bin al-Ḥasan al-Ṭûsî (born A.H. 597=A.D. 1201, died A.H. 672=A.D. 1274), who has been mentioned already as author of various Ṣûfic treatises in Nos. 1807–1810 above, and of a metaphysical tract in No. 1922, 23 (col. 1070 in this Cat.); see also Haft Iḳlîm, No. 1007 (col. 451 above). It is based on the Arabic work تهذيب or طهارة النّفس الاخلاق, by Abû 'Alî Aḥmad bin Muḥammad Miskawaih, commonly called Ibn Miskawaih (who died A.H. 421=A.D. 1030), see above, No. 1922, 7 (coll. 1067 and 1068 in this Cat.), and Bodleian Cat., No. 1417, and written at the request of Nâṣir-aldîn bin 'Abd-alraḥîm bin Abî Manṣûr Muḥtasham (governor of Ḳûhistân under the Isma'îlî ruler 'Alâ-aldîn Muḥammad), after whom the work is named. It was completed, according to a statement in the modern edition of this work, described further down in No. 2172, A.H 633 (A.D. 1235, 1236). There exist two prefaces to this work, an earlier one, in which it is dedicated to Nâṣir-aldîn of Ḳûhistân with eulogies pronounced on him and his sovereign (only found in *one* of the Brit. Mus. copies, see Rieu ii. p. 856b, and in the Cambridge copy, Add. 308), and a later one, which is found exclusively in the usual copies, where he withdraws his former praises of those infidel rulers and orders the former preface to be cancelled.

Beginning of the usual (second) preface, on fol. 1b: حمد بیحدّ و مدح بیعدّ لائق حضرت عزّت مالك الملكی باشد که همچنانکه در بدو فطرت اولی الخ.

The complete fihrist or index of the work is found on fol. 11a sq. (half of fol. 10a from the words این تفصیل in l. 8, and the whole of fol. 10b are a mere repetition of fol. 11, only a few lines between اندك, on fol. 10a, l. 8, and the beginning of fol. 11a being omitted). The *three* maḳâlas, into which the book is divided, are found here as follows:

Maḳâlah I (در تهذیب اخلاق, 'on the cultivation of character') begins on fol. 13a, and contains *two* ḳisms; *first* ḳism subdivided into seven faṣls, on ff. 13a, 14a, 20a, 22a, 27b, 30b, and 39b; the *second* into ten faṣls, on ff. 57b, 61b, 63a, 66a, 70b, 74b, 81b, 96b, 101a, and 111a.

Maḳâlah II (در تدبیر منازل, 'on family and household management') begins on fol. 141a, and contains five faṣls, on ff. 141a, 145a, 150a, 155b, and 171a.

Maḳâlah III (در سیاست مدن, 'on the management of cities and states') begins on fol. 174a, and contains eight faṣls, on ff. 174a, 183b, 202b, 221a, 233a, 239a, 251a, and 256b.

Dated the 7th of Dhû-alḥijjah, A.H. 1041 (A.D. 1632, June 25); for other copies see Bodleian Cat., Nos. 1435–1443; Rieu ii. pp. 441 sq. and 856b; Supplement, p. 107; W. Pertsch, Berlin Cat., p. 49, No. 71, and p. 304 sq.; Fleischer, Dresden Cat., No. 343; E. G. Browne, Cambridge Cat., pp. 205–207; Rosen, Persian MSS., p. 290; Rehatsek, Catalogue raisonné, p. 216, No. 3, etc. Editions: Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865; comp. also H. Khalfa i. pp. 205 and 287; E. Frissell in 'Bombay Transactions,' i. pp. 17–40; Schier, Specimen editionis libri, اخلاق ناصری, Dresden, 1841; A. Sprenger in Z.D.M.G., xiii. pp. 539 and 540; H. Ethé, Neupersische Litteratur, pp. 348 and 349. An anonymous Persian commentary on this work is noticed in the Bodleian Cat., No. 1443; another, quite modern one, by Ḳabûl Aḥmad is mentioned by Sprenger.

No. 3349, olim S. J. 21, ff. 259, ll. 17; Nasta'lîḳ, ff. 1–10 and 67–74 supplied later by another hand; size, 6⅞ in. by 3¼ in.

2156

Another copy of the same.

This copy is forty years older than the preceding one, being dated the second of Rajab, A.H. 1001 (A.D. 1593, April 4), but it is a rather unsatisfactory one, as it has been much spoiled by water and is besides injured here and there. The greater number of the headings are not marked; between ff. 27 and 28 the last fly-leaf must be inserted, which by mistake has been put at the end, but it must be read from the reverse side backwards.

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Maḳâlah I, on fol. 9a; *II*, on fol. 90b; *III*, on fol. 106a (the headings of the last two are forgotten).

Occasionally various readings and short additions on the margin. The transcriber and first owner of this copy was Sayyid Najîb, the son of Sayyid Faiḍ-allâh.

No. 3428, olim 8. J. 19, ff. 149, ll. 16 (except the first few leaves, ll. 12–16); Nasta'lîḳ; size, 8⅛ in. by 4⅜ in.

2157

The same.

This copy, only five years later than the preceding one, being dated the 15th of Ramaḍân, A.H. 1006 (A.D. 1598, April 21), is likewise utterly deficient in headings; only *Maḳâlah I*, which begins on fol. 49a, is marked. The leaves besides are strangely misplaced; their right order is: ff. 1–5, 48–95, 7–47, 96–132, 6, 133. It belonged to Sir Barry Close (date, 14th May, 1813).

No. 3434, olim 8. J. 18, ff. 133, ll. 20; small Nasta'lîḳ; illuminated frontispiece; size, 7¾ in. by 4¼ in.

2158

The same.

This copy is dated the 25th of Dhû-alḥijjah in the thirty-fourth year of 'Âlamgîr's reign (=A.H. 1101, A.D. 1690, Sept. 29).

Maḳâlah I, on fol. 7b; *II*, on fol. 92b; *III*, on fol. 115b.

Collated throughout, with many marginal notes, written in red ink.

No. 3363, olim 8. J. 16, ff. 167, ll. 17; Nasta'lîḳ; size, 8⅞ in. by 5 in.

2159

The same.

Dated the 20th of Rabî'-alawwal in the forty-fourth year of 'Âlamgîr's reign (=A.H. 1112, A.D. 1700, Sept. 4). The fihrist or index, on ff. 7b–8b.

Maḳâlah I, on fol. 8b, last line; *first* ḳism, on fol. 9a; *second* ḳism, on fol. 39b.

Maḳâlah II, on fol. 96b; the five faṣls are found here on ff. 96b, 99a, 102a, 106a, and 116b.

Maḳâlah III, on fol. 118b; the eight faṣls, on ff. 118b, 125a, 137b, 149b, 157b, 162a, 170b, and 174a. Many valuable marginal glosses and notes.

No. 786, ff. 176, ll. 15; Nasta'lîḳ; size, 9½ in. by 5⅛ in.

2160

The same.

Dated in 'Âlamgîr's reign, the 23rd of Dhû-alḳa'dah, but the year is omitted.

Maḳâlah I, on fol. 6b; *II*, on fol. 80a; *III*, on fol. 99b. The first fourteen pages and a few later on are collated.

No. 1167, ff. 149, ll. 17; Nasta'lîḳ; ff. 133–149 written by another hand, ll. 14; a little worm-eaten; size, 9⅜ in. by 5¾ in.

2161

The same.

Dated in the month of Muḥarram, A.H. 1127 (A.D. 1715, January), by 'Abd-alḍa'îf Muḥammad Raḥîm of Bukhârâ.

Maḳâlah I, on fol. 5b; *first ḳism* in seven faṣls, on ff. 7a, 7b, 11a, first line, 12a, 14b, 16a, and 21a; *second ḳism*, in ten faṣls, on ff. 30a, last line, 32b, 33b, 35a, 36b, 39a, 43a, 51a, 53b, and 59b.

Maḳâlah II, in five faṣls, on ff. 75b, 78a, 80b, 83a, last line, and 91a.

Maḳâlah III, in eight faṣls, on ff. 92b, 97b, 107b, 117a, 123b, 126b, 133a, and 136a.

No. 823, ff. 1–137, ll. 19; Nasta'lîḳ; illuminated frontispiece; size, 8¼ in. by 5 in.

2162

The same.

Dated by Mîr Muḥammad Yûsuf Anṣârî at Ḥaidarâbâd in Muḥammadshâh's reign, the 21st of Rabî'-alawwal, A.H. 1151 (A.D. 1738, July 9).

Maḳâlah I, on fol. 10b; *first ḳism*, in seven faṣls, on ff. 10b, 11b, 16b, 18b, 22b, 25a, and 32a; *second ḳism* (here styled by mistake فصل دوم), in ten faṣls, on ff. 43b, 47a, 47b, 49b, 51a, 54a, 68b (فصل نهم instead of هفتم), 70b (باب هشتم instead of فصل هشتم), and 80a (the *ninth* faṣl between fol. 70b and fol. 80a is not marked).

Maḳâlah II, in five faṣls, on ff. 100a, 103a, 106a, 110a, and 118b.

Maḳâlah III, in eight faṣls, on ff. 121a, 127a, 138b, 149b, 156b, 160b, 170b, and 174a.

The last thirty leaves are greatly damaged. College of Fort William, 1825.

No. 2127, ff. 175, ll. 16–18; written very unequally in Nasta'lîḳ; size, 8⅜ in. by 5¼ in.

2163

The same.

Dated the 27th of Dhû-alḳa'dah, A.H. 1177 (A.D. 1764, May 28).

Maḳâlah I, on fol. 4b; *II*, on fol. 54a; *III*, on fol. 66a.

Collated. Marginal additions, and interlinear paraphrases (in red ink) of the more difficult words and passages in the text. Besides, on the first twenty-one or twenty-two pages English translations (in pencil) of some words on the margin.

No. 3253, olim 9. J. 1; ff. 95, ll. 21; clear and distinct Nasta'lîḳ; size, 12⅞ in. by 7¾ in.

2164

The same.

Good copy, written by Aḥmad of Sabzwâr, without date.

Maḳâlah I, on fol. 5b, margin; *II*, on fol. 66a, last line; *III*, on fol. 82a.

No. 885, ff. 124, centre-col., ll. 13, and margin-col., ll. 28; Nasta'lîḳ; illuminated frontispiece; size, 9½ in. by 5¼ in.

2165

The same.

The date is torn away.

Maḳâlah I, on fol. 6b; *II*, on fol. 80a; *III*, on fol. 98b.

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The first and still more the last leaf damaged by worms.

No. 3364, olim 8. J. 17, ff. 145, ll. 17; small, but clear Nasta'lîḳ; size, $8\frac{3}{4}$ in. by $4\frac{7}{8}$ in.

2166

The same.

No date. Several pages slightly injured.

Maḳâlah I, on fol. 12^b; *II*, on fol. 167^a; *III*, on fol. 209^a. A few various readings on the margin.

No. 3345, olim 8. J. 20, ff. 299, ll. 15; Nasta'lîḳ; size, $7\frac{1}{4}$ in. by $3\frac{3}{4}$ in.

2167

The same.

No date.

Maḳâlah I, on fol. 8^b; *II*, on fol. 94^b; *III*, on fol. 116^a.

No. 81, ff. 170, ll. 15; Nasta'lîḳ; ff. 1–8, 25, 169, and 170 seem to be written by a more recent hand; size, $8\frac{3}{8}$ in. by $4\frac{5}{8}$ in.

2168

The same.

Excellent copy, collated throughout; no date.

Maḳâlah I, first ḳism, in seven faṣls, on ff. 9^a, 10^a, 15^a, 16^b, 20^b, 23^a, and 30^a; *second ḳism*, in ten faṣls, on ff. 42^b, last line, 46^a, 47^a, 49^a, 52^b, 55^b, 61^a, 72^b, 76^a, and 84^b.

Maḳâlah II, in five faṣls, on ff. 106^b, 109^b, 113^a, 117^b, and 129^a.

Maḳâlah III, in eight faṣls, on ff. 131^b, 138^b, 151^b, 164^a, 172^b, 176^b, lin. penult., 185^a, and 189^b. The leaves from 1 to 81 are misplaced; their right order is: ff. 1–72, 74, 75, 80, 76, 77, 73, 78, 79, 81.

College of Fort William, 1825.

No. 2297, ff. 191, ll. 17; Nasta'lîḳ; size, 9 in. by $5\frac{3}{8}$ in.

2169

The same.

No date. All the headings are omitted.

No. 2981, ff. 234, ll. 13; clear and distinct Nasta'lîḳ; size, $9\frac{1}{4}$ in. by $6\frac{3}{8}$ in.

2170

A defective copy of the same.

This copy is defective at the beginning, one leaf missing according to the Arabic paging. It opens abruptly in the preface thus: كه و ينزل الرّوح من امره بيك دفعه الخ, corresponding to fol. 1^b, lin. penult. in No. 2168 above. Another lacuna between ff. 250 and 251, corresponding to fol. 152^b, l. 4, to fol. 153^b, l. 9 in the same copy.

Maḳâlah I, first ḳism, in seven faṣls, on ff. 13^a, 14^b, 23^a, 25^b, 32^b, 36^b, and 48^b; *second ḳism*, in ten faṣls, on ff. 70^b, 75^b, 77^b, 81^a, 86^b, 91^b, 100^b, 118^b, 124^b, and 137^b.

Maḳâlah II, in five faṣls, on ff. 173^b, 179^a, 184^b, 191^b, and 211^a.

Maḳâlah III, in eight faṣls, on ff. 214^b, 226^b, 249^a, 269^a, 283^b, 290^b, 305^a, and 312^a.

Dated the 5th of Rabî'-alawwal, A.H. 1113 (A.D. 1701, Aug. 10), at Lâhûr. Worm-eaten. Collated and annotated throughout.

No. 2968, ff. 315, ll. 11; large and distinct Nasta'lîḳ; size, $8\frac{7}{8}$ in. by $5\frac{1}{2}$ in.

2171

Another defective copy of the same.

There is a lacuna between ff. 313 and 314, comprising the greater portion of the seventh and the eighth faṣl of the *third maḳâlah*, and corresponding to fol. 144^b, l. 7, to fol. 148^b, l. 9 in No. 2160 above.

No date.

No. 1160, ff. 315, ll. 11; very large and distinct Nasta'lîḳ; ff. 300–305 supplied by another hand; illuminated frontispiece; ff. 1^b and 2^a neatly adorned; size, $10\frac{1}{8}$ in. by $5\frac{3}{4}$ in.

2172

A modern edition of the same work.

A modern revised and annotated edition of the اخلاق ناصری, made by 'Abd-alraḥmân bin 'Abd-alkarîm 'Abbâsi Burhânpûrî, who had already in A.H. 1085 (A.D. 1674, 1675) compiled an alphabetical glossary to the same work, styled مفتاح الاخلاق (see Rieu ii. p. 836^b, II), in the twenty-ninth and thirtieth years of 'Âlamgîr's reign, and completed the 6th of Jumâdâ-althânî, A.H. 1098 (A.D. 1687, April 19). It is full of very interesting marginal notes, Persian paraphrases of occurring Arabic phrases, etc., and introduced by a preface of the editor on ff. 1^b–2^b, styled خطبه كه فقير مجموعهٔ محامد حكيم مسكين نوشته, and beginning: حقيقي ازآن مغلق تراست الخ. At the end a khâtimah and a short essay on the life and works of the author of the اخلاق ناصری, on ff. 178^b–180^a. In the preface the date of composition, A.H. 633 (see No. 2155 above) appears.

No date.

Maḳâlah I, on fol. 10^a; *II*, on fol. 98^a; *III*, on fol. 120^b.

No. 917, ff. 180, ll. 17; clear Nasta'lîḳ; size, $8\frac{3}{4}$ in. by 5 in.

2173

Dânishnâma-i-Jahân (دانشنامهٔ جهان).

A work on the different branches of physical science, i. e. natural history, meteorology, mineralogy, botany, physiology, psychology, and anatomy, by Ghiyâth-aldîn 'Alî bin Amîrân (so here on ff. 2^a, ll. 7 and 8), or, according to Rieu's copy, bin 'Alî Mirân, or, as W. Pertsch gives his name in the Berlin Cat., bin 'Alî 'Amrân, alḥusainî alisfahânî, whose life-time is not known, but who, from internal evidence, cannot have lived later than the seventh or eighth century of the Hijrah, comp. Rieu ii. pp. 439 and 440; W. Pertsch, Berlin Cat., pp. 372 and 373; and Bodleian Cat., No. 1456 (in the latter two a more detailed index is given). It is divided here into eleven faṣls (the usual copies only number

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ten, as the index here states too), twenty aṣls, four natîjas, and one khâtimah.

فصل اوّل در بیان اجمالی پدید شدن عقل کلّ و نفس کلّ, on fol. 3b.

اصل اوّل در بیان استحالت عناصر یعنی مبدل شدن عنصری بعنصری, on fol. 10b.

نتیجهٔ اوّل در بیان علم معادن و کانها, on fol. 32b.

خاتمه در تشریح اعضا, on fol. 94b.

Beginning: سزاوار ستایش و سپاس مبدعیست که باقتضاء الخ.

This copy is dated by Ghulâm Aḥmad the 21st of Ramaḍân, A.H. 1077 (A.D. 1667, March 17).

No. 619, ff. 121, ll. 17; Shikasta; size, 9 in. by 5⅝ in.

2174

Another copy of the same.

Beginning as in the preceding copy. It concludes on fol. 71a, and is dated the 7th of Rabî'-althânî, A.H. 1153 (the twenty-third, more correctly the twenty-second year of Muḥammadshâh's reign)=A.D. 1740, July 2, at Shâhjahânâbâd. On ff. 71b–74a there is an extract, written by the same hand, from one of the Persian versions of the عجائب المخلوقات (see Nos. 712–714 above): در بیان عرض و طول و عمق نهار و بحار و مساحت روی زمین و مسافت بین البلاد. The last three pages (ff. 74b–75b) are filled with rubâ'is by *Mas'ûd-i-Bak* (see No. 1854 above), in alphabetical order, beginning: ای غافل محروم ز اسرار خدا الخ.

No. 653, ff. 75, ll. 21–25; written very unequally and badly in Shikasta; size, 8⅞ in. by 5⅝ in.

2175

Ṣaḥâ'if-i-Shaikh Ṣadr-aldîn Ḥakîm dar 'ilm-i-akhlâḳ (صحائف شیخ صدر الدّین حکیم در علم اخلاق).

Sixty tracts on ethical and religious questions by Shaikh Ṣadr-aldin Ḥakim, the pupil and Khalîfah of Shaikh Naṣîr-aldin Maḥmûd C'irâgh of Dihlî (who died the 18th of Ramaḍân, A.H. 757=A.D. 1356, Sept. 14, see Safînat-alauliyâ, No. 116, col. 287 above, and Sawâṭi'-alanwâr, No. 22, col. 331 above), according to a note on fol. 1a. Ṣadr-aldin Ḥakîm is mentioned in col. 332 above under *d*. There is neither preface nor introduction. The collection begins at once with the first Ṣaḥîfah در وفاء عهد, followed on fol. 3a by the second در مدافع عقبا, and on fol. 5a by the third در نیّت, etc.

Beginning of the first Ṣaḥîfah: برادر دینی و محبّ حقیقی خواجه خیر الدّین ادام الله بقاءه را توفیق اعمال خیر رفیق باد الخ.

The fifty-fourth Ṣaḥîfah is left blank (see fol. 172a). No date.

No. 158, ff. 196, ll. 15–17, written by many different hands in Nasta'lîḳ on different paper; size, 10⅝ in. by 6 in.

2176

Dhakhîrat-almulûk (ذخیرة الملوك).

A work on ethics and politics, composed by Mîr Sayyid 'Alî bin Shihâb of Hamadân, who died the 6th of Dhû-alḥijjah, A.H. 786 (A.D. 1385, Jan. 19), comp. No. 1850 above, where details of his life and works are given; Majâlis-almu'minîn, No. 36 (col. 1037 in this Cat.); and Ḥ. Khalfa iii. p. 329, No. 5792. Other copies of this work are described in Bodleian Cat., Nos. 1451–1453; Rieu ii. p. 447; W. Pertsch, Berlin Cat., p. 17, No. 5, and pp. 321–323; G. Flügel iii. p. 284; Fleischer, Dresden Cat., No. 5; Rosen, Persian MSS., p. 291; C. J. Tornberg, p. 290; Cat. Codd. Or. Lugd. Bat. iv. p. 320; etc.

Beginning: حمد بسیار و ثناء بی شمار مر حضرت ملکی را که اسباب معاش سکّان خطّهٔ ملك دنیوی را بتمهید قانون سیاست الخ.

It is divided into the following ten bâbs:

باب اوّل در شرائط و احکام ایمان و لوازم کمال آن الخ (on faith), on fol. 2a.

باب دوم در حقوق عبودیّت (on the *duties* of worship), on fol. 9a.

باب سیوم در مکارم اخلاق و حسن خلق الخ (on noble character), on fol. 22b.

باب چهارم در حقوق والدین و زوج و زوجه والاولاد الخ (on the rights and duties of parents, children, etc.), on fol. 27b.

باب پنجم در احکام ولایت و سلطنت و امارت و حقوق رعایا و شرائط حکومت الخ (on the laws of state), on fol. 36b.

باب ششم در شرح سلطنت معنوی و اسرار خلافت انسانی الخ (on spiritual government), on fol. 47a.

باب هفتم در بیان امر معروف و نهی منکر الخ (on obedience), on fol. 55a.

باب هشتم در بیان فضیلت شکر و حقیقت اقسام آن الخ (on gratitude), on fol. 66b.

باب نهم در فضیلت صبر (supply from the following copy) و صفت حقیقت آن الخ (on forbearance), on fol. 80b.

باب دهم در مذمّت تکبّر و غضب و فضیلت تواضع الخ (on pride, hatred, humility, etc.), on fol. 92b.

Many marginal and interlinear glosses.

Copied A.H. 1037 (A.D. 1627, 1628).

The second half of the last page is filled with a مناجات, beginning: اللّهمّ صلّ علی محمّد و علی آل محمّد الخ.

College of Fort William, 1825.

No. 2169, ff. 106, ll. 23; small and close, but clear Nasta'lîḳ; size, 9⅜ in. by 5½ in.

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2177

Another copy of the same.

Beginning as in the preceding copy.

Bâb I (در بیان شرائط و احکام الخ), on fol. 2b.

Bâb II (در آداب حقوق عبودیّت الخ), on fol. 16b.

Bâb III, on fol. 43b.

Bâb IV (در حقوق والدین وزوج وزوجه واولاد الخ), on fol. 53a.

Bâb V (در احکام ولایت و سلطنت و امارات الخ), on fol. 72a.

Bâb VI, on fol. 95a.

Bâb VII (در بیان وجوب امر معروف الخ), on fol. 111b.

Bâb VIII (در بیان فضیلت شکر و حقیقت واقسام الخ), on fol. 135b.

Bâb IX (در فضیلت صبر و شکر و حقیقت آن الخ), on fol. 163b.

Bâb X (در مذمّت کبر و غضب الخ), on fol. 188a.

The copy ends on fol. 214b and is dated the 11th of the month of غوث اعظم (Shaikh 'Abd-alḳâdir Jilânî), i.e. Rabî'-alâkhar (see col. 278, last line, and col. 279, first line, above), A.H. 1135 (A.D. 1723, Jan. 19); the last page of this MS. (215a) contains a few mathnawî-baits, beginning:

اشقیا را دیدهٔ بینا نبود
نیك وبد در دیدشان یکسان نمود

No. 1130, ff. 215, ll. 17; large Nasta'lîḳ; the Arabic quotations in Naskhî; size, 10⅜ in. by 5¾ in.

2178

A slightly defective copy of the same.

This copy, which, according to a note on fol. 1a, was finished the 1st of Dhû-alḥijjah, A.H. 1047 (A.D. 1638, April 16), at Patna, and presented to the son of 'Â'ishah Bânû Begam by Sayyid 'Abdallâh, usually called 'Abdallâhkhân Bahâdur Fîrûzjang Hâshimî Ḳuraishî Ḥusainî Nakshbandî, is greatly damaged both by worms and damp, and is moreover slightly incomplete at the end; about half a page is missing; the last words correspond to fol. 214a, l. 10, middle, in the preceding copy.

Beginning as usual. Bâb I, on fol. 3a; II, on fol. 20a; III, on fol. 52a; IV, on fol. 63b; V, on fol. 86b; VI, on fol. 114a; VII, on fol. 135a; VIII, on fol. 166a; IX, on fol. 199b; X, on fol. 226b.

No. 1823, ff. 257, ll. 19; splendid Naskhî; size, 9¾ in. by 5¼ in.

2179

A very defective copy of the same.

This copy contains only the greater part of the *first* bâb, the end of the *sixth*, and the *last four* complete, in consequence of an immense lacuna of sixty-two leaves (according to the Arabic paging) between ff. 173 and 174, corresponding to fol. 14a, l. 3, to fol. 110b, l. 12, middle, in No. 2177 above.

Beginning as usual. Bâb I, on fol. 166a; VII, on fol. 174b; VIII, on fol. 189a; IX, on fol. 205b; X, on fol. 221a.

Dated the 11th of Dhû-alḥijjah, A.H. 1045 (A.D. 1636, May 17), by 'Uthmân, who copied it for Malik Miyân Shaikh Junaid, son (the والد in the colophon is probably misspelt for ولد, as some little strokes through the Alif seem to indicate) of Miyân Shaikh Ḥabîb-allâh.

No. 1540, ff. 165–237, ll. 21; Nasta'lîḳ; size, 10⅞ in. by 6 in.

2180

Alrisâlat-alkubrâ fî-almanṭiḳ (الرّسالة الكبرى فى المنطق).

The larger treatise on logic by Mîr Sayyid Sharîf-aldîn 'Alî Jurjânî, who was born A.H. 740 (A.D. 1339, 1340) in Ṭâghûn near Astarâbâd and died A.H. 816 (A.D. 1413, 1414), see his life and works in Haft Iḳlîm, No. 1162 (col. 465 in this Cat.), and Rieu ii. p. 522; comp. also H. Khalfa iii. pp. 416 and 446, and Sprenger in Z. D. M. G., vol. 32, p. 9. Other copies of this treatise, which is styled here simply فى علم المنطق, are noticed in Bodleian Cat., No. 1455, and Rieu ii. p. 812. Printed in the Majmû'a-i-manṭiḳ, Lucknow, 1819, pp. 10–50. A defective and anonymous commentary on it is described in Rieu ii. p. 440a, see ib. iii. p. 1088a.

Beginning: فصل بدانکه آدمی را قوّتیست درّاکه که منتقش میگردد در وی صور اشیاء الخ.

A lacuna after fol. 12.

Dated by Muḥammad 'Askar ibn Ḥâjî Muḥammad Kâshânî, the 19th of Dhû-alḥijjah, A.H. 1175 (A.D. 1762, July 11).

No. 1901, ff. 14, ll. 15; Nasta'lîḳ; size, 8½ in. by 5⅛ in.

2181

Alrisâlat-alṣughrâ fî-almanṭiḳ (الرّسالة الصّغرى فى المنطق).

The smaller treatise on logic by the same Mîr Sayyid Sharîf-aldîn, here simply styled صغرى در علم منطق.

Beginning: بدانکه هرچه در ذهن در آید اگر خالی از حکم باشد آنرا تصوّر خوانند الخ.

Dated the 18th of Muḥarram, A.H. 1211 (A.D. 1796, July 24).

No. 290, ff. 34–38, ll. 11; Nasta'lîḳ; size, 8 in. by 5¾ in.

2182

Another copy of the same.

Beginning the same; no date. The author's name appears in the colophon as Maulânâ Sayyid Sharîf.

No. 1988, ff. 9, ll. 11; large Nasta'lîḳ; size, 9⅜ in. by 5¼ in.

2183

Lawâmi'-alishrâḳ fî makârim-alakhlâḳ (لوامع الاشراق فى مكارم الاخلاق).

The well-known work on ethics by Jalâl-aldîn Muḥammad bin As'ad alṣiddiḳî aldawânî or aldawwânî,

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who was born A.H. 830 (A.D. 1427), and died A.H. 908 (A.D. 1502, 1503), see Haft Iḳlîm, No. 167 (col. 390 in this Cat.), and No. 1922, 1 above; Bodleian Cat., Nos. 1298, 1, and 1457–1459; Rieu ii. p. 442 sq.; W. Pertsch, Berlin Cat., p. 307; J. Aumer, p. 62; A. F. Mehren, p. 6; H. Khalfa i. p. 202, No. 275, and v. p. 340, No. 11210; etc. It is often simply styled اخلاق جلالی. Edited in 'Selections for the Use of the Students of the Persian Class,' vol. v, Calcutta, 1809, and in 'Classic Selections,' vol. ii; lithographed in the Nawal Kishor press, A.H. 1283 and 1296; extracts by Munshî Ḳamar-aldinkhân have been lithographed at Akbarâbâd, 1859. English translation by W. F. Thompson, London, 1839 (in the Oriental Translation Fund). The work is dedicated to Ḥasanbeg Bahâdur, an Âḳ-ḳoyunlû Sulṭân of 'Irâḳ, who reigned A.H. 872–882 (A.D. 1467–1477).

Like the Akhlâḳ-i-Nâṣirî, on which it is based, the present work is divided into three chapters (لامعه), viz.:

1. در تهذیب اخلاق, on fol. 23a, subdivided into ten لمعه.

2. در تدبیر منزل, on fol. 96b, subdivided into six لمعه.

3. در تدبیر مُدُن و رسوم پادشاهی, on fol. 118a, subdivided into seven لمعه.

Beginning: افتتاح کلام بنام واجب الاعظام سلطانی سزد که بامر نافذ ازلی الخ

This splendid copy was finished the 3rd of Ṣafar, A.H. 896 (A.D. 1490, Sept. 16), by Ibn Maḥmûd bin Isma'îl bin 'Alî Fatḥ-allâh alḥâfiẓ alḥanafî and verified by the autograph of the author himself; it was further collated with the original A.H. 962 (A.D. 1555) by Ibn Manṣûr Aḥmad.

No. 8516, ff. 179, ll. 15; small, but clear and distinct Nasta'liḳ; occasional corrections on the margin; illuminated frontispiece; size, 6¾ in. by 3¾ in.

2184

Another copy of the same.

Beginning as in the preceding copy. No chapter-headings marked.

Dated the 17th of Ṣafar, A.H. 1036 (A.D. 1626, Nov. 7), by 'Abd-alrasûl in Ḥâjipûr.

No. 1392, ff. 68b–125, ll. 21; distinct Nasta'liḳ, by two different hands (the second begins on fol. 104a); size, 12¼ in. by 8½ in.

2185

The same.

Chapter I, on fol. 19b; II, on fol. 86b; III, on fol. 107a, first line. This copy was finished by 'Alâ-aldîn, who transcribed it from that of Mirzâ Muḥammad Amîr Harawî, the 2nd of Jumâdâ-alawwal, A.H. 1076 (A.D. 1665, Nov. 10). Many pages are slightly damaged; a few glosses and various readings here and there.

No. 441, ff. 165, ll. 15; Nasta'liḳ; size, 8⅝ in. by 4¾ in.

2186

The same.

This copy is dated by Muḥammad Raḥîm, A.H. 1128 (A.D. 1716).

No. 823, ff. 170–268, ll. 19; Nasta'liḳ; size, 8¼ in. by 5 in.

2187

A very incomplete copy of the same.

This copy breaks off in the sixth lam'ah of the second chapter, which is headed, on fol. 145b, l. 6: در سیاست خدم; the last words ... نتواند نمود وبا آنکه سبب سقوط correspond to fol. 104b, l. 5 in No. 2185 above. Marginal glosses.

No. 102, ff. 145, ll. 13; Nasta'liḳ; size, 6⅞ in. by 4⅜ in.

2188

Akhlâḳ-i-Muḥsinî (اخلاق محسنی).

A work on ethics by the well-known author of the *Rauḍat-alshuhadâ* (see Nos. 158–161 above), the *Anwâr-i-Suhailî* (Nos. 757–766 above), the *Lubâb-i-ma'nawî* and *Lubb-i-Lubâb* (No. 1086 above), the *Makhzan-alinshâ* (Rieu ii. p. 528), the *Ṣaḥîfa-i-Shâhî* (Bodleian Cat., Nos. 1357 and 1358), commentaries on the Kurân (see further down), and other works, Ḥusain bin 'Alî alwâ'iẓ alkâshifî, who died A.H. 910 (A.D. 1505). Its title is differently given by the author himself; in the preface (see fol. 4b, l. 2) he styles it اخلاق المحسنین, and at the end اخلاق محسنی. The latter is undoubtedly the correct one, as it represents a chronogram for the completion of the work itself, viz. A.H. 900 (A.D. 1495). W. Pertsch, Berlin Cat., p. 308, thinks that in the ta'rîkh, تأریخ هم نویس زاخلاق محسنی, the words زاخلاق محسنی should be taken as indicating the date, which would give A.H. 907; but that is scarcely possible, since the prince Abû-almuḥsin, the son of Sulṭân Ḥusain Mirzâ, to whom the work is dedicated and after whom it is named, rebelled against his father in A.H. 904 (A.D. 1498, 1499); and although he was pardoned in A.H. 906 (A.D. 1500, 1501), Ḥusain alkâshifî would have been very imprudent to heap on him such eulogies, as he does, in the preface, one year after that event. For other copies of the اخلاق محسنی see (besides the Berlin copy, just mentioned) Rieu ii. p. 443; Bodleian Cat., Nos. 1460–1462; A. F. Mehren, p. 6; J. Aumer, p. 63; Cat. des MSS. et Xylographes, p. 257; Krafft, p. 183; Rosen, Persian MSS., p. 291; E. G. Browne, Cambridge Cat., pp. 207 and 208, etc. It has been printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i, Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Hertford, 1823 and 1850; Calcutta, 1850; Lucknow, 1862 and 1889; Constantinople (between 1877 and 1879); Cawnpore, 1888, etc. English translation by H. G. Keene, Hertford, 1851; comp. also G. de Tassy, Notice du traité persan sur les vertus de Hussein Vaëz, Paris, 1837 (Journ. Asiat. iv. pp. 61–81). A Turkish translation under the title of انیس العارفین was made by 'Aẓmî (i.e. Pir Muḥammad bin Pîr Aḥmad bin Khalîl of Brussa), A.H. 974 (A.D. 1566, 1567), see G. Flügel iii. p. 308; Fleischer, Leipzig Cat., p. 488 sq.; Krafft, p. 187; W. Pertsch, No. 93, and Berlin Turkish Cat., pp. 169 and 170; extracts from this version in German translation were published by R. Peiper, Breslau, 1848, 'Das Kapitel von der Freigebigkeit, etc.'

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Beginning: حضرت پادشاه علی الاطلاق عزّت کلمته و جلّت عظمته الخ

It is divided into the following forty chapters:

1. در عبادت, on fol. 6a.
2. در اخلاص, on fol. 6b.
3. در دعاء, on fol. 7b.
4. در شکر, on fol. 8b.
5. در صبر, on fol. 10b.
6. در رضا, on fol. 11b.
7. در توکّل, on fol. 12a.
8. در حیاء, on fol. 13a.
9. در عفّت, on fol. 16a.
10. در آداب, on fol. 16b.
11. در علوّ همّت, on fol. 18a.
12. در عزم, on fol. 20a.
13. در جدّ و جهد, on fol. 20b.
14. در ثبات, on fol. 23a.
15. در عدالت, on fol. 24b.
16. در عفو, on fol. 36a.
17. در حلم, on fol. 38b.
18. در خلق و رفق, on fol. 41a.
19. در شفقت و مرحمت, on fol. 43b.
20. در خیرات و مبرّات, on fol. 46b.
21. در سخاوت و احسان, on fol. 50a.
22. در تواضع و احترام, on fol. 60a.
23. در امانت و دیانت, on fol. 64a.
24. در وفا و عهد, on fol. 67b.
25. در صدق, on fol. 71b.
26. در احتیاج حاجات, on fol. 73b.
27. در تأنّی و تأمّل, on fol. 75a.
28. در مشاورت, on fol. 78a.
29. در جرم و دور اندیشی, on fol. 82b.
30. در شجاعت, on fol. 84b.
31. در غیرت, on fol. 93a.
32. در سیاست, on fol. 98a.
33. در تیقّظ و آگاهی, on fol. 101b.
34. در فراست, on fol. 109a.
35. در کتمان اسرار, on fol. 114a.
36. در اغتنام فرصت, on fol. 115b.
37. در رعایت حقوق, on fol. 120a.
38. در صحبت اخیار, on fol. 131a.
39. در دفع اشرار, on fol. 135a.
40. در تربیت خدم و حشم و آداب ایشان, on fol. 150b.

Dated by 'Abd-alkarîm the 3rd of Rabî'-alawwal, A.H. 990 (A.D. 1582, March 28).

No. 3362, olim 8. J. 13, ff. 179, ll. 17; large Nasta'lîḳ; size, 8⅞ in. by 4¾ in.

2189

Another copy of the same.

Beginning: الحمد لله ربّ العالمين والصّلوة .... و آله الطّيّبين الطّاهرين حضرت پادشاه علی الاطلاق الخ

This copy is greatly damaged in many places, especially on the first leaves; it is worm-eaten too. The proper order of ff. 1–11 is: 1–5, 7–10, 6, 11.

The title اخلاق محسنی appears on fol. 4a, l. 5. Index on fol. 5a; fol. 3 is supplied by another hand.

Dated by Aḥmad bin Shaikh Muḥammad Ṣadiḳî the 11th of Shawwâl, A.H. 1067 (A.D. 1657, July 23). College of Fort William, 1825.

No. 2133, ff. 154, ll. 17; Nasta'lîḳ; size, 8¼ in. by 5⅞ in.

2190

The same.

Excellent copy, dated the 24th of Rabî'-alawwal, A.H. 1092 (A.D. 1681, April 13), by Muḥammad Ḳulî bin Muḥammad Ṣâliḥ of Nîshâpûr. It ends on fol. 142b and is followed by a short fragment of a treatise on archery (تیر انداختن).

No. 3332, olim 8. J. 15, ff. 143, ll. 17; Nasta'lîḳ; size, 10⅜ in. by 5¾ in.

2191

The same.

Beginning: مر(!) حضرت پادشاه علی الاطلاق الخ

Collated. The proper order of leaves is: ff. 14–93, 95–171, 94. The copy is complete in spite of a Persian note on the fly-leaf, that about a chapter is wanting at the end (a statement, evidently caused by the undetected confusion in the order of the leaves).

Dated the 14th of Dhû-alḳa'dah, A.H. 1096, the twenty-ninth year of 'Âlamgîr's reign (=A.D. 1685, Oct. 12). Haileybury MS.

No. 3234, ff. 14–171, ll. 15; written in very different styles of penmanship, partly in Nasta'lîḳ mixed with Shikasta, partly in Naskhî; size, 9¾ in. by 5⅜ in.

2192

The same.

Beginning as usual. Index of the forty chapters on ff. 6a–7a; *first* chapter on fol. 7b.

Dated Ramaḍân in the third (or rather more likely, thirtieth) year, probably of 'Âlamgîr's reign, since on fol. 210b similar dates, in a more complete form, appear, viz. the forty-fourth and the forty-eighth year of the same reign=A.H. 1071 or 1098 (A.D. 1661, May, or 1687, July, August). The work ends on fol. 208b; fol. 209 contains entries of former readers, and fol. 210 a list of drugs for dyeing the nails and hair (ادویهٔ خضاب). This MS. was purchased from the executors of the Marquess of Hastings.

No. 3146, ff. 210, ll. 15; but in most pages a certain part is written in diagonal lines; Shikasta; size, 10¼ in. by 5⅜ in.

2193

The same.

Dated the 11th of Shawwâl, A.H. 1118 (A.D. 1707, Jan. 16). It is slightly injured in several places.

No. 1885, ff. 202, ll. 13; clear and distinct Nasta'lîḳ; small illuminated frontispiece; size, 8⅜ in. by 4½ in.

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2194

The same.

Dated the 11th of Ṣafar, A.H. 1192 (A.D. 1778, March 11; not, as incorrectly stated in the colophon, April 10).

No. 2891, ff. 79, ll. 17–22; Nasta'lîḳ; size, 12⅝ in. by 7⅞ in.

2195

The same.

Dated in the month Rabî'-alawwal, A.H. 1208 (A.D. 1793, Oct., Nov.), by Himmat 'Alî مونکیری, at a place called چنارکده. Collated.

No. 1698, ff. 170, ll. 15; unequal Nasta'lîḳ; size, 9⅝ in. by 6 in.

2196

The same.

As date appears the 12th of Ṣafar only, without a year. Bibliotheca Leydeniana.

No. 2500, ff. 247, ll. 14; Nasta'lîḳ, the first three pages supplied by a more modern hand; size, 8 in. by 4¼ in.

2197

The same.

No date. Every page (except ff. 11a, 75b–107a, 199b, and 200a) contains a small coloured portrait.

No. 1097, ff. 200, ll. 13; large and distinct Nasta'lîḳ; illuminated frontispiece; size, 13½ in. by 8½ in.

2198

The same.

No date. The name of the copyist is 'Abd-alḳâdir ibn Mullâ Aḥmad Âkhund of Gîlân, who wrote at جوار.

No. 3331, olim 8. J. 12, ff. 135, ll. 17; unequal and in many parts very careless Nasta'lîḳ, mixed with Shikasta; size, 10 in. by 5½ in.

2199

The same.

No date. The copyist is Tamyîz-aldîn. It has been collated by a European hand, and there are on the margins occasional translations into English, written in pencil.

No. 3497, olim 9. J. 5, ff. 292, ll. 13; large Nasta'lîḳ; size, 9⅝ in. by 6½ in.

2200

The same.

No date. This copy appears to have been written by the same hand as the preceding one. On the first leaves many marginal and interlinear English translations in pencil. At the end is written in pencil too, 'Lindsay finished this book Oct. 29, 1817—J. Grant, April 29, 1821.'

No. 3492, olim 8. J. 14, ff. 287, ll. 13; large Nasta'lîḳ; ff. 16 and 17 are supplied later by a European hand; size, 9 in. by 6⅝ in.

2201

Lauḥ-i-maḥfûẓ (لوح محفوظ).

A Persian paraphrase and exposition by Jabra'îl, alḥusainî, known as Ḥakîm-almulk, of the various Arabic commentaries on the *first* namaṭ (نمط) of the *second* part of Ibn Sînâ's (see Nos. 2149 and 2150 above) famous work on logic, physics, and metaphysics, entitled الاشارات والتّنبيهات, chiefly the following three, viz.: (1) that of Naṣîr-aldîn Ṭûsî (see No. 2155 above), composed A.H. 644 (A.D. 1246, 1247), and styled شرح الاشارات or حلّ مشكلات الاشارات, designated here in a note on fol. 1a as شبهات; (2) that of Muḥammad bin 'Umar Fakhr-aldîn Râzî (born A.H. 544 = A.D. 1150, died A.H. 606 = A.D. 1210), comp. on this and the preceding commentary, O. Loth, Arabic Cat., pp. 133 and 134; and Haft Iḳlim, Nos. 1007 and 1064 (coll. 451 and 456 in this Cat.), see also ib., No. 1152 (where glosses to Ṭûsî's commentary by Sharîf Jurjânî are mentioned), and O. Loth, p. 134b, No. 482, where an Arabic supercommentary on the same, styled المحاكمات, by Ḳuṭb-aldîn Muḥammad bin Muḥammad Râzî or Taḥtânî (died A.H. 766 = A.D. 1364, 1365), is described; and (3) that of Abû-alḳâsim Samarḳandî, i.e. Abû-alḳâsim bin Abî Bakr Laithî, who flourished about the end of the ninth century of the Hijrah, see O. Loth, p. 249b.

The second part of Ibn Sînâ's work treats of physics and metaphysics (the first deals with logic) and consists of ten anmâṭ (انماط); only the *first* of these appears in this Persian commentary, see fol. 7b: نَمَط اوّل در تجوهر اجسام, and begins on the same page thus: الشّرح بدانکه شیخ ابواب منطق را معنون بانهاج کرده و ابواب طبیعی و الهی را مسمّی بانماط ساخته الخ.

The preface, on fol. 1b, begins: حمد و ستایش که انوار اخلاصش آفاق و انفس را چون فاتحهٔ صبح صادق متلألی سازد و قنادیل اشباح انس را بمصابیح اضواء قدس منوّر گرداند الخ.

The title, لوح محفوظ, appears on fol. 4b, ll. 6 and 5 ab infra; the author's name on fol. 4b, last line.

The general arrangement of this commentary is: first the Arabic text, then the Persian paraphrase, and finally the commentary; but there are many other discussions inserted, sometimes in the form of question and answer (سؤال and جواب), dealing, among other topics, with the difference in the views of Ṭûsî and Râzî.

The copy is dated A.H. 1035 (A.D. 1625, 1626). Collated and annotated.

No. 462, ff. 193, ll. 17; small, but clear Nasta'lîḳ; the Arabic quotations in Naskhî; size, 9¼ in. by 5¼ in.

2202

Kunûz-alrumûz (كنوز الرّموز).

A short tract of ethical import, by an anonymous author (who must, however, have composed it before A.H. 944 = A.D. 1537, 1538, the date of the Bodleian

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copy), containing ten sections, each enumerating ten things (ده چیز, as each section is headed) which serve a useful purpose either in mental or physical matters. The *first* section gives ten prescriptions for preserving one's memory (حفظ را نگاه دارد).

Beginning: الحمد لله على افضاله . . . . امّا بعد این رساله ایست مسمّی بکنوز الرّموز و بالله التّوفیق والاعانة ده چیز حفظ را نگاه دارد طعام با حلاوت خوردن الخ.

Other copies of this tract are described in W. Pertsch, Berlin Cat., pp. 44 and 316; Bodleian Cat., No. 1467; Cat. Codd. Or. Lugd. Bat. iv. p. 223, etc.; see also Z. D. M. G., vol. 16, p. 222. Between the sixth and the eighth sections the seventh is not marked.

No date. Bibliotheca Leydeniana.

No. 2731, ff. 102b–106a, ll. 11; Naskhî; size, 10 in. by 5⅝ in.

2203

Akhlâḳ-i-Ḥakîmî (اخلاق حکیمی).

A work on ethics and politics, compiled by Ḥasan 'Alî almunshî alkhâḳânî (see fol. 6a, l. 1), or as he is called at the end of the work, Ḥasan 'Alî bin Ashraf Tajâwuz-allâh, A.H. 987–988 (A.D. 1579, 1580), in Kâbul, where the author had been retained during the war of Shâh Muḥammad Ḥakîm, the son of the emperor Humâyûn, to whom the work is dedicated, against Badakhshân.

It is divided into the following fourteen maḳâlas:

1. در حسن خلق, on fol. 7a.
2. در علوّ همّت, on fol. 16a.
3. در توکّل, on fol. 23b.
4. در صبر, on fol. 28a, last line.
5. در عدالت, on fol. 34a.
6. در شجاعت, on fol. 50b, last line.
7. در سخاوت, on fol. 61b.
8. در فراست و محاوره, on fol. 82a.
9. در سیاست, on fol. 94b.
10. در عفو, on fol. 99b.
11. در حزم, on fol. 106b.
12. در وفا و عهد, on fol. 111a.
13. در مشورت, on fol. 117b.
14. در فوائد متفرّقه, on fol. 122a.

Beginning, on fol. 1b: ربّنا آتنا من لدنك رحمة وهی لنا من امرنا رشدا' جواهر زواهر مقال که زینت قلائد تعظیم و اجلال تواند بود الخ.

This copy is apparently the compiler's autograph.

No. 1684, ff. 144, ll. 15; clear Nasta'lîḳ; illuminated frontispiece; size, 9⅝ in. by 6⅝ in.

2204

Â'ina-i-Ḥikmat (آئنهٔ حکمت).

A discussion on the principles of philosophy and the exact meaning and import of the term حکمة according to the different schools, by Ḥasan bin 'Abd-alrazzâḳ, in three bâbs, viz.:

1. در ذکر آنچه ایشان در تعریف حقیقت حکمت و بیان فضیلت آن گویند, on fol. 335b.
2. در ذکر مسائل چند که بر سر آنها اینهمه نزاع کنند الخ, on fol. 342b.
3. در ذکر بعضی اخبار که از اهل بیت احبار صلوات الله علیهم روایت شده, on fol. 350b.

Beginning: حمد و سپاس بیحدّ و قیاس جناب کبریای حکیم بیهمتای را سزاست الخ.

No date.

Another larger work by the same author, of ethical contents, entitled جمال الصّالحین, in a copy dated A.H. 1010, 5th of Ramaḍân (A.D. 1602, Febr. 27), is described by W. Pertsch, Berlin Cat., pp. 315 and 316.

No. 1234, ff. 334b–351b, ll. 19; Naskhî; size, 8 in. by 4⅜ in.

2205

Mau'iẓa-i-Jahângîrî (موعظهٔ جهانگیری).

The same essay on political and ethical wisdom, compiled A.H. 1021=A.D. 1612, 1613 (see the chronogram, on fol. 62a, موعظه), by Muḥammad Bâḳir Najm-i-thânî, with the title of Bâḳirkhân, which has been noticed in the Kulliyyât-i-Bâḳirkhân, No. 1535 above. It is divided into *two bâbs*, the *first* dealing with the duties of princes and rulers, the *second* with those of the subjects and men in general.

Bâb I. در نصیحت پادشاهان, in a muḳaddimah and six fuṣûl, on fol. 4b:

Faṣl 1. در عدالت و سیاست, on fol. 8b.
Faṣl 2. در سخاوت و شجاعت و حلم, on fol. 11a.
Faṣl 3. در مشورت و تدبیر, on fol. 16a.
Faṣl 4. در احتراز نمودن از دشمنان, on fol. 20a.
Faṣl 5. در عمل نکردن بسخن صاحب غرض و ساعی و نمّام را در مجلس راه ندادن, on fol. 23a.
Faṣl 6. در تربیت ملازمان, in two ḳisms, (*a*) در تربیت پادشاهان ملازمانرا, on fol. 26a; (*b*) در آداب خدمت ملوك, on fol. 35b.

Bâb II. در نصیحت زیردستان و اخوان زمان, in four fuṣûl:

Faṣl 1. در مصاحبت و مخالطت یاران, on fol. 41a.
Faṣl 2. در مذمّت بیخبری وسعی در طلب دولت نمودن, on fol. 49a.
Faṣl 3. در رضا بقضای الهی دادن و قناعت و عزلت, on fol. 55a.
Faṣl 4. در تحصیل کمالات واسترضای الهی, on fol. 57a.

Beginning: سپاس و ستایش مر حکیمی را که بحکمت بالغه و صنعت کامله ازعین حکمت بی دستیاری شریك و سهیم الخ.

This work concludes on fol. 62a and is dated the 10th of Rabî'-althânî, A.H. 1028 (A.D. 1619, March 27), by 'Abdallâh Shihâbî. The rest of the leaves are filled by another philosophical tract by the same Muḥammad

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Bâḳir, dedicated to Jahângîr and beginning with a eulogium of the deceased Akbar; it is a kind of general introduction, styled مقدّمه at the end, and begins on fol. 62b: اهمّ مهمّات ارباب عقول سليمه و اصحاب طباع مستقيمه در مبداء هر كار و مطلع هر گفتار حمد و ثنای آفريدگاريست الخ.

This part is copied by the same transcriber in the same year 1028; on the last two pages, ff. 71b and 72a, a short ḳaṣîdah is found in praise of the poet 'Itâbî, that is Sayyid Muḥammad Najafî 'Itâbî, who was imprisoned for a long time by Akbar in Gwâliyâr, comp. A. Sprenger, Catal., p. 126. It begins thus: ای عتابی چو نسيم ارگذری سوی فراء.

No. 1666, ff. 72, ll. 11; clear and distinct Nasta'lîḳ; illuminated frontispiece; the first two pages richly adorned; size, 10½ in. by 6½ in.

2206

Sirâj-almunîr (سراج المنير).

A collection of moral anecdotes, illustrating the ethical aspect of prominent virtues and vices, in imitation of Sa'dî's Gulistân, completed at the end of the month Rabî'-alawwal, A.H. 1030 (A.D. 1621, Febr. 22), by Ibn Shams-aldîn Muḥammad Sharîf (اقلّ عباد الله الملك اللّطيف ابن شمس الدّين محمّد شريف), with the takhalluṣ of Kâshif, see Bodleian Cat., No. 1241, 9; Rieu ii. p. 861b, and Supplement, pp. 266, II, and 269a, I; Mélanges Asiatiques ii. p. 58, and iv. p. 498. It is divided into twenty لمعه, viz.:

1. در شرائط ادب, on fol. 4b.
2. در ذهاب حيا, on fol. 7b.
3. در فوائد حلم, on fol. 10b.
4. در مناقب عدل, on fol. 13a.
5. در محامد احسان, on fol. 15a.
6. در حلاوت صبر, on fol. 18a.
7. در عذوبت عشق, on fol. 21a.
8. در چاشنئ محبّت, on fol. 24b.
9. در مكارم سخاوت, on fol. 27a.
10. در محاسن شجاعت, on fol. 29b.
11. در مراعات صحبت, on fol. 34a.
12. در مرارت ادبار, on fol. 37a.
13. در نتائج خاموشی, on fol. 40b.
14. در عزّت قناعت, on fol. 42b.
15. در ذلّت طمع (in the text wrongly در دل طمع), on fol. 45a.
16. در ثمرهٔ فتوّت, on fol. 46b.
17. در حسن تدبير, on fol. 48b.
18. در شأمت ظلم, on fol. 50b.
19. در مذمّت خدعه, on fol. 53b.
20. در ملامت حسد, on fol. 55b.

Beginning: سپاس و ستايش مر كريمی را كه حليهٔ خلقتش زيوريست زيبنده و رشحهٔ محبّتش گوهريست ارزنده الخ.

No date.

A later work by the same author is the خزان و بهار, likewise a collection of moral tales and anecdotes based on the فرج بعد الشّدّة (see Nos. 733–738 above), composed between A.H. 1060 and 1063 (A.D. 1650–1653), see Rieu, Supplement, p. 250.

No. 721, ff. 59, ll. 15; clear and distinct Nasta'lîḳ; size, 7⅝ in. by 4⅝ in.

2207

Akhlâḳ-i-Jahângîrî (اخلاق جهانگيری).

A large ethical work, dealing with all the various branches of moral and political philosophy, compiled by Nûr-aldîn Muḥammad Ḳâḍî Khâḳânî, the son of Shaikh Mu'în-aldîn (who cannot very well be identical with Nûr-aldîn Muḥammad, the nephew of Abû-alfaḍl, see above, No. 2066, as his father was 'Ain-almulk, the famous physician of Shîrâz), see fol. 3b, l. 8, and fol. 95b, l. 3, and dedicated to the emperor Jahângîr; see ib., l. 7. According to the preface (fol. 3b, l. 13) the title is a chronogram for the completion of this work, viz. A.H. 1031 (A.D. 1622); but at the end the author states himself, that he finished it already in Dhû-alḳa'dah, A.H. 1029 (A.D. 1620, October). Consequently the preface must have been written two years after the composition of the main work. It is divided into the following twenty-two maḳâlas:

1. در محبت و عشق و سخنان اولياء الله تعالى, on fol. 4a.
2. در فضيلت علم و علما رحمهم الله, on fol. 52b.
3. در بيان خوف از عذاب و رجا از رحمت حقّ, on fol. 66a.
4. در حسن خلق و مذمّت بد خلقی, on fol. 139a.
5. در تواضع و شفقت و ذمّت (read مذمّت) تكبّر و خشونت, on fol. 161a.
6. در بيان علوّ همّت, on fol. 177a.
7. در توكّل, on fol. 188a.
8. در صبر و شكر, on fol. 200b.
9. در سخاوت و مذمّت بخل و حسد, on fol. 214b (here is to be read مقالهٔ نهم instead of هشتم).
10. در عدالت و احوال امرای اولای امر و تأنّی در حكم (index تأمّل), on fol. 264a.
11. در حزم, on fol. 302a.
12. در فراست و محاورت, on fol. 316a.
13. در فوائد مشورت, on fol. 323b.
14. در ميامن توبه, on fol. 333a.
15. در عفو الهی مر بندگانرا و بندگان مر يكديگررا, on fol. 359a.
16. در معارج شجاعت, on fol. 372b.
17. در سياسات, on fol. 384b.
18. در محمدت وفا و عهد و مذمّت بد عهدی و بيوفائی, on fol. 393a.
19. در مدح راست گفتاری و مذمّت دروغ گوئی, on fol. 413b.
20. در فضيلت تقوی و قناعت و مذمّت طمع و حرص و حكايات اهل تقوی, on fol. 428b, last line.

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21. در مطایبات, on fol. 434a.

22. در فوائد تفرّق (در متفرّقات index), on fol. 455a.

Beginning: الحمد لله . . . امّا بعد که چون حکمت کاملهٔ دیّان حکیم وجود فائض الجود الخ.

Dated the 5th of Dhû-alḳa'dah, A. H. 1047 (A. D. 1638, March 21), by Mihr 'Alî, son of Murâd 'Alî Daulat-shâhî; the copy was made for Maulânâ Pîr Muḥammad.

No. 1547, ff. 526, ll. 21; clear Nasta'lîḳ, ff. 1 and 8 supplied by another hand; illuminated frontispiece; size, 10½ in. by 6⅝ in.

2208

Râḥat-alḳulûb (راحت القلوب).

A work, partly of ethical, partly of theological and paraenetical contents, composed by Mubârak Faiḍ-allâh and divided into twenty bâbs (see the index):

1. در بیان روز قیامت, on fol. 2b.
2. در خوف و عذاب قیامت, on fol. 9b.
3. در صفت دوزخ, on fol. 15a.
4. در صفت بهشت, on fol. 21a.
5. در صفت خدمت پدر و مادر, on fol. 24b.
6. در بیان خوردن و دادن ربا, on fol. 28b.
7. در فضیلت نماز و روزه و زکوة, on fol. 29b.
8. منع کردن خوردن خمر و مناهی, on fol. 32a.
9. در فضیلت نیز در نمازها, on fol. 33a.
10. در فضیلت خواندن قرآن, on fol. 35a.
11. در فضیلت روزهٔ ماه رمضان, on fol. 36b.
12. حقّ شوهر بر زن, on fol. 39b.
13. منع کردن از دروغ, on fol. 42a.
14. منع کردن از غیبت, on fol. 43a.
15. منع کردن از حسد و عجب و کبر, on fol. 44b (this chapter is entirely repeated on ff. 49a–51a, the reason being that on fol. 49a another, more modern hand begins; the original handwriting breaking off on fol. 48b).
16. در فضیلت نیکو کردن با خلق, on fol. 51a.
17. در فضیلت خشم فرو خوردن, on fol. 52a (in the text there is a slightly different arrangement of the chapters, viz.: 15 is headed only در منع کردن از حسد; 16 در منع کردن از عجب و کبر, and 17 در فضیلت خلق نیکو و خشم فرو خوردن).
18. در نصیحت و حکایت, on fol. 55b.
19. در قضیهٔ ابو شحمه (in the text: تغریر کردن پدر بر پسر), on fol. 61a.
20. در عقوبت نوحه کردن, on fol. 65a.

Beginning: الحمد لله ربّ العالمین و طوبی للفائزین والصّلوة علی رسوله محمّد و آله اجمعین الخ.

Dated the 4th of Dhû-alḳa'dah, A. H. 1043 (A. D. 1634, May 2), by Aḥmad ibn Shaikh Bihkahârî ibn Shaikh 'Abd-alghafûr Ḳuṭb-i-'âlam Shar'î. Other copies of the same work are described in the Bodleian Cat., No. 1787; and in Cat. Codd. Or. Lugd. Bat. iv. pp. 335 and 336; the latter is dated A. H. 1037 (A. D. 1627, 1628).

No. 541, ff. 1–65, ll. 13 (on the first forty-eight leaves), ll. 17 (on ff. 49–65); written by two different hands; size, 7⅜ in. by 4¼ in.

2209

Jâmi'-altamthîl (جامع التّمثیل).

A large collection of Persian proverbs, the first ever made, amplified and illustrated by short tales, anecdotes, verses, etc., and entitled Jâmi'-altamthîl, see fol. 8a, l. 3. It is arranged alphabetically, according to the first letter of each proverb, in twenty-eight fasls, and compiled by Muḥammad 'Alî Ḥablrûdî (حبل رودی, so distinctly written here as in the two Berlin copies) or rather Jabalrûdî (جبّل رودی, as the Brit. Mus. copy has), A. H. 1054 (A. D. 1644, 1645). The author happened to come in that year to Haidarâbâd in the reign of Sulṭân 'Abdallâh Ḳuṭbshâh, and to get admission into the majlis of the Shaikh-alislâm Muḥammad alkhâtûn (see fol. 2b, last line), where a discussion arose about the proverbs of the Turks, Arabs, and Persians, and Muḥammad 'Alî resolved at once to do with regard to Persian proverbs the same that had been done already for the Arabic and Turkish ones, for the latter in Shâh 'Abbâs Ṣafawî's reign. Other copies of the same collection of Persian proverbs are noticed in Rieu ii. p. 773; Mélanges Asiatiques, v. p. 522; Rehatsek, Cat. raisonné, p. 223, No. 22; and W. Pertsch, Berlin Cat., p. 325. According to the last-mentioned Cat. this work is a large amplification of a similar, but very short collection by the same author, the مجمع الامثال, made by him five years before in A. H. 1049 (A. D. 1639, 1640) and having the same beginning as the present work, see ib., p. 324. The جامع التّمثیل (or, as W. Pertsch prefers to style it, جامع التّمائیل) has been printed in Teheran, A. H. 1278.

Beginning: سپاس بی حدّ و ستایش بیعدّ بی مثلی را سزد که بایمای دلگشای و لله المثل الاعلی رایات کنایات الخ.

No date.

No. 1463, ff. 376, ll. 12; Nasta'lîḳ (a second hand seems to have written ff. 241–376); size, 9⅞ in. by 5⅝ in.

2210

Intikhâb-i-Shâyistakhânî (انتخاب شایسته خانی).

The Persian paraphrase of a curious book of wise sayings, comprising ethical and political wisdom, by Abû 'Alî Aḥmad bin Muḥammad Miskawaih, the author of the كتاب الطّهارة النّفس or طهارة on which Naṣîr-aldin Ṭûsî based his ethical work اخلاق ناصری, see ff. 5a and 5b, and No. 2155 above. The author of the Arabic original adapted his work, which is styled in the older Persian version, made by Taḳî-aldîn Muḥammad bin Shaikh Muḥammad al-Arrajânî al-Tustarî in Jahângîr's reign, see Rieu ii. pp. 440b and 441a, جاویدان خرد, from an old venerable tract pretended to have been

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written by the old Persian king Hûshang to his son as last will, and said to have been discovered by the Khalîf Ma'mûn (who died A. H. 218=A. D. 833), see fol. 6a sq. He first heard of its existence when reading Abû 'Uthmân Ḥâfiẓ's استطالة الفهم, and succeeded after much searching in obtaining a copy in the house of a Persian gentleman. He then amplified and enlarged it by many more modern quotations, and gave it to the world in an Arabic garb. It was translated a second time into Persian by Ibn Ḥâjî Shams-aldîn Muḥammad Ḥusain Ḥakîm, A. H. 1065=A. D. 1655 (see fol. 2a, l. 10), who again added many new materials; and this later Persian paraphrase we have before us in the present copy. The old tract by Hûshang, quoted here as the original source of the present work, is apparently the same which is found in No. 1417 of the Bodleian Cat. and entitled there قانون الحكمة و دستور, since its introductory story, relating the discovery to which the Khalîf Ma'mûn was led by the wise Dhaubân or Dhaupân, almost verbally agrees with that given here on fol. 6a sq.

The book, as far as it appears here in Persian paraphrase, opens with a preface by the translator, on fol. 2a. The translation of the original Arabic work begins, on fol. 5b, last line, with a chapter on the earlier Persian version: در پیدا شدن کتاب جاویدان خرد. Then follow:

Sayings of Hûshang, on fol. 8a.

Sayings of Buzurjmihr, on fol. 15b.

Sayings of Âdharbâd, on fol. 22a, and again on fol. 42a.

Sayings of Kaikubâd, on fol. 23a.

Admonitions of Nûshirwân, on fol. 25b.

Sayings of Jamshîd, on fol. 39b; of Bahman bin Isfandiyâr, on fol. 40b; of Barzûya, on fol. 43a. After that an ethical treatise begins, headed آداب و شرائط پادشاهان, on fol. 50b, accompanied by a short chronicle of all the old Persian kings. This chapter is followed by:

Sayings of Arabian Sages and Kings, on fol. 59a.

Sentences and miracles of Muḥammad and several Imâms, on fol. 63a.

Sayings of the Ṣûfîs, on fol. 78b.

Last will of Luḳmân, on fol. 85b; of Pythagoras, on fol. 87a.

Admonitions of Socrates, on fol. 87b; of Plato addressed to Aristotle, on fol. 91a; of Aristotle to Alexander, on fol. 93a.

Sayings of Indian Saints, on fol. 118a, etc.

Beginning of the preface: سزاوارتر ستایش پروردگار عالمیان هم اظهار جمال و کمال صفات و اسمای خویش است الخ.

Dated the 21st of Jumâdâ-althânî in the 7th year of Farrukhshâh's (correctly, Farrukhsiyar's) reign (probably meant for A. H. 1130=A. D. 1718, May 22, since he reigned, properly speaking, only six years and three months and was in Jumâdâ-althânî of A. H. 1131 already deposed and blinded). Compare on this work also H. Ethé, Neupersische Litteratur, p. 346.

No. 1731, ff. 124, ll. 15; clear Nasta'lîḳ; size, 8¾ in. by 4¾ in.

2211

Risâla-i-Muḥammad Sa'îd (رسالهٔ محمّد سعید).

A treatise on ethics and practical philosophy, with many extracts from standard works and numerous quotations from the sayings of old and modern saints, shaikhs, and learned men, principally from those of 'Alî, composed by Ḥâfiẓ Muḥammad Sa'îd bin Ḥâfiẓ Karam-allâh ibn Ḥâfiẓ Salmân Maḥmûd ibn Ḥâfiẓ 'Ain-aldîn, A. H. 1102 (A. D. 1690; 1691), and dedicated to the emperor 'Âlamgîr, see fol. 1a, l. 10 and fol. 1b. It is divided into a muḳaddimah, five bâbs, and a few concluding words which serve as khâtimah.

مقدّمه در بیان شمّهٔ از حقیقت و کیفیّت آدمی‌زاد و وضع اهل زمانه, on fol. 5b.

باب اوّل در اجناس فضائل انسان که مکارم اخلاق باشد, on fol. 24a.

باب دویم در تهدید اهل جرم و خطا و لطائف و نکات بر آل کرم و خداوند فضل و عطا, on fol. 29a.

باب سیوم در بیان دوست و دشمن و مناسب آن, on fol. 35b.

باب چهارم در تدبیرات امور و مواعظ حکما و عقلا و فوائد سکوت و کم گفتن, on fol. 39b.

باب پنجم در کلمات و نکات و لطائف متفرّقه و کلام سعادت انجام ختم خلافت امیر المؤمنین حضرت مرتضی علی, on fol. 58a.

Beginning: حمدی که حضرت آفریدگار را سزد کجا از زبان این تهجّدان حیران که زبون نفس الخ.

This copy is dated the 26th of Ramaḍân, in the twenty-seventh year of Muḥammadshâh's reign (=A. H. 1158, A. D. 1745, Oct. 22). On the fly-leaf there are written by another hand a few extracts from the diwân of Maulânâ Nawîdî or Nuwîdî (نُویدی) of Iṣfahân, who wrote a dîwân of ghazals, comprising nearly 7,000 verses, with his own hand A. H. 1155 (correctly according to A. Sprenger, Catal., p. 526, A. H. 1055=A. D. 1645).

No. 818, ff. 80, ll. 18–19; some pages are written in diagonal lines; Shikasta; size, 8⅜ in. by 4½ in.

2212

Wâjib-alḥifẓ (واجب الحفظ).

A philosophical mathnawî, treating of the various subjects of law, morals, theosophy, rhetoric, traditions, religious teaching, mystical doctrine, etc., in sixty-three short maḳâlas, composed A. H. 1105 (see fol. 11b, last three lines)=A. D. 1693, 1694, and dedicated to the emperor 'Âlamgîr. The author is not distinctly named, but from a note on the fly-leaf and the last bait of the praise of God (fol. 2a, l. 3):

نه راه گمرهان قوم ضالّین
زعاقل این دعا از خلق آمین

it might perhaps be conjectured that it was 'Âḳilkhân Râzî, the well-known poet, who died A. H. 1108 (A. D.

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1696), see No. 1634 above, although his usual takhallus was Râzî, not 'Âḳil.

Beginning:

به بسم الله کنم سر این بیان را
به الحمدش کنم گویا زبان را

Occasionally some marginal glosses. Very worm-eaten in many places. Dated the 14th of Jumâdâ-alawwal, A.H. 1130 (A.D. 1718, April 15). On the fly-leaf there is a second title given to this mathnawî, viz. Majma'-albayân (مجمع البیان).

No. 186, ff. 124, 2 coll., each ll. 11; clear Nasta'lîḳ; size, 9¼ in. by 5⅛ in.

2213

Abwâb-aljinân (ابواب الجنان).

The *first* volume or bâb of the famous collection of ethical and paraenetic orations, styled the 'doors of paradise,' by Mirzâ Muḥammad Rafi' Wâ'iż of Ḳazwîn, who died shortly after A.H. 1105 (A.D. 1694) and left a diwân (see Bodleian Cat., No. 1144, and Rieu ii. p. 698a); comp. G. Flügel iii. p. 293; Bodleian Cat., Nos. 1472–1474; Rieu ii. p. 826, and Supplement, p. 109; W. Pertsch, Berlin Cat., pp. 312 and 313; J. Aumer, p. 61; E. G. Browne, Cambridge Cat., pp. 59–62. The whole work was to comprise eight bâbs, but only *two* are extant (see the Bodleian Cat., loc. cit. Mr. Browne in his remarks on p. 60 has overlooked the contents of that copy), and the present MS. contains only *one*, viz. the *first bâb*.

Beginning: بهترین مقالی که سرخیل کاروان فنون محاورات تواند بود الخ.

The author's name appears on fol. 7a, l. 4, the title on fol. 8a, l. 10.

The first volume is divided into a *muḳaddimah* and *three faṣls*.

The *muḳaddimah* contains three مطلب, viz.:

1. در بیان احتیاج بوعظ و فائدهٔ آن و فضیلت وعظ گفتن, on fol. 8a.
2. در آداب وعظ گفتن و شروطی که در آن رعایت باید نمود, on fol. 11a.
3. در شنیدن وعظ و آداب و شروطی که مستمع را رعایت باید نمود, on fol. 14a.

On fol. 17a the *first bâb* itself begins, headed: در ذکر دنیای فانی و شرح مفاسد و ذمائم این رخنه‌گر حصن مسلمانی, subdivided into *three faṣls*, viz.:

1. در تحقیق حبّ دنیا الخ, on fol. 17a, in three ḳisms.
2. در ذکر بیوفائیٔ دنیای غدّاره الخ, on fol. 22b.
3. در ذکر هر یك از طرق و شعب حبّ دنیا الخ, on fol. 37b. In this faṣl there are at first enumerated the same seven qualities (صفات) which Flügel quotes, in the following order: بخل, تکبّر, طمع, حقد و حسد, خشم و تندخوئی, ظلم, ریا و سمعت; and then follow the same fourteen مجلس as in all other copies. In the Cambridge Cat. all the headings are quoted; here only those are given, which are either *not* found in Flügel's copy (viz. 4–6) or differ in wording from them:
   1. On fol. 38b.
   2. On fol. 53a.
   3. On fol. 67a.
   4. در شهوت مباشرت شاهدان گلعذار و بوس و کنار خوبرویان ساده رخسار الخ, on fol. 76a.
   5. در شهوت اکل و شرب و مذمّت بر خوردن الخ, on fol. 107b.
   6. در تسکین شهوت لباس و خود آرائی الخ, on fol. 123a.
   7. On fol. 130b.
   8. On fol. 167b.
   9. On fol. 199a, in two faṣls: (*a*) در صفت ریا و سمعت, on fol. 199b; (*b*) در مذمّت عجب, on fol. 212a.
   10. در ذمّ صفت بغض و حسد, also in two faṣls, on fol. 229b.
   11. On fol. 259a.
   12. On fol. 287b.
   13. در ذکر جود و بِرّ و احسان و بیان مصارف مال, on fol. 314b.
   14. در مذمّت صفت ظلم, on fol. 353a.

No date. This *first bâb* of the ابواب الجنان has been printed at Tabrîz about A.H. 1240, and lithographed at Teheran A.H. 1274, and at Lucknow 1868.

No. 1681, ff. 377, ll. 16; neat and clear Nasta'lîḳ; size, 10½ in. by 6 in.

2214

Three treatises on logic and metaphysics.

I. The *first* is divided into ten short chapters, viz.:

1. در حکایت مذاهب و اشارت بحجّت هر قومی, on fol. 139a.
2. در ذکر وجوب و امکان و امتناع و احکام هر یك, on fol. 140a.
3. در ذکر اسباب و علل و اشارت بمعنیٔ اختیار و خیر, on fol. 141a.
4. در آنکه سبب تا موجب نبود مسبّب ازو صادر نشود, on fol. 142a.
5. در کیفیّت اسناد اتّفاقیّات تعلّل بر طریق جمله, on fol. 142b.
6. در بیان (؟آنکه) وجوب فعل از فاعل منافیٔ اختیار او نباشد, on fol. 144a.
7. در ذکر قوی و افعال انسانی و فرق میان آنچه باختیار او بود, on fol. 145b.
8. در بحث از قدرت و ارادت و کیفیّت صدور افعال اختیاری از هر دو, on fol. 146a.
9. در آنچه حاصل این مباحث است درین مطلوب و حلّ بعضی شبه مذکور, on fol. 148a.
10. در آنکه اطلاق اختیار باین معنی بر باری تعالی شاید یا نشاید, on fol. 149a.

Beginning, on fol. 138b: الحمد لله ربّ الارباب و مسبّب الاسباب و مفتّح الابواب و ملهم الصّواب و مسهل الامور الخ.

II. The *second* consists only of three leaves and is ascribed to 'Abd-alkabîr; it begins, on fol. 150a:

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رسم المولی الصّمد الکبیر العالم الفاضل مؤیّد الدّین ملك الحکماء و الاکابر قدوة المهندسین المدقّقین الخ.

III. The *third* begins, on fol. 152b: افتتاح ایراد کلام و استحجاج مراد ومرام بذکر ایزد علّام اولی باشد و بحمد خداوند الخ.

Copied by Muḥammad Raḥîm, A.H. 1127 (A.D. 1715).

No. 823, ff. 138–168, ll. 19; Nasta'lîḳ; size, 8¼ in. by 5 in.

2215

Haft Kishwar (هفت کشور).

A book on ethics and politics in the form of short tales and anecdotes, dealing with the early kings of Persia and other renowned men, all illustrating different points of moral philosophy, see a reference to this work in Rieu iii. p. 1039a, I. No author's name is to be found anywhere. The book is divided into a *muḳaddimah*, which consists of seven manzils (not marked in the text), *seven kishwars* (so called after the seven climates of the world), and six *masâfats* (that is, the six distances between the seven climates), inserted respectively after the first six kishwars. The following table of contents is drawn from the index on ff. 5b–6a (the same index is written on fol. 1b).

Muḳaddimah, on fol. 6a, margin.

منزل اوّل در شناختن انسان کامل و فائدهٔ خدمت
منزل دوم در صفت ادب و مرتبه یافتن اهل طلب
منزل سیوم در صفت تواضع و فائدهٔ آن
منزل چهارم در صفت حلم و بهرهٔ آن
منزل پنجم در صفت صلاح و فائدهٔ آن
منزل ششم در صفت قول و صدق
منزل هفتم در صفت افعال حمیده

Kishwar I, on fol. 78b (در رعیّت پروری و معدلت گستری و تأریخ سکندر و بستن سدّ یاجوج و ماجوج و اسامیٔ بلاد آن کشور).

Masâfat I, on fol. 93b (درآنچه پادشاهان را باید و تأریخ پادشاهیٔ فیروز بن یزدجرد و پادشاهیٔ هرمز و جنگ بهرام چوبین بملك ترك و پادشاه شدن خسرو پرویز).

Kishwar II, on fol. 114b (در پیدا شدن قضات و صفت علما و تأریخ پادشاهیٔ شدید و شداد و اسامیٔ بلاد آن کشور).

Masâfat II, on fol. 118a, margin (در صفت علوّ همّت و اعتقاد و حقّ نمك نگاهداشتن و تأریخ پادشاهیٔ اسمعیل سامانی و لیث صفّار).

Kishwar III, on fol. 122a (در ضبط و سیاست و بیان هزیمت خوردن افراسیاب از زوّ بن طهماپ و پیدا شدن ایّام عید و خطبه خواندن ملوك و تأریخ پادشاهیٔ منوچهر و فریدون و صفت طوفان و اسامیٔ بلدان آن کشور).

Masâfat III, on fol. 129b (درصفت پیدا شدن آسمانها و زمینها و بهشت و دوزخ و عجائب و غرائب عالم و تأریخ پادشاهیٔ هوشنگ و ترتیب اسباب سلطنت).

Kishwar IV, on fol. 133b (در نگاهداشتن خاطرها و مرتبه یافتن سلطان سنجر ماضی رحمه الله و اسامیٔ بلاد آن کشور).

Masâfat IV, on fol. 136a, margin (درصفت فراست زنان و قصّهٔ حضرت سلیمان علیه السّلام و بلقیس و تأریخ پادشاهیٔ شاپور بن اردشیر و حکایت نصیره).

Kishwar V, on fol. 149a (در باب قضا و قدر و تأریخ سلطنت سلطان ادهم و آسامیٔ بلاد آن کشور).

Masâfat V, on fol. 153a (در صفت منشیان صاحب کمال و احوال مباشران و عمّال).

Kishwar VI, on fol. 156b (در صفت وزرا و تأریخ آصف برخیا و حکما و قلمزنان و کاتبان و نقّاشان و شعرا).

Masâfat VI, on fol. 172a, margin (در بیان سؤالات صحیفه که جبریل علیه السّلام بانگشتریٔ مملکت بحضرت داؤد آورد و سلیمان جواب گفته انگشتریرا تصرّف نمود).

Kishwar VII, on fol. 173b, margin (تأریخ پادشاهیٔ جمشید و کشته شدن سیاوش و پیدا شدن کیخسرو و احوال حاتم طائی و پیدا شدن شراب و خاتمهٔ کتاب).

Beginning of the preface (for the greater part in mathnawî-baits), on fol. 2b: حمد و سپاس و ستایش بیقیاس حکیمی علیمی را که در هرچه میکند آثار قلم قدرت اوست الخ.

Dated the 20th of Sha'bân, A.H. 1141 (A.D. 1729, March 21), by Mihr 'Alî.

No. 1532, ff. 194, ll. 15, and an additional margin-coll., ll. 12; large and distinct Nasta'lîḳ; small illuminated frontispiece; size, 10¼ in. by 5⅞ in.

2216

Minhâj-alsalâṭîn (منهاج السّلاطین).

A collection of anecdotes, moral tales, and traditions of the prophets, saints, old and modern rulers, illustrating the duties of royalty and the mutual relation between rulers and subjects. It begins with a eulogium of Sulṭân Abû-almuẓaffar Jahânshâh bin Mubashshir (?), and is divided into five bâbs, viz.:

1. در اخبار و احوال سلطنهٔ انبیا و اولیا و اتقیا.
2. در شرائط حکومت و سلطنت.
3. در حقوق رعایا و اهل اسلام بر سلاطین.
4. در شرائط اهل کتاب و ذمّه بموجب عهدنامهٔ امیر المؤمنین.
5. فی الاخبار و الاحادیث فی باب السّلطنت.

A khâtimah begins on fol. 119b.

Beginning of the preface: — بسم الله الرّحمٰن الرّحیم نفائس حمد و ثنای که سالکان مسالك تجاهد وافی سبیل الله در میدان الخ.

Copied by Ghiyâthâi Muḥammad Badr-aldîn.

No date.

No. 1623, ff. 52–135, ll. 21; Nasta'lîḳ; size, 8⅞ in. by 4½ in.

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2217

Waṣiyyat-i-Luḳmân (وصيّت لقمان).

One hundred wise sayings and admonitions (صد پند لقمان حكيم), pretended to have been left as the last will by the famous Luḳmân to his son.

It begins: الحمد لله ... امّا بعد بدان اين صد پند دلبند دلپسند سودمندست كه لقمان حكيم پسر خود را وصيّت كرده و فرموده كه الخ.

This little tract is identical with the پندنامهٔ لقمان حكيم, noticed in the Bodleian Cat., No. 1241, 44 (col. 765).

No. 1627, ff. 1a–4a, ll. 12; rough Naskhî, mixed with Shikasta; size, 8⅞ in. by 4⅞ in.

Compendia of Science and Encyclopædias.

2218

Dânishnâma-i-'alâ'î (دانش نامهٔ علائى).

An incomplete copy of the first three sections of Ibn Sinâ's (see Nos. 2149–2152 above) famous compendium of philosophical sciences, styled properly دانش نامهٔ علائى (also حكمت علائى, as in the British Mus. copy, or كتاب العلائى, see Ḥ. Khalfa v. p. 118, No. 10319, or دانش نامه, ib., iii. p. 184), but appearing here under the more general designation of اصول و نكات علوم خمسهٔ حكميّه. This work was dedicated to خداوند ملك عادل مؤيّد منصور و عضد الدّين علاء الدّولة و فخر الملّة و تاج الأئمّة ابو جعفر محمّد بن دشميه (correctly دشمنزيار), i.e. 'Alâ-aldaulah Abû Ja'far Muḥammad bin Dushmanziyâr Ibn Kâkawaih, who ruled over Iṣfahân A.H. 398–433 (A.D. 1007–1041), and in whose service Ibn Sînâ was during the last years of his life. It was edited after his death by his disciple, 'Abd-alwâḥid bin Muḥammad Jûzjânî, who added to the extant three sections on logic, metaphysics, and physics, which Ibn Sinâ had completed himself, and which alone are preserved in the present copy, from other treatises of the great philosopher on geometry, arithmetic, music, and astronomy, two more sections on mathematical science and on music; comp. Rieu ii. pp. 433 and 434, and Supplement, p. 115a, No. III; W. Pertsch, Berlin Cat., p. 114.

Beginning: سپاس و ستايش مر خداوند آفريدگار بخشندهٔ خرد را الخ.

First section: Logic (علم منطق), on fol. 2a.

Second section: Metaphysics (علم الهى or, as it is styled in the text itself, الوهيّات), on fol. 44b.

Third section: Physics (علم طبيعى), on fol. 122b. This section breaks off on fol. 167b; fol. 168a has no connexion with it and is supplied by another hand.

The first section is dated A.H. 1064 (A.D. 1654).

No. 478, ff. 168, ll. 14; Naskhî; size, 8¼ in. by 4⅝ in.

2219

Durrat-altâj (درّة التّاج).

A vast encyclopædia of sciences by Ḳuṭb-aldîn Muḥmûd bin Mas'ûd bin al-Muṣliḥ alshîrâzî, the greatest pupil of Naṣîr-aldîn Ṭûsî (see No. 2155 above), who was born in Shîrâz, A.H. 634 (A.D. 1236, 1237), and died in Tabrîz, A.H. 710 (A.D. 1310, 1311); see Haft Iḳlîm, No. 196 (col. 392 in this Cat.), where some of his Arabic works are mentioned, and on the present work, G. Flügel i. pp. 35–37; Rieu ii. pp. 434 and 435; and W. Pertsch, Berlin Cat., p. 340 (where a short fragment of the same, dealing with music, is noticed); comp. also Ḥ. Khalfa iii. p. 201, No. 4926; Wiener Jahrbücher, vol. 88, Anzeigeblatt, pp. 17–21; and Mélanges Asiatiques ii. p. 57. The full title of this work is درّة التّاج لغرّة الدّباج, on which comp. Rieu, loc. cit. The present copy, dated the 16th of Rabî'-alawwal, A.H. 1075 (A.D. 1664, Oct. 7), is particularly valuable, as it has been carefully collated throughout with an old and trustworthy MS., A.H. 1191 (from the 25th of Shawwâl to the 11th of Dhû-alḥijjah= A.D. 1777, Nov. 26 to 1778, Jan. 10), in Akbarâbâd. The collator has made many valuable additions to his copy from that older authority, partly on the margin, partly by inserting whole supplementary pages, for instance, ff. 474–476, which give another and fuller reading of the preceding and following pages and do not originally belong to the present copy at all.

Beginning: اگرچه بر ضمير ارباب كياست و خاطر اصحاب فراست پوشيده نماند كه نعت جلال ربوبيّت و وصف كمال الوهيّت و شكر مواهب نعم بى نهايت و ذكر لطائف كرم بى غايت مبدعى الخ.

It is divided into a فاتحه, five جمله, and a خاتمه.

Fâtiḥah or introduction in three chapters (فصل), on the advantages of knowledge, the real purport of all sciences, and their division.

فصل اوّل, on fol. 5a, subdivided into three اصل: (1) در بيان فضيلت علم على الاطلاق (2) در بيان فضيلت تعلّم; (3) در بيان فضيلت تعليم.

فصل دوم در حقيقت علم, on fol. 10a, likewise subdivided into three اصل.

فصل سيم در تقسيم علوم و آنچه بدان تعلق دارد, on fol. 11b, also in three اصل.

Between this and the beginning of the first Jumlah a complete and detailed index of the whole work is inserted on ff. 19b–27b.

First Jumlah, on logic (در منطق), in seven maḳâlas, on fol. 27b.

Second Jumlah, on first philosophy, i.e. philosophy proper (در فلسفهٔ اولى), in two branches (فنّ), each of which is subdivided into seven maḳâlas.

فنّ اوّل در امور عامّه مر جملهٔ مفهومات را, on fol. 63a.

فنّ دوم در اقسام اعراض وجودى و اعتبارى, on fol. 74b.

Third Jumlah, on the lowest science, that is natural science (در علم اسفل كه علم طبيعى است), in two فنّ, each again subdivided into seven maḳâlas.

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فنّ اوّل در اجسام طبیعی و مقوّمات و احکام آن, on fol. 88a.

فنّ دوم در نفوس و صفات و آثار آن, on fol. 104a.

Fourth Jumlah, on the middle science, that is mathematics (در علم اوسط که علم ریاضی است), in four فنّ (dealing with Euclid, Almagest, arithmetic, and music respectively), the first of which contains fifteen maḳâlas, the second thirteen, the third four, the fourth a muḳaddimah and five maḳâlas.

فنّ اوّل در اسطقسات که عبارتست از کتاب اقلیدس, on fol. 118a.

فنّ دوم در تلخیص مجسطیٔ بطلمیوس, on fol. 194b.

فنّ سیم درارثماطیقی یعنی خواصّ اعداد, on fol. 251b.

فنّ چهارم در علم موسیقی یعنی علم الحان, on fol. 265a.

Fifth Jumlah, on the highest science, that is metaphysics (در علم اعلی که علم الهی است), in two فنّ, each subdivided into seven maḳâlas.

فنّ اوّل در عقول و آثار آن در عالم جسمانی و روحانی, on fol. 309a.

فنّ دوم در واجب الوجود و وحدانیّت او و نعوت جلال او و کیفیّت فعل و عنایت او, on fol. 318b.

Khâtimah, on theology, ethics and politics, and Ṣûfism (در اصول دین و فروع آن که بعبادات تعلّق دارد و در حکمت عملی و کیفیّت سلوك راه حقّ), in four poles (قطب), the first of which is subdivided into forty مسئله or questions, the second into two قاعده or bases, the third into four قاعده, the fourth into two باب or chapters.

قطب اوّل در اصول دین, on fol. 335a.

قطب دوم در آنچه بفروع دین تعلّق دارد, on fol. 418b.

قطب سیم در حکمت عملی که منحصرست در تهذیب اخلاق و سیاست منزلی و مدنی, on fol. 468b.

قطب چهارم در بیان آنچه طالب راه حقّ را دانستن آن در بایست نشود در سلوك راه حقّ, on fol. 507b.

No. 1402, ff. 526, ll. 27; Naskhî; size, 12½ in. by 6⅝ in.

2220

Another copy of the same.

Dated the 19th of Sha'bân, A.H. 1177 (A.D. 1764, Feb. 22). Beginning as in the preceding copy.

Fâtiḥah: first faṣl, on fol. 6a; *second*, on fol. 13a; *third*, on fol. 15a.

First Jumlah, on fol. 25b; *second:* first fann, on fol. 81b, first line; second, on fol. 95b; *third:* first fann, on fol. 111a; second, on fol. 130a; *fourth:* first fann, on fol. 147b; second, on fol. 249b; third, on fol. 318b; fourth, on fol. 335a; *fifth:* first fann, on fol. 387a; second, on fol. 397b.

Khâtimah: first ḳuṭb, on fol. 416b; *second*, on fol. 507b; *third*, on fol. 565a; *fourth*, on fol. 618b.

No. 982, ff. 647, ll. 27; Naskhî; illuminated frontispiece; size, 11⅞ in. by 6⅝ in.

2221

Nafâ'is-alfunûn (نفائس الفنون).

The famous encyclopædia of science, with its full title: نفائس الفنون فی عرائس العیون, composed by Muḥammad bin Maḥmûd al-Âmulî between A.H. 735 and 742 (A.D. 1335–1342, according to the various dates given in the book itself), in imitation of the Durrat-altâj (see the preceding work), comp. Haft Iḳlîm, No. 1188 (coll. 467 and 468 *in this Cat.*); H. Khalfa iv. p. 500, and vi. p. 364, No. 13906; Bodleian Cat., Nos. 1483–1491; Rieu ii. pp. 435–438; G. Flügel i. pp. 38–42; W. Pertsch, Berlin Cat., p. 148, 7; pp. 164–167; and p. 352, 2; Wiener Jahrbücher, vol. 61, Anzeigeblatt, pp. 2–10; Mélanges Asiatiques iii. p. 734, and v. p. 261; Rehatsek, Cat. raisonné, p. 58, No. 44. The author dedicated it to the Amîr Jamâl-aldîn Shaikh Abû Isḥâḳ bin Maḥmûdshâh (who ruled over Fârs and 'Irâḳ, A.H. 742–754=A.D. 1341–1353), and died after A.H. 753 (A.D. 1352). According to Ḥ. Khalfa, loc. cit., the now *first* ḳism, dealing with islamitic sciences, was originally the second, but put at the top of the whole on account of its more intrinsic value. Detailed descriptions of this work are given both in Flügel and Rieu, and also in the Bodleian Cat.

Beginning, on fol. 1b: حمد و ثنا و شکر بی انتها حضرت پادشاهی را که افکار ازکیا و انظار عقلا الخ.

Muḳaddimah, in three fâ'idas, viz. در بیان شرف و فضیلت علوم, on fol. 3a; در تقسیم علوم برسبیل اختصار, on fol. 4a; and در ترتیب کتاب, on fol. 4b. An index, on ff. 4b–5b.

First ḳism, modern sciences, i.e. islamitic sciences (در علوم اواخر), in four maḳâlas, containing eighty-five sciences in thirty-six fanns or sections.

First maḳâlah, literary sciences (در علوم ادبی), in fifteen fanns, on ff. 5b, last line, 8b, 14a, 17a, 19a, 22a, 25a, 27b, lin. penult., 32b, l. 3 ab infra, 36b, 39a, 41b, 49a, 55a, and 60b, beginning with the art of writing and ending with that of account-keeping.

Second maḳâlah, legal sciences (در علوم شرعی), in nine fanns (No. 1483 in the Bodleian Cat. counts ten, by contracting the first and second, i.e. علم کلام and علم تفسیر, into one, but inserting two new ones, viz. one styled علم اخبار, the other علم اسامی, so that the total of fanns in the first ḳism amounts there to thirty-seven), on ff. 65b, 71b, 79a, 84a, last line, 89b, 98a, 103b, 106b, and 113a, beginning with scholastic theology and ending with forms of prayers and their times of recitation.

Third maḳâlah, Ṣûfic sciences (در علم تصوّف و توابع آن), in five fanns (the first here called by mistake قسم), on ff. 119a, 128a, 135a, 139a, and 143a, beginning with the mystic road and ending with moral perfection.

Fourth maḳâlah, conversational sciences (علوم محاوری), in seven fanns, on ff. 147a, 156a (second and third fann combined), 177b, 182b, 186a, and 193a, beginning with the art of conversation and ending with the science of riddles.

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SECOND ḲISM, ancient sciences (در علوم اوائل, a heading left out in the present copy). in five maḳâlas, containing seventy-five sciences, in thirty-four fanns (correctly thirty-three; the mistake here and also in the following copy has arisen from the statement in the beginning of the fourth maḳâlah, respectively in the heading of the second ḳism, that it is divided into ten fanns, whereas in the text itself both here and in the next copy only the usual nine are marked).

First maḳâlah, practical philosophy (در حکمت, so styled here rather incorrectly, instead of حکمت عملی), in three fanns, on ff. 198a, 206a, and 210a, beginning with ethics and ending with the management of cities and states.

Second maḳâlah, speculative philosophy (در اصول حکمت نظری), in four fanns, on ff. 216a, 222a, 227a, and 232a, beginning with logic and ending with physics.

Third maḳâlah, mathematics (در اصول ریاضی), in four fanns, on ff. 237b, 243b, 247b, and 253a, beginning with geometry and ending with music.

Fourth maḳâlah, branches of physics (در فروع طبیعی), in nine fanns (not ten, as the heading states by mistake), on ff. 261a, 271a (this second fann, usually devoted to alchemy, علم کیمیا, but styled here در علوم غریبه, and subdivided into a muḳaddimah and five faṣls, includes the third fann, on magic, سیمیا, too, as the fourth faṣl on fol. 277a proves), 284b (here called the *third* fann, on the interpretation of dreams, but in all other copies correctly marked as *fourth*), 294a (here correctly styled *fifth* fann, on physiognomy; a fourth therefore is not marked here at all), 296a, 300b, 309a, and 311b, beginning with medicine and ending with the holding of the breath and similar tricks.

Fifth maḳâlah, branches of mathematics (در فروع ریاضی), in thirteen fanns, on ff. 312b, 318a, l. 3 ab infra, 321b (read فنّ سیم instead of فنّ پنجم, as here is written by mistake), 322a, 325b, lin. penult., 326b, 328b, 331a, 334a, 338b, 346b, 347a, last line, and 351a.

A short index, injured both at the beginning and end, is found on the fly-leaf.

This copy, which is a little worm-eaten here and there, is dated month Dhû-alḥijjah, A.H. 1037 (A.D. 1628, August), by Walî alḥusainî.

No. 1099, ff. 356, ll. 29; clear Nasta'lîḳ; illuminated frontispiece; size, 14⅜ in. by 8½ in.

2222

Another copy of the same, with some omissions.

A complete and detailed index, on ff. 1b–8a.

Beginning, on fol. 9b: حمد و ثنا و شکر بی منتها حضرت پادشاهی را که افکار ازکیا الخ.

Muḳaddimah, in three fa'idas, on ff. 12a, 13a, and 14a.

FIRST ḲISM, in four maḳâlas, viz.:

First maḳâlah, in fifteen fanns, on ff. 16b, first line, 20a, 28a, 32a, lin. penult., 35a, 39b, 44a, 47b, 54b, 60b, 63b, 67b, 78a, 87b, first line, and 95a.

Second maḳâlah, in nine fanns, on ff. 103b, 112a, l. 3 ab infra, 123a, 130b, 138b, 151a, second line, 158b, 161a, first line, and 166a.

Third maḳâlah, in five fanns, on ff. 184b, first line, 197a, 206b, 212b, and 218a.

Fourth maḳâlah, in seven fanns, on ff. 224a, lin. penult., 236b (second and third fann combined), 266b, 273a, l. 3 ab infra, 277b, and 287b.

SECOND ḲISM, in five maḳâlas, viz.:

First maḳâlah, in three fanns, on ff. 294b, 305a, and 310b.

Second maḳâlah, in four fanns, on fol. 320a, 329a, 337a, and 345a.

Third maḳâlah, in four fanns, on ff. 351b, 360a, 365b, and 374a, second line.

Fourth maḳâlah, in nine fanns, of which, however, the second and third are entirely missing (just as in the first Brit. Mus. copy, see Rieu ii. p. 437a), on ff. 385b, 401a, 416a, 418b, 425a, 437b, last line, and 441a.

Fifth maḳâlah, in thirteen fanns, on ff. 442b, 450b, 455a, 456a, 461b, 463a, 465b, 469b, 474a, 481a, last line, 493b, 495a, and 501b, second line.

No date; worm-eaten throughout.

No. 743, ff. 509, ll. 25; distinct Nasta'lîḳ; size, 11½ in. by 7 in.

2223

A defective copy of the same.

This copy is incomplete both at the beginning and end and defective in the second maḳâlah of the first ḳism; the first words وحکایت مرسوم الخ .... correspond to No. 2221 above, fol. 2a, l. 20; the last in the thirteenth fann of the last maḳâlah of the second ḳism to fol. 354b, l. 8 in the same copy; the lacuna between ff. 177 and 178 comprises fol. 89b, l. 7 ab infra to fol. 90a, l. 6 ab infra in No. 2221.

Muḳaddimah, in three fâ'idas, on ff. 2b, first line, 4b, and 6a. The index on ff. 6a–8b.

FIRST ḲISM, in four maḳâlas, viz.:

First maḳâlah, in fifteen fanns, on ff. 9a, 14a, last line, 25b, 32a, 36a, 42a, 48a, 53a, 63a, 71a, 76a, 81a, 96b, 108a, and 119a.

Second maḳâlah, in nine fanns, on ff. 129a, 141b, 156a, 166b, lin. penult., 194a (*sixth* fann, the beginning of the fifth not being marked in consequence of the lacuna, noted above), 205a, 212a, l. 3 ab infra, and 226a.

Third maḳâlah, in five fanns, on ff. 238a, 257a, 271a, l. 3 ab infra, 280b, and 289b.

Fourth maḳâlah, in seven fanns, on ff. 299a, 319a (second and third fann combined, as usually), 368b, second line, 380a, 387b, and 404b.

SECOND ḲISM, in five maḳâlas, viz.:

First maḳâlah, in three fanns, on ff. 416b, 433b, and 442b.

Second maḳâlah, in four fanns, on ff. 456b, 470a, 483a, and 495b.

Third maḳâlah, in four fanns, on ff. 508a, 519b, 527b, and 540b.

Fourth maḳâlah, in nine fanns (not ten, as here again is stated by mistake), on ff. 559a, 582b (second and third fann combined), 583b, 607a, 611b, 621a, last line, 640b, and 645b.

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Fifth maḳâlah, in thirteen fanns, on ff. 648a, 660a, 667a (to be styled فنّ سیم instead of فنّ دویم), 668b, 676b, 679a, second line, 682b, 687b, 694a, 704a, 720b, 722a, and 730b.

Worm-eaten throughout; especially the first pages greatly damaged.

No. 991, ff. 735, ll. 25; Naskhî; size, 10¼ in. by 5⅝ in.

2224

Extracts from the same.

Detached portions of the Nafâ'is-alfunûn, put together in a perplexing manner, without any system or order. It begins abruptly on fol. 1a; the first heading appears on fol. 1b, در یافتن اخلاق مردم (called باب), followed on fol. 5a, last line, by another (called باب دوم), styled در ترجیح بعضی ازین علامات بر بعضی الخ; these two sections correspond to the first and second bâb in the fifth fann of Maḳâlah IV in Ḳism II = fol. 294b, l. 3 to fol. 296a, l. 10 in No. 2221 above. After these are put the following sections: در اکتاف, on fol. 7b = fol. 311a in No. 2221 (faṣl 5 of the eighth fann of Maḳâlah IV in Ḳism II); درعلم دم, on fol. 8a, and درعلم وهم, on fol. 9b = ff. 311b–312b in the same copy (faṣls 1 and 2 of the ninth fann of the same Maḳâlah IV); در قلع آثار جامهٔ سپید, on fol. 10b = fol. 310a in No. 2221 (faṣl 3 of the eighth fann of Maḳâlah IV); در فلاحت, on fol. 11b = fol. 310b in the same copy (faṣl 4 of the same fann); در خواصّ جواهر واحجار, on fol. 12b = ff. 306a–309a in the same copy (bâb 4 of the seventh fann of Maḳâlah IV in Ḳism II); در خواصّ حیوانات, on fol. 21a = ff. 300b–304b, ib. (bâb 1 of the same seventh fann); در خواصّ بعضی از حیوانات بحری, on fol. 32b = ff. 305b–306a, ib. (bâb 3 of the same fann); در بیطره که آنرا طبّ الدّوابّ خوانند, on fol. 34b = ff. 309a–310a (faṣl 1 of the eighth fann of Maḳâlah IV in Ḳism II); در احوال مرغان شکاری, on fol. 37a = fol. 310a, ib. (faṣl 2 of the same eighth fann); در طیور عنقا که آنرا بپارسی سیمرغ خوانند, on fol. 37b = ff. 304b–305b, ib. (bâb 2 of the seventh fann of Maḳâlah IV in Ḳism II); مشاهیر انبیاء علیهم السّلام (Prophets, from Âdam to Muḥammad, whose biography begins on fol. 60a), on fol. 41a; حقیقت پادشاهانی که پیش از حضرت پیغمبر بوده (ante-islâmitic kings from Gayûmarth to Yazdajird, the last Sâsânian, with an appendix styled باب سیوم در اشاره بملوك ختای و فرنگ), on fol. 63a; باب در ذکر احوال خلفای الخ (the first four Khalîfs, the Ummayyades and 'Abbâsides), on fol. 77a; and باب در تواریخ سلاطین که از عهد خلافت بنی عبّاس تا اکنون سلطنت کرده (the dynasties, contemporary with and subsequent to the 'Abbâsides, down to the author's time, i. e. A. H. 736, in seven ṭâ'ifas, viz.: Ṣaffârides, Sâmânides, Dailamîs, Ghaznawides, Saljûḳides, Khwârizmshâhîs, and C'ingîzkhân, with successors to the death of Abû Sa'îd), on fol. 86a; these four historical sections correspond to the full five bâbs of the second and third fann of Maḳâlah IV in Ḳism I = ff. 156a–177b in No. 2221; در انساب که عبارت از شناختن وصول و فروع اهل اقالیم الخ, on fol. 103a = ff. 182b–186a, ib. (fifth fann of the same Maḳâlah IV in Ḳism I); در علم انشا, on fol. 112a = ff. 55a–60b, ib. (fourteenth fann of Maḳâlah I in Ḳism I); در علم تعبیر, on fol. 126b = ff. 284b–294a, ib. (fourth fann of Maḳâlah IV in Ḳism II, styled in No. 2221 by mistake the third, see above).

No date.

No. 2084, ff. 154, ll. 17; clear, but often very incorrect, Nasta'lîḳ; worm-eaten; size, 8⅝ in. by 4⅝ in.

2225

Mujmal-alḥikmat (مجمل الحكمة).

A philosophical encyclopædia in form of a Persian translation of an Arabic abridgement of the famous رسائل اخوان الصّفا و خلّان الوفا, usually styled *Ikhwân-alṣafâ*, entitled مجمل الحكمة, comp. G. Flügel i. p. 42; Bodleian Cat., No. 1492, and W. Pertsch, Berlin Cat., pp. 158–161; see also Ḥ. Khalfa v. p. 486, No. 11468, and on the writings of the 'brethren of purity,' Z. D. M. G., vol. 13, p. 1 sq. This translation was made by a man of Khurâsân and dedicated to Sulṭân Tîmûr (reigned A. H. 771–807 = A. D. 1370–1405), on fol. 2a, l. 7, and is divided into four sections (قسم), each containing several abridged risâlas (خلاصهٔ رساله). The whole was to comprise fifty-one risâlas, but only forty-one are found, the last of which is subdivided into ten faṣls, which, added to the forty-one risâlas, represent indeed fifty-one chapters.

The *first section*, in fourteen abridged risâlas, comprises the mathematical and logical sciences, on fol. 2a; the *second*, the natural sciences in sixteen abridged risâlas, on fol. 24a; the *third*, astronomy, psychology, and similar sciences, in ten abridged risâlas, on fol. 45a, last line; the *fourth*, the science of the different religious creeds and sects in one risâla, subdivided into ten faṣls, on fol. 60b.

Beginning: سپاس و منّت وجودیرا که واجب الوجود است و هر چه جزویست ممکن الوجود است الخ.

Copied A. H. 1036 (this year is taken from the second part of this MS., containing the Akhlâḳ-i-Jalâlî (see No. 2184 above); here only the day of the month is given, 6th of Rabî' I = A. D. 1626, Nov. 25).

No. 1392, ff. 1–67a, ll. 20; distinct Nasta'lîḳ; size, 12¼ in. by 8½ in.

2226

Shâhid-i-ṣâdiḳ (شاهد صادق).

A vast encyclopædia of sciences, particularly of religious, philosophical, political, ethical, and cosmographical matters, based on the Ḳurân, the traditions, sayings of wise men, stories and legends, with numerous poetical compositions, and commenced A. H. 1054 (A. D. 1644) by Muḥammad Ṣâdiḳ bin Muḥammad Ṣâliḥ

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Iṣfahânî Âzâdânî, the author of the historical work, صبح صادق (see Bodleian Cat., No. 102; Rieu iii. p. 889; Elliot, History of India, vi. p. 453), who was born A.H. 1018 (A.D. 1609, 1610) in Sûrat, see a full biography of the author in Rieu ii. p. 775, another copy in W. Pertsch, Berlin Cat., p. 167. In his poetical compositions he uses as takhallus Ṣâdiḳî. This work is divided into five bâbs and a khâtimah, with an immense number of subdivisions.

Beginning, on fol. 1b: الحمد لله تعالى ومنه المبتدى واليه المنتهى والصّلوة والسّلام على نبيّه محمّد المصطفى خير الانبياء وعلى آله الاصفياء و اصحابه الاتقياء وبعد در هزار و پنجاه و چهار از هجرت سيّد الابرار كه خاطرى شاد و دلى آباد داشتم الخ. A detailed index on ff. 2b–7b.

باب اوّل در ذكر خدا و رسول و نبوّت و ولايت و ايمان و اسلام و حسنات و سيّات (و سيّئات read) و آنچه بدين مناسب بود, on fol. 7b, last line, in 107 fasls.

باب دوم در رياست و سلطنت و حكومت و آداب و متعلّقات آن, on fol. 117b, in seventy-seven fasls.

باب سيوم در عقل و علم و عيب و هنر و آنچه مناسب است باين, on fol. 196b, in eighty fasls.

باب چهارم در عشق و محبّت و عداوت و فقر و غنى و عيش و غم و لهو و لعب و سعى و سفر و آنچه باين لائق بود, on fol. 348b, in seventy-five fasls.

باب پنجم در عالم و زمان و بقا و فنا و موت و حيات و ذكر افلاك و عناصر و موالید و آنچه متعلّق است بدان, on fol. 432b, in ninety-six fasls.

Ff. 485–488 are left blank, and there is consequently a lacuna of eight pages, which were to complete the fifty-first fasl on the seven climates and on longitude and latitude.

خاتمه در ضبط اسما, on fol. 561a, in alphabetical order.

This copy is dated the 11th of Muḥarram, in the forty-ninth year of 'Âlamgîr's reign=A.H. 1117 (A.D. 1705, May 5). The entry of a former owner in Shâhjahânâbâd (on fol. 1a) gives the full name of the author, mentions also his other work, the صبح صادق, and states that this copy was obtained by the kindness of Mirzâ Mahdî Mu'tamadkhân in A.H. 1155 (A.D. 1742).

No. 1537, ff. 622, ll. 17; irregular and unequal Nasta'lîḳ; worm-eaten; size, 10⅜ in. by 6½ in.

2227

A very incomplete copy of the same.

This copy contains only the *first two bâbs* complete, and the *third* to the middle of the seventy-fifth (here wrongly styled seventy-fourth) fasl (در علم حساب); the last words here correspond to fol. 292a, lin. penult. in the preceding copy.

Beginning as there. Index, on ff. 2a–6b, first line, *Bâb I*, on fol. 6b, first line; *II*, on fol. 81b; *III*, on fol. 144a.

No. 1284, ff. 216, ll. 21; Nasta'lîḳ; size, 10⅜ in. by 6½ in.

2228

Ḥadîḳa-i-ḥâdîḳ-i-ganjîna-i-Ṣâdiḳ (حديقهٔ حادق گنجينهٔ صادق).

The first half of a curious kind of encyclopædia with the most puzzling mixture of heterogeneous matters, compiled by Shâkirkhân bin Ṣâdiḳ, i.e. Shâkirkhân bin Amir Shams-aldaulah Luṭf-allâhkhân Bahâdur Ṣâdiḳ, the author of a history of the reigns of Muḥammadshâh and his successors (see Rieu i. pp. 279 and 280), A.H. 1174 (A.D. 1760, 1761), and dedicated to the memory of his father (who was born A.H. 1077=A.D. 1666, 1667, and died A.H. 1165=A.D. 1752, eighty-eight years old, see fol. 7a; Rieu, however, iii. p. 1084b, fixes his death in A.H. 1166=A.D. 1753). The author himself, as he informs us on fol. 53a, was born A.H. 1128 (A.D. 1716). According to the index on ff. 1a–4b the work contains twelve خيابان, each of which is subdivided into numerous چمن and باريكى. Unfortunately there is a great confusion in the headings of the various subdivisions in the text (all added in red ink on the margin by another hand); but a comparison with the index proves, that we have in this copy only *one half* of the whole work, the *first six* خيابان.

The work begins with a general *cosmography*, creation of the world and all sublunar and superlunar matters. After that comes an *anatomical* sketch, then an *historical* one, preceded by an account of the author himself (on fol. 53a), and dealing with the Persian kings (on fol. 60a), the stories of the prophets from Âdam to Muḥammad, etc. (on fol. 81a). Next comes the history of *Nâdirshâh* and an account of the house of *Tîmûr*, a tract on *archery* in verse and a very elaborate treatise on *love* and *sexual intercourse* (on fol. 187b). The second half of this MS. is filled with discussions on Muḥammadan *theology*, the rites and observances of Islâm (on fol. 214a), dogmatic history and the prominent points of Muslim doctrines. The last part deals with *Ṣûfism* and breaks off in the discussion on the نفس امّارة.

Beginning, on fol. 5b: حمد و سپاس هادئ را كه گمراهان بادية وسواس نفسانى را از سرگردانى الخ.

Numerous additions and glosses on the margin. The *second half* of this work was to contain, according to the index, biographical accounts of great Imâms and mystic Shaikhs, stories, tracts on poetry and prose, on trade, medical science, veterinary surgery, etc.

No. 1781, ff. 545, ll. 18; large and distinct Nasta'lîḳ; size, 11¾ in. by 7⅞ in.

2229

Khazân u Bahâr (خزان و بهار).

Autumn and spring, a short general compendium of sciences, compiled by Mir 'Iwaḍ alriḍwî, who was in the service of Mirzâ Muḥammad 'Alîbeg of Kirmân at Lâhûr (see fol. 2b, l. 1 sq.; the title of the book occurs

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on fol. 3a, l. 7). No date of composition is mentioned anywhere. It is divided into an introduction, four chapters (مقالة), and a conclusion.

Introduction, on fol. 3b: account of the creation and the created beings (در بیان آنکه موجود کیست و وجود او از چیست و پیغمبر کرا خوانند و امام مفرض الطّاعة گردانند و پادشاه کرا نامند الخ).

First chapter, on fol. 9b, on medical science (در علم طبّ).

Second chapter, on astronomy, etc. (در علم هیأت و نجوم و شناختن اجرام فلکی و اقدار کواکب الخ).

Third chapter, on the art of government, the duties of a wazîr, on epistolography, etc. (درعلم دبیری و وزیری و مراسلات و مکاتبات خطابی و بلاغی).

Fourth chapter, on poetical composition, with a few specimens of poetry, for instance, a rubâ'î, extemporized by 'Unṣurî, on fol. 41a (در علم و تصنّع شاعری).

Conclusion, on fol. 41b, several stories, traditions, a short account of the author's life, some ḳaṣîdas and ghazals, composed by himself, etc. (در بعضی روایات و قصائد و غزلیّات الخ according to the index, or در بعضی حکایات و روایات و مژدهٔ قلیلی از حالات اینحقیر برسم اختصار و قصائد و غزلیّات که بخاطر ناقص رسیده الخ according to the heading itself). This part is imperfect at the end, some leaves being wanting. It breaks off on fol. 47b.

No. 296, ff. 1–47, ll. 16; Nasta'lîḳ; size, 8 in. by 4 in.

2230

Tarjuma-i-Kashf-alẓunûn 'an asâmî alkutub wa-alfunûn (ترجمهٔ کشف الظّنون عن اسامی الکتب و الفنون).

An abridged Persian translation of Ḥâjî Khalîfah's (or, as he is commonly called in a contracted form, Ḥâjî Khalfa's) famous bibliographical lexicon (see Flügel's edition of the Arabic text with Latin translation, in seven volumes, Leipzig, 1835–1854), made at the request of Mr. John Herbert Harington (جان هربرت هارنگتن, see fol. 642b, l. 10), by Karîm-aldîn Muḥammad bin al'Allâm bin 'Abd-alsalâm (see ib., l. 5), who began this paraphrase in Rajab, A.H. 1220 (A.D. 1805, Sept.–Oct.). The statement, that he completed it in Ṣafar of the same year (بماه صفر از سال مذکور), must needs be an oversight, since it is nonsensical; either the following year 1221 is intended, or the month Ṣafar must be substituted for the previous Rajab and vice versa.

Beginning: بهترین نطق که ظاهر میشود انوار الطاف آن از مطالع کتب و صحائف و خوبترین کلام که بوی خوش میدهد غنچه‌های اعطاف آن بر صفحات علوم و معارف الخ.

The lexicon itself, after the long introductory chapters, begins with the letter ا on fol. 83a.

Bibliotheca Leydeniana.

No. 2702, ff. 643, ll. 15; Nasta'lîḳ; size, 10 in. by 6⅝ in.

II. Mathematics: Astronomy, Astrology, Chronology, Arithmetic, Geometry, Magic Art, Fortune-telling, and Interpretation of Dreams.

2231

Sharḥ-i-fârsî-i-Thamarah dar nujûm (شرح فارسیٔ ثمرة در نجوم).

A Persian paraphrase and exposition of the Arabic version of Ptolemy's astrological work Liber Fructus (*καρπός*), commonly styled Sharḥ-i-Thamara-i-Baṭlamyûs (شرح ثمرهٔ بطلمیوس), by the well-known philosopher and astronomer Naṣîr-aldîn Muḥammad bin Muḥammad bin al-Ḥasan al-Ṭûsî, who died A.H. 672 (A.D. 1274), see above, Nos. 1807–1810; 1929, 23; and 2155 sq. Ḥ. Khalfa ii. p. 496, No. 3848, gives the full title of the Arabic version as الثّمرة فی احکام النّجوم, and in the Bodleian Cat., No. 1510, the present Persian paraphrase is styled تفسیر الثّمرة; comp. also Rieu iii. p. 1088a; Steinschneider, Cat. Codd. Hebraeorum Lugd. Bat., p. 368; Cat. Codd. Or. Lugd. Bat. iii. pp. 145 and 146; Wenrich, de auctorum Graec. etc., p. 231. It was made (about A.H. 660=A.D. 1262) for Bahâ-aldîn Muḥammad, son of the famous Ṣâḥib Dîwân Shams-aldîn Muḥammad Juwainî (who was executed A.H. 683=A.D. 1284).

Beginning: الحمد لله حمد الشّاکرین والصّلوة علی نبیّه محمّد و آله چنین گوید مخدوم المولی المعظّم والامام الاعظم الخ.

It contains 102 کلمه in Arabic, each followed by a paraphrase or ترجمه; the Arabic original of each کلمه, besides being given in the text, is usually repeated at the top of the respective page.

Dated 7th of Ṣafar, A.H. 1017 (A.D. 1608, May 23).

No. 1922, ff. 34, ll. 21; Naskhî; size, 10¼ in. by 6¼ in.

2232

Zîj-i-Khâḳânî (زیج خاقانی).

The first or original edition of the chronological and astronomical tables of Sulṭân Ulughbeg bin Shâhrukh bin Timûr Gurgân (who was governor of Transoxania from A.H. 812 to 852=A.D. 1409–1448, and ruler of Harât from A.H. 852 to 853=A.D. 1448–1449), with a detailed description, compiled under his superintendence by Jamshid bin Mas'ûd bin Muḥammad alṭabib alkâshî, called Ghiyâth or Ghiyâth-aldîn (see fol. 1b, l. 9). They are frequently styled زیج الغ بیك (see ff. 2a, l. 5, and 3a, l. 4), and were completed, according to the last line of the last page, as early as A.H. 816 (A.D. 1413, 1414). This original edition, which is not found in any other collection, is divided into six maḳâlas, viz.:

I. در معرفت تواریخ مشهور, on fol. 6b, subdivided into a muḳaddimah and four bâbs.

II. در معرفت جیب و سهم و ظلّ و میل و مطالع و ذکر طول و عرض بلدان, on fol. 24b.

III. در معرفت مواضع کواکب در طول و عرض و توابع آن, on fol. 75a.

IV. در معرفت قسیّ مشهوره (or according to the wording in the text itself, در استخراج سائر قسیّ و خطوط مشهوره), on fol. 167b.

V. در معرفت طالع از معلومات مختلفه, on fol. 183a.

VI. در باقیٔ اعمال نجومی که آن تسییرات است الخ, on fol. 198b.

Each of the last five maḳâlas comprises a muḳaddimah and two bâbs. Ff. 144b, 145a, 146a–148a, 150b–153a, and 209a are left blank.

Beginning: حمد و سپاس بی قیاس حضرت خالقی را که بید ابداع و قدرت این طارم رفیع مطبّق الخ.

Dated A. H. 905 (A. D. 1499, 1500).

No. 430, ff. 213, ll. 23; small, unequal Nasta'lîḳ; size, 10 in. by 7 in.

2233

Zij-i-jadid-i-Sulṭânî (زیج جدید سلطانی).

The usual edition of Sulṭân Ulughbeg's tables, i. e. the second and revised one, compiled by the Sulṭân with the assistance of Ṣalâḥ-almillat wa-aldîn Mûsâ with the epithet Ḳâḍizâda-i-Rûmî, and Maulânâ Ghiyâth almillat wa aldîn Jamshid (the compiler of the original edition), and after the death of both of them, by co-operation with the—afterwards famous—arithmetician, geometrician, and astronomer, 'Alî bin Muḥammad Ḳûshjî (who died A. H. 879=A. D. 1474, 1475, in Constantinople, see further below, Nos. 2240–2245).

This edition is divided into four maḳâlas, viz.:

I. در معرفت تواریخ, on fol. 2b, subdivided into a muḳaddimah and seven bâbs, with small scattered tables.

II. در معرفت اوقات و طالع هر وقت و آنچه تعلّق بدان دارد, on fol. 19a, subdivided into twenty-two bâbs; tables found on ff. 32a–124a.

III. در معرفت روش ستارگان و مواضع ایشان در طول و عرض و توابع آن, on fol. 124b, subdivided into thirteen bâbs; tables on ff. 137a–230a.

IV. در باقیٔ اعمال نجوم, on fol. 231b, subdivided into two bâbs; tables on ff. 235b–241a and 242b–261a.

Beginning: تبارك الّذی جعل فی السّماء بروجًا و جعل فیها سراجًا و قمرًا منیرًا و هو الّذی جعل اللّیل الخ.

The title given to this work, on fol. 1a, is: کتاب زیج میرزا الغ بیك زیج سعید جدید گورگانی; on fol. 1a in the immediately following copy it is simply styled (as the older edition too, see above) زیج الغ بیك, and at the top of fol. 1b in the same more fully زیج الغ بیکی در علم نجوم; it is also sometimes called زیج جدید گورگانی and زیج سلطانیٔ گورگانی. The proper title, زیج جدید سلطانی, is confirmed by Barjandî (or Birjindî), see below, Nos. 2237–2239; the tables were compiled between A. H. 823 and 841 (A. D. 1420–1438). Other copies of the same are described in the Bodleian Cat., Nos. 1515–1518; Rieu ii. p. 456 sq.; and W. Pertsch, Berlin Cat., p. 358 sq. The work was edited by Sédillot, Paris, 1847; French translation by the same, ib., 1853. Older editions of detached portions of the Zij-i-jadid-i-Sulṭânî are 'Epochae celebriores ex traditione Ulug Beigi,' by John Greaves (Gravius), London, 1650, reprinted in Hudson's 'Geographi Graeci minores,' vol. 3; and 'Tabulae longitudinis et latitudinis stellarum ex observatione Ulugh Begi,' by Thomas Hyde, Oxford, 1665, reprinted in Hyde's 'Syntagma dissertationum,' vol. i; comp. also H. Khalfa iii. p. 559, No. 6939. Other references are given in Rieu and Pertsch, loc. cit.

This copy is dated, on fol. 261a, end of Dhû-alḥijjah, A. H. 1072 (A. D. 1662, Aug. 15), by Mullâ Shâhî ibn Amîrkhân. On ff. 261b and 262a a short treatise in Arabic is added, on astronomical and chronological matters, by Alḥasan bin Mûsâ alṭabarî almuḥâsib, copied by Zain-al'âbidîn bin Muḥammad 'Alî alriyâḍî. On ff. 263b and 264a two additional tables.

Many marginal glosses and interlinear explanations and additions to the text.

No. 878, ff. 264, ll. 17; Nasta'lîḳ; size, 10 in. by 6⅝ in.

2234

Another copy of the same.

Beginning as in the preceding copy. Maḳâlah I, on fol. 2a; II, on fol. 15a; III, on fol. 117b; IV, on fol. 199b. There are tables at the end of the *second* maḳâlah, on ff. 26b–117a, at the end of the *third*, on ff. 130b–199b, and on ff. 204a–207a, 208b–211a, and 214a–216a.

No date.

No. 893, ff. 216, ll. 21; irregular Nasta'lîḳ, mixed with Shikasta; worm-eaten; many waterspots; size, 9⅞ in. by 6¼ in.

2235

A slightly defective copy of the same.

The leaves of this copy are misplaced in an almost bewildering way, their proper order seems to be: ff. 1–78, 110–140, 79–100, 141–144, 101–109, 145–174. Ff. 1–78 contain only tables; the text begins abruptly on fol. 110a, the first words correspond to fol. 1b, l. 5 ab infra in the preceding copy. There is besides a lacuna between ff. 144 and 101, comprising parts of the fourth and the eighth bâb and the whole of bâbs 5–7 of the third maḳâlah, and corresponding to fol. 119a, l. 4 ab infra, middle, to fol. 121a, l. 8 in the preceding copy.

Maḳâlah I, on fol. 110b; II, on fol. 88a; III, on fol. 141a; IV, on fol. 145a. No date. On fol. 1a this work is wrongly styled زیج خاقانی. No date.

No. 431, ff. 174, ll. 19; Nasta'lîḳ; size, 9⅝ in. by 6⅛ in.

2236

The same.

This copy contains only the tables without text, except half a page (on fol. 198a), which is filled with the beginning of the *fourth* maḳâlah. Ff. 93, 101b, 105a, 198b, and 199a are left entirely blank.

No. 429, ff. 206; Nasta'lîḳ; size, 9¾ in. by 6⅝ in.

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2237

Sharḥ-i-Zîj-i-jadîd-i-Sulṭânî (شرح زيج جديد سلطاني).

A commentary on the preceding work, by Niẓâm-aldîn 'Abd-al'alî bin Muḥammad bin Ḥusain al-Barjandî (or Birjindî), composed A.H. 929 (A.D. 1523), which embodies the whole text of the Zîj, without the tables.

Beginning: اجناس حمد و سپاس معرّا از توهّم تناهی و انواع شكر بيقياس الخ.

Maḳâlah I, on fol. 2b; II, on fol. 52a; III, on fol. 146a; IV, on fol. 274b.

Dated, at Kâbul, A.H. 1101 (A.D. 1689, 1690).

Other copies of the same are noticed in the Bodleian Cat., No. 1520; Rieu ii. p. 457b, and Mélanges Asiatiques v. p. 252. Two older commentaries on the Zîj-i-jadîd-i-Sulṭânî are the سلم السّما or the heavenly ladder, by 'Alî bin Muḥammad Ḳûshjî (see No. 2233 above), comp. Bodleian Cat., No. 1519, and Rieu, Supplement, p. 111b; and the دستور العمل في تصحيح الجدول, by Maḥmûd bin Muḥammad bin Ḳâḍîzâda-i-Rûmî, usually called Mîram, which was completed the 12th of Rajab, A.H. 904 (A.D. 1499, Febr. 23), see W. Pertsch, Berlin Cat., p. 360.

No. 1838, ff. 303, ll. 21; Nasta'lîḳ; size, 9¾ in. by 6½ in.

2238

Another copy of the same.

This copy, slightly injured here and there, is dated the first of Rabî'-althânî, A.H. 1114 (the forty-sixth year of 'Âlamgîr's reign)=A.D. 1702, Aug. 25.

Maḳâlah I, on fol. 2a; II, on fol. 39a; III, on fol. 105b; IV, on fol. 198a.

No. 1439, ff. 218, ll. 25; Nasta'lîḳ; size, 10⅝ in. by 6¼ in.

2239

The same.

No date.

Maḳâlah I, on fol. 3a; II, on fol. 68b; III, on fol. 194b; IV, on fol. 354a.

No. 439, ff. 388, ll. 19 (on ff. 351b–353b, ll. 9–10); Nasta'lîḳ; size, 9¾ in. by 5¾ in.

2240

Risâlat fi-alhai'at (رسالة في الهيئة).

The famous astronomical treatise of 'Alî Ḳûshjî, with his full name, 'Alâ-aldîn 'Alî bin Muḥammad al-Ḳûshjî, the collaborator in the Zij-i-jadîd-i-Sulṭânî (see No. 2233 above), who died A.H. 879 (A.D. 1474, 1475).

Beginning: الحمد لله ربّ العالمين حمد الشّاكرين وصلّى الله على محمّد و آله و اصحابه اجمعين، امّا بعد اين كتاب الخ.

It is divided into a muḳaddimah, two maḳâlas, and a khâtimah, viz.:

Muḳaddimah: geometrical and physical preliminaries, in two ḳisms: (1) در آنچه تعلّق بهندسيّات دارد, on fol. 1a; (2) در آنچه تعلّق بطبيعيّات دارد, on fol. 1b.

Maḳâlah I: on the heavenly bodies (در بيان احوال اجرام علوى), on fol. 2a, in six bâbs, the last of which is subdivided into four faṣls.

Maḳâlah II: on the division of the globe and the influence of the planets on it (در بيان هيأت زمين و قسمت آن باقاليم و بيان آنچه لازم آيد اورا بحسب اختلاف اوضاع علويّات), on fol. 14a, in eleven bâbs.

Khâtimah: distances and sizes of the various planets (در معرفت ابعاد اجرام), on fol. 26b.

Other copies of this treatise, which was composed for Ṣulṭân Muḥammad II (A.H. 855–886=A.D. 1451–1481), are described in Bodleian Cat., Nos. 1534–1538 (where it is styled رساله در علم هيئة); Rieu ii. p. 458; W. Pertsch, Berlin Cat., p. 351; Krafft, p. 139 (No. 346); J. Aumer, p. 137 (No. 346); Cat. des MSS. et Xylographes, p. 303; A. F. Mehren, p. 9; comp. also Ḥ. Khalfa iii. p. 458, No. 6427. An enlarged Arabic version of the same is the رسالة الفتحيّة, see Ḥ. Khalfa iv. p. 379, No. 8900, and Wöpcke in Journ. Asiat., 1862, i. p. 120 sq. Turkish versions are the خلاصة الهيئة by Kâtibî Rûmî (died A.H. 970=A.D. 1562), made A.H. 956 (A.D. 1549), see Bodleian Cat., No. 2212; Rieu, Turkish Cat., p. 120 sq.; W. Pertsch, Berlin Turkish Cat., p. 189, etc.; and the مرقات السّما, by Mullâ Parwîz (who died A.H. 987 =A.D. 1579, 1580), see W. Pertsch, p. 24. There are also two Persian commentaries extant, one by Muṣliḥ-aldîn Muḥammad al-Lârî al-Anṣârî (who died A.H. 979=A.D. 1571, 1572), see G. Flügel ii. p. 489; the other by Shâh Mîr, i.e. Hibat-allâh alḥasanî alḥusainî, see W. Pertsch, Berlin Cat., p. 352.

This copy is dated the 7th of Dhû-alḳa'dah, A.H. 1174 (A.D. 1761, June 10); it came into Lieutenant Wm. Hamilton's possession the 29th of September, 1800, and was transmitted from him (then Captain Hamilton), at Aḥmadnagar, 1804.

No. 3071, ff. 27, ll. 15; careless Nasta'lîḳ; size, 8¾ in. by 7¼ in.

2241

Another copy of the same.

Beginning as in the preceding copy.

No date.

Muḳaddimah, in two ḳisms, on ff. 1b and 4b.

Maḳâlah I, on fol. 5a; *II*, on fol. 34a.

Khâtimah (styled on the margin مقالهٔ سيوم), on fol. 57b.

College of Fort William, 1825.

No. 2184, ff. 59, ll. 15; Nasta'lîḳ; the latter half of the MS. slightly damaged by worms; size, 9 in. by 4 in.

2242

Risâlah dar 'ilm-i-ḥisâb (رساله در علم حساب).

A treatise on arithmetic and geometry by the same 'Alî bin Muḥammad Ḳûshjî, divided into three maḳâlas, viz.:

I. On Indian arithmetic (در حساب اهل هند), on fol. 1b, in a muḳaddimah and two bâbs.

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II. On astronomical calculations (در حساب اهل تنجیم), on fol. 21a, in a muḳaddimah and six bâbs.

III. On geometrical measurement (در مساحت), on fol. 33a, in a muḳaddimah and three bâbs.

Beginning: الحمد لله ربّ العالمين .... امّا بعد اين رساله ايست در علم حساب مشتمل بر سه مقاله الخ.

As date is given the 23rd of Jumâdâ II only, without a year; the copy is collated and annotated throughout. Other copies of the same are described in the Bodleian Cat., Nos. 1528–1533 (where the contents are given in detail), and in W. Pertsch, Berlin Cat., p. 151, No. 6 (without the name of the author).

No. 1092, ff. 37, ll. 19; Nasta'lîḳ, by two different hands; worm-eaten; size, 6½ in. by 4 in.

2243

Another copy of the same.

Beginning slightly different from that in the preceding copy: الحمد لله ربّ العالمين .... امّا بعد بدانكه اين كتاب مشتمل است بر سه مقاله الخ.

Maḳâlah I, on fol. 1b; II, on fol. 17b; III, on fol. 28a. On the top of fol. 1b the wrong title رسالهٔ تقويم is given to this treatise.

No date. Numerous marginal additions.

No. 2066, ff. 32, ll. 19; distinct Nasta'lîḳ; size, 9¼ in. by 5⅛ in.

2244

The same.

Beginning as in No. 2242 above.

No date.

Maḳâlah I, on fol. 1a; II, on fol. 15b; III, on fol. 23b.

No. 702, ff. 27, ll. 15–16; Shikasta, by two different hands, the first on ff. 1–7; size, 8⅛ in. by 5⅝ in.

2245

A defective copy of the same.

This copy is in a hopeless confusion; there are frequent lacunas, and the leaves are mixed together in such a way that it is impossible to find out their proper order.

Maḳâlah I, on fol. 1b; II, on fol. 31a; III is not found at all.

Beginning as usual.

No. 1343, ff. 37, ll. 16; Nasta'lîḳ; size, 7¾ in. by 3⅞ in.

2246

Risâlah dar ma'rifat-i-taḳwîm (رساله در معرفت تقويم).

A treatise on the computation or construction of almanacks, by the same Niẓâm-aldîn 'Abd-al'alî bin Muḥammad al-Barjandî (or Birjindî), who wrote the Sharḥ-i-Zîj-i-jadid-i-Sulṭânî (see above, No. 2237); it is divided into twenty bâbs and was compiled A.H. 883, in the month of Jumâdâ-alawwal=A.D. 1478, August. According to the Munich copy, J. Aumer, p. 138, No. 5, the title of this treatise would be حلّ تقويم (but this is probably due to a confusion with Muḥammad bin Fârisî's treatise of similar name and contents, see further below, Nos. 2248 and 2249); the Bodleian copies, Nos. 1539 and 1540 of the Bodleian Cat., style it مختصر در معرفت تقويم; comp. on Barjandî (or Birjindî) and his various works, especially Rieu ii. p. 453b, where the present treatise is mentioned too; another tract on the distance and sizes of planets quoted there is no doubt identical with the رسالهٔ هيئت, described in No. 1541 of the Bodleian Cat.

Beginning: بسم الله الرّحمٰن الرّحيم و بتوفيقك نعتصم يا كريم، امّا بعد اين مختصريست در معرفت تقويم تامّ مشتمل بر بيست باب باب اوّل در معرفت حساب جمل الخ.

Dated the 12th of Rabî'-alawwal, A.H. 1106 (A.D. 1694, Oct. 31). It was lithographed A.H. 1276 at Tabrîz (?).

No. 1780, ff. 102b–114a, ll. 20; large and distinct Nasta'lîḳ; marginal glosses; size, 12⅜ in. by 7¼ in.

2247

Nuskhah dar 'ilm-i-hai'at (نسخه در علم هيئت).

A Persian commentary on the preceding treatise, as the contents seem to indicate, by Muẓaffar the astronomer, who lived in the reign of Shâh 'Abbâs I (A.H. 996–1038=A.D. 1588–1629), to whom this work is dedicated.

Beginning: حمد و ثنای بی ريب و ريا قدری را سزاست كه كلك صنعت او اوراق الخ.

The date of the copy is the same as that of the preceding one.

No. 1780, ff. 1–101, ll. 20; large and distinct Nasta'lîḳ; size, 12⅜ in. by 7¼ in.

2248

Muntakhab-i-ḥall-i-taḳwîm (منتخب حلّ تقويم).

Extract from another treatise on the construction of almanacks, styled حلّ تقويم, by Abû-alḥusain (in the following copy Abû-alkhair) Muḥammad bin Fârisî, in a muḳaddimah, one maḳâlah, and a khâtimah.

Beginning: بعد از حمد و ثنا و صلوة و دعا مخفي نيست كه اين رساله انتخابيست از حلّ تقويم كه فقير غنى ابو الحسين محمّد بن فارسى در سابق زمان تحرير نموده جهت آنكه فصول و ابواب قديم الخ.

Another copy of the same extract is noticed in J. Aumer, p. 138, No. 7.

No date.

No. 666, ff. 59, ll. 12; Nasḳhî; size, 8½ in. by 4¾ in.

2249

Another copy of the same.

The author of the treatise is called here Abû-alkhair Muḥammad bin Fârisî.

Beginning: بعد از حمد خدا و ثنا و صلوات و دعا الخ.

Dated the 12th of Rabî'-alawwal, A.H. 1106 (A.D. 1694, Oct. 31), see Nos. 2246 and 2247 above.

No. 1780, ff. 114b–130, ll. 20; large and distinct Nasta'lîḳ; size, 12⅜ in. by 7¼ in.

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2250

Risâla-i-takwîm (رسالهٔ تقویم).

A third, very short, treatise on the same subject, styled رسالهٔ تقویم (in the colophon and at the top of fol. 1b) or مختصر در معرفت تقویم (on fol. 1b, l. 2), by Muḥammad Sirâj.

Beginning: بعد سپاس بی قیاس خداوندیرا عزّ و جلّ و درود بر رسول او الخ.

It is divided into three ḳisms, viz.:

1. در بروج و کواکب, on fol. 1b.
2. در معرفت ارقام که در جدول نوشته اند, on fol. 2b.
3. در معرفت آنچه در باقیٔ اوراق تقاویم بنویسد (بنویسند ?), on fol. 5a.

Dated the 13th of Ramaḍân, A.H. 1019 (? .۱۹)= A.D. 1610, Nov. 29.

No. 2065, ff. 5, ll. 17–19; Nasta'lîḳ; size, 9⅛ in. by 4⅝ in.

2251

Tarjuma-i-Khulâṣat-alḥisâb (ترجمهٔ خلاصة الحساب).

A Persian paraphrase of and commentary on Bahâ-aldîn Muḥammad bin Ḥusain 'Âmilî's (died A.H. 1030 =A.D. 1621) famous Arabic work on arithmetic, styled خلاصة الحساب. On the Arabic original, see Loth, Arabic Cat., p. 220b sq.; Arabic Cat. of the British Museum, p. 622b; Cat. des MSS. et Xyl., p. 230; J. Aumer, p. 138, No. 6; H. Khalfa iii. p. 168, etc.; on the author, Bahâ-aldîn 'Âmilî, with the takhalluṣ Bahâ'î, Nos. 1517–1520 above. To the various works of this prolific writer and poet, enumerated there (the wrong title مفتاح القلاع, given in the Safînah, see col. 829, l. 16 above, must be corrected into مفتاح الفلاح, a collection of prayers, which was translated into Persian by Jamâl-aldîn Muḥammad bin Ḥusain Khwânsârî, who died A.H. 1125=A.D. 1713, see Rieu, Supplement, pp. 4b and 254a; the شرق الشّمسین and مشرق العین quoted there, col. 829, ll. 11 and 17, seem to be misspelt for مشرق الشّمس, see G. Flügel iii. p. 510, l. 4; the تشریح الافلاک, on astronomy, with a Persian commentary under the title of تقریح الادراک, by Ṣadr-aldîn Muḥammad ibn al-Ṣâdiḳ alḥusainî, is noticed in Loth, Arabic Cat., p. 298b; Arabic Cat. of the Brit. Mus., p. 244; and W. Pertsch, Berlin Cat., p. 76, last three lines; on the کشکول or کچکول, see Loth, Arabic Cat., p. 241a sq., and G. Flügel i. p. 409 sq.; the رسالهٔ اصطرلاب, col. 829, l. 11, is probably identical with the Persian treatise on the Astrolabe noticed in Bodleian Cat., No. 1508), may further be added: العروة الوثقی, التّهذیب, الزّبدة فی الاصول, الحبل المتین, الصّراط المستقیم, فی النّحو, all quoted in G. Flügel iii. p. 510, ll. 4 and 5; بحار الانوار, see W. Pertsch, Berlin Cat., p. 59, note i; two Arabic letters to Mirzâ Ibrâhîm, the first interspersed with Persian verses, ib., p. 99, No. 2; and two Arabic riddles, one on قانون, the other on کافیة, see Loth, Arabic Cat., p. 298a, No. V. The present work contains:

An index, on ff. 1a and 1b, beginning: ربّ یسّر و تمّم بالخیر خلاصة الحساب مرتّب است بر یك مقدّمه و ده باب و خاتمه مقدّمه در بیان ماهیّت علم حساب و موضع او الخ.

The Arabic text with Persian paraphrase and exposition, in a muḳaddimah, ten bâbs, and a khâtimah, prefaced by a short Persian introduction, which, however, does not give any translator's name, and beginning, on fol. 2a: حمدی که هیچ عددی احصای آن نکند و شکری که هیچ محاسبی بمنتهای او نرسد مر واجب الوجودی راست که ذات احدیّتش الخ.

Muḳaddimah, on fol. 2b, last line.

Bâb I (فی حساب الصّحاح, Persian: در بیان حساب عدد صحیح), in six faṣls, on fol. 10a.

Bâb II (فی حساب الکسور, Persian: در بیان حساب کسور), in three muḳaddimas and six faṣls, on fol. 45a.

Bâb III (فی استخراج المجهولات, Persian: در استخراج عدد مجهولات), on fol. 61b.

Bâb IV (فی استخراج المجهولات بحسب الخطائین), on fol. 65a.

Bâb V (فی استخراج المجهولات بالعمل بالعکس), on fol. 67b.

Bâb VI (فی المساحة), in a muḳaddimah and three faṣls, on fol. 69a.

Bâb VII (read المساجات (read یتبع فیما تلیع (من وزن الارض الخ), in three faṣls, on fol. 84b.

Bâb VIII (فی استخراج المجهولات بطریق الجبر و المقابلة), in two faṣls, on fol. 90b.

Bâb IX (فی قواعد الشّریفة (!) و فوائد لطیفة), in twelve ḳâ'idas, on fol. 106b.

Bâb X (فی مسائل متفرّقة بطرق مختلفة), on fol. 111b.

Khâtimah, on fol. 129a.

This copy was made by order of Khwâjah Muḥammad Maḥfûẓkhân for the perusal of Nawwâb 'Abd-alwahhâbkhân Bahâdur, by Muḥammad Ghiyâth-aldîn, an inhabitant of Żuhûrâbâd in the district of Ghâzipûr, an appendage of the Ṣûbah of Allâhâbâd, and finished by him in Arcot (ارکات) the 27th of Rajab, A.H. 1107 (A.D. 1696, March 2). It is rather incorrectly written, especially in the Arabic part. Many headings of subdivisions are left blank. The Khulâṣat-alḥisâb has been edited, Arabic and Persian with commentary, Calcutta, 1812, and Constantinople, A.H. 1268. Arabic text with German translation by Nesselmann, Berlin, 1843. French translation by Aristide Marre in 'Nouvelles annales de mathématiques par Terquem e Gerono,' 1846, vol. v. p. 263 sq.; new edition, Rome, 1864. Arabic commentaries on the same are — among others—'Iṣmat-allâh's انوار خلاصة الحساب (A.H. 1086), printed at Calcutta, 1829; Luṭf-allâh's, Ḥâjî Ḥusain Yazdî's, and Shams-aldîn 'Alî Ḥusainî Khalkhâlî's, see O. Loth, Arabic Cat., p. 221.

No. 816, ff. 132, ll. 15 (on ff. 1–8, ll. 9); Nasta'lîḳ, by two different hands, a large one on ff. 1–8, a smaller one on ff. 9–132; the Arabic text in Naskhî; size, 8⅝ in. by 4¾ in.

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2252

Faid-alwahhâb fî sharḥ-i-Khulâṣat-alḥisâb (فیض الوهّاب فی شرح خلاصة الحساب).

Part of another Persian paraphrase and explanation of the Khulâṣat-alḥisâb, together with the Arabic text, made by Nizâm-aldîn Aḥmad bin Muḥammad 'Abdallâh alshahîd (see ff. 2a, ll. 4–5; 2b, ll. 2 and 7) at the request of 'Abd-alwahhâbkhân (probably the same for whose perusal the preceding copy was written, A.H. 1107=A.D. 1696). This copy contains only the *muḳaddimah*, on fol. 9a, and the *first two* bâbs of the original, on ff. 14b and 54b. With the heading of the *third* bâb, فی استخراج المجهولات, on fol. 82a, this copy breaks off.

Beginning: ثنا و حمد بیحدّ کهٔ اقسام و انواع عدد از ادای الخ.

No. 684, ff. 82, ll. 14; Nasta'lîḳ; size, 8⅝ in. by 4⅝ in.

2253

Muntakhab-i-Khulâṣat-alḥisâb (منتخب خلاصة الحساب).

An abridged Persian translation of the same Khulâṣat-alḥisâb, made at the request of Mîr Sayyid Muḥammad Sa'îd ibn Mîr Muḥammad Yaḥyâ, by Luṭf-allâh Muhandis (the astronomer), the son of Ustâd Aḥmad Mi'mâr Lâhûrî (the architect of Lâhûr), A.H. 1092 (A.D. 1681, the chronogram being contained in the word منتخب), see another copy of the same translation in the following copy, No. 5, and in Rieu ii. p. 451a.

Beginning: الحمد لله ربّ العالمین . . . . امّا بعد میگوید فقیر لطف الله مهندس ابن استاد احمد معمار لاهوری غفر الله له الخ.

No date.

No. 1711, ff. 40, ll. 15; Nasta'lîḳ; size, 8⅛ in. by 5⅝ in.

2254

A collection of astronomical, astrological, and arithmetical treatises.

Contents:

1. An astronomical tract, styled: Risâla-i-sîfaṣl dar 'ilm-i-nujûm (رسالهٔ سی فصل در علم نجوم), in thirty faṣls, defective at the beginning, on fol. 1a. It is alleged to be by Khwâjah Naṣîr-aldîn Ṭûsî (see No. 2231 above), but this statement is probably due to a confusion of this treatise with the well-known رسالهٔ سی فصل of the same author in No. 3 of the present copy, as no astronomical or astrological work of this title and with the same subdivision into thirty faṣls is known as having been written by the author in question. Dated the 8th of Jumâdâ-alawwal, A.H. 1004 (A.D. 1596, Jan. 9), by Bahâ-aldîn alḥusainî.

2. Risâlah dar ma'rifat-i-Astarlâb (رساله در معرفت اسطرلاب), that is Naṣîr-aldîn Ṭûsî's famous treatise on the Astrolabe, known as بیست باب (or رسالهٔ, کتاب), on account of the twenty bâbs, into which it is divided; it begins on fol. 34b with an introduction, setting forth the meaning, etc. of the term Astrolabe بباید دانست کهٔ اصطرلاب بلغت یونانی ترازوست الخ; the treatise itself begins on fol. 38b: اسئلك توفیق الاتمام یا ذا الفضل و الاکرام، امّا بعد این مختصریست در معرفت اسطرلاب الخ. Dated the 21st of Muḥarram, A.H. 1081 (A.D. 1670, June 10). Other copies of the same are noticed in Bodleian Cat., Nos. 1503–1505; Rieu ii. p. 453a, and Supplement, p. 111, II; Cat. des MSS. et Xyl., pp. 112 and 306; W. Pertsch, No. 38; Berlin Cat., p. 69 (No. 22, 1); A. F. Mehren, p. 9; comp. also Ḥ. Khalfa ii. p. 83, No. 2027.

3. Mukhtaṣar dar ma'rifat-i-taḳwîm (مختصر در معرفت تقویم), that is Naṣîr-aldîn Ṭûsî's well-known treatise on the computation of almanacks, known as (or رسالهٔ کتاب) سی فصل, on account of the thirty faṣls, into which it is divided, and completed A.H. 658 (A.D. 1260). Beginning, on fol. 52b: الحمد لله ربّ العالمین . . . . امّا بعد این مختصریست در معرفت تقویم مشتمل بر سی فصل الخ. Dated the 3rd of Ṣafar, A.H. 1081 (A.D. 1670, June 22). Other copies of the same are described in Bodleian Cat., Nos. 1511 and 1512; Rieu ii. p. 452b; G. Flügel ii. p. 490 (i); Cat. Codd. Or. Lugd. Bat., iii. p. 148, etc.; comp. also Ḥ. Khalfa iii. p. 642, No. 7352. On an Arabic version of the same, see Arabic Cat. of the Brit. Mus., p. 188. A Persian commentary by Badr-alṭabarî is noticed in G. Flügel ii. p. 490 (2); an anonymous one in Rieu, loc. cit.; see also No. 1 in the following copy.

4. Madkhal-i-manẓûm dar 'ilm-i-nujûm (مدخل منظوم در علم نجوم), a versified treatise on astrology in mathnawî-baits, on fol. 63b, beginning:

مرد دانا سخن ادا نکند تا بنام حق ابتدا نکند

An author's name does not appear (it might be Mubârak, comp. Ḥ. Khalfa v. p. 472). Other copies of this treatise are described in Bodleian Cat., No. 1549, and Rieu ii. pp. 801a, IV, and 811b, III.

5. Muntakhab-i-Khulâṣat-alḥisâb (منتخب خلاصة الحساب), the same abridged Persian paraphrase of Bahâ-aldîn 'Âmilî's Arabic work on arithmetic, as in the preceding copy, by Luṭf-allâh Muhandis, here styled simply منتخب or منتخب الحساب, on fol. 71b. Beginning the same as there. Dated the 3rd of Sha'bân, A.H. 1145 (A.D. 1733, Jan. 19), by Abû-alkhair at Akbarâbâd.

6. Some arithmetical tables, on ff. 110b–116b.

7. Sirâj-alistikhrâj (سراج الاستخراج), an astronomical treatise by Farîd, the astronomer of Dihlî, that is Mullâ Farid-aldîn Mas'ûd bin Ḥâfiẓ Ibrâhîm, the author of the astronomical tables of Shâhjahân, styled زیج شاهجهانی (see Rieu ii. p. 459 sq.; and iii. p. 1088a), on fol. 118b. It is divided into a muḳaddimah, nine bâbs, and a khâtimah, and begins: حمد مبدعی را سزد که مهندس قدرت کامله اش در ارقام درجات مخلوقات دقیقه الخ. Farîd-aldîn compiled this treatise A.H. 1006 (A.D. 1597, 1598), and died A.H. 1039 (A.D. 1629); see another copy in Bodleian Cat., No. 1556. Dated the 22nd of Rabî'-alawwal, A.H. 1169 (A.D. 1755, Dec. 26).

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8. Risâlah dar 'ilm-i-ḥisâb (رساله در علم حساب), 'Alî bin Muḥammad Ḳûshjî's famous treatise on arithmetic, on fol. 150b, see above, Nos. 2242–2245. Beginning as usual. Dated in Rabî'-alâkhar, A.H. 1169 (A.D. 1756, Jan.), at Akbarâbâd; the copyist is for the greater part the same as that of the preceding treatise.

No. 476, ff. 173, ll. 17–23, written by many different hands in Naskhî, Nasta'lîḳ, and even Shikasta; size, 8¼ in. by 5¾ in.

2255

Two astronomical treatises.

1. Ff. 1–99b: a defective copy of a commentary on Naṣîr-aldîn Ṭûsî's مختصر در معرفت تقويم or كتاب سی فصل, see No. 3 in the preceding copy. It seems to be styled Ḥall-altaḳwîm dar 'ilm-i-nujûm (حلّ التقويم در علم نجوم), and begins abruptly thus: .... اجتماع كواكب باوّل حمل و ميزان كه سبب توسّط زمين باشد الخ. The original text is written in red ink, the commentary in black. Whether the latter is identical with one of the two commentaries, quoted in the preceding copy, is impossible to say, as the initial words are missing. Dated in Dhû-alḳa'dah, A.H. 878 (A.D. 1474, March–April).

2. Ff. 102b–140b: Miftâḥ-i-bîst bâb (مفتاح بيست باب), the same commentary on Naṣîr-aldîn Ṭûsî's treatise on the Astrolabe in twenty bâbs (see No. 2 in the preceding copy), as that described in Bodleian Cat., No. 1506, by an anonymous author, beginning: حمد بی حدّ و ثنای بی عدد واجب الوجودی را كه ذهن انسان و عقل ايشانرا قوّت داد الخ. The Bodleian copy is dated A.H. 856 (A.D. 1452), which may be the author's autograph; the present copy is dated in Muḥarram, A.H. 879 (A.D. 1474, May–June). Two other commentaries are known, one by Niẓâm-aldîn bin Ḥabîb-allâh Ḥusainî, composed A.H. 873 (A.D. 1468, 1469), mentioned by Ḥ. Khalfa, the other by 'Abd-al'alî bin Muḥammad bin Ḥusain al-Barjandî or Birjindî (see above, No. 2237 sq.), completed A.H. 890 (A.D. 1485), see Rieu ii. p. 453b, and Supplement, p. 111, No. V.

No. 965, ff. 1–140, ll. 21; small Naskhî; size, 6¾ in. by 3⅝ in.

2256

Persian and Arabic tracts on astrology and astronomy.

Contents:

1. Risâla-i-Asṭarlâb (رسالهٔ اسطرلاب), or Mukhtaṣar dar ṣan'at-i-Asṭarlâb (مختصر در صنعت اسطرلاب), a treatise on the preparation and working of the Astrolabe, in twenty short chapters. It is entirely different from Naṣîr-aldîn Ṭûsî's بيست باب and identical with the treatise described in W. Pertsch, Berlin Cat., p. 346, 1, which is very likely due to Khiḍrshâh Efendî, comp. Cat. des MSS. et Xyl., No. 317, 3. Beginning, on fol. 1b: امّا بعد اين مختصريست در صنعت اسطرلاب شمالی و جنوبی مشتمل بر بيست باب باب اوّل در مقدّمات صناعيّه كه معرفت آن در صنعت اسطرلاب ضروريست، چون خواهند كه خطّی تصنيف كنند الخ. Dated middle of Jumâdâ-alawwal, A.H. 1056, collated the 23rd of the same month (=A.D. 1646, end of June and July 7).

2. Some astronomical tables and figures, on ff. 9–12.

3. Risâlah dar 'ilm-i-ḥikmat (رساله در علم حكمت), a compendium of the elements of astronomy by Abû-alḥasan Kûshyâr bin Layyân aljabalî. This treatise is identical with the مجمل الاصول of the same author, described in Bodleian Cat., No. 1543, but whilst the latter is in *Persian*, the present little work is in *Arabic*. Beginning, on fol. 13b: امّا الحمد لله ربّ العالمين .... بعد الكيا الجليل ابو الحسن كوشيار بن ليّان الخ.

It is divided into the same four maḳâlas as the Persian version, viz.:

I. فی المدخل و الاصول, on fol. 13b, in twenty-two bâbs.

II. فی الحكم علی امور العالم, on fol. 17b, in twelve bâbs.

III. فی الحكم علی المواليد و تحويل سنينها, on fol. 22b, in twenty-one bâbs.

IV. فی عمل الاختيارات (on fol. 13b: فی جمل الاختيارات), on fol. 28a, in three bâbs.

Dated the 18th of Shawwâl, A.H. 1061 (A.D. 1651, Oct. 4), by Muḥammad bin Ḥasanbeg Munajjim.

No. 1514, ff. 29; written by different hands, partly in Nasta'lîḳ, partly in Naskhî; size, 13⅛ in. by 7⅜ in.

2257

Lubâb dar dânistan-i-Asṭarlâb (لباب در دانستن اصطرلاب).

Another anonymous treatise on the Astrolabe in forty short chapters, beginning: امّا بعد اين رساله ايست مسمّی بلباب در دانستن اصطرلاب الخ.

The *first* chapter opens thus: باب اوّل در القاب، علاقه آنست كه اصطرلاب را بدان بياويزند بعضی از حرير كنند الخ.

The *second* begins, on fol. 212b: باب دوم در گرفتن ارتفاع شمس و كواكب، چون خواهی كه ارتفاع الخ.

The *last* (fortieth) chapter begins, on fol. 244b: باب چهلم در معرفت طالع سال در خطّ استواء يا در بلاديكه صفحهٔ عرض آنها در اصطرلاب موجود بود الخ.

No date.

No. 1873, ff. 208–249b, ll. 15; Nasta'lîḳ; size, 8⅜ in. by 4½ in.

2258

Another treatise of astrological and astronomical contents.

No title or author's name appears anywhere.

It begins abruptly: .... بر بالاء اين اجزاء و عنكبوت و اين را شبكه نيز خوانند صفحه ايست مشبّكهٔ محزوقه كه در ميان الخ.

It is divided into the following twenty short chapters and a khâtimah:

1. در دانستن ارتفاع آفتاب و كواكب, on fol. 255a.

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2. در معرفت ظلّ از ارتفاع و ارتفاع از ظلّ, on fol. 256a.
3. در دانستن طالع از ارتفاع آفتاب یا کواکب, on fol. 256b.
4. در معرفت ساعات ماضیه از روز یا از شب, on fol. 257b.
5. در معرفت قوس النّهار و قوس اللّیل, on fol. 258b.
6. در معرفت ساعات از طالع و طالع از ساعات, on fol. 259b.
7. در معرفت طالع تحویل سال, on fol. 260b.
8. در تسویة البیوت, on fol. 261b.
9. در معرفت آنچه گذشته باشد از ساعات روز, on fol. 262b.
10. در معرفت طلوع کواکب بدرج آفتاب, on fol. 263a.
11. در معرفت مطالع بروج در خطّ استواء, on fol. 263b.
12. در معرفت اجزاء بروج از مطالع, on fol. 266a.
13. در معرفت میل آفتاب, on fol. 266b.
14. در معرفت عرض بلد و طولش, on fol. 267a.
15. در معرفت خطّ نصف النّهار و سمت قبلة, on fol. 269a.
16. در معرفت وقت نماز ظهر و عصر, on fol. 270a.
17. در دانستن طلوع صبح روز بروز, on fol. 270b.
18. در دانستن عرض شهری یا مساحتی بر زمین که مانعی میان مساحت او و میان ماسح حائل باشد, on fol. 271a.
19. در معرفت عمق بئر, on fol. 271b.
20. در معرفت طول منارة یا دیواری یا عمود کوهی, on fol. 272b.

Khâtimah: در امتحان اسطرلاب از خطوط و دوائر و اعضاؤه و اعضاء اسطرلاب, on fol. 273b, last line.

No date.

No. 1873, ff. 251b–277, ll. 15; Nasta'lîḳ; size, 8⅜ in. by 4½ in.

2259

Badâ'i'-i-funûn (بدائع فنون).

Fragment of a treatise on arithmetic, chiefly based on the Lilâwatî (see above, Nos. 1998–2000), as a kind of commentary to that work, by Dharma Narâyan ibn Kalyânmal Kâyath (دهرم نراین ابن کلیانمل قوم کایته), A.H. 1074 (A.D. 1663, 1664), and dedicated to the emperor 'Âlamgîr. It is imperfect in the beginning (some portions of the preface being missing) and breaks off in the fourth bâb, whereas according to the index on fol. 170b it was to contain nine bâbs. The headings of the first four bâbs are:

باب اوّل در حسابهای آسان, on fol. 170b.

باب دویم در باب دانستن طریق دستور که در زمانه کار می آیند (?), on fol. 174b.

باب سیوم که آسان حسابهای مشکل مینماید, on fol. 194b.

باب چهارم در علم سیاق, on fol. 195b.

No. 2420, ff. 169–199, ll. 13; Shikasta; size, 8½ in. by 5⅞ in.

IND. OFF.

2260

Tarjuma-i-taḥrîr-i-Uḳlidus (ترجمهٔ تحریر اقلیدس).

A Persian translation of the elements of Euclid, made from the Arabic version of Khwâjah Naṣîr-aldîn Ṭûsî (see fol. 2a, l. 2, and comp. Nos. 2231, 2254, and 2255 above), by Khair-allâhkhân bin Luṭf-allâh, the astronomer (see No. 2253 above), in Muḥammadshâh's reign, A.H. 1144 (see fol. 1b, ll. 3 and last)=A.D. 1731, 1732; comp., on the Arabic original, J. Aumer, Arabic Cat., p. 374; Loth, Arabic Cat., p. 214b sq.; J. C. Gartz, De interpretibus et explanatoribus Euclidis arabicis, Halae, 1823; Naṣîr-aldîn's Arabic translation is printed, Constantinople, 1801. It is divided into fifteen maḳâlas, with altogether 478 (not 468) figures.

Maḳâlah I, on fol. 2a, with forty-eight figures; II, on fol. 48b, with fourteen figures; III, on fol. 59b, with thirty-six figures; IV, on fol. 83a, with sixteen figures; V, on fol. 93b, with twenty-five figures; VI, on fol. 105b, with thirty-three figures; VII, on fol. 125a, with thirty-nine figures; VIII, on fol. 136b, with twenty-seven figures; IX, on fol. 146a, with thirty-eight figures; X, on fol. 160b, with 109 figures; XI, on fol. 227b, with forty-one figures; XII, on fol. 254a, with fifteen figures; XIII, on fol. 278a, with twenty-one figures; XIV, on fol. 301a, with ten figures; XV, on fol. 309a, with six figures.

Beginning: شکر است مر خدائی‌را که ازوست ابتدا بسوی اوست انتها و بدست اوست اختیار همه چیزها الخ.

Dated the 1st of Rajab, A.H. 1194 (A.D. 1780, July 3). According to a note on the fly-leaf this copy was prepared for Mr. Richard Johnson, at Lucknow, by Râjah Nandârâm Pandit.

No. 1791, ff. 311, ll. 17; Nasta'lîḳ; illuminated frontispiece; the first two pages splendidly adorned; size, 11½ in. by 6½ in.

2261

Khazânat-al'ilm (خزانة العلم).

A curious, but very interesting and valuable work on arithmetic, geometry, and astronomy, composed A.H. 1229 (A.D. 1814), by Kâñhji (کانهجی), at 'Aẓîmâbâd, with a great number of English explanations of technical terms in Persian, made by the author himself, who must have been well acquainted with the English language and science.

Beginning: حمدی چو مراتب عدد بیحدّ وعدّ آن واحدرا سزد که نیست واحد بعدد الخ.

It is dedicated to Mr. Francis هاکنس (Hawkins?), and divided into a muḳaddimah, ten bâbs, and a khâtimah. The English explanations and translations are written both in English and Persian characters, for instance, منطق=logic, لاجیک; جوهر=substance, سُبْسِتَنْس, etc. Full lists of such scientific expressions in both languages are inserted here and there between the leaves on special tables. Some of the more interesting ones are quoted here:

علم ریاضی mathematics.
علم هندسه geometry.
علم هیئت astronomy.

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علم حساب arithmetic.
علم مرایا optics.
کیف quality.
اَین situation.
متی duration.
اضافة relation.
ملك habit.
فعل action.
انفعال passion.
کم quantity.
فرد odd.
زوج even.
جمع addition.
تفریق subtraction.
ضرب multiplication.
مضروب multiplicand.
مضروب فیه multiplier.
حاصل ضرب product.
قسمت division.
مقسوم dividend.
مقسوم علیه divisor.
خارج قسمت quotient.
استخراج جذر و مجذور evolution of the square root.
استخراج ضلع اوّل مضلّعات evolution in general.
کسور fraction.
اربعة متناسبة مستویّة direct proportion.
قلب النّسبة inverse proportion.
ابدال النّسبة alternate proportion.
ترکیب النّسبة compound proportion.
فصل النّسبة / تفریق النّسبة divided proportion.
نسبة مع التّرکیب والتّفریق mixed proportion.
نسبة مضروبة by multiplication proportion.
نسبة منقسمة by division proportion.
مستطیل oblong.
شبهة بالمُعَیّن rhomboid.
منحرف trapezium.
کثیر الاضلاع multilateral figure or polygon.
مخمّس pentagon equilateral and equiangular.
مسدّس hexagon equilateral.
مسبّع heptagon equilateral.
مثمّن octagon equilateral.
دائرة circle.
مرکز centre.
محیط دائرة circumference.
نصف قطر semidiameter.
جزو حصّة segment.
قوس segment of circumference.
قطعة دائرة segment of circle.
نصف دائرة semicircle.
قطاع دائرة sector of a circle.
قطعة متشابهة similar segment.
مخروط cone.
اسطوانة cylinder.
کرة globe or sphere.
نصف کرة semisphere.
قطب کرة pole.
مماسّ touch.
جسم solid.
زاویة مجسّمة solid angle.
محور axis.
مخروط قائم الزّاویة right-angled cone.
مخروط منفرجة الزّاویة obtuse-angled cone.
مکعب cube.
ذو اربعة قواعد مثلّثات tetrahedron.
ذو ثمانیة قواعد مثلثات octahedron.
ذو اثنی عشر قواعد مخمّسات dodecahedron.
ذو عشرین قواعد مثلّثات icosahedron.
ذو ستّة قواعد اربعة اضلاع parallelopipedon.
منشور triangular prism.
طرف extremities.
خطّ مستقیم straight line.
خطّ مستدیر circular line.
خطّ منحنی curved line.
ضلع side.
قطر diameter.
ارتفاع altitude.
سطح superficies.
سطح مستوی plane superficies.
سطح مستدیر circular superficies.
خطّ متواری parallel line.
سطح متواری parallelogram.
زاویة مستطحة rectilineal angle.
زاویة مستقیم الخطّین plane rectilineal angle.
زاویة قائمة right angle.
زاویة منفرجة obtuse angle.
زاویة حادّة acute angle.
مستقیم الاضلاع rectilineal figure.
مثلّث trilateral figure or triangle.
مثلّث متساوی الاضلاع threesided or equilateral triangle.
مثلّث مختلف الاضلاع scalene triangle.
مثلّث قائمة الزّاویة right-angled triangle.
مثلّث منفرجة الزّاویة obtuse-angled triangle.
ذو اربعة اضلاع quadrilateral figure.
مربّع square.
مُعَیّن rhombus.
نسبة عدديّة arithmetical proportion.
نسبة هندسی geometrical proportion, etc.

Ff. 207–218 contain a very detailed index of the whole work.

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This copy was made by Shâdî La'l ibn Fatḥ Singh of Shâhjahânâbâd at the request of the author himself, shortly after the work's completion, A.H. 1230 (A.D. 1815), at 'Aẓîmâbâd.

No. 3135, ff. 218, ll. 19; Nasta'lîḳ; size, 12¾ in. by 9 in.

2262

Taḳwim-i-'Abdallâh ibn Ḥasan 'Alî (تقويم عبد الله ابن حسنعلى).

A calendar with many astronomical and chronological tables, compiled A.H. 1182 (A.D. 1768, 1769), by 'Abdallâh ibn Ḥasan 'Alî, who dedicated it to Nawwâb Ṣamṣâm-aldaulah Bahâdur Hizabrjang Miyân Ghulâm-shâhkhân.

It begins: حمد و ثنای بی منتها قدیمی را رواست که مصوّر قدرت بالغهٔ او بقلم تصویر الخ.

On fol. 2a, l. 17, there is a reference to the زیج جدید سلطانی, the revised edition of Ulughbeg's tables (see above, Nos. 2233–2236).

No. 436, ff. 28, ll. 20; Nasta'lîḳ; size, 9⅝ in. by 8 in.

2263

A Persian almanack for A.H. 1198 (not 1158, as by a foolish mistake is written at the top of fol. 1a and printed on the back of the binding) = A.D. 1784.

Beginning: چون تحویل آفتاب عالمتاب شب شنبهٔ بیستم و هفتم شهر ربیع الثّانی سنهٔ ۱۱۹۸ هجری الخ.

It was received, according to a remark on fol. 14b, from 'his Majesty Shah Alum, March 9. 84' (1784). Purchased from the executors of the Marquess of Hastings.

No. 3136, ff. 14 (containing twenty-five tables); Nasta'lîḳ; size, 11¾ in. by 7¼ in.

2264

Fâlnâma-i-Ja'far Ṣâdiḳ (فالنامهٔ جعفر صادق).

The fâlnâma, ascribed to the famous Imâm Ja'far Ṣâdiḳ, containing the answers which certain verses of the Ḳurân give to questions of various kinds.

Beginning: ای (*Sûrah* 48, 1) انّا فتحنا لك فتحًا مُبينًا خداوند فال الخ.

On fâlnâmas in general, compare G. Flügel in 'Sitzungsberichte der K. Sächs. Gesellschaft der Wissenschaften,' xiii. (1861), p. 24 sq.; another copy of the present little work, in which the preface, here missing, appears in full, is noticed in Rieu ii. p. 800b, No. 1.

No. 3240, ff. 1–20, ll. 13; careless Nasta'lîḳ; the initial words supplied by another hand on fol. 1b; size, 8⅝ in. by 5¾ in.

2265

A short fragment of another fâlnâma, without beginning or end, giving detailed explanations of the meaning of various passages and their predictions with regard to the future.

The first words run thus: بگو انشاء الله والله اعلم بالصّواب كشتئ نوح بفالت كشتئ نوح است و بنگر بیابی دولت و اقبال و زیور الخ.

No. 2420, ff. 88a–93b, ll. 12; Naskhî; size, 8½ in. by 5¾ in.

2266

Ḳawâ'îd-alhidâyat (قواعد الهدايت).

A large and detailed work on geomancy (on fol. 1a, styled therefore هدايت الرّمل), compiled on the basis of fifty other works by Hidâyat-allâh, A.H. 1001 (A.D. 1592, 1593), and dedicated to the emperor Akbar (see ff. 5a, l. 6; 6a, l. 9, and last line; and 6b, l. 7). In the preface he mentions besides other books on the same subject the رياض الطّالبين, by Auḥad-aldîn 'Abdallâh, usually called 'Abdallâh Auliyâ, the كتاب تسخير, by Ḳâḍî 'Abd-alraḥmân Jinnî (جنّی), the مصباح الكنوز, by the same, etc. This book is divided into a muḳaddimah and four Jihats (جهت), viz.:

مقدّمه منقسم بر چهار فصل فصل اوّل در شرائط رمل, on fol. 13b.

فصل دويم در قاعدهٔ ريختن نقطه, on fol. 15b.

فصل سيوم در عمل بيوت رمل و تولّد اشكال, on fol. 18a.

فصل چهارم در اصل احكام و جدول همه مراتب, on fol. 22a.

جهت اوّل در قاعدهٔ سكن كه شمال الرّمل گفته ايم و دور نقطه, on fol. 27a.

جهت دويم در قواعد شجرة و ابدح و سائر اولياء كه آنرا مشرق الرّمل گفته ايم الخ, on fol. 56b.

جهت سيوم بدائرهٔ بزدح (? برزخ) كه آنرا مغرب الرّمل گفته ايم, on fol. 108b.

جهت چهارم در قواعد دايرهٔ اصحّ كه آنرا جنوب الرّمل گفته ايم, on fol. 135b.

Beginning: شكر و سپاس حمد بيقياس مر صانعى را كه نقّاش قدرت او وسركار تصوير و بقلم تقدير صفحات افلاك را الخ.

Many tables. No date.

No. 701, ff. 207, ll. 13; large and distinct Nasta'lîḳ; size, 8½ in. by 5⅝ in.

2267

Anwâr-alraml (انوار الرّمل).

Another elaborate work on geomancy, with many tables, compiled by Ḥânî Shîrwânî (see author's name and title on ff. 1b, l. 9, and 2a, l. 12), who states in the preface that he wrote before this larger treatise a shorter one on the same subject and called it خلاصه. The present work is divided into a muḳaddimah, two maḳâlas, and a khâtimah, and begins: وفّقك الله تعالى على طلبه و اوصلك الى معرفته الخ.

Muḳaddimah, on fol. 2b, in three fâ'idas, (1) فائدهٔ اوّل

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فائدهٔ دویم در بیان (2) ; در بیان ماهیّت علم رمل الخ
فائدهٔ سیوم در تحصیل اشکال (3) ; موضوع این علم.

First maḳâlah, on fol. 7a, in twenty-one faṣls, در احکام علمیّهٔ این فنّ (the theoretical part of geomancy).

Second maḳâlah, on fol. 51a, in twelve faṣls, در احکام عملیّهٔ این فنّ (the practical part of geomancy).

Khâtimah, on fol. 101a, در مسائل متفرّقه.

This work ends on fol. 122b and is dated A.H. 1182 (A.D. 1768, 1769). Attached to it, on ff. 123–140, is a shorter anonymous treatise on the same subject, beginning: از قول حضرت امام حسین نقّال الخ.

Ff. 40b, 80b, and the greater part of ff. 40a and 92b are left blank.

No. 817, ff. 140, ll. 15–24; written by different hands in Shikasta and sometimes in Nasta'lîḳ; size, 8½ in. by 4½ in.

2268

Surkhâb-alraml (سرخاب الرّمل).

A third detailed work on geomancy, by an anonymous author, with many tables and other figures.

Beginning: حمد اکمل و شکر اجمل بعدد ذرّات رمل لائق فردیست که اشیارا ازواج آفریده قوله تعالی الخ.

This work is based on forty years' experience, see fol. 2b, l. 2. Ff. 102–104 and a large portion of fol. 101b are entirely left blank.

No date.

No. 719, ff. 168, ll. 13; Nasta'lîḳ; size, 8⅝ in. by 6 in.

2269

Tanjîm (تنجیم).

A treatise on Indian astrology and magic craft, by an anonymous author; there is no special title or date appearing anywhere.

Beginning: حمد و ثنا مر خداوند و آفریدهٔگار را شکر و سپاس خالق لیل و نهار را الخ.

The whole copy is in a very precarious state, greatly damaged by worms throughout.

No. 502, ff. 91, ll. 15; Naskhî; size, 7¾ in. by 5 in.

2270

Burhân-alkifâyat (برهان الکفایة).

A detailed and extensive work on the mysterious influence and effect of the stars on human destiny, compiled by 'Alî bin Muḥammad alsharîf albakrî.

Beginning: الحمد لله الّذي خلق الخلق على غير مثال بعزّته الخ.

Whether this work is identical with the کتاب برهان الکفایة, quoted in W. Pertsch, Berlin Cat., p. 364, l. 1, as one of the authorities of the احکام الاعوام, seems doubtful; but if so, it would be one of the oldest Persian works on astrological matters extant, belonging to the seventh century of the Hijrah. The arrangement of the subdivisions is somewhat confused; bâbs, faṣls, wajhs, etc. appear indiscriminately; but the following fourteen bâbs are the most conspicuous and distinct sections:

1. A preliminary bâb (without special heading), in thirteen faṣls, on fol. 2a; the first faṣl deals with the معرفت نگریستن اندر مسئله که درست آید الخ.
2. باب در بیرون آوردن خبیٔ, on fol. 12b.
3. باب مفاتیح القضا, on fol. 19a, in twenty-five faṣls, including the chapter: البرج الطّالع و فیه من المسائل, on fol. 30b.
4. البرج الثّانی من الطّالع, on fol. 44a, in eleven faṣls.
5. البرج الثّالث من المطالع و ما فیه الخ, on fol. 52b, in eight faṣls.
6. البرج الرّابع من الطّالع الخ, on fol. 56a, in sixteen faṣls.
7. البرج الخامس من المطالع, on fol. 67b, in fifteen faṣls.
8. البرج السّادس من المطالع, on fol. 75a, in twenty-seven faṣls.
9. البرج السّابع من المطالع, on fol. 90a, in ninety-five faṣls.
10. البرج الثّامن من الطّالع, on fol. 137a, in nine faṣls.
11. البرج التّاسع من الطّالع, on fol. 142b, in twenty-seven faṣls.
12. البرج العاشر من الطّالع, on fol. 155b, in twenty-three faṣls.
13. البرج الحادی عشر من الطّالع, on fol. 177a, in eight faṣls.
14. البرج الثّانی عشر من الطّالع, on fol. 183a, in fourteen faṣls.

This copy is dated A.H. 1089 (A.D. 1678). Between ff. 21 and 22 there is inserted a fragment of another treatise on similar topics, styled Miftâḥ-almujûm (مفتاح النّجوم), in nine bâbs, the first of which is headed در بیان کواکب, the second در بیان بروج, etc. In the middle of the fifth bâb this fragment, consisting of eight leaves, ll. 17–18, written in careless Nasta'lîḳ (size, 9⅜ in. by 6 in.), breaks off.

No. 1281, ff. 193, ll. 21; Naskhî; illuminated frontispiece; size, 10⅝ in. by 6⅝ in.

2271

Miftâḥ-alda'awât (مفتاح الدّعوات).

A very defective copy of Wajih-aldin's 'Key of invocations and conjurations,' a book dealing with all kinds of hidden sciences, magic art, exorcisms, interpretation of dreams, fortune-telling, etc., commenced by the author the 15th of Rajab, A.H. 1006 (see fol. 2a)= A.D. 1598, Febr. 21. This copy is imperfect in the beginning, middle, and end; part of the preface is missing.

The *muḳaddimah* (در بیان آغاز علم دعوت و نام نهادن او) is found on fol. 2b; the *first maḳâlah* (در علم دعوت کلّی و جزوی الخ) begins on fol. 3a, and breaks off

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on fol. 5b; the *second maḳâlah* (در بیان اشغال و اذکار و علم نجوم و ساعات الخ) is entirely missing; the *third maḳâlah* (در تعبیر خواب و علم قیافه و غیره و علم طبّ) begins abruptly on fol. 6a and fills the whole remainder of the copy, but even this is incomplete at the end, and two additional lacunas are found after ff. 93 and 109; the *khâtimah* (در علاج شتّی و علم هندسی و بعضی فوائد از هر جنس الخ) is again entirely wanting.

No. 1008, ff. 170, ll. 17; Nasta'lîḳ; size, 9¼ in. by 5⅞ in.

2272

Ḍiyâ-al'uyûn (ضیاء العیون).

A treatise on the magic power and influence of certain passages and letters in the Ḳurân, as well as on the mystic peculiarities of Muḥammad's seal of prophetic mission (مُهر نبوّت), by Abû-almafâkhir Niẓâm-aldîn Muḥammad Hâdî alḥusainî alsawafî, styled Shâh Mirzâ, with the epithet of Mirzâ Mahdikhân Ṣafawî (see fol. 1b). The title appears on fol. 1b, l. 1, and fol. 2a, l. 5 ab infra. According to the Bodleian copy (Bodleian Cat., No. 1563) the treatise was composed at Ḥaidarâbâd, A.H. 1114 (A.D. 1702, 1703). It is illustrated by many figures and representations of talismans, and divided into a fâtiḥah and two manẓars:

فاتحه در بیان صورة مُهر نبوّت سیّد انبیاء و سرور اصفیاء محمّد مصطفی الخ, on fol. 2a.

منظر اوّل در تکسیرات بعضی از سور و آیات قرآن مجید و فرقان حمید و اشکال مکرّمه و نقوش معظّمه الخ, on fol. 6a.

منظر دوم در نقش معظّمی که در تمام ایّام هفته باید دید و مربّعات ذو الکتابه که هر روز از ایّام هفته مربّع مخصوص آنروز را منظور نظر ساخته الخ, on fol. 31a.

Beginning: بعد از حمد بیحدّ و صلوات بیعدّ چنین گوید احقر بندگان درگاه احدی و افقر نیازمندان بارگاه صمدی الخ.

College of Fort William, 1825.

No. 2161, ff. 33, ll. 16–21; large Nasta'lîḳ; size, 9½ in. by 5¾ in.

2273

Dar 'ilm-aljafr (در علم الجفر).

Four short treatises on the peculiar form of fortune-telling, called جفر (i.e. divination from the entrails of a lamb or the membrane of a camel), and on making amulets, charms, etc., the first two in *Arabic*, the last two in *Persian*, all four anonymous.

1. On ff. 1b–12a, beginning: اسمعوا یا ابناء الحکمة الربّانیّة ما اوصیکم به و اعلموا انّ اصل کلّ شیء الخ.

2. On ff. 13b–16b, beginning: الحمد لله .... فهذه عمل لطیفة ربّانیّة من حضرة الروحانیّة متشبّهة بها الخ.

3. On ff. 17b–22a, beginning: حمد و ثنا بر واجب الوجودی که بکون (؟ تکوّن) و هستی ممکنات نزد وجود او عدم شده است الخ.

4. On ff. 22b–32a, beginning: مقدّمه در اشارهٔ تحقیق عدد در حروف حکما بدانکه عدد عبارتست الخ.

No date.

No. 1080, ff. 32, ll. 15 on ff. 1–16, ll. 17–19 on ff. 17–32; written by two different hands in Nasta'lîḳ, the second of which is very careless and often approaching Shikasta; size, 7¾ in. by 4½ in.

2274

Khâfiya-i-jafr-i-jâmi' (خافیهٔ جفر جامع).

Another treatise on the same subject, ascribed, as is usual with these occult sciences, to the Imâm Ja'far Ṣâdiḳ; it begins thus: ابتداء کتاب خافیهٔ جفر جامع واین کتاب محقّق است و منسوبست بحضرت امام جعفر صادق الخ.

No date.

No. 1998, ff. 37, ll. 13; Nasta'lîḳ; size, 8¼ in. by 5⅝ in.

2275

Jawâmi'-i-Ibn Sîrîn (جوامع ابن سیرین).

One of the oldest Persian works on the interpretation of dreams, in fifty-nine bâbs, by Sirâj-aldîn Muḥammad bin Sîrîn, comp. Bodleian Cat., No. 1570 (where this book and its probable author are discussed); A. F. Mehren, p. 45, No. 113 (where it is incorrectly styled خواب تعبیر), and Fleischer, Dresden Cat., p. 5, No. 30, and p. 13, No. 92. The title given to this work on the fly-leaf, the back of the binding, and at the top of fol. 1a, viz. تعبیر نامهٔ سلطانی, is entirely wrong, see No. 2277 below. It is quoted as one of the authorities both in the کامل التّعبیر and the تعبیر نامهٔ سلطانی (see the two immediately following copies). The present copy is defective at the beginning; it opens abruptly thus: .... یا رسول الله قال الرّؤیا الصّالحة یریها الرّجل الخ.

Ff. 25b and 26a do not belong to this work, they are filled by another hand with bits of Rekhta poetry.

Fol. 124b (the last page) must be inserted between ff. 123b and 124a. It concludes on fol. 124a and is dated by 'Abd-alkarîm bin Naṣir of Daulatâbâd, A.H. 897 (so at least the date seems to be; all diacritical points are omitted)=A.D. 1492. Many of the first and last leaves are severely injured and portions torn away.

No. 1360, ff. 124, ll. 13; Naskhî and Shikasta mixed; size, 8 in. by 5⅜ in.

2276

Kâmil-alta'bîr (کامل التّعبیر).

Another standard work on the interpretation of dreams, compiled by Shaikh Abû-alfaḍl Ḥusain bin Ibrâhîmbin Muḥammad of Tiflis, and dedicated by him

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to the Pâdishâh of Rûm, Sulṭân Abû-alfatḥ 'Izz-aldîn Kilij Arslan bin Mas'ûd (who reigned A.H. 569–588 = A.D. 1173–1192), see Bodleian Cat., No. 1571, 3; and Bland's paper on the Science of Ta'bîr, Journ. of the Royal As. Soc. xvi. pp. 124 and 155.

Beginning: سپاس مر خدایرا که واحد و صمد و قادرست مالك ذو الجلال و حیّ فاطرست ورازق خلق و عالم ضمائرست الخ.

The work is based on the following authorities:

كتاب اصول دانيال (Bodleian Cat., No. 1571, 4).

كتاب تقسيم جعفر صادق (ib., No. 6).

كتاب جوامع محمّد بن سيرين (see the preceding copy).

كتاب دستور ابراهيم كرمانى (Bodleian Cat., No. 1571, 7).

كتاب ارشاد جابر مغربى (ib., No. 8).

كتاب تعبير اسمعيل بن اشعث (ib., No. 9).

كنز الرّؤيا (ib., No. 10).

بيان التّعبير.

كتاب تعبير جاحظ بن اسحق.

كتاب جملة الدّلائل و منامات.

كتاب مبادى التّعبير.

ايضاح التّعبير.

كتاب كافى الرّؤيا, etc.

It is divided into the following sixteen fasls:

1. در شناختن مزاج خواب, on fol. 4b.
2. در دانستن قسمتهای خواب, on fol. 5a.
3. در یاد کردن نفس و روح, on fol. 6b.
4. در درستیٔ خوابها بعلامتها, on fol. 7b.
5. در معرفت خواب راست ودروغ, on fol. 8a.
6. در دانستن تفاوت میان خوابها و تفصیل خواب هرکس, on fol. 9a.
7. در معرفت فرق میان خوابها, on fol. 10a.
8. در دانستن خواب زجر وفال, on fol. 11a.
9. در خوابی که فراموش کرده باشد, on fol. 11b.
10. در گزاردن خواب بقول کرمانی, on fol. 12b.
11. در معرفت خوابها که از حال بگردد باوقات و اختلاف هیآت, on fol. 12b.
12. در معرفت شرائط و آداب علم تأویل خواب, on fol. 14a.
13. در ادب نگه داشتن سائل و معبّر, on fol. 15a.
14. در معرفت آنکه تعبیر از چند نوع باشد, on fol. 15b.
15. در دانستن بعضی از مسائل خواب که تعبیر آن مقلوب بود, on fol. 16b.
16. در دیدن خدای تبارك و تعالی و فرشتگان و پیغمبران, on fol. 17a. Attached to this last fasl is the largest and most important portion of the whole book, an *alphabetical list* of all the things which can be seen in dreams, with a detailed explanation of their meaning; this glossary begins with the letter ا, on fol. 23b, and goes down to the end, on fol. 285.

Dated A.H. 934 (A.D. 1527, 1528) by Ibn Abû Isḥâḳ. Worm-eaten; some of the last leaves severely injured.

No. 1003, ff. 285, ll. 17; illuminated frontispiece; Naskhî; size, 9⅝ in. by 5¾ in.

2277

Ta'bîrnâma-i-Sulṭânî (تعبيرنامهٔ سلطانى).

This work appears to be in substance identical with the well-known royal book on the interpretation of dreams, the Ta'bîrnâma-i-Sulṭânî, by Ḳâdî Isma'îl bin Niẓâm-almulk (compiled A.H. 763 = A.D. 1361–62, comp. Ḥ. Khalfa ii. p. 311, No. 3067). It is like that in alphabetical order and begins with the same word, آبادانى, on fol. 14a, l. 1, as the Bodleian copy (Bodleian Cat., No. 1571). But all that precedes this alphabetical dictionary here is different from that copy. Instead of a preface and an introduction in two fasls (each fasl subdivided into ten nuktas) which are found there, we have here no preface whatever, nor any mention of the author, and the introduction simply consists of ten nuktas, the headings of which agree only in the last two with the ninth and tenth nuktah of the second fasl in the Bodleian copy.

Beginning: الحمد لله .... امّا بعد كتابيست در تعبير نامه كه علماء حكما مرتّب داشته اند كه امر عظيم است و اين كتاب بر ده نكته نهاده شد الخ.

No date, College of Fort William, 1825.

No. 2037, ff. 352, ll. 17; large and clear Nasta'lîḳ; size, 10½ in. by 6 in.

2278

Khwâbnâma (خواب نامه).

A treatise on the interpretation of dreams, ascribed to the Imâm Ja'far Ṣâdiḳ, in thirty-seven very short bâbs, beginning: الحمد لله .... امّا بعد كه اين كتاب در تفسير خواب از امام جعفر صادق الخ.

It ends on fol. 211b; fol. 212 contains the first two pages of a فالنامه, beginning: فالنامهٔ معظّم و مكرّم اينست بسم الله الرّحمٰن الرّحيم روايت ميكنند امير المؤمنين على كرّم الله وجهه ميفرمايند الخ.

No. 3083, ff. 203–212, ll. 14; Naskhî, mixed with Shikasta; size, 7¾ in. by 5⅝ in.

2279

Miscellanies.

1. Ta'bîrnâma (تعبيرنامه), a treatise on the interpretation of dreams, in mathnawî-baits, with a short preface in prose; the first bait runs thus:

معبّر گفت در تعبير خوش راز
گرت بايد شنو تا گويمت راز

2. Risâla-i-ṭibb (رسالهٔ طبّ), a short medical treatise in prose with little edifying stories, on fol. 217a, beginning: چنين آورده اند در وقت نوشيروان عادل طبيبى بود الخ.

No. 1997, ff. 207–221, ll. 13–15; careless Nasta'lîḳ, mixed with Shikasta; size, 8⅝ in. by 6 in.

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III. Medicine.

2280

Dhakhîra-i-Khwârizmshâhî (ذخیرهٔ خوارزمشاهی).

The *first volume* of the 'Treasure of the Khwârizmshâh,' that is the oldest thesaurus of the whole medical science in Persian, composed by Zain-aldîn Abû Ibrâhîm Isma'îl bin al-Ḥusain (more correctly, according to other copies, bin al-Ḥasan) bin Muḥammad bin Aḥmad (or, as most other copies read, bin Aḥmad bin Muḥammad) alḥusainî aljurjânî, who entered the service of the first Khwârizmshâh (or rather governor of Khwârizm under the Saljûḳî Sulṭân Sanjar), styled here Arslan Takîn Yamîn-almulûk wa alsalâṭîn Abûalfatḥ Muḥammad bin Yamîn-almulûk (according to other copies: Yamîn-almulk or Yamîn-aldîn, that is Nûshtigîn) Mu'în, with the honorary epithet Ḳuṭb-aldîn (ruled A.H. 491–521 = A.D. 1098–1127), A.H. 504 (A.D. 1110, 1111), and dedicated this work to his sovereign. He died A.H. 531 or 535 (A.D. 1136, 1137, or 1140, 1141), comp. H. Khalfa i. p. 368; iii. pp. 162 and 330; vi. p. 507; Yâḳût's Mu'jam ii. p. 55; Cat. Codd. Or. Lugd. Bat. ii. p. 295; Wüstenfeld, Arabische Aerzte, p. 95, No. 165; Leclerc, Histoire de la médecine Arabe, ii. p. 18, etc. The fullest description of the work and details about the author and his royal patron are given in Bodleian Cat., Nos. 1576–1578, and Rieu ii. pp. 466b and 467; other copies are noticed in W. Pertsch, Berlin Cat., pp. 574–576; and E. G. Browne, Cambridge Cat., p. 211; fragments of it in the Bibl. Italiana xlvii. p. 10, No. 158, and De Jong, Cat. Codd. Or. Bibl. Acad. Regiae, p. 228, note 2. The contents of the ninth kitâb are given in detail by Krafft, p. 147; see also H. Ethé, Neupersische Literatur, p. 367; Turkish translation by Abû-alfaḍl Muḥammad bin Idrîs aldaftarî, who died A.H. 982 (A.D. 1574, 1575).

The whole work was originally divided into *nine bakhshs* or *kitâbs*, but afterwards the author added a *tatimmah* or *tenth kitâb* on the Materia Medica or simple and compound medicaments, usually styled كتاب قرابادين, see Bodleian Cat., loc. cit., where in the first copy, Fraser 200 and 201, the reasons are given, why this last kitâb was added at a later time. A striking proof of the difference between the first or original and the second or enlarged recension of the work is given here on fol. 2b, in the beginning of the general index, where immediately after the statement, that it comprisès *nine* kitâbs only, the full *ten* kitâbs are enumerated without further remark.

The present copy contains only the *first half* of the work, viz. the first *five kitâbs*:

I. Definition of medicine and structure of the human body (كتاب اوّل اندر شناختن حدّ علم طبّ و منفعت آن و شناختن گوهر تن مردم و چگونگیٔ آن و شناختن مادّتها و خلطهاء چهارگانه و مزاجها و احوال عادتها و تشریح اندامها و یاد کردن قوّت هر اندامی), in six گفتار, on fol. 3b.

II. Health and disease of the human body (كتاب دوم در یاد کردن انواع و بیان کردن خلطهاء تن مردم از تندرستی بهر وقت و حال بیماریها از هر جنس و اندر یاد کردن انواع و اعراض و چه چیزی اسباب آن و شناختن مادّتها و خلطها و مزاجهاء نه گانه الخ), in nine گفتار, on fol. 81b.

III. Preservation of health (كتاب سیوم اندر بیان کردن تدبیر و نگاهداشتن تندرستی و تدبیر هوا و مسکن و شناختن احوال آنها و تدبیر طعام و شراب و تدبیر خواب و بیداری و تدبیر حرکت و سکون و شناختن احوال کسوتها و عطرها و سپرغمها و بکار داشتن روغنها و تدبیر قی کردن و داروهای مسهل خوردن الخ), in seven گفتار, on fol. 163b.

IV. Diagnosis of diseases, etc. (كتاب چهارم اندر بیان کردن استخراج مرض یعنی شناختن هر بیماری که آن کدام است و همچنین شناختن نضیج و بُحرانها و شناختن آنچه حال بیماری چون خواهد بود الخ), in four گفتار, on fol. 333b.

V. Fevers and their cure (كتاب پنجم اندر بیان کردن تب و اقسامها و انواع آن و بیان کردن احوال و اسباب و معالجت آن جمله), in six گفتار, on fol. 369b.

Beginning: الحمد لله حمد الشّاكرين والصّلوة على سيّد المرسلين و آله الطّيّبين الطّاهرين و سلّم تسليما، چون تقدير ايزد تعالى چنان بود كه جمع كنندهٔ اين كتاب بندهٔ دعاگوی خداوند خوارزم شاه اجلّ عالم الخ.

No date.

No. 995, ff. 446, ll. 21; inelegant Nasta'lîḳ; small illuminated frontispiece; size, 11 in. by 6⅝ in.

2281

A fragment of the same *first volume* of the Dhakhîra-i-Khwârizmshâhî.

This copy only goes down towards the end of the fifteenth bâb of the fifth Guftâr of the *second kitâb*; the *first* kitâb begins on fol. 3b; the *second* on fol. 60b. The author's name is given here on fol. 2a, ll. 2 and 3, in this strange form: Isma'îl bin Aḥmad bin al-Ḥusain bin al-Ḥusainî bin Muḥammad aljurjânî.

No. 131, ff. 96, ll. 26; written by three different hands, the first (on ff. 1–18a, l. 5) in Naskhî; the second (on ff. 18a, l. 5–24b, last line), and the third (on ff. 25–96) in Nasta'lîḳ; size, 13⅝ in. by 7⅜ in.

2282

Dhakhîra-i-Khwârizmshâhî (ذخیرهٔ خوارزمشاهی).

The *second volume* of the same 'Treasure of the Khwârizmshâh,' in the first or original recension, comprising the *sixth, seventh, eighth,* and *ninth kitâbs* of the whole work.

VI. Diseases of the limbs and their cure (كتاب ششم اندر علاج بیماریها از سر تا بپای), in twenty-one گفتار, on fol. 2b. A detailed index of this kitâb is found on ff. 1b and 2a.

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VII. Tumours, ulcers, scabs, etc., and their cure (كتاب هفتم در اورام و بثور و جرب الخ), in seven مقاله (more correctly, as in all the other kitâbs, گفتار), on fol. 520a.

VIII. Preservation of the external parts of the body (كتاب هشتم اندر زينت و آراستگى ظاهرتن مردم از سر تا پاى و غيره), in three گفتار, on fol. 589b.

IX. Poisons and antidotes (كتاب نهم اندر دفع سمّام (?) و منافع حيوانات), on fol. 609a. This *ninth kitâb* contains in the present copy six مقاله, i.e. the *five* which correspond to the five گفتار in the first Bodleian copy (Fraser 200 and 201) and the five مقاله in the second (Laud. Or. 155), and a *sixth* which deals with the various medical uses of the different limbs of animals (احوال منافع حيوانات), in alphabetical order, beginning with انسان, on fol. 621b. This supplement forms in Fraser 200 and 201 the first portion of the tatimmah or *tenth kitâb*, in Laud. Or. 155 on the other hand, just as in the Berlin copy, it is inserted *between* the ninth and the tenth kitâb. Like the latter (the second) Bodleian copy, the fifth مقاله or گفتار of the ninth kitâb comprises here seven bâbs only, whereas in Fraser 200 and 201 it is subdivided into eleven. The author's statement about the reasons of the delay in the completion of his work (see above in No. 2280), and the whole *tenth kitâb*, are naturally missing here, as they did not exist in the original recension.

Dated by Muḥammad Ṣâliḥ the 7th of Ṣafar in the twenty-sixth year (of whose reign, is not stated).

No. 996, ff. 628, written by five different hands in various styles of Naskhî and Shikasta; the *first* on ff. 1–72, ll. 27; the *second* on ff. 73–264, 466–468, and 520–628, ll. 17; the *third* on ff. 265–318, ll. 16; the *fourth* on ff. 319–465, 469–480, and 483–502, ll 16; the *fifth* (Shikasta) on ff. 481, 482, and 503–519, ll. 17–19; illuminated frontispieces on ff. 1b and 42b; a great number of leaves damaged at the top and carefully mended afterwards; size, 10 in. by 6¼ in.

2283

An incomplete copy of the same *second volume* of the Dhakhîra-i-Khwârizmshâhî.

This copy, belonging to the second or enlarged recension, is not only full of blanks and lacunas and damaged in many places, especially on the last pages, but exhibits the most extraordinary heedlessness in the arrangement of leaves; they are misplaced to such an extent as almost to baffle any endeavour to set them right again. The proper order, so far as it is possible to find out, appears to be this: ff. 239a, 32–38, 159–164, 9–31, 98–105, 1–8, 85–97, 77, 78–84, 43, 44. 39–42, 45, 46, 117–122, 47–76, 123–158, 111–116, 106–110, 165–238.

Kitâb VI (in twenty-one گفتار) begins on fol. 239a; there are lacunas after ff. 8, 97, 77, and 76; the missing portions are: the end of Guftâr 2 (from the third bâb of the seventh juz'), the whole of Guftârs 3 and 4 and the beginning of Guftâr 5 (to the middle of the second bâb of the third juz'); the end of Guftâr 7 and beginning of Guftâr 8 (to the middle of the second bâb); the end of Guftâr 17 (from the second bâb) and the beginning of Guftâr 18 (to the eleventh bâb of the first juz').

Kitâb VII, on fol. 114b; there are lacunas after ff. 116 and 107; the missing portions are: the sixth bâb of the first juz' of Guftâr 1, the end of Guftâr 1 (from the fourth bâb of the third juz') and the greater part of Guftâr 2.

Kitâb VIII, on fol. 180b.

Kitâb IX, on fol. 187b. Both complete.

The fifth Guftâr of the ninth kitâb has here, since the copy represents the second or enlarged recension, eleven bâbs just as the first Bodleian copy. After that follows the same supplementary chapter, as in the preceding copy, styled گفتار اندر منافع اعضاء حيوانات, beginning on fol. 199b with انسان.

On fol. 202a the *Kitâb X* on simple drugs and compound medicaments begins, styled كتاب قرابادين, in two گفتار, viz.:

1. اندر ياد كردن نامهٔ داروهاى مفرده الخ, in thirty-eight bâbs.

2. اندر ياد كردن داروها و معجونهاء مركّب, in thirty-one bâbs, on fol. 222a.

The explanation of the delay in the completion of the work, although promised by the author to be given at the end (see fol. 198b), is again missing here.

Dated by Nizâm-aldîn Sa'd-almulk al-'Aṭṭâr in the month of Dhû-alḥijjah, A.H. 989 (A.D. 1582, Jan.).

No. 1644, ff. 1–239, ll. 31; Naskhî; size, 14½ in. by 9⅝ in.

2284

Kitâb-i-Ḳarâbâdîn (كتاب قرابادين).

Another complete copy of the tenth kitâb or tatimmah of the ذخيرهٔ خوارزمشاهى, on simple drugs and compound medicaments.

It begins (exactly as in the preceding copy, on fol. 202a): بايد دانست كه نخست كه بجمع ذخيرهٔ خوارزمشاهى مشغول گشته آمد آن بود كه اين كتاب الخ. First Guftâr, in thirty-eight bâbs, on fol. 1a; second Guftâr, in thirty-one bâbs, on fol. 53b.

No date. A fragment of the same in Bodleian Cat., No. 2378.

No. 1661, ff. 145, ll. 23; Nasta'lîḳ, written by two different hands, the second of which, beginning on fol. 89, is much more distinct and regular than the first; size, 12½ in. by 6¾ in.

2285

Ḳarâbâdîn-i-Dhakhîra-i-Khwârizmshâhî (قرابادين ذخيرهٔ خوارزمشاهى).

Another treatise on drugs and medicaments, compiled according to the title from the same, 'Treasure of the Khwârizmshâh,' but not identical with that, as it is divided into five maḳâlas and a khâtimah.

It begins with the theriac (تریاق), or rather the special kind of it, called تریاق كبير; at the end there is an appendix on the حلواى تخم مُرغ or egg-pudding, on fol. 87a.

Dated in the reign of Aḥmadshâh (A.H. 1161–1167 = A.D. 1748–1754).

No. 1997, ff. 13a–94b, ll. 15; careless Nasta'lîḳ, mixed with Shikasta; size, 8⅝ in. by 6 in.

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2286

Aghrâḍ-alṭibb (اغراض الطّبّ).

The aims and objects of medicine, another vast and elaborate thesaurus of medical science, by the author of the ذخيرهٔ خوارزمشاهى, compiled partly on the basis of that work, but enriched and enlarged in many directions. The author, whose name is given here as Isma'il bin al-Ḥusain alḥusainî Jurjânî, wrote it at the request of the vizier of Abû-alnuẓaffar Atsiz bin Khwârizmshâh (the son of Isma'il's earlier patron, who succeeded his father in A.H. 521=A.D. 1127, and ruled till A.H. 551 =A.D. 1156), Majd-aldîn Abû Muḥammad Ṣâḥib bin Muḥammad albukhârî, and divided it into *two* distinct parts.

The *first part*, or بخش اوّل, is an abridgement of the Dhakhîra-i-Khwârizmshâhî and is subdivided into *two* volumes (جلد).

The first جلد contains the following fifteen گفتار:

1. Definition of medicine (در یاد کردن حدّ طبّ و موضوع و منفعت آن الخ), on fol. 10b, in nineteen bâbs.
2. The simple members of the body (در شناختن اندامهاء بسیط), on fol. 18b, in seven bâbs.
3. The compound members of the body (اندر شناختن اندامهاء مرکّب), on fol. 26b, in seventeen bâbs.
4. Exposition of the bodily powers (در تشریح قوّتها), on fol. 39a, in five bâbs.
5. Health and disease of the body (در شناختن تندرستی و بیماری و سبب عرض و مرض و بیماری الخ), on fol. 43b, in five bâbs.
6. The pulse (در نبض), on fol. 47b, in twenty bâbs.
7. Breathing (اندر دم زدن), on fol. 61a, in *one* bâb.
8. The urine (اندر تفسرهٔ), on fol. 61b, in twenty bâbs.
9. Symptoms of health and disease, as contained in the sediment (اندر شناختن حال تندرست و بیمار از احوال ثُفل), on fol. 73a, in seven bâbs.
10. Sweat (در شناختن احوال عرق), on fol. 75b, in five bâbs.
11. Spitting (در احوال نفث), on fol. 76b, in five bâbs.
12. The diagnosis (اندر شناختن اسباب احوالی که در تن مردم پدید آید الخ), on fol. 77b, in sixteen bâbs.
13. Birth and death (در اسباب و احوال زادن و مردن), on fol. 85a, in six bâbs.
14. The arguments drawn from the known and visible state of a patient (فی تقدمة المعروف), on fol. 88a, in three juz' (three, four, and six bâbs respectively).
15. The crisis (اندر بُحران), on fol. 102b, in eight bâbs.

The *first* volume ends on fol. 114a.

The second جلد (جلد دوم) contains the following three گفتار:

1. Preservation of health (در تدبیر حفظ الصّحّة), on fol. 114a, in sixteen bâbs.
2. The simple medicaments (اندر یاد کردن ادویهٔ مفرده و یاد کردن طبع و فعل و خاصیّت و منفعت و مضرّت هر یك الخ), on fol. 137a, in three bakhsh: (*a*) nutritious drugs (اندر داروهاء غذائی); (*b*) animal drugs (اندر داروهاء حیوانی); (*c*) vegetable and mineral drugs (اندر داروهاء نباتی و معدنی).
3. Or, as it is called here, the eighteenth (from the beginning of the whole بخش), compound medicaments (اندر قرابادین), on fol. 171a, in twenty bâbs.

The second volume ends on fol. 213b, and is dated the 15th of Sha'bân, A.H. 1139 (eighth year of Muḥammadshâh's reign)=A.D. 1727, April 7, at Shâhjahânâbâd.

On fol. 214b begins the *second part* or بخش دوم (sometimes styled مقالت سیوم), which deals with the special diseases of all the various parts of the human body. It is divided into the following twenty-six گفتار:

1. Diseases of the head (اندر بیماریهاء سر), on fol. 214b, in six juz' (four, seven, five, four, eight, and eight bâbs respectively).
2. Diseases of the eye (اندر بیماریهاء چشم), on fol. 249a, in eight bâbs.
3. Diseases of the ear (اندر احوال گوش و شنوائی الخ), on fol. 263a, in seven bâbs.
4. Bleeding of the nose, sneezing, rheum, etc. (اندر آمدن خون بینی و بسیار عطسه و زکام الخ), on fol. 268a, in five bâbs.
5. Diseases of the teeth (اندر احوال دندان و بیماریهاء آن), on fol. 275a, in three juz' (seven, six, and seven bâbs respectively).
6. Diseases of the windpipe and throat, quinsy, etc. (اندر احوال بیماریهاء حنجرهٔ و حلق و خناق الخ), on fol. 284b, in five bâbs.
7. Diseases of the breathing-organs (اندر بیماریهاء آلتهای دم زدن), on fol. 288b, in seven bâbs.
8. Diseases of the heart (اندر احوال دل), on fol. 301a, in six bâbs.
9. Diseases of the stomach and oesophagus (اندر احوال معدهٔ و مری), on fol. 305b, in twenty-two bâbs.
10. Diseases of the liver (اندر احوال جگر و بیماریها و علاج آن), on fol. 323a, in eight bâbs.
11. Diseases of the spleen (اندر بیماریهاء سُپُرز), on fol. 331b, in three bâbs.
12. Consequences of liver and spleen diseases (اندر بیماریها که از بیماریٔ جگر و سپرز خیزد الخ), on fol. 333b, in two juz' (two and five bâbs respectively).
13. Dysentery, diarrhoea, etc. (اندر انواع اسهال و سحج و زحیر الخ), on fol. 339a, in eight bâbs.
14. Diseases of the posteriors (اندر بیماریهاء مقعد), on fol. 347b, in five bâbs.
15. Worms in the bowels (اندر کرمان خورد و بزرگ که اندر روده تولّد کند), on fol. 351b, in two bâbs.
16. Pains in the belly and the navel (اندر درد شکم و پیچیدن ناف), on fol. 353b, in three bâbs.
17. Diseases of the kidney and bladder (اندر احوال گُردهٔ و مثانهٔ و بیماریهای آن), on fol. 357a, in sixteen bâbs.
18. Special diseases of men (اندر بیماریها که مخصوص است بمردان), on fol. 366a, in eight bâbs.

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19. Special diseases of women (اندر بیماریها که مخصوص است بزنان), on fol. 371a, in six bâbs.

20. Pains in the back and the hypochondrium, hump on the back, etc. (اندر درد پشت و تهیگاه و حدبه الخ), on fol. 378b, in six bâbs.

21. Fevers (اندر حمّیات), on fol. 383b, in fourteen bâbs.

22. Tumours, wounds, and ulcers (اندر آماسها و ریشها و بثرها), on fol. 395b, in twelve bâbs.

23. Special wounds (اندر انواع ریشها و سوختن آتش و جراحها), on fol. 403b, in six bâbs.

24. Preservation of the external parts of the body (در آراستگی و پاکیزگیٔ ظاهر تن از سر تا پای), on fol. 407a, in three bâbs.

25. Poisons and antidotes (در علاج زهرها), on fol. 410a, in seven bâbs.

26. Bodily injuries, dislocations of limbs, etc. (اندر سقطه در مجری و در وادی, i.e. اندر مجری و در وادی الخ, read مجری و ردادی, comp. No. 2302, 13 below), on fol. 416b, in four bâbs.

This part is dated the 17th of Shawwâl, A.H. 1140 (ninth year of Muḥammadshâh's reign) = A.D. 1728, May 27.

A full index on ff. 1–8.

Beginning of the whole work, on fol. 9b: توکّلت علی الله وحده والحمد لله ربّ العالمین والصّلوة والسّلام علی خیر خلقه و آله الطّیّبین والطّاهرین بباید دانست که هر که بمجلس پادشاه الخ.

In the preface, on fol. 10a, l. 8, the author mentions another work of his, written before the اغراض, viz. a مختصر or shorter manual of medicine, styled خفی, i.e. خفی علائی (composed A.H. 506–507 = A.D. 1113, see Rieu ii. p. 475b).

No. 1778, ff. 418, ll. 19; large and distinct Nasta'lîḳ; collated; occasional marginal glosses; size, 12½ in. by 8¼ in.

2287

A defective copy of the same.

This copy contains:

(*a*) On ff. 1a–50a a portion of the بخش اوّل, viz. from the middle of the preface down to the end of the ninth bâb of the sixth Guftâr of the first volume or جلد (called here کتاب). The first words of the preface, اکنون بحکم و فرمان و دستور و مجلس ...., correspond to fol. 10a, l. 8 in the preceding copy; it goes down to fol. 10b, l. 8 there, and is followed, on ff. 1b, ll. 13 to 8b, l. 5 ab infra, by the same complete index, which is found in the preceding copy, on ff. 1b–8b. The end of the ninth bâb of the sixth Guftâr, with which this portion breaks off, corresponds to fol. 57a, l. 4 ab infra in the preceding copy. There are accordingly wanting here the first part of the preface, the remainder of the first جلد from the tenth bâb of the sixth Guftâr down to the end, and the whole second جلد. Ff. 50b–54a are left blank.

(*b*) On ff. 54b–232b the whole بخش دوم, in twenty-six Guftârs, is found, viz.: 1. on fol. 54b; 2. on fol. 84b; 3. on fol. 96b; 4. on fol. 101a, here styled اندر بیماریهای بینی; 5. on fol. 106b, اندر احوال لب و دهان و زبان و دندان و بیماریهای آن; 6. on fol. 114b; 7. on fol. 118a, here wrongly styled مقالت هفتم; 8. on fol. 128b, here wrongly styled گفتار ششم instead of گفتار هشتم; 9. on fol. 132b; 10. on fol. 148a; 11. on fol. 155b; 12. on fol. 157b in two kisms (instead of juz' as in the preceding copy); 13. on fol. 162b; 14. on fol. 169b; 15. on fol. 173a; 16. on fol. 175a; 17. on fol. 177b; 18. on fol. 185b; 19. on fol. 189b; 20. on fol. 196b, here subdivided into seven bâbs (against six in the preceding copy); 21. on fol. 201a, اندر انواع تبها; 22. on fol. 211b; 23. on fol. 219a; 24. on fol. 222b; 25. on fol. 225b; 26. on fol. 230b.

No date. College of Fort William, 1825.

No. 2228, ff. 232, ll. 21; Nasta'lîḳ; many pages greatly injured, but most of the damaged passages are carefully mended and restored by a later hand, except on fol. 1a; size, 11⅛ in. by 6¾ in.

2288

Kitâb-i-ṭibb (کتاب طبّ).

A compendium of medical science, compiled according to the preface, which begins: کتاب طبّ تصنیف یوسف شهابی برای پادشاه اکابر سلطان احمد بهرام شاه از قول لقمان حکیم و ارسطاطالیس حکیم و افلاطون حکیم الخ, by Yûsuf Shihâbî for Sulṭân Bahrâmshâh, who ascended the throne of Ghazna A.H. 512 (A.D. 1118) and died A.H. 547 (A.D. 1152; the epithet احمد in the above text must necessarily belong to سلطان, as no Aḥmad Bahrâmshâh exists), chiefly on the basis of the ancient Greeks. It consists of two sections, not separated from one another, the first comprising twenty-eight faṣls, the second thirteen; the former deals with general anatomical, physiological, and medical matters, the latter with the different kinds of fever (تب) exclusively. The first faṣl of the first section begins on fol. 2b, that of the second on fol. 61a.

Dated A.H. 1019, the 29th of Ṣafar (A.D. 1610, May 23).

No. 1336, ff. 154, ll. 15; clear Nasta'lîḳ; the first three pages supplied later in a very rude handwriting; size, 9⅝ in. by 5⅞ in.

2289

Ikhtiyârât-i-badî'î (اختیارات بدیعی).

The original edition of the Materia Medica by 'Alî bin al-Ḥusain al-Anṣârî, commonly called Ḥâjî Zain-aldîn 'Aṭṭâr, who was born A.H. 730 (A.D. 1330) and died A.H. 806 (A.D. 1403, 1404). He compiled this work A.H. 770 (A.D. 1368, 1369) on the basis of his own previous composition, the مفتاح الخزائن (completed three years before, viz. A.H. 767, 14th of Dhû-alḳa'dah = A.D. 1366, July 23, see the only two copies extant in Bodleian Cat., Nos. 1579 and 1580), by omitting entirely the second of the three risâlas, into which the Miftâḥ was divided, but increasing the twelve bâbs of

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the third to sixteen, and styling the two divisions left the *first* and the *second maḳâlah* respectively. Other copies of the same اختيارات are described in Bodleian Cat., Nos. 1581–1584; Rieu ii. p. 469; E. G. Browne, Cambridge Cat., p. 212; Cat. Codd. Or. Lugd. Bat. ii. pp. 277 and 278; De Jong, Cat. Codd. Or. Bibl. Acad. Regiae, p. 227; and A. F. Mehren, p. 13; comp. also R. Seligmann, Ueber drei seltene Persische Handschriften, p. 24; and Ḥ. Khalfa i. p. 197, No. 266.

Contents:

A complete index of the *first maḳâlah*, giving the Arabic equivalents for all the Persian technical terms of simple drugs, on fol. 1b.

Beginning of the work itself, on fol. 14b: امداد حمد بی حدّ واعداد سپاس بی قیاس مبدعی را کہ آثار ابداع او بر هر ورقی از اوراق و شجری از اشجار الخ.

First maḳâlah, on simple drugs, in alphabetical order, beginning with the letter ا, on fol. 17a.

Second maḳâlah, on compound medicaments, beginning on fol. 326b: بسم الله . . . . بدانکہ این مقالت دوم است از کتاب اختیارات بدیعی در مرکّبات الخ; this maḳâlah, as stated above, contains sixteen bâbs, the first of which (فی المفرّحات) begins on fol. 329b.

This copy, the oldest extant, was made A. H. 805 (A. D. 1402, 1403), by Ḥusain bin 'Alî bin Ḥusain bin 'Alî bin Muḥammad bin Ḥasan bin Maḥmûd bin Aḥmad bin Faḍl-allâh bin Mas'ûd bin Ḳuṭb-alauliyâ Abû Muḥammad 'Abdallâh Anṣârî, a descendant of the great ṣûfic Shaikh 'Abdallâh Anṣârî, who died A. H. 481 (A. D. 1088), see above, Nos. 1778–1780, and evidently the son of the author himself.

No. 3499, olim 9. J. 8, ff. 359, ll. 19; small Naskhi, mixed with Shikasta, often without any diacritical points; many pages slightly injured; size, 8⅝ in. by 5 in.

2290

Another copy of the same.

Beginning as in the preceding copy.

Dated A. H. 873 (A. D. 1468, 1469).

First maḳâlah, on fol. 3a; *second*, on fol. 462b; on the last two leaves there are some glosses added (از حاشیهٔ کتاب).

No. 880, ff. 556, ll. 14; Naskhi, by two hands, the second of which begins on fol. 392a; size, 9⅝ in. by 6⅝ in.

2291

The same.

Beginning on fol. 12b as usual; ff. 1b–11b are filled with a complete alphabetical index of the simple drugs of the *first maḳâlah*, identical with that in No. 2289 above, and beginning: چنین گوید مؤلّف این کتاب کہ چون درین دیار زبان عجم متداول است الخ.

The names of the drugs are likewise given both in Arabic and Persian.

First maḳâlah, on fol. 14b, dated the 27th of Dhû-alḥijjah, A. H. 1012 (A. D. 1604, May 27); *second*, on fol. 254b, dated the last of the same month (May 29).

Ff. 1–32a and 255b–272a are damaged either in the middle or at the corners of every page.

No. 798, ff. 272, ll. 25; small Nasta'lîḳ; size, 9⅝ in. by 6 in.

2292

The same.

Beginning: الحمد لله ربّ العالمين والعاقبة للمتّقين والصّلوة والسّلام على خير خلقه محمّد و آله اجمعين ربّ اهدنا صراطك المستقيم' امداد حدّ (read حمد) بیعدّ و اعداد سپاس بیقیاس مبدعی را کہ آثار ابداع او بر هر ورقی از اوراق و بر هر ثمری از اثمار الخ.

First maḳâlah (without a special heading), on fol. 3a, beginning with the باب الالف; *second*, on fol. 290b.

Dated by Darwîsh Muḥammad, the 22nd of Rabî'-alawwal, A. H. 1090 (A. D. 1679, May 3), at Aurangâbâd. The copy is injured by large cuts, by worms and otherwise, but in the majority of cases these damages have been carefully repaired, phrases, that had become illegible, being supplied on the margin. Towards the end some parts at the top of leaves are torn away, no reparation being made in this case.

No. 2900, ff. 338, ll. 19; large Nasta'lîḳ; size, 12½ in. by 7¼ in.

2293

The same.

An index of the *first maḳâlah* on ff. 1–25; the work itself begins on fol. 26b: امداد حمد بی عدّ و اعداد الخ.

First maḳâlah, on fol. 29a, dated on fol. 469b, by Mîr Muḥammad Nawâz, the night of the 19th of Dhû-alḥijjah, in the first year of Aḥmadshâh's reign (= A. H. 1161, A. D. 1748, Dec. 10); *second*, on fol. 470a, styled here by a confusion with the مفتاح الخزائن (see No. 2289 above, and comp. also No. 2295, 8 below), the *second risâlah* (بدانکہ این رسالهٔ دوم است از مفتاح الخزائن کہ ذکر خواهیم کرد); but that it is in fact the *second maḳâlah* of the اختیارات بدیعی, and not the *third risâlah* (as it ought to have been styled) of the older work, is evident from its contents; there are the usual sixteen bâbs, and not merely the twelve of the مفتاح; moreover, on fol. 276b, l. 10, the proper title, and on fol. 27a, l. 8, the proper date of composition, viz. A. H. 770, appear. This second maḳâlah is not dated.

Numerous marginal and interlinear glosses; slight injuries here and there. Haileybury MS.

No. 3365, ff. 535, ll. 16–17; unequal Nasta'lîḳ, on paper of various colours; size, 8¾ in. by 5¼ in.

2294

Another copy of the *first maḳâlah* of the same work.

Beginning as usual. No date. The copy is much spoiled by worms and written rather carelessly and unequally. College of Fort William, 1825.

No. 2242, ff. 502, ll. 15; Nasta'lîḳ, mixed with Shikasta, by various hands; size, 10⅜ in. by 5¾ in.

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2295

Kitâb dar 'ilm-i-ṭibb (کتاب در علم طبّ).

A collection of shorter and longer treatises on medical science and the Materia Medica, comprising the following little books:

1. An anonymous treatise on headache, etc., beginning, on fol. 1b: الحمد لله ربّ العالمين والصّلوة والسّلام على رسوله محمّد و آله اجمعين و بعد فى الصّداع صداع دردیست الخ.

2. Another anonymous treatise on gout, etc., beginning, on fol. 69a: الحمد لله على كون هدانا بفضله و نواله والصّلوة على رسوله محمّد و آله امّا بعد معروض میگردد كه در كتب طبّ مسطور است كه نقرس از جملهٔ اوجاع الخ.

3. A short tract on finding out the degree of heat and cold, moisture and dryness (در استعلام درجهٔ حرارت و برودت و رطوبت و يبوست), on fol. 79a.

4. An essay, styled Dar tadbîr-i-ḥabâlâ u maulûd (در تدبير حبالى و مولود), 'how to treat pregnant women and a new-born child,' on fol. 80a, beginning: بدانكه هرگاه كه علامات الخ.

5. An essay as continuation to the preceding one, styled Faṣl fî mudâwât amrâḍi-alaṭfâl (فصل فى مداواة امراض الاطفال), 'on the medical treatment of children's diseases,' on fol. 82a. This little essay is written in *Arabic*.

6. A short tract by Abûbakr Muḥammad bin Zakariyyâ almutaṭabbib, on fol. 85a, also in *Arabic*.

7. A short tract on laxatives (اِسْهَال), on fol. 90a.

8. The *second maḳâlah* of the Ikhtiyârât-i-badî'î (اختيارات بديعى), see No. 2289 sq. above, wrongly styled the *third risâlah* of the مفتاح الخزائن, see a similar confusion between the two works in No. 2293 above, on fol. 91a, beginning: الحمد لله . . . . . امّا بعد بدانكه اين رسالهٔ سيوم از مفتاح الخزائن كه ذكر گردد در كتاب الخ. The sixteen bâbs are headed as follows: (1) فى المفرّحات, on fol. 91a; (2) فى المعاجين, on fol. 96a, last line; (3) فى الجوارشات, on fol. 111b; (4) فى الاطريفلات, on fol. 118a; (5) فى المربّيات, on fol. 119b; (6) فى الاشربه, on fol. 122a; (7) فى اللّعوقات, on fol. 127b; (8) فى السّفوفات, on fol. 128b; (9) فى الحبوب, on fol. 131a; (10) فى الأقراص, on fol. 135b; (11) فى الأيارجات, on fol. 143a; (12) فى الشّيافات, on fol. 144b; (13) not marked; (14) فى السّنونات, on fol. 146b; (15) فى الادهان, on fol. 147a; (16) فى المرهمات, on fol. 148a. Dated A.H. 1092 (A.D. 1681).

9 and 10. Two anonymous tracts on medical science, on ff. 149a and 152a: طريق آشاميدن بيخ چينى, 'how to drink china-root,' and در منشاء ظهور چوب چينى, 'on the origin of china-root,' the latter of which is incomplete at the end and severely damaged on the last three pages.

No. 620, ff. 157, ll. 15–17; Naskhî; size, 9 in. by 6¾ in.

2296

Two works on medicine.

1. Tashrîḥ-bi-altaṣwîr (تشريح بالتّصوير), better known as تشريح منصورى, a treatise on the anatomy of the human body, with illustrations, by Manṣûr bin Muḥammad bin Aḥmad bin Yûsuf bin Fakîh Ilyâs, dedicated to Amîrzâda Pîr Muḥammad Bahâdurkhân (see fol. 1b), who may either be Mirzâ Pîr Muḥammad, Timûr's grandson, who was murdered A.H. 809 (A.D. 1407), or Mirzâ Pîr Muḥammad bin 'Umar Shaikh, another of Timûr's grandsons, who reigned over Fârs A.H. 796–812 (A.D. 1394–1409), see Bodleian Cat., Nos. 1586 and 2419; Rieu ii. pp. 467b and 468a. Lithographed at Delhi, A.H. 1264. It comprises a *muḳaddimah*, در تعريف اعضا (the various organs of the body), on fol. 2a; five *maḳâlas*, viz.: I. فى العظام (bones), on fol. 3a; II. فى العصب (nerves), on fol. 5a; III. فى العضلات (muscles), on fol. 6b; IV. فى الاوردة (veins), on fol. 7b; V. فى الشرايين (arteries), on fol. 9a; and a *khâtimah*, فى ذكر الاعضاء المركّبة (complex organs), on fol. 9b. Beginning: شكر و سپاس پادشاهى را سزد و حمد و ثنای بيقياس خالقى را رسد كه در خلقت انسان الخ. The author is the same who wrote the better known كفايهٔ مجاهديّه (see the immediately following copies). Full-sized anatomical illustrations are found between ff. 2 and 3, 8 and 9, 9 and 10, 11 and 12. Dated the 14th of Sha'bân, A.H. 1083 (A.D. 1672, Dec. 5), by Muḥammad Akmal bin Kamâl-aldîn Afḍal. Collated A.H. 1089 (A.D. 1678).

2. Taḳwîm-alabdân bimudâwât-alamrâḍ (تقويم الابدان بمداواة الامراض), a kind of medical calendar, by Yaḥyâ bin 'Îsâ bin 'Alî bin Jazzâr (جزّار?), on ff. 14–61, beginning: الحمد لله الّذى خلق فسوّى و الذى قدر فهدى و امرض و شفى الخ. Dated the 23rd of Ṣafar, A.H. 1088 (A.D. 1677, April 27), by Kamâl Akmal bin Kamâl Afḍal bin Kamâl Muḥammad alwâ'iẓ. Likewise collated.

No. 1379, ff. 61, ll. 30 and more; Nasta'lîḳ, mixed with Shikasta; smaller portions in Naskhî; size, 16 in. by 9¾ in.

2297

Kifâya-i-mujâhidiyyah (كفاية مجاهديّه).

A work on the whole medical science, compiled by the same Manṣûr bin Muḥammad bin Aḥmad bin Yûsuf bin Fakîh (or as he is called here, Fakîh-alnâs) Ilyâs (see fol. 3a, l. 4), who wrote the تشريح منصورى (see the preceding copy), and divided into two fanns, the first comprising theoretical and practical medicine, the second the description of simple and compound medicaments. It is dedicated to Sulṭân Zain-al'âbidîn of

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Kashmîr (A. H. 826–877 = A. D. 1423–1472), not to 'Alâ-aldîn Muḥammad Khiljî, as Cat. Codd. Or. Lugd. Batav. iii. p. 276 asserts, comp. p. 3[b], l. 7; Bodleian Cat., No. 1587; and Rieu ii. p. 470. It is sometimes styled كفايهٔ منصورى (as on the fly-leaf of this copy, and on fol. 1[a] in the following copy, also in the lithographed edition, Lucknow, A. H. 1290).

The first fann is subdivided into two sections (قسم), viz.:

قسم اوّل در طبّ نظرى.

قسم دوم در طبّ عملى.

The first قسم (on theoretical medicine) contains a muḳaddimah (on fol. 7[a]) and four chapters (مقالهٔ) viz.:

1. در اسباب مادّئ صحّت (substantial elements of health), on fol. 8[a], in four bâbs.

2. در اسباب صورئ صحّت (apparent elements of health), on fol. 19[b], in two bâbs.

3. در اسباب فاعلئ صحّت (efficient elements of health), on fol. 23[a], in a muḳaddimah and two bâbs.

4. در احوال و اعراض و علامات (conditions, accidents, and symptoms of the body), on fol. 35[b], in two bâbs.

The second قسم (on practical medicine) contains five chapters (مقالهٔ), viz.:

1. در حفظ صحّت و علاج كلّى (preservation of health and general treatment), on fol. 49[a], in two bâbs.

2. در امراضى كه اعضارا عارض شود وعلاج آن (diseases of the various limbs or organs of the body, i. e. local diseases, and their treatment), on fol. 68[b] in twenty bâbs.

3. در حميات (fevers), on fol. 164[a], in three bâbs.

4. در امراض كه ظاهر بدن را حادث شود (external diseases of the body), on fol. 178[a], in seven bâbs.

5. در ذكر زهر حيوانات و حيوانى كه زهر دارد و دفع ضرر آن (animal poisons and their antidotes), on fol. 197[b], in four bâbs.

The second fann is subdivided into two chapters (مقالهٔ):

1. در ذكر بعضى ادويهٔ مفرده و اغذيه (simple drugs and aliments), on fol. 210[a], in seven bâbs.

2. در ادويهٔ مركّبه و كيفيّت ترتيب آن (compound medicaments and their ingredients), on fol. 220[a], in twenty bâbs.

Beginning: شكر و سپاس مر خالقى را كه در خلقت انسان دقائق حكمت او بى پايانست و حمد بيحدّ و ثناى بيقياس مرپادشاهى را كه نعم و احسان او در حقّ انسان بيرون از حدّ بيان است الخ

Worm-eaten throughout; the last leaf damaged besides.

Dated the 7th of Rajab, A. H. 1176 (fourth year of Shâh 'Âlam's reign) = A. D. 1763, Jan. 22, by Shihâb-aldîn, living in Gauharpûr. The first owner was Munshî Muḥammad. The copy belonged afterwards to Sir Charles Wilkins.

No. 2368, ff. 261, ll. 17; Nasta'lîḳ; size, 8⅝ in. by 5⅜ in.

2298

Another copy of the same.

Beginning: شكر و سپاس مر خالقى را كه در خلقت انسان دقائق حكمت او بى پايانست و حمد بيعدّ و ثناى بيحدّ مر پادشاه را الخ

Author's name, on fol. 2[b]: Manṣûr bin Muḥammad bin Aḥmad bin Yûsuf bin Ilyâs.

First fann, in two قسم; ḳism I, in a muḳaddimah (on fol. 4[b]) and four maḳâlas, on ff. 5[b], 13[a], 15[a], and 23[a]; ḳism II, in five maḳâlas, on ff. 31[b], 44[b], 121[a], 131[b], and 146[a].

Second fann, in two maḳâlas, on ff. 155[a] and 162[b].

No date. College of Fort William, 1825.

No. 2230, ff. 194, ll. 15; Nasta'lîḳ on ff. 1–135[a], Shikasta on ff. 135[b]–194; size, 12½ in. by 7⅞ in.

2299

A slightly incomplete copy of the same.

This copy, which, although undated, is considerably older than the two preceding ones, has two lacunas, one of two leaves after fol. 3 (corresponding to fol. 4[b], l. 7–fol. 7[a], l. 9 in No. 2297 above), and another of one leaf after fol. 150 (corresponding to fol. 188[a], first line–fol. 189[a], l. 5 in the same copy).

Beginning: شكر و سپاس مر خالقى را كه در خلقت انسان دقائق حكمت او بى پايانست و حمد بى عدّ و ثناى بيقياس مر پادشاهى را الخ

First fann: ḳism I, in a muḳaddimah (the heading of which is missing owing to the first lacuna) and four maḳâlas, on ff. 4[b], 13[b], 16[a], and 25[a]; ḳism II, in five maḳâlas, on ff. 35[b], 50[a], 131[a], 143[a], and 158[a] (the last headed here: در ذكر زهر(و) حيوانات زهردار و دفع الخ).

Second fann, in two maḳâlas, on ff. 169[a] and 177[b] (the latter headed: در ادويهٔ مركّبه و كيفيّت تركيب آن).

Seals and notes of former owners on fol. 1[a], from A. H. 1165 = A. D. 1752 ('Abd-alwahhâbkhân Bahâdur), and A. H. 1168 = A. D. 1754, 1755 (Dâmâd Muḥammad Ḥusain).

No. 1206, ff. 211, ll. 17; small, but very clear Nasta'lîḳ; illuminated frontispiece; size, 8½ in. by 5 in.

2300

Another defective copy of the same.

This copy opens abruptly with the last words of the preface and the first words of the *fihrist* or index, on fol. 2[a] (fol. 1 must be placed after fol. 3), corresponding to fol. 4[a], last line, and fol. 4[b], first line, in No. 2297.

First fann: ḳism I, in a muḳaddimah (missing here on account of a lacuna after fol. 1) and four maḳâlas (the first of which is lacking the first three bâbs on account of the same lacuna, comprising ff. 7[a]–10[b] in No. 2297), on ff. 13[a] (second), 16[a] (third), and 27[a] (fourth); ḳism II, in five maḳâlas, on ff. 38[a], 56[b], 145[b], 158[a], and 175[a].

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Second fann, in two maḳâlas, on ff. 187ª and 197ª. In the middle of the twentieth or last bâb of the second maḳâlah this copy breaks off.

No. 801, ff. 228, ll. 19; very careless and inelegant Nasta'lîḳ; the first three leaves in another handwriting, ll. 15; size, 8⅝ in. by 6⅝ in.

2301

A still more defective copy of the same.

Beginning as in the preceding copy.

First fann: ḳism I, in a muḳaddimah (on fol. 3ᵇ, last line) and four maḳâlas, on ff. 4ᵇ, 13ª (here headed by mistake در اسباب ضروری صحّت instead of در اسباب صوری صحّت), 15ª, and 23ª; ḳism II, in five maḳâlas, on ff. 33ª, 46ª, 118ᵇ, 127ª, and 140ª. In the *first bâb* of the *fifth maḳâlah* the copy breaks off on fol. 143ᵇ, l. 5, and continues immediately (in the same line, by some gross oversight, caused no doubt by some similar words) in the *second bâb* of the *second maḳâlah* of the *second fann*, so that there are missing: part of the *first bâb* and the remaining three bâbs of the *fifth maḳâlah* of the *second ḳism* of the *first fann;* the whole *first maḳâlah* of the *second fann*, the *first bâb* of the *second maḳâlah*, and a few lines of the *second bâb* of the same (=39½ pages of No. 2297, from fol. 202ᵇ, l. 5 ab infra, to fol. 222ª, l. 4). The كفايهٔ مجاهديّه ends on fol. 166ᵇ, and is written by several persons, viz.: 'Alî Riḍâ, his brothers Ghulâm Ḥusain and Zain-al'âbidîn, and some other friends and relatives. A date is not given.

The remainder of the MS. (ff. 167–282, of which ff. 171–177, 220–223, and 275–278 are left entirely blank) contains several fragments of other medical treatises, for instance, on fol. 167ª ترياق افيون شيره, etc.; on fol. 178ª نسخهٔ نطرون, etc.; on fol. 224ª a long tract on the different diseases and pains in the various parts of the human body, beginning with headache, etc. On fol. 279ª a short mathnawî in Hindûstânî.

No. 1207, ff. 282, ll. 12–16; written by many different hands, chiefly in various styles of very uncouth and often very incorrect Shikasta; size, 8⅝ in. by 5¾ in.

2302

Zubdat-i-ḳawânîn-al'ilâj (زبدة قوانين العلاج).

A compendium of therapeutics, based on older standard works and especially (as a comparison with No. 2286 above shows) on the second بخش of the Aghrâḍ-alṭibb, by Muḥammad 'Alâ-aldîn (not *bin* 'Alâ-aldîn, as he is called on the margin of fol. 57ª) bin Hibat-allâh Sabzwârî, called Ghiyâth-alṭabîb (or almuṭaṭabbib, as here loc. cit.), see Rieu ii. pp. 477 and 478, where this treatise is styled رساله در معالجات امراض بدن, and Bodleian Cat., No. 1588, where a little tract on rheumatics (رساله فی وجع مفاصل) is noticed. The present work deals with the special diseases of all the various parts of the human body and suggests the necessary cures for each. According to fol. 57ª, l. 3, it was completed in Rabî' I, A.H. 871 (A.D. 1466, Oct., Nov.).

Beginning, on fol. 1ᵇ: الحمد لله الّذى خلق الانسان وجعله اشرف مواليد الاركان الخ.

Index on ff. 1ᵇ–2ᵇ. The book contains the following fourteen bâbs:

1. در امراض سر (head), on fol. 2ᵇ, in fifteen faṣls.

2. در امراض چشم (eye), on fol. 7ª, in fifteen faṣls.

This bâb breaks off on fol. 7ᵇ in the middle of the fifth faṣl; owing to a lacuna between fol. 7 and fol. 8, the remainder of the second bâb and the beginning of the third (در امراض گوش و بينى, ear and nose, in nine faṣls) are missing.

4. در امراض دهان و حلق (mouth and throat), on fol. 9ᵇ, in fifteen faṣls.

5. در امراض صدر و ريه و قلب (chest, lungs, and heart), on fol. 13ᵇ, in nine faṣls.

6. در امراض معده و جگر و سپرز (stomach, liver, and spleen), on fol. 16ᵇ, in fifteen faṣls.

7. در امراض روده و مقعد (bowels and posteriors), on fol. 23ª, in twelve faṣls.

8. در امراض گُرده و مثانه و صفاق واعضاء نفاس (in the index اعضاء تناسل) (kidney, bladder, peritoneum, and organs of generation), on fol. 30ᵇ, in twelve faṣls.

9. در امراض كه مخصوص است بزنان (special diseases of women), on fol. 35ª, in six faṣls.

10. در اوجاع ظهر و مفاصل (pains in the back and joints), on fol. 37ª, in three faṣls.

11. در تبها و روزهای بحران (fevers and the days of the crisis), on fol. 39ª, in nine faṣls.

12. در اورام و بثور و آنچه در ظاهر پوست حادث شود (tumours, ulcers, and outward diseases of the skin), on fol. 45ª, in eighteen faṣls.

13. در ضربه و سقطه در وادى و مجرى و سوختگى اعضا و فساد اطراف بسرما و جراحت (bodily injuries and wounds of various description), on fol. 50ᵇ, in six faṣls.

14. درطرد هوامّ و راندن از خانه و مسكن و تدبير گزيدن آنها و سباع و دفع سموم و وبا (protection against reptiles and wild beasts, their stinging and biting, as well as against poisons and the plague), on fol. 54ª, in six faṣls. A fragment of the first five bâbs of this work (without a title) is noticed in W. Pertsch, Berlin Cat., p. 10, No. 22.

No date. The copy is collated and annotated.

No. 2064, ff. 1–57ª, ll. 21; Nasta'lîḳ; size, 9½ in. by 5⅝ in.

2303

Tuḥfa-i-Khânî (تحفهٔ خانى).

A general and comprehensive work on medicine, compiled by Maḥmûd bin Muḥammad 'Abdallâh bin 'Abdallâh bin Maḥmûd Nûr-allâh, who came A.H. 902 (A.D. 1496, 1497) to Shîrâz and studied there medical science under Maulânâ Jalâl-almillat wa-aldîn Muḥammad, Maḥmûd Nûr-allâh, and others for three years. Then he began to compile this book, which he dedicated to Sulṭân Sa'îd Bâhâdurkhân (identical, as it seems, with Sulṭân Sa'îdkhân, the grandson of Yûnuskhân of the Caghatâi line, who afterwards in A.H.

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920=A. D. 1514 became ruler of Kâshghar and reigned there till his death in A. H. 939=A. D. 1532, 1533, see Rieu i. p. 165[a]), and divided into *four bâbs* and *one faṣl*, viz.:

باب اوّل در بیان قسمی علمی و عملی ازین فنّ (on theoretical and practical medicine in general).

باب دوم در بیان امراض مختصّه باعضای انسان (on the diseases of the various organs of the body).

باب سیوم در بیان امراض مختصّه برجال و نسا (on special diseases of men and women).

باب چهارم در بیان امراض عامّه که اختصاص بعضوی چون عضوی ندارد (on general diseases).

فصل در بیان پاره از ادویهٔ مفرده و مرکّبه و خواصّ بعضی حیوانات و مضرّت ایشان (on some simple and compound medicaments, the qualities of certain animals and the injuries they can inflict).

The first *bâb* begins on fol. 2[b]; all the other headings are wanting. On fol. 161[b] a second part of the work begins, apparently with the *fourth* bâb. The *faṣl* is missing altogether. The copy is, according to fol. 1[a], ll. 4 and 5: راقم ایں سواد حقیر قلیل البضاعة محمود بن محمّد عبد الله بن عبد الله بن محمّد نور الله, the first rough sketch or 'brouillon' of the work by the author himself, and we may conjecture that some unknown reasons prevented him from finishing his task.

Beginning: الحمد لله الّذی خلق الانسان فی احسن تقویم الخ.

Ff. 159–164 greatly injured by worms.

No. 1166, ff. 251, ll. 13; Shikasta; size, $9\frac{3}{8}$ in. by $5\frac{1}{8}$ in.

2304

Jâmi'-alfawâ'id (جامع الفوائد).

Prescriptions and remedies for all diseases of the human body from the head downwards, beginning with صداع or headache, by the physician Yûsuf bin Muḥammad of Harât, with the takhalluṣ Yûsufî, the same who, as munshî of the emperor Humâyûn (A. H. 937–963=A. D. 1530–1556), compiled in A. H. 940 (A. D. 1533, 1534) the well-known work on epistolary art, styled بدائع الانشا (see Nos. 2057–2060 above). The present treatise is a kind of commentary or rather a supplement and amplification to a larger book by the same author, the علاج الامراض, a versified handbook of therapeutics, see fol. 2[a], last line; comp. Bodleian Cat., No. 1591; Rieu ii. p. 475, and iii. p. 1089[a]; and see also Fleischer, Cat. Lips., p. 511; Krafft, p. 148; Cat. Codd. Or. Lugd. Bat. iii. pp. 279 and 280; Mélanges Asiatiques v. p. 261; and Ḥ. Khalfa ii. p. 564. The principal part of this treatise ends on fol. 97[a], and as date of composition is given here A. H. 910 (نهصد ودة) =A. D. 1504, 1505, whereas the Bodleian copy has A. H. 917=A. D. 1511, 1512 (both in the reign of Sulṭân Bâbar, A. H. 899–937=A. D. 1494–1530). On ff. 97[b]–102[a] a short appendix is given, styled فائدة.

Beginning: حمد نا محدود حکیمی را که بقانون حکمت و کامل صناعت الخ.

Other medical works of Yûsufî are enumerated in Rieu, loc. cit.

No. 1375, ff. 102, ll. 12; Nasta'liḳ, by two different hands (the first on ff. 1–40); size, $7\frac{1}{2}$ in. by $4\frac{3}{8}$ in.

2305

Ma'dan-alshifâ-i-Sikandarshâhî (معدن الشفاء سکندرشاهی).

A standard work on medicine, compiled from Indian sources, A. H. 918 (A. D. 1512, 1513), by Bhûwah bin Khawâṣṣkhân (بهوره بن خواصّخان), and dedicated to Abû-almuẓaffar Sikandarshâh bin Bahlûlshâh (who reigned A. H. 894–923=A. D. 1489–1517), see Bodleian Cat., No. 1592; Rieu ii. pp. 471 and 472; E. G. Browne, Cambridge Cat., pp. 212 and 213; A. F. Mehren, p. 10, No. XXI; Dietz, Analecta Medica, p. 171; and Dr. Haas in Z. D. M. G., vol. 30, pp. 630–642, where some extracts are published in text and German translation. The work is commonly known as طبّ سکندری.

It is divided into a *muḳaddimah* (در تعریف علم طبّ و شرف و مبادیٔ طبّ) on fol. 6[b]; and three bâbs, viz.:

1. در مقدّمات علاج (introduction to therapeutics), on fol. 8[b], styled in Sanskrit سوتر استهان (Sûtra Sthân), in thirty-two faṣls.

2. در خلقت انسان و تشریح اعضاء آن (anatomy of the human body), on fol. 72[b], in Sanskrit, سیاریر برن (correctly ساریرك استهان, Sârirak Sthân), in nine faṣls.

3. در بیان علامات امراض و علاجهای آن (diagnosis and cure of diseases), on fol. 93[b], in Sanskrit, ندان و چکتسا استهان (Nidân u Cikitsâ Sthân), in eighty-seven faṣls.

Beginning, on fol. 5[b]: حمد مر خدایرا که بحکمت بالغه و قدرت کامله صاحبان بسترعدم و فنا را از دار و خانهٔ (مادّهٔ) ایجاد و احیاء مادّهٔ حیات جاودانی الخ.

A complete index of the whole work is added by a more modern hand on ff. 1[a]–4[b], and by the same hand are written the last three pages of the copy, which is dated A. H. 1090 (A. D. 1679), in Lâhûr (in the reign of 'Âlamgîr).

No. 871, ff. 382, ll. 25; Nasta'liḳ; illuminated frontispiece on fol. 5[b]; size, 10 in. by $6\frac{1}{2}$ in.

2306

Miftâḥ-alsurûr-i-'Âdilshâhî (مفتاح السّرور عادلشاهی).

A book on sexual intercourse, the peculiarities and properties of women, the various drugs and nourishments to increase procreative power, etc., written for Tâj-aldaulah wa-alsalṭanah wa-aldunyâ wa-aldîn Abû-almujâhid 'Âdilshâh, that is no doubt Yûsuf 'Âdilshâh (who died A. H. 925=A. D. 1519), in or shortly after A. H. 922 (A. D. 1516), see fol. 2[b], ll. 6 and penult., and fol. 3[b], ll. penult. and ultima, by Maḥmûd Ayâz. It is divided into a muḳaddimah on fol. 4[a]; three maḳâlas on ff. 9[a], 20[b], and 52[b]; and a khâtimah on fol. 62[a].

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Beginning: الحمد لله الفرد الصّمد الّذى خلق من كلّ شئ زوجين اثنين والصّلوة والسّلام الخ.

Dated the 8th of Ramaḍân in the twentieth year (of? perhaps Muḥammadshâh's reign, which would be A. H. 1151 = A. D. 1738, Dec. 20). An entry from 16th Dec., 1787, by a former owner, Robert Watherston.

Bibliotheca Leydeniana.

No. 2478, ff. 65, ll. 13; Nasta'lîḳ; size, 8 in. by 5¾ in.

2307

Dastûr-al'ilâj (دستور العلاج).

A very large and detailed work on therapeutics, composed by Sulṭân ʿAlî Ṭabîb of Khurâsân (see fol. 1b, l. 13), who began to write this work, after forty years of medical studies and practice, A. H. 933 (A. D. 1526, 1527), in the reign of his master and patron, the Uzbeg Sulṭân Abû-almanṣûr Kûćkûnjîkhân (who reigned in Samarḳand A. H. 916–936 = A. D. 1510–1530), at the request of Abû-almużaffar Maḥmûdshâh Sulṭân whom he attended in a serious illness (see these details, on fol. 70b, l. 6 sq.). It was originally divided into two maḳâlas, to which, some years later, the author added an introduction or muḳaddimah, in which the work was dedicated to Abû-almanṣûr Kûćkûnjîkhân's son and successor, the Uzbeg Sulṭân Abû Sa'îd Bahâdurkhân (A. H. 936–939 = A. D. 1530–1533), see fol. 2a, l. 3 ab infra. For further information see Bodleian Cat., No. 1593; Rieu ii. p. 473; W. Pertsch, Berlin Cat., pp. 580 and 581; Cat. Codd. Or. Lugd. Bat. iii. p. 277 (where the Uzbeg Sulṭân Abû Sa'îd has been confounded with Abû Sa'îd Îlkhânî, who reigned more than 200 years before, viz. A. H. 716–736 = A. D. 1316–1335); Paris Cat., p. 285, No. 153. Lithographed at Dihlî, without date.

Contents:

Muḳaddimah, on hygiene, the definition of medical science, health and disease, etc. (در بيان حفظ صحّت و بيان حدّ طبّ و احوال تندرستى و بيمارى الخ), beginning, on fol. 1b: جواهر حمد و ثنا خداى عزّ وجلّ را كه حكيم حاذق است و ستايش شكر بيقياس رحيمى را كه شفابخش الخ, and divided into sixteen bâbs, on ff. 2b, 14a, 18b, 22b, 31b, 34a, first line, 36a, 42a, 42b, 48b, 50a, 51a, 51b, 54b, 56a, and 64b.

First maḳâlah, on diseases of the various limbs and organs of the body, i. e. local diseases (در امراض مختصّه بعضو معيّن), beginning, on fol. 70a: سپاس و ستايش حضرت عليمى را كه نسخهٔ بى سقم الّذى انزل الخ, and divided into twenty-five bâbs, on ff. 71a, 106a, 124b, 129b, last line, 133a, 134a, 137a, 138b, 143a, first line, 147b, 158b, 162b, 163b, 177a, 182b, 185a, 190b, 207b, 212a, 218a, 226a, 236a, 249b, 251a, and 252a.

Second maḳâlah, on general diseases (در امراض غير معيّن بعضو), on fol. 264a, l. 6, divided into eight bâbs, on ff. 264a, 292a, 311b, 320b, 324b, 326a, 329b, and 333a.

Dated by Sayyid Khalil A. H. 1044, 2nd of Sha'bân (A. D. 1635, Jan. 21).

No. 870, ff. 343, ll. 19–25; written irregularly in Nasta'lîḳ; worm-eaten here and there; size, 10¼ in. by 6 in.

2308

Another copy of the same.

This copy contains only the original part of the work, i. e. the *first* and the *second maḳâlah*, without the later muḳaddimah. The date of composition, viz. A. H. 933, appears here on fol. 2a, l. 5. Beginning the same as on fol. 70a in the preceding copy.

First maḳâlah, on fol. 2a; *second*, on fol. 198a.

Dated the 26th of Rabî'-althânî, A. H. 1123 (A. D. 1711, June 13), by Ghaḍanfar Ḥusainkhân, commonly called Muḥammad Ḥasan Saljûḳ.

No. 1517, ff. 276, ll. 21; clear Nasta'lîḳ; illuminated frontispiece; size, 12⅝ in. by 7 in.

2309

An incomplete copy of the *first maḳâlah* of the Dastûr-al'ilâj.

Beginning as usual. The date of composition, A. H. 933, appears here on fol. 1b, l. 13.

This copy breaks off in the third nau' of the twelfth faṣl of bâb 22 (on the diseases of the womb) with the words: علامات حرارت ودرد سر و غشيان و تلخىٔ دهان ...., corresponding to fol. 245b, ll. 3 and 4, in No. 2307 above. The twenty-second bâb begins on fol. 254a.

No date. This copy belonged to Sir Charles Wilkins.

No. 2358, ff. 267, ll. 15; Nasta'lîḳ; size, 8⅝ in. by 5⅛ in.

2310

Ṭibb-i-Shifâ'î (طبّ شفائى).

A complete pharmacopoeia, arranged in alphabetical order according to the first letter of the words, styled in the following two copies respectively نسخهٔ قرابادين and قرابادين شفائى and در باب طبّ تأليف حكيم شفائى (in Rieu simply قرابادين), by Mużaffar bin Muḥammad alḥusainî alshifâ'î, who was a native of Kâshân and died A. H. 963 (A. D. 1556), see A. Sprenger, Catal., p. 22, No. 236. Other copies of this work are noticed in Bodleian Cat., No. 1594; Rieu ii. p. 474; J. Aumer, p. 135; A. F. Mehren, p. 15; and De Jong, Cat. Codd. Or. Acad. Reg., p. 232. Translated into Latin under the title 'Pharmacopoeia Persica,' by Father Ange de St. Joseph of Toulouse, Paris, 1681.

Beginning: الحمد لله العليم والحكيم والصّلوة على من اوتى الحكمة والكتاب الكريم الخ.

Numerous additions and amplifications on the margin. Fragments of medical and other treatises on the fly-leaves and at the end, beginning with a few extracts from the رسالهٔ اوزان, or treatise on weights and measures, by Mîr Muḥammad Mu'min of Astarâbâd (a good Arabic scholar and Persian poet, who was in Kâshân A. H. 987 = A. D. 1579, see A. Sprenger, Catal., p. 42, No. 583).

No date.

No. 1208, ff. 213, ll. 12; Nasta'lîḳ; very plain frontispiece; size, 8¾ in. by 5¾ in.

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2311

A slightly defective copy of the same.

Beginning on fol. 9b as in the preceding copy.

Ff. 1b–8a are a repetition (in a different handwriting) of ff. 9b–16b, last line. The original copy breaks off in the letter م on fol. 179b. Ff. 180–184, beginning with the باب النّون, are added by other hands. The title, نسخهٔ قرابادین الخ, given to the work here on fol. 9a, has been noticed in the preceding copy.

The present copy belonged formerly to Sir Charles Wilkins.

No. 2367, ff. 184, ll. 12–15 in large and clear Nasta'lîḳ on ff. 9–179; ll. 15 in smaller Nasta'lîḳ on ff. 1–8; ll. 17–18 in careless Nasta'lîḳ and Shikasta on ff. 180–184; size, 9½ in. by 5⅝ in.

2312

A more defective copy of the same.

Beginning as usual. It is styled on the fly-leaf قرابادین شفائی, see No. 2310 above. This copy is greatly damaged both by worms and water, so that many pages are entirely spoiled and rendered useless. There is besides a large lacuna after fol. 45, comprising seventeen leaves according to the Arabic paging. The work ends on fol. 95b, and is dated A. H. 1119 (A. D. 1707, 1708), by Muḥammad Naẓar alṭabîb. The remainder of the copy, as well as the fly-leaf and fol. 1a, is filled with smaller treatises on drugs, medical prescriptions, etc., in different handwriting.

No. 1949, ff. 109, ll. 18; very careless Nasta'lîḳ; size, 9¼ in. by 5 in.

2313

Risâla-i-ćûb-i-ćinî khwardan (رسالهٔ چوب چینی خوردن).

A treatise on the china-root, identical with the رسالهٔ بیخ چینی, noticed in Bodleian Cat., No. 1597, by Ḥakîm 'Imâd-aldîn Maḥmûd bin Mas'ûd bin Maḥmûd Ṭabîb of Shîrâz, who flourished about the close of the reign of Shâh Ṭahmâsp (died A. H. 984 = A. D. 1576), see Bodleian Cat., Nos. 1595 and 1596 (where three other treatises by the same author are described, viz. one on poison and antidotes, one on some compound medicaments, and one on tested cures), and Rieu ii. p. 474a. Other copies of the same treatise are noticed in Rieu ii. p. 844b; A. F. Mehren, p. 44; and Fleischer, Cat. Lips., p. 513; comp. also H. Khalfa iii. p. 386.

Beginning: الحمد لله .... امّا بعد این رساله ایست (مختصر supply) و مقاله ایست معتبر در امور متعلّقه ببیخ چینی الخ.

No date.

No. 957, ff. 24, ll. 11; small, but clear Nasta'lîḳ; illuminated frontispiece; size, 7¼ in. by 4⅛ in.

2314

Risâla-i-yanbû' fî 'ilm-alṭibb (رسالهٔ ینبوع فی علم الطّبّ).

A large treatise on medical science, identical with the manual of the same title described in Rieu ii. p. 474a, No. 1, and ascribed there to the same 'Imâd-aldîn Maḥmûd bin Mas'ûd, who wrote the treatise on the china-root, in the preceding copy. In our copy, however, the author appears to be called Sharaf-aldîn Ḥasan.

It begins, without a preface, thus: الحمد لله ربّ العالمین .... امّا بعد بدانکه آدمی مرکّب است ازین جسد محسوس و روحی غیر محسوس که حکما آنرا نفس ناطقه میگویند الخ.

It is divided into nineteen faṣls, the *first* of which contains preliminary notices (در حکایت قوّتها و محلّ هر قوّتی از بدن و مزاج و اقسام آن و اجناس مرض و اسباب و علامات و اخلاط الخ), on fol. 1b; the following fifteen (*second*, on fol. 5b, etc.) treat of the diseases of special parts of the body, beginning with the head (سر); the seventeenth and eighteenth discuss tumours and fevers, and the nineteenth gives a detailed statement of aliments, drinks, simple and compound medicaments. Many headings are left blank. Marginal glosses and additions on the first leaves.

No date.

No. 964, ff. 187, ll. 17; Nasta'lîḳ; size, 7⅝ in. by 4⅝ in.

2315

Shifâ-almaraḍ (شفاء المرض).

A treatise on medical science and practical cures in mathnawî-baits, composed by Shihâb-aldîn bin 'Abd-alkarîm (see the full name in the following copies), whose medical teacher was a physician of Kâbul, named Muḥammad, see fol. 89a, l. 11. It is divided into 160 short bâbs, see fol. 3a, l. 6 (in No. 2317, 3 below 161 or 162 bâbs), and finished, according to the last bait, A. H. 990 (A. D. 1582).

Beginning:

نخستین کنم نوك خامه روان ← بتوحید پروردگار جهان

This copy is dated by Mîr Najm-aldîn alḥusainî the 22nd of Shawwâl, A. H. 1171 (A. D. 1758, June 29).

No. 951, ff. 91, 2 coll., each ll. 17; small, but distinct Nasta'lîḳ; size, 7⅜ in. by 4 in.

2316

Another copy of the same.

A very defective copy of the Shifâ-almaraḍ. All the leaves of this MS. are mutilated at the bottom—that is to say, worms have eaten away sometimes smaller, sometimes larger portions of them; not a single page is intact.

Beginning as in the preceding copy.

Dated the 27th of Dhû-alḥijjah, A. H. 1165 (A. D. 1752, Nov. 5), at قصبهٔ شاهنور, by Ghulâm Muḥammad bin Ḥakîmkhân Yûsuf.

No. 1828, ff. 82, 2 coll., each ll. 17 (at least in the original form); Nasta'lîḳ; size, 10 in. by 5⅝ in. (in the intact form).

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2317

Medical treatises.

1. On fol. 1b: an alphabetical vocabulary of simple drugs, فرهنگ طبّ در بیان لغات مفردات; beginning, without any preface, at once with the باب الالف thus: بدانکه داروها دو نوع است اوّل آنکه از خانهٔ عطّاران پیدا میشود امّا مرد کامل الخ.

2. On ff. 41a–43: recipes for various diseases, etc. It begins with an علاج قوّت باه الخ.

3. On fol. 45b: the same Shifâ-almarad, شفاء المرض, which is contained in the two preceding copies, by Shihâb-aldîn bin 'Abd-alkarîm (see the title on fol. 47b, l. 3). It is here divided into 162 (according to the index, on ff. 49b sq., 161) bâbs and begins: نخستین کنم نون خامه روان الخ.

The first and the third treatise are written by the same scribe, Shaikh 'Iwaḍ bin 'Umar bin Ḥâzib; the latter is dated the 6th of Rabî'-althânî, A. H. 1133 (A. D. 1721, Febr. 4).

4. On ff. 154a–160: some other recipes of various kinds.

No. 1735, ff. 160, ll. 13; careless Nasta'lîḳ, mixed with Shikasta; ff. 41–43 and 154–160 written by various other hands; size, 8 in. by 4⅛ in.

2318

Dastûr-alaṭibbâ (دستور الاطبّا).

A compendium of medicine according to the Indian system, by Muḥammad Ḳâsim Hindûshâh of Astarâbâd, commonly called Firishta, the author of the well-known general history of India, تأريخ فرشته or گلشن ابراهیمی (see above, Nos. 291–302), who died after A. H. 1033 (A. D. 1624). It is styled دستور الاطبّا (see fol. 2a, l. 12) or اختیارات قاسمی (both titles denoting the same work), comp. Bodleian Cat., No. 1601; Rieu, Supplement, pp. 113 and 114 (see also Rieu i. p. 225b, and iii. p. 1055a); W. Pertsch, Berlin Cat., p. 580; A. F. Mehren, p. 11a; and H. Khalfa iii. p. 225, No. 5059.

Beginning, on fol. 1b: حمد بیحدّ مر خدایرا که بر حکم وما ارسلناك الّا رحمةً للعالمین رایات شوکت الخ.

It is divided into a muḳaddimah, three maḳâlas, and a khâtimah, viz.:

مقدّمه در اصول بدن و جز آن (or according to the general index, on fol. 2a: در ذکر ارکان بدن و اخلاط و غیره), 'on the constituent parts of the body, its humours,' etc., on fol. 2b, first line, in nine fâ'idas.

مقالهٔ اوّل در ذکر ادویهٔ مفرده (according to the index: در خواصّ ادویه و اغذیهٔ مفرده), 'on simple drugs and aliments,' on fol. 21a, in alphabetical order.

مقالهٔ دوم در مرکّبات (according to the index: در مرکّبات مشهوره), 'on compound medicaments,' on fol. 73a, in fifteen bâbs.

مقالهٔ سیوم در معالجات امراض (according to the index: در معالجات علل بطریق اجمال), 'on the treatment of diseases,' on fol. 133a, in 160 faṣls.

خاتمه در بیان انواع مزه و قسمت ربع مسکون (index شرح ممالك ربع مسکون), 'on tastes and savours (sweet, sour, bitter, etc.) and the classification of land according to water,' on fol. 222a.

Written at the request of Munshî Muḥammad Ḥayât, and dated by Shihâb-aldîn of Gauharpûr (see No. 2297 above), in the month of Ramaḍân, A. H. 1174 (A. D. 1761, April–May). A former owner of this copy was Sir Charles Wilkins, who made occasionally some valuable remarks in pencil on the margin. There is also an English translation of the introductory words of the book by the same on a loose sheet of paper.

On fol. 1a a tract on the china-root (ترکیب چوب چینی).

No. 2364, ff. 224, ll. 17; Nasta'lîḳ; size, 8½ in. by 5½ in.

2319

Another copy of the same.

Beginning: حمد بیحدّ مر خدایرا بر حکم ما ارسلناك الخ. The title appears here on fol. 1b, l. 15.

Muḳaddimah, on fol. 1b, last line; *first maḳâlah*, on fol. 10a; *second maḳâlah*, on fol. 37b; *third maḳâlah*, on fol. 58a, lin. penult. (not marked by a special heading here; that of the fifteenth bâb of the second maḳâlah is likewise missing); *khâtimah*, on fol. 95a.

No date.

No. 1025, ff. 1–96, ll. 25; Nasta'lîḳ, ff. 23–26 supplied by other hands; size, 9¾ in. by 5⅝ in.

2320

The same.

Beginning: حمد مر خدایرا که بر حکم الخ.

Muḳaddimah, on fol. 2a (headed here: در کیفیّت اصول و ارکان بدن); *first maḳâlah*, on fol. 18b; *second maḳâlah*, on fol. 73b; *third maḳâlah*, on fol. 117b; *khâtimah*, on fol. 196b.

No date.

No. 2068, ff. 198, ll. 13–20; Shikasta, written partly in diagonal lines; size, 9 in. by 6¼ in.

2321

A defective copy of the same.

This copy, rather incorrectly written, begins thus: حمدی مر خدای را که بر حکم ما ارسلناك الخ.

Muḳaddimah, on fol. 2a, last line; *first maḳâlah*, on fol. 20a; *second maḳâlah*, on fol. 73a; *third maḳâlah*, on fol. 115b (instead of صد و هفت باب there must be read صد و شصت فصل, as the immediately following index exhibits the correct number of 160 faṣls). In the 120th faṣl of this maḳâlah the copy breaks off (=fol. 199b, l. 6 in No. 2318 above), so that the last forty faṣls and the khâtimah are missing.

No. 1862, ff. 164, ll. 14; Nasta'lîḳ; size, 9⅝ in. by 6⅛ in.

2322

Another defective copy of the same.

A copy, well written, but incomplete, formed by Nos. 1923 and 1935 together. It begins in No. 1923,

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fol. 1a, in the *second faṣl* of the *second fâ'idah* of the *muḳaddimah* with the اقسام بلغم; first words: چنانچه در طفلی نیز گریه کمتر کند الخ . . . , corresponding to fol. 9b, l. 13, in No. 2318 above.

First maḳâlah in No. 1923, ff. 28a–55b, and No. 1935, ff. 183–267.

Second maḳâlah in No. 1935, ff. 268–407.

Third maḳâlah in No. 1935, ff. 1–183, breaking off in the 146th faṣl (=fol. 209a in No. 2318 above).

Khâtimah in No. 1923, fol. 64. Ff. 56–63 of 1923 belong to another work, apparently a commentary on the Ḳurân, which by mistake has been bound together with this MS.

There are consequently missing in this copy the preface and a considerable portion of the muḳaddimah, as well as the last fourteen faṣls of the third maḳâlah.

No. 1923, ff. 64; No. 1935, ff. 407, ll. 11; distinct and very neat Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

2323

Another copy of the *first maḳâlah* of the same work.

Beginning here: مقالهٔ اوّل از طبّ اختیارات قاسمی در توضیح خواصّ و مزاج الخ.

It treats of simple drugs and aliments in alphabetical order. The last eleven leaves are greatly damaged, whole parts of them being torn or cut away.

Dated by Aḥmad bin Muḥammad of Rai, the 6th of Rabî'-alawwal, A. H. 1151 (A. D. 1738, June 24).

No. 1630, ff. 49a–130, ll. 15; very crude and careless Nasta'lîḳ; size, 8½ in. by 5⅝ in.

2324

Two fragments of medical works.

1. Ff. 1b–74b: the same *first maḳâlah* of the اختیارات قاسمی or دستور الاطبّا, beginning as in the preceding copy. Dated the 21st of Rajab, A. H. 1153 (A. D. 1740, Oct. 12).

2. Ff. 74b–80: the *fourth* and the *fifth faṣl* of the *second book* of the sixth bakhsh of the Ṣiḥḥat-alamrâḍ (صحّت الامراض) or the 'true state of diseases,' a medical work not noticed as yet in any collection.

This fragment begins, on fol. 74b: حکمت آنست که معرفت الخ, and deals with general physiological and anatomical matters. Other short medical pieces of a similar kind on the fly-leaves.

No. 697, ff. 80, ll. 15–16; careless Nasta'lîḳ and Shikasta; size, 8⅜ in. by 5¾ in.

2325

Alfâż-i-adwiyah (الفاظ ادویه).

A description of drugs, by Nûr-aldîn Muḥammad 'Abdallâh bin Ḥakîm 'Ain-almulk of Shîrâz, the well-known editor of the private letters of his uncles Abû-alfaḍl and Faiḍî (see above, Nos. 287 and 1479) and author of several Inshâs (see No. 2066 above), as well as of a treatise on the terminology of Ṣûfis, styled مراتب الوجود (see No. 1925, 15 above), composed A. H. 1038 (A. D. 1628, 1629), according to the numerical value of the title, and dedicated to the emperor Shâh-jahân (see fol. 127b, l. 4, and ll. 4 and 3 ab infra, and fol. 128a, lin. penult.).

It is divided into a *muḳaddimah* in four fâ'idas, on fol. 128b; a *natîjah* or alphabetical dictionary of drugs, on fol. 133a, arranged according to the first and second letters of each word, the first constituting the ترقیم, the second the تنسیق; and a *khâtimah* on the six most useful medicaments, hitherto rarely noticed (در بیان ادویهٔ ستّهٔ کثیر المنفعة که در کتب متداولهٔ قدما کمتر است), on fol. 229a.

Beginning: هو الله احد (? الاحد) الله الصّمد که مایهٔ حقیقت بیچونیش از دائرهٔ دریافت و احاطهٔ شناخت الخ.

The abbreviations used are (according to fol. 129a, l. 6 sq.) as follows: ط = طبع (temperament); ح = حرارت (heat); ب = برودت (cold); ر = رطوبت (moisture); ی = یبوست (dryness); مع = معتدل (temperate); ق = قوّت (energy); خ = مختار (selected, competent, free agent); ش = شربت (draught); ص = مصلح (sound, healthy, corrective, antidote); ل = بدل (substitute), etc. The terms are taken from the Greek, Arabic, Latin, Spanish (اندلسی), Hebrew, Syriac, Berber, Turkish, Persian, and Hindî (or Sanskrit) languages. Many marginal glosses and additions in the first half of the copy.

Dated by Muḥammadshâh at Akbarnagar in the month of Dhû-alḥijjah, A. H. 1116 (the forty-ninth year of 'Âlamgîr's reign) = A. D. 1705, April. The copy belonged formerly to Sir Charles Wilkins.

Two other copies of this work are described in Bodleian Cat., Nos. 1603 and 1604; it has been lithographed in Delhi and Madras, A. H. 1265. Another medical work by the same is a dictionary of Arabic and Persian technical terms in medicine, entitled قسطاس الاطبّا, and completed A. H. 1050 (A. D. 1640, 1641), see W. Pertsch, Berlin Cat., pp. 587 and 588.

No. 2366, ff. 125–240, ll. 21; Nasta'lîḳ; size, 8¼ in. by 4⅞ in.

2326

Another copy of the same.

Beginning, on fol. 21b: هو الله احد الله الصّمد که پایهٔ حقیقت الخ.

Title, dedication, and date of completion on ff. 24a, l. 10, and 25a, ll. 11 and 12.

Muḳaddimah, on fol. 25b; *natîjah*, on fol. 31b; *khâtimah*, on fol. 158b.

Dated the 9th of Rabî'-alawwal, A. H. 1171 (A. D. 1757, Nov. 21). Ff. 1–18 are filled by the same hand with another medical treatise in mathnawî-baits, entitled: رسالهٔ منظومه در علم طبّ, and beginning, on fol. 1a: از علاماتی که او کلّیست بر احوال تن الخ; ff. 19 and 20 are left blank.

No. 812, ff. 160, ll. 13–18; Shikasta; size, 8⅝ in. by 6¼ in.

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2327

An incomplete copy of the same.

Beginning as in the preceding copy.

Muḳaddimah, on fol. 4[a]; *naṭîjah*, on fol. 8[b], first line. The *khâtimah* is missing here.

No date.

No. 1928, ff. 110, ll. 25; Nasta'lîḳ, by two hands, the second of which appears to begin on fol. 55[a]; size, 10⅞ in. by 6¼ in.

2328

Tuḥfat-almu'minîn (تحفة المؤمنين).

The famous work on the Materia Medica, compiled on the basis of the Arabic book ما لا يسع الطّبيب جهله, also styled جامع بغدادى (see H. Khalfa v. p. 353, No. 11,278, and the Arabic Cat. of the Brit. Mus., p. 632), and many other Arabic and Indian medical treatises, by Muḥammad Mu'min Ḥusainî, the son of Mir Muḥammad Zamân Tanakâbunî (of Tanakâbun in the district of Âmul, see Z. D. M. G., vol. 21, p. 242) Dailamî, chiefly for the purpose of correcting the many errors and inaccuracies in the اختيارات بديعى (see Nos. 2289–2294 above), under Shâh Sulaimân Ṣafawî (A. H. 1077–1105 = A. D. 1666–1694), to whom it is dedicated. For fuller information see Bodleian Cat., Nos. 1605–1608; Rieu ii. p. 477 sq.; W. Pertsch, Berlin Cat., pp. 584–587; Cat. Codd. Or. Lugd. Bat. iii. p. 280; J. Aumer, pp. 134 and 135; A. F. Mehren, p. 13. The work is divided into two parts, the *first* containing five tashkhîṣât, the *second* the dastûrât in three ḳisms, of which, however, the third is wanting in all copies extant.

Contents:

First part:

تشخيص اوّل در بيان سبب اختلاف اقوال اطبّا در ماهيّة و خواصّ و قدر شربت وشرط اخذ آن الخ (reason of the different opinions of physicians respecting the nature, peculiarities, and quantity of doses), on fol. 3[b].

تشخيص ثانى در ذكر صفات ادويهٔ مفرده و اغذيهٔ مفرده و مركّبه الخ (quantities of simple drugs, and of simple and compound aliments), on fol. 6[b], in alphabetical arrangement.

تشخيص ثالث در بيان ماهيّة وكيفيّة و خواصّ ادويهٔ مفرده و اغذيهٔ مفرده و مركّبه الخ (nature and peculiarities of simple drugs and of simple and compound aliments), on fol. 12[b], likewise in alphabetical arrangement.

تشخيص چهارم (رابعه or) در مداواى سموم (treatment of poisons), on fol. 362[b], in five faṣls.

تشخيص پنجم در اوزان (weights), on fol. 371[b].

Second part:

قسم اوّل در بيان اعمالى كه متعلق است بادويهٔ مفرده (application of simple drugs), on fol. 374[a], in five ṭarîḳs.

قسم ثانى در بيان اعمالى كه متعلّق است بادويهٔ مركّبه الخ (application of compound medicaments), on fol. 411[a], in twenty-four bâbs.

The *third ḳism* (on the treatment of diseases) is wanting, as stated above; it is mentioned in the general index at the beginning of the whole work, but not in the second index, prefixed here to the beginning of the fourth tashkhîṣ.

Beginning: سبحانك اللهمّ يا قدّوس ويا طبيب النّفوس اتمم لنا انوار معرفتك و اذقنا حلاوة مغفرتك شكر بي منتها شربت حيوة حكيمى الخ.

The work has been lithographed in Delhi, A.H. 1266, in Iṣfahân, A.H. 1274; another edition appeared in Teheran, without date. It has been translated into Arabic, see Ḥ. Khalfa ii. p. 546. This copy consists of various parts, written at different periods; the oldest part is ff. 49–105, 114–357, and 363–531; more modern is the handwriting of ff. 1–48, 106–113, and 391–411; quite new are ff. 358–362 and 532–533, and this part is dated, on fol. 532[b], at Patna, the 20th of Rajab, A.H. 1223 (A. D. 1808, Sept. 11); the oldest part of the MS. is partly effaced and damaged by water, but carefully mended throughout. The last two pages and a half are filled with another little tract, styled نسخهاى رنگ نمونىٔ بلور.

College of Fort William, 1825.

No. 2246, ff. 533, ll. 21–25; Nasta'lîḳ, by different hands; size, 9¼ in. by 5 in.

2329

Another copy of the same.

This copy contains the same five tashkhîṣât and the two ḳisms of the dastûrât as the preceding one, but is slightly defective at the end, breaking off in the twenty-fourth or last bâb, on fol. 495[b] (fol. 496[a] supplied by a different hand). At the end of the third tashkhîṣ a colophon appears, stating, that it was finished the 22nd of Ṣafar, A.H. 1139 (A. D. 1726, Oct. 19).

Beginning as in the preceding copy.

Contents:

First part:

Tashkhîṣ I, on fol. 3[a]; II, on fol. 5[b]; III, on fol. 11[a]; IV, on fol. 358[b]; V, on fol. 366[a].

Second part:

Ḳism I, on fol. 368[a]; II, on fol. 396[a].

No. 337, ff. 496, ll. 19; careless Nasta'lîḳ, often like Shikasta; size, 11⅛ in. by 8 in.

2330

Another copy of the *first part* of the Tuḥfat-almu'minîn.

Beginning: (!) سبحانك اللّهمّ يا قدّوس و يا طيّب النّفوس نام اين كتاب تحفة المؤمنين، اتمم لنا انوار معرفتك الخ.

Tashkhîṣ I, on fol. 3[a]; II, on fol. 6[a]; III, on fol. 11[b]; IV, on fol. 420[b]; V, on fol. 431[a].

No date. The copyist's name is Mîr Ghulâm Muḥyî-aldîn (see fol. 430[a]). A lacuna, comprising two leaves, after fol. 142. Collated. College of Fort William, 1825.

No. 2226, ff. 433, ll. 19; Nasta'lîḳ; size, 11⅝ in. by 6¾ in.

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2331

An incomplete copy of the *second part* of the Tuḥfat-almu'minin.

Ḳism I, on fol. 1b; II, on fol. 28b; only twenty bâbs of the latter are found here; the copy ends on fol. 181a with the last words of the twentieth bâb, and is dated by Muḥammad Ḥusain bin Muḥammad Amîn of Mashhad the 19th of Dhû-alḳa'dah, A. H. 1129 (A. D. 1717, Oct. 25). The last three pages (ff. 181b and 182) are filled with a few fragments of other medical works, for instance, نسخهٔ شربت گاو زبان, by Mirzâ Abû-alḳâsim Ḥakîm of Shirâz; prescriptions by Ḥakîm 'Inâyat-allâh, etc.

No. 664, ff. 1–182, ll. 15; unequal Nasta'lîḳ, by different hands; size, 9 in. by 5 in.

2332

The *first half* or *first three Tashkhîṣât* of the same work.

Tashkhîṣ I, on fol. 3a; II, on fol. 6a; III, on fol. 11b. It ends on fol. 431b and is dated the 15th of Dhû-alḳa'dah, A. H. 1169 (A. D. 1756, Aug. 11). Ff. 432a–435a are a mere repetition of ff. 185a–188b, l. 2.

No. 1416, ff. 435, ll. 17; Nasta'lîḳ; size, 10⅝ in. by 5⅝ in.

2333

Another copy of the same.

Tashkhîṣ I, on fol. 3a; II, on fol. 6a; III, on fol. 11a. No date.

No. 1524, ff. 284, ll. 17–21; unequal Nasta'lîḳ, beginning in rather large size and becoming gradually smaller and smaller; size, 12¼ in. by 8¼ in.

2334

An incomplete copy of the same.

Tashkhîṣ I, on fol. 2b; II, on fol. 5b; III, on fol. 11b; this third tashkhîṣ breaks off on fol. 240b in the middle of the letter س.

No. 636, ff. 240, ll. 21; Nasta'lîḳ; size, 10 in. by 5⅝ in.

2335

The *second half* or *last two tashkhîṣât*, and *first two ḳisms* of the same work.

Tashkhîṣ IV, on fol. 2b; V, on fol. 12b; ḳism I, on fol. 15b; II, on fol. 51a. An index of this part on ff. 1a and 1b. The work ends on fol. 186a, and the remaining three pages contain a few other medical fragments.

No date. Bibliotheca Leydeniana.

No. 2696, ff. 187, ll. 18; Nasta'lîḳ; size, 10⅝ in. by 6¼ in.

2336

Two treatises by Muḥammad Ḥâshim.

1. 'Ain-alḥayât (عین الحیوة), 'the fountain of life,' another and larger treatise on china-root (چوب چینی, see above, No. 2313), its qualities and sanitary uses, as well as on other beverages of a similar kind, divided into a muḳaddimah and two maḳâlas, and beginning, on fol. 184b: سپاسی چون انفاس عیسوی روح پرورد جان فزا سزای بارگاه کبریای خالقیست الخ. Similar treatises are noticed in Rieu ii. p. 844b, No. VI, by Nûr-allâh 'Alâ, composed A. H. 944 (A. D. 1537, 1538); ib. ii. p. 844a, No. II, and Bodleian Cat., Nos. 1598 and 1599, by Ḳâḍî bin Kâshif-aldîn Muḥammad Yazdî, who wrote in the last years of Shâh 'Abbâs' reign, and died A. H. 1075 (A. D. 1664, 1665).

2. Tuḥfat-i-Sulaimânî (تحفهٔ سلیمانی), a treatise on zedoary, the bezoar-stone, and mummia or mummy (جدوار و فادزهر و مومیائی), and their respective qualities, divided into three bâbs, and beginning, on fol. 249b: اجناس سپاس بیقیاس حکیمی را سزاست که باقتضاء حکمت الخ. Other tracts on the bezoar-stone are noticed in Rieu ii. p. 844b, Nos. VII and VIII.

Both treatises are composed by Muḥammad Hâshim bin Muḥammad Ṭâhir, the physician of Ṭihrân, and both are dedicated to Shâh Sulaimân Ṣafawî, see No. 2328 above. As date of composition for the second the following chronogram appears on fol. 252b: تحفهٔ سلیمان که اگر تاء ثانیٔ موقوف بهمان عدد حساب شود تاریخ اتمام است, which seems to give A. H. 1079 (A. D. 1668, 1669).

Dated the 21st of Dhû-alḳa'dah, A. H. 1129 (A. D. 1717, Oct. 27).

No. 664, ff. 184–282, ll. 17; clear Nasta'lîḳ; size, 9 in. by 5 in.

2337

Riyâḍ-i-'Âlamgîrî (ریاض عالمگیری).

Materia Medica, by Muḥammad Riḍâ of Shîrâz, dedicated to the emperor 'Âlamgîr. It is divided into *two parts*: ریاض اولی, beginning on fol. 2b, and ریاض ثانیه, beginning on fol. 78b. The *first*, which deals in four چمن (on ff. 5a, 30b, 44a, and 54a) with general sanitary matters and the chief principles and regulations for the preservation of health, was commenced A. H. 1080 (A. D. 1669, 1670), and completed A. H. 1090 (A. D. 1679); the *second*, which treats in twelve منظر (the details of which are given in the following copy) of the diseases of all the different parts of the human body, was completed A. H. 1096 (A. D. 1685). The chronogram of the *first* is نخجتم, that of the *second* ختمناه.

Beginning of the preface of the *first part* (ریاض اولی): خداوند حمد شافیست جلّ شأنه که بآیات جلیل و آداب جمیل امراض و اعراض جسمانی و نفسانی الخ.

Beginning of the *second part* (ریاض ثانیه): اللهمّ لا نصیر غیرك فی کلّ الارادة و لا معین لنا فی جمیع الحالات الخ.

Copied by Jahânkhân, son of Ibrâhîmkhân. The date is effaced.

No. 1832, ff. 307, ll. 18; Nasta'lîḳ; small illuminated frontispiece; size, 10 in. by 6¾ in.

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2338

The *second part* of the same work.

This part comprises all the compound medicaments for the diseases of the different parts of the human body. It is divided into the following twelve منظر:

1. در مقتضيّات تركيب ادويه, on fol. 2a.

2. در دانستن سبب اختلاف اوزان مفردات هر مركّب الخ, on fol. 4b.

3. در استكمال تركيب, on fol. 5b.

4. در متعلّقات استكمال تركيب, on fol. 6b.

5. در تعيين درجات و بيان تقدير شربات, on fol. 8a.

6. در ذكر بسائط و مركّبات مستعمله در عضو اوّل از اعضاى سبعه وهى الرّاس مع الرّقبة (head and neck), on fol. 12b.

7. در تدبير عضو دوم از اعضاى سبعه وهى الصّدر (chest), on fol. 198b.

8. در تدبير عضو سيوم از اعضاى سبعه وهى المعدة (stomach), on fol. 264b.

9. در ادويهٔ عضو چهارم از اعضاى سبعه وهى الظّهر (back), on fol. 492a.

10. در تدبير عضو پنجم از اعضاى سبعه وهى آلات التّناسل (genitals), on fol. 495a.

11. در ادويهٔ عضو ششم از اعضاى سبعه يعنى يدان (hands), on fol. 510b.

12. در تدبير عضو (هفتم) از اعضاى سبعه يعنى رجلين (feet), on fol. 517a.

Beginning: اللّهمّ لا نصير غيرك فى كلّ الارادات و لا معين لنا فى جميع الحالات الخ.

The date of composition is contained in the following chronogram, on fol. 548a:

سه گل از رياض دوم گر بچينى
ختمناه تأريخ اتمام بينى

(A. H. 1096).

No date of transcription; a complete index on the fly-leaves.

No. 1349, ff. 548, ll. 11; large Nasta'lîḳ; size, 8⅝ in. by 4½ in.

2339

Ṭibb-i-Akbarî (طبّ اكبرى).

A Persian translation and amplification of the Arabic work on the treatment of diseases, styled شرح اسباب و علامات, or more correctly ممزوج الاسباب والعلامات, composed by Nafîs bin 'Iwaḍ Kirmânî, A. H. 827 (A. D. 1424), and dedicated to Mirzâ Ulughbeg (see O. Loth, Arabic Cat., p. 229b, and Arabic Cat. of the British Museum, p. 224). The اسباب والعلامات themselves were compiled by Najîb-aldîn Abû Ḥâmid Muḥammad bin 'Alî Samarḳandî, who died A. H. 619 (A. D. 1222), see Gotha, Arabic Cat., No. 1954 sq. The present translation, for which there were also consulted and excerpted other Arabic and Persian standard works on medicine, among the latter the ذخيرهٔ خوارزمشاهى (see No. 2280 sq. above) and the كفايهٔ مجاهديّه (see No. 2297 sq. above), was made by Muḥammad Akbar, commonly known as Muḥammad Arzânî, the son of Mîr Ḥâjî Muḥammad Muḳîm, A. H. 1112 (A. D. 1700, 1701), and dedicated to the emperor 'Âlamgîr. The title, as given here, is طبّ اكبرى; in W. Pertsch, Berlin Cat., pp. 576–578, طبّ اكبر; in Rieu ii. p. 478b sq., طبّ الاكبر; comp. also Fleischer, Dresden Cat., No. 345. Other medical works of the same Muḥammad Akbar or Muḥammad Arzânî are: the ميزان الطّب or ميزان طبّ (see Bodleian Cat., No. 1612; Rieu ii. p. 479b; edited at Calcutta, 1836, at Cawnpore, 1874, and at Lucknow, without a date); the مجرّبات اكبرى (see below, Nos. 2342 and 2343); the مفرّح القلوب (printed at Lucknow, fourth edition, 1883); the طبّ النّبى; the تعاريف الامراض; and the قرابادين قادرى (completed A. H. 1130 = A. D. 1718, see below, No. 2344).

Beginning of the Ṭibb-i-Akbarî: صحيحترين كلامى كه مشامّ ناطقهٔ دانش آئين را كه آئينهٔ ادراك محسوسات و معقولات است الخ.

It is divided into twenty-seven bâbs and a khâtimah, viz.:

I. در امراض سر و دماغ (diseases of the head and brain), on fol. 2a.

II. در امراض چشم (diseases of the eye), on fol. 46b.

III. در امراض گوش (diseases of the ear), on fol. 95b.

IV. در امراض بينى (diseases of the nose), on fol. 103a.

V. در امراض زبان و دهان (diseases of the tongue and mouth), on fol. 108b.

VI. در امراض لب (diseases of the lips), not marked here.

VII. در امراض اسنان و لثه (diseases of the teeth and gums), on fol. 115b.

VIII. در امراض حلق و لهات و مرى و قصبهٔ رئه (diseases of the throat, oesophagus, and windpipe), on fol. 122b.

IX. در امراض شُش و سينه (diseases of the lungs and chest), on fol. 135a.

X. در امراض قلب (diseases of the heart), on fol. 157b.

XI. در امراض ثدى (diseases of the female breast), on fol. 167b.

XII. در امراض معده (diseases of the stomach), on fol. 170a.

XIII. در امراض كبد يعنى جگر (diseases of the liver), on fol. 206a.

XIV. در بيمارى يرقان و امراض طحال يعنى سپرز (jaundice, and diseases of the spleen), on fol. 220a.

XV. در امراض امعاء يعنى رودها (diseases of the bowels), on fol. 227a.

XVI. اندر امراض مقعد (diseases of the posteriors), on fol. 241b.

XVII. در امراض كُلْيه يعنى گرده (diseases of the kidneys), on fol. 246a.

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XVIII. در امراض مثانه (diseases of the bladder), on fol. 253b.

XIX. در امراض که بمردان مخصوص است (special diseases of men), on fol. 262a.

XX. در امراض صفاق و ثرب و مراق (diseases of the peritoneum and the tender parts of the abdomen), on fol. 275a.

XXI. در بیماریها که بزنان مخصوصست ودر رحم افتد (special diseases of women, affecting the womb), on fol. 278a.

XXII. در امراض که در پشت و اطراف پدید آید (diseases of the back and side), on fol. 297a.

XXIII. در حمّیات یعنی تبها (fevers), on fol. 307a.

XXIV. در اورام و بثور که بر بدن ظاهر پدید آید (tumours, ulcers, etc., which appear externally on the human body), on fol. 344b.

XXV. اندر امراض و جزآن که بشعور یعنی مو تعلّق دارد (diseases connected with the hair), on fol. 367b.

XXVI. در امراض اظافیر یعنی ناخنها (diseases of the nails), on fol. 371a.

XXVII. در امراض متفرّقه (various other diseases, including chapters on wounds and sores, جراحات, poisons, سموم, etc.), on fol. 372a.

Khâtimah in two bâbs, on compound medicaments (ادویهٔ مرکّبات), and the technical terms used in medical science (مصطلحات), on fol. 402a. It is in the form of an index, pointing out the places in the book where they can be found.

Ff. 29b and 30a are greatly damaged. Printed editions of the Ṭibb-i-Akbarî appeared in Calcutta, 1830; in Delhi, A.H. 1265; in Bombay, A.H. 1264, 1275, and 1279; in Lucknow, A.H. 1289; there is also a Persian edition, Teheran, A.H. 1275.

This copy is dated by Mîr Muḥammad Ṣâdiḳ A.H. 1109 (read 1119=A.D. 1707, 1708).

No. 2017, ff. 404, ll. 25; Nasta'lîḳ; size, 12¾ in. by 7⅝ in.

2340

Another copy of the same.

The *khâtimah* is missing in this copy. An index of the whole work on ff. 1a–3b. Beginning, as in the preceding copy, on fol. 4b.

Bâb I, on fol. 5b; II, on fol. 66a; III, on fol. 112a; IV, on fol. 120b; V, on fol. 127a; VI, on fol. 133b; VII, on fol. 138b; VIII, on fol. 143b; IX, on fol. 158b; X, on fol. 187b; XI, on fol. 200a; XII, on fol. 203b; XIII, on fol. 249b; XIV, on fol. 260b; XV, on fol. 267a; XVI, on fol. 294a; XVII, on fol. 299b; XVIII, on fol. 308a; XIX, on fol. 317b; XX, on fol. 331b; XXI, on fol. 335a; XXII, on fol. 357a; XXIII, on fol. 367b; XXIV, on fol. 411b; XXV, on fol. 441a; XXVI, on fol. 445b (heading omitted); XXVII, on fol. 446b (heading likewise omitted).

No date. Fol. 343 greatly damaged.

No. 968, ff. 483, ll. 19; Nasta'lîḳ; a very ugly frontispiece; size, 13⅜ in. by 7½ in.

2341

Khair-altajârib (خير التّجارب).

The best of tests, or tested cures, a short abridgement—with the omission of certain chapters, and the addition of some new matter—of the preceding طبّ اكبرى, in twenty-two bâbs (according to other copies, see W. Pertsch, Berlin Cat., p. 579; A. F. Mehren, Nos. 27, 2, and 28, etc., twenty-four), viz.:

I. Diseases of the *head*, on fol. 102b.

II. Diseases of the *eye*, on fol. 112a.

III. Diseases of the *ear*, on fol. 115b.

IV. Diseases of the *nose*, on fol. 117a.

V. Diseases of the *lips*, *teeth*, *tongue*, *mouth*, and *throat*, on fol. 118a (corresponding to bâbs V–VIII in the Ṭibb-i-Akbarî).

VI (here wrongly styled فصل ششم). Diseases of the *chest*, on fol. 121a (=bab IX in the Ṭibb-i-Akbarî).

VII. On diseases of the *heart*, on fol. 124a (=bâb X in the Ṭibb-i-Akbarî; bâb XI there is not accounted for here).

VIII. Diseases of the *stomach*, on fol. 125a (=bâb XII in the Ṭibb-i-Akbarî).

IX. Diseases of the *bowels*, on fol. 128b (=bâb XV in the Ṭibb-i-Akbarî).

X. Diseases of the *liver* and the *spleen*, on fol. 131a (corresponding to bâbs XIII and XIV in the Ṭibb-i-Akbarî).

XI. Diseases of the *kidney* and the *bladder*, on fol. 132a (corresponding to bâbs XVII and XVIII in the Ṭibb-i-Akbarî).

XII. Diseases of the *testicles* and the *yard*, on fol. 133b (=bâb XIX, 'special diseases of men,' in the Ṭibb-i-Akbarî).

XIII. Diseases of the *womb*, on fol. 136a (=bâb XXI in the Ṭibb-i-Akbarî).

XIV. Diseases of the *posteriors*, on fol. 138a (=bâb XVI in the Ṭibb-i-Akbarî; bâb XX there is not accounted for here).

XV. Diseases of the *joints* (اوجاع مفاصل و علامت آن), on fol. 139b.

XVI. *Tumours*, etc. (اورام و دماميل), on fol. 141b.

XVII. Diseases of the *skin* (امراض جلد), on fol. 145b (these last three correspond together to bâbs XXII and XXIV in the Ṭibb-i-Akbarî).

XVIII. *Wounds*, on fol. 147b (corresponding to the chapter on جراحات in bâb XXVII in the Ṭibb-i-Akbarî).

XIX. *Fevers*, on fol. 148b (=bâb XXIII in the Ṭibb-i-Akbarî).

XX. Various *other diseases*, on fol. 151b (=bâb XXVII, first part, in the Ṭibb-i-Akbarî).

XXI. *Poisons*, on fol. 152a (corresponding to the chapter on سموم in bâb XXVII in the Ṭibb-i-Akbarî).

XXII. *Laxatives* (در بيان مسهل خوردن), on fol. 153b; consequently bâbs XXV and XXVI in the Ṭibb-i-Akbarî are not accounted for here.

The remaining two chapters (XXIII and XXIV) of the other copies, mentioned above, viz.: در مرکّبات ادويه and در منافع حسب الشّفاء و حفظ الصّحّة, are missing here; but see as to the first of the two No. 2345 below.

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There is no preface in this copy which begins immediately with the باب اوّل در امراض سر.

By mistake the last two lines and a half of fol. 117b are repeated on fol. 118a, and the four lines of fol. 118a, from the middle of line 3 to the middle of line 7, on fol. 121a.

No. 1025, ff. 102–160, ll. 25; Nasta'lîḳ; the first eight leaves supplied by a more recent hand; size, 9¾ in. by 5⅝ in.

2342

Mujarrabât-i-Akbarî (مجرّبات اکبری).

Another work of the same Muḥammad Akbar, called Muḥammad Arzânî, on compound medicaments, containing a number of recipes for the diseases of the various parts of the body, divided into a muḳaddimah and a great number of bâbs, which again are subdivided into faṣls.

Beginning: الحمد لله الّذی هدانا الی الصّراط المستقیم والصّلوة علی محمّد الخ.

Other copies of the same are described in Rieu ii. p. 480a, and A. F. Mehren, p. 11. It has been printed in Bombay A. H. 1276, and in Lucknow A. H. 1280.

No date.

No. 1025, ff. 164–222, ll. 19–23; Nasta'lîḳ, a portion of ff. 164b and 184b, the whole of ff. 165a–173a, and the whole of ff. 220–222 supplied by other hands; size, 9¾ in. by 5⅝ in.

2343

Another copy of the same.

Beginning as in the preceding copy. The title given to it here is: Tajribât-i-Muḥammad Akbar (تجربات محمّد اکبر).

No date.

No. 1997, ff. 96–206, ll. 15; careless Nasta'lîḳ, mixed with Shikasta; size, 8¾ in. by 6 in.

2344

Ḳarâbâdin-i-Ḳâdirî (قرابادین قادری).

A third, rather elaborate, work by the same Muḥammad Akbar, called Muḥammad Arzânî, dealing, like the preceding one, with compound medicaments for all the various parts and limbs of the human body, and composed between A. H. 1126–1130 (A. D. 1714–1718). It is divided here into twenty-two bâbs (in Rieu ii. p. 480a and b into twenty-three), and begins, without preface, at once on fol. 1a with باب اوّل در ادویهٔ سر صغیر الخ (i. e. اطریفل اتری پهل). The word Ḳâdirî in the title points to the fact that the author was a disciple of Sayyid 'Abd-alḳâdir of Gîlân, i. e. a member of the Ḳâdirî order of Ṣûfîs. This work has been printed in Bombay A. H. 1277, and in Delhi A. H. 1286.

No date. College of Fort William, 1825.

No. 2014, ff. 164, ll. 23; Nasta'lîḳ; size, 12 in. by 8 in.

2345

Medical treatises.

Contents:

1. Ff. 1–65a: another copy of the well-known pharmacopoeia, styled قرابادین شفائی or طبّ شفائی, comp. Nos. 2310–2312 above. It begins, without a preface, at once with the باب الالف.

2. Ff. 67b–131b: another copy of the خیر التجارب, the abridgement of the Ṭibb-i-Akbarî, see No. 2341 above. It contains here twenty-three bâbs, the first twenty-two of which agree with those in No. 2341, viz.: I, on fol. 67b; II, on fol. 74a; III, on fol. 78a; IV, on fol. 79a; V, on fol. 80a; VI, on fol. 83b; VII, on fol. 87a; VIII, on fol. 88a; IX, on fol. 91b; X, on fol. 94a; XI, on fol. 95b; XII, on fol. 97b; XIII, on fol. 100a; XIV, on fol. 102a; XV, on fol. 104a; XVI, on fol. 106b; XVII, on fol. 112a; XVIII, on fol. 114a; XIX, on fol. 115b; XX, on fol. 119b; XXI, on fol. 120a; XXII, on fol. 122a. The additional bâb XXIII (باب در مرکّبات) deals with compound medicaments, and begins on fol. 123a.

3. Ff. 132a–133b: a complete index of the bâbs and faṣls in the preceding treatise.

4. Ff. 134a–152a: another small treatise on compound medicaments, without any title, beginning with the حبّ إیارج (the pill, called *iêpa*).

The whole MS. was written by Dîn Muḥammad, an inhabitant of Shâhjahânâbâd; a date does not appear.

No. 1431, ff. 152, ll. 21; distinct Nasta'lîḳ; collated and annotated throughout; size, 10¾ in. by 7⅛ in.

2346

Khulâṣat-almujarrabât (خلاصة المجرّبات).

The quintessence of prescriptions, a work on compound medicaments, similar in character to the Mujarrabât-i-Akbarî (see Nos. 2342 and 2343 above), which is quoted several times, see, for instance, fol. 53a, l. 5; fol. 148b, l. 2, etc., and the Ḳarâbâdîn-i-Ḳâdirî (see No. 2344 above), but chiefly dealing with those *en vogue* in India, and supplemented by chapters on soups and beverages, on veterinary science, on dyes, and on the fabrication of marble paper, by an anonymous author.

Beginning: الحمد لله الّذی کفی من اعتصم الخ.

It is divided into a muḳaddimah, twenty-two bâbs, and a khâtimah, viz.:

Muḳaddimah, on fol. 2a: weights and measures, current among Indian physicians (در بیان اوزان که مصطلح اطبّاست و در دیار هند مروّج است).

Index of the twenty-two bâbs and the khâtimah, on fol. 3a.

Bâb I, on fol. 3b, first line: on argajah, in Hindî argajâ, a perfume compounded of several scented ingredients, etc. (در ذکر ارگجه و امثال آن).

Bâb II, on fol. 9b: on electuaries (در ذکر معاجین).

Bâb III, on fol. 34a, first line: on stimulants (در ذکر مفرّحات).

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Bâb IV, on fol. 36b: on digestive stomachics (در ذکر جوارشات).

Bâb V, on fol. 39a, second line: on powders (در ذکر سفوفات).

Bâb VI, on fol. 40b, last line: on medicaments to increase the power of virility (در ذکر تراکیب قوّت باه).

Bâb VII, on fol. 49b: on remedies for gonorrhœa (در معالجهٔ سوزاك).

Bâb VIII, on fol. 51b: on hypochondria, etc. (در اطلیه و امثال آن).

Bâb IX, on fol. 52b, last line: on special drugs for women (در ادویه که مخصوص بزنانست).

Bâb X, on fol. 60b: on strong soups (در ذکر ماء اللّحم).

Bâb XI, on fol. 66b: on beverages (در اشربه).

Bâb XII, on fol. 86a: on tea and coffee (در بیان چای و قهوه).

Bâb XIII, on fol. 87a: on toothpowder (در ذکر سنون).

Bâb XIV, on fol. 89a: on drugs which help digestion (در ذکر ادویه که هاضمه بخشد).

Bâb XV, on fol. 94b: on remedies for coughs and asthma (در معالجهٔ سرفه و ضیق النّفس).

Bâb XVI, on fol. 96a: on remedies for the stomach (در معالجهٔ شکم).

Bâb XVII, on fol. 96b, last two lines: on diseases of the eye (در امراض چشم).

Bâb XVIII, on fol. 101a: on diseases of the ear (در امراض گوش).

Bâb XIX, on fol. 103b: on the treatment of horses (در معالجهٔ افراس).

Bâb XX, on fol. 114b, last line: on the various dyes of cloth (در رنگهای پارچه).

Bâb XXI, on fol. 135b: on the fabrication of variegated or marble paper (در ساختن کاغذ ابری).

Bâb XXII, on fol. 138b, last line: on ointments (در ذکر مرهم).

Khâtimah: on miscellaneous prescriptions (در متفرّقات), not marked in the text, unless it is represented by the appendix on ff. 173b–180b, which begins with the 'philosophers' electuary' (معجون فلاسفه).

On fol. 180b the date of this copy, which was transcribed from Shaikh Aḥmad Kâtib's, appears, viz. A.H. 1180 (A.D. 1766, 1767). Some additional prescriptions by a different hand, on fol. 181.

Bibliotheca Leydeniana.

No. 2814, ff. 181, ll. 11; clear Nasta'lîḳ, the last leaf in Shikasta; size, 7¾ in. by 5 in.

2347

Another copy of the same.

Beginning as in the preceding copy. It ends on fol. 113a.

The remaining portion of the MS., ff. 113b–193b, is filled with a number of smaller pieces, and extracts from other medical works, beginning with a poem on medicine in mathnawí-baits, which opens thus: یکی آنکه تا معده ات از طعام الخ.

No date. College of Fort William, 1825.

No. 2245, ff. 193, ll. 14; careless Nasta'lîḳ, mixed with Shikasta; size, 9¼ in. by 6¾ in.

2348

Kitâb-i-'amalî az Khulâṣat-altajârib (کتاب عملی از خلاصة التّجارب).

Another very similar, but incomplete, work on practical medicine, or tested cures and remedies for diseases of the various parts of the human body from the head downwards, by Muḥammad Ḥusain Nûr-bakhshî. It is apparently divided into twenty-eight bâbs, the last of which, on fol. 271a, deals with the technical terms commonly used among physicians, and the acknowledged weights and measures for medical purposes. But very few of these bâbs are marked in the text. The beginning is missing—the work opens in the *first bâb*, on diseases of the head and brain, headache, etc. The last two leaves are supplied by a more modern hand. Many little injuries throughout, partly repaired by later hands too.

No date.

No. 1276, ff. 276, ll. 21; Shikasta; size, 10⅞ in. by 6½ in.

2349

Khulâṣat-i-kawânîn-al'ilâj (خلاصة قوانين العلاج).

'The quintessence of the canons of medical treatment,' or 'abstract of the work قوانين العلاج' (so the title is given on one of the fly-leaves in the somewhat incorrect form of خلاصة القوانين العلاج (!), and ascribed on another fly-leaf to Ḥakîm 'Alî Riḍâ), a work of the same character as the preceding ones, i.e. a collection of prescriptions for the cure of the various diseases of the body. It is incomplete at the beginning, and opens in the *first bâb*, on diseases of the head, with نقوع کاسهال صفرا کند (an infusion which acts as aperient to the bile). The whole is divided into seventeen bâbs, viz.:

Bâb II (diseases of the eye), on fol. 16a, first line.
III (diseases of the ear), on fol. 21b.
IV (diseases of the nose), on fol. 23a.
V (diseases of the mouth and throat), on fol. 24b.
VI (here by mistake called again باب پنجم, diseases of the windpipe, etc.), on fol. 32a.
VII (diseases of the stomach), on fol. 40b.
VIII (diseases of the liver, spleen, etc.), on fol. 49a.
IX (diseases of the bowels), on fol. 56a.
X (diseases of the kidneys, bladder, peritoneum, and procreative organs), on fol. 71a.
XI (diseases of the female breast), on fol. 82b.
XII (diseases of the womb), on fol. 83a, lin. penult.
XIII (pains in the back and joints), on fol. 87a.
XIV (fevers), on fol. 90a.

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XV (tumours, ulcers, and diseases of the skin), on fol. 103a.

XVI (treatment of blows, falls, etc.), on fol. 117a.

XVII (how to drive reptiles from one's abode, antidotes for poisons, etc.), on fol. 121a.

This work ends on fol. 127a; on fol. 128a a short addition is made by another hand on cures for asthma, coughs, etc.; see a much shorter treatise of similar title in No. 2302 above.

No date.

No. 2819, ff. 128, ll. 13; careless Nasta'lîḳ; size, 7¾ in. by 4⅝ in.

2350

Taḳwîm-aladwiyah (تقويم الادويه).

A sort of calendar of medicaments for the various diseases, arranged in this way, that each page is divided into four principal columns, each containing the name of one disease; these principal columns are again subdivided into smaller compartments, the respective headings of which are: دواها آن, تعريف, قوّت آن, مزاج آن, اختيار آن, انواع آن, etc. A similar kind of medical calendar, entitled تقويم الابدان, has been noticed above in No. 2296, 2.

Dated A.H. 1143 (A.D. 1730, 1731), by Ḳamar-aldîn bin Muḥammad. College of Fort William, 1825.

No. 2231, ff. 73; Nasta'lîḳ; greatly damaged, but carefully mended or later supplied in many places; size, 12 in. by 7 in.

2351

'Ajâ'ib-alittifâḳ dar shinâkhtan-i-taryâḳ (عجائب الاتّفاق در شناختن تریاق).

A medical treatise on the origin, use, and valuable qualities of theriac, the bezoar-stone, pissasphalt, and other antidotes against poison in general, with a preliminary discussion on the value and development of medical science, compiled by Muḥammad Raḍî-aldîn ibn Kâshif-aldîn at the time when prince Muḥammad A'ẓamshâh, 'Âlamgîr's son (killed in his contest with his brother, the emperor Bahâdurshâh, A.H. 1119 = A.D. 1707), resided in Gujarât. The treatise is divided into a muḳaddimah, three maḳṣads, and a khâtimah.

مقدّمه در بيان شبههٔ منكرين علم طبّ و جواب آن, on fol. 2b.

مقصد اوّل در ابتداى ظهور علم طبّ و ذكر بعضى از تصويرات استنباطيّه, on fol. 6a.

مقصد دوم در بيان آنچه از علم طبّ برؤياى صادقه ظاهر شده, on fol. 11b.

مقصد سوم در بيان آنچه باتّفاقات حسنه معلوم گرديده و ظهور تريـاق فاروق و فـادزهـر و مـومـيـاى كـانى, on fol. 14a, last line (this portion, the largest of all, is subdivided into three fasls).

خاتمه در سموم و تحرّز از آن و برخى از احوال اسقلنوس والد الحكماء (Galenus), on fol. 46a.

Beginning: سپاس بى قياس و ستايش مبرّا از آلايش جهان پناهى را زيبد كه ابهت شاهان جم نشان نمونهٔ حشمت الوهيّت اوست الخ.

No date. Other treatises of a similar kind are noticed in Nos. 2301, fol. 167a, and 2336, 2 above; and in Rieu, Supplement, p. 113a.

No. 1830, ff. 68, ll. 19; Nasta'lîḳ; size, 10 in. by 5⅝ in.

2352

Another copy of the same.

Beginning as in the preceding copy. Muḳaddimah, on fol. 3a; *first* maḳṣad, on fol. 9a; *second*, on fol. 18a; *third*, on fol. 23a; the beginning of the khâtimah is not marked in the text.

No date. The copyist was Bin Mîr 'Îsâ.

No. 727, ff. 128, ll. 13–14; Nasta'lîḳ; size, 8¼ in. by 4⅝ in.

2353

Ta'lîm-i-'ilâj (تعليم علاج).

A work on the whole medical science by Abû-alẓafar Ḥusâm, called Ẓafaryârkhân, commenced on the day of Muḥammadshâh's accession to the throne (as year is given here A.H. 1132 = A.D. 1719, 1720, see fol. 1b, l. 8, and the chronogram, on fol. 2a, l. 2, آفتاب رحمت) and completed in the sixth year of that monarch's reign (A.D. 1724, 1725).

Beginning: الحمد لله ربّ العالمين . . . . امّا بعد پوشيده نماند كه اين نسخه ايست در علم طبّ كه بروز جلوس سرير سلطنت خليفهٔ زمين و زمان الخ.

It is divided into four تعليم, viz.:

تعليم اوّل در معالجات امراض (treatment of the various diseases of the human body), on fol. 17a, in twenty-two بيان.

تعليم دويم در تدبير بعضى از اسباب حفظ صحّت و معالجات كلّى و در ذكر اكثر ادويه كه معرفت آن اطبّارا لازم بود (hygiene and general knowledge of medicaments necessary for the physician), on fol. 451a, in five بيان.

تعليم سيوم در ذكر ادويهٔ مفرده (simple drugs), on fol. 535a, in two بيان, the first in alphabetical order.

تعليم چهارم در ذكر ادويهٔ مركّبه الخ (compound medicaments), on fol. 634a, in two بيان, the first again in alphabetical order.

No date. A very detailed index of the whole work and all its subdivisions on ff. 3a–16b. On the first two fly-leaves a list of the روزهاى بحران, or days of the crisis, beginning: روز پانزدهم درين روز بحران كم واقع شود و اگر شود نيك نباشد الخ.

No. 994, ff. 724, ll. 15; unequal Nasta'lîḳ; size, 10⅝ in. by 5⅝ in.

2354

Minhâj-almubtadi'în (منهاج المبتدئين).

A compendium of the Materia Medica, compiled by Ibrâhîm alḥusainî, in forty-two short bâbs and a khâtimah.

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Beginning: منهاج ادويهٔ شفا حمد مسبّب الاسبابيست الخ.

On fol. 248a a short appendix is added, styled نسخهٔ بدل افيون حكيم عماد الدّين.

This copy is dated the 20th of Jumâdâ-althânî, A.H. 1147 (A.D. 1734, Nov. 17), by Muḥammad ʿAlî bin Naṣr-allâh. The proper order of ff. 1–6 is 1, 2, 4, 3, 6, 5.

No. 1752, ff. 1–248, ll. 17–18; Nasta'lîḳ, by different hands; size, 9 in. by 5⅓ in.

2355

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 1b, l. 17, and last line. Marginal glosses and additions.

Dated by Muḥammad Riḍâ alṭabîb alshîrâzî in the month Dhû-alḳaʿdah, A.H. 1194 (A.D. 1780, November).

No. 1144, ff. 138, ll. 23; Nasta'lîḳ; size, 10 in. by 5⅔ in.

2356

Ḳânûnċa dar 'ilm-i-ṭibb (قانونچه در علم طبّ).

Another, very short compendium of the Materia Medica, by an anonymous author.

Beginning: بسم الله الرّحمٰن الرّحيم ومنه الاعانة و التّوفيق الحمد لله الّذى خلق لكلّ دواء الهمنا (correctly) لكلّ داءٍ الدّواء و الهمنا (according to the following copy منافع المفردات والمركّبات لحفظ الصّحّة الخ.

It contains two maḳâlas, the *first* of which treats of simple drugs (مفردات), the *second* of compound medicaments (مركّبات), each subdivided into five bâbs.

First maḳâlah, on fol. 57a. Bâb I, در حبوب (pills), on fol. 57b; II, در لحم و سمك و لبن و بيضه (meat, fish, milk, and eggs), on fol. 58b; III, در فواكه (fruit), on fol. 60a; IV, در بقول (herbs), on fol. 61b; V, در مفردات از هر جنس (simple substances or drugs of any kind), on fol. 63a, in alphabetical order.

Second maḳâlah, on fol. 71a. Bâb I, در اشربه و مطبوخات (beverages and boiled things), on fol. 71a; II, در معاجين (electuaries), on fol. 73b; III, در اقراص و حبوب (lozenges and pills), on fol. 75b; IV, در حقنه (clysters), on fol. 77a; V, در ادهان و مراهم و داروهای چشم (ointments, salves, and remedies for the eye), on fol. 77a.

No date.

No. 2064, ff. 57a–79b, ll. 21; Nasta'lîḳ; size, 9½ in. by 5⅝ in.

2357

A slightly defective copy of the same.

Beginning: الحمد لله الذى خلق لكلّ داءٍ الدّواء و الهمنا منافع المفردات الخ.

First maḳâlah, on fol. 1a, in five bâbs: I, on fol. 1a; II, on fol. 2b; III, on fol. 4a; IV, در بقولى (in the text headed incorrectly فصل چهارم), on fol. 6a; V, on fol. 8a.

Second maḳâlah, on fol. 16a, in five bâbs: I, on fol. 16b; II, on fol. 19b; III, در حبوب و اقراص, on fol. 21b. In the middle of this bâb the copy breaks off; IV and V are consequently missing here.

No. 2096, ff. 22, ll. 7; Nasta'lîḳ; a little worm-eaten; size, 9 in. by 5⅛ in.

2358

Ḳânûn-i-Sikandarî (قانون سكندرى).

Description of the various diseases of the body, and all its special parts and limbs from the head downward, with the methods of curing them, by Ḥakîm Sikandar bin Ḥakîm Ismaʿîl the Greek of Constantinople, who came to India and wrote this work, A.H. 1160 (towards the end of Muḥammadshâh's reign = A.D. 1747), at Arkât (ارکات). Another copy, slightly defective at the beginning, is noticed in the Bodleian Cat., No. 1613.

Beginning of the main portion of this Ḳânûn, on fol. 8b: زهى حكيمى جلّ جلاله كه بكمال نوال رافت و مرحمت خلعت زيبا طلعت الخ.

It is preceded by a detailed index, on ff. 1b–2b, and a preliminary chapter on the urine (بَوْل), beginning, on fol. 3b: شناختن بول كه آن فضله است از فضلات هضم كبدى و عروقى كه خارج از راه احليل است الخ.

On fol. 3a there is the seal of ʿAbd-alwahhâbkhân Bahâdur Naṣrjang, for whom this work appears to have been compiled (comp. fol. 10a), with the date A.H. 1174 (A.D. 1760, 1761).

No. 1801, ff. 376, ll. 21; clear and distinct Nasta'lîḳ; size, 10½ in. by 6 in.

2359

Risâlah dar 'ilm-i-ṭibb (رساله در علم طبّ).

A compendium of medical science, and detailed description of medicaments, compiled from famous works and treatises on these subjects, by Uwais allaṭîfî of Ardabîl (see fol. 2a, ll. 10 and 11: اين رساله ايست در علم طبّ مشتمل برسائل مشهورهٔ متّفق عليها چند كه (از كتب معتبرهٔ معتمد عليها اكابر مشهورين منقول است), and divided into four maḳâlas, viz.:

1. در بيان بعضى فوائد حفظ صحّت (some of the benefits of the preservation of health).
2. در بيان ادويهٔ مفرده (simple drugs).
3. در بيان اغذيهٔ مرض (diet during an illness).
4. در بيان مركّبات مجرّبهٔ مستعملهٔ از مفرّحات و معاجين و تريّاقيات و اشربه و غيرها (well tested and current compound medicaments, as, for instance, stimulants, electuaries, theriacs, beverages, etc.).

Beginning: حمد و سپاس خالقى را كه بقدرت كامله ابدان انسانرا از اركان اربعهٔ متضادّهٔ الكيفيّات الخ.

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It concludes on fol. 158b, and is dated the 9th of Dhû-alḥijjah, A.H. 1182 (A.D. 1769, April 16); the copy was made at the request of Ḥakîm Muḥammadbeg Ṣâḥib, in ترچناپلی. The last two leaves are filled with a kind of supplement to the preceding compendium.

No. 496, ff. 160, ll. 17; unequally written, for the greater part in Shikasta; size, 7⅞ in. by 4¼ in.

2360

Risâlah dar 'ilm-i-ṭibb (رساله در علم طبّ).

Another practical and popular compendium of medical science, bearing the same general title as the preceding one, and denoting the cures of the different diseases, together with a full account of simple and compound medicaments, etc.; it is compiled by an anonymous author in nine bâbs: 1. in twelve faṣls, on fol. 7b; 2. in fifteen faṣls, on fol. 15a; 3. in twenty-one faṣls, on fol. 20b; 4. in twenty-one faṣls, on fol. 27b; 5. in twenty-seven faṣls, on fol. 38a; 6. in thirty faṣls, on fol. 55b; 7. in fifteen faṣls, on fol. 66a; 8. in twelve faṣls, on fol. 70a; 9. in fifteen faṣls, on fol. 80b. In the thirteenth faṣl of the last bâb the treatise breaks off on fol. 98b. The last four leaves, 99–102, contain (in the same handwriting) the fragment of a glossary of scientific terms. Index on ff. 2a, last line, to 7b.

Beginning: الحمد لله الّذى سناء القلوب العارفين بتجلّيات الخ.

No. 1261, ff. 102, ll. 12–13; Nasta'lîḳ; size, 11¼ in. by 7½ in.

2361

Majma'-aljawâmi' u dhakhâ'ir-altarâkîb (مجمع الجوامع و ذخائر التّراكيب).

A large work on medical science, primarily a Materia Medica, arranged in form of a dictionary, in alphabetical order according to the first and second letters, compiled A.H. 1185 (A.D. 1771, 1772) by Ibn alsayyid almarḥûm Muḥammad Hâdi al'uḳaili al'alawî alkhurâsânî alshirâzî (known as Ḥakîm Muḥammad Hâdikhân) Muḥammad Ḥusain. Among his prominent sources was a book of his grand-uncle's Muḥammad Hâshim, known as Ḥakîm Mu'tamad-almulûk 'Alawîkhân bin Ḥakîm Muḥammad Hâdi al-'alawî, styled جامع الجوامع, and many other authorities, among which his father, comp. ff. 24b and 71b. To the real book, that is the dictionary, a preliminary discourse in twenty faṣls, on general medical matters, is prefixed, viz.:

1. در غذا و دوا و ذو الخاصّيّة, on fol. 25b.
2. در بيان مركّب القوى و ذو الخاصّيّت, on fol. 27b.
3. در بيان مزاج و اقسام امزجه, on fol. 29a.
4. در بيان طرق معرفت امزجهٔ ادويه و اغذيه, on fol. 31a.
5. در بيان احتياج بتركيب ادويه, on fol. 35b.
6. در بيان كيفيّت تركيب ادويه, on fol. 38a.
7. در بيان طرق استخراج امزجهٔ مركّبات و درجات آنها, on fol. 39a.
8. در بيان طريق استخراج مقادير شربات, on fol. 40a.
9. در بيان اعمار بعض ادويهٔ مفرده و مركّبه, on fol. 40b.
10. در بيان زمان ادراك و مدّت اعمار ادويهٔ مركّبه, on fol. 41a.
11. در بيان سبب اختلاف اقوال اطبّاء در ماهيّت و خواصّ ادويه, on fol. 42a.
12. در بيان طريقهٔ اخذ ادويه و حفظ آنها, on fol. 42a.
13. در بيان آداب طعام خوردن و آب نوشيدن, on fol. 43b.
14. در بيان احراق بعض ادويه و تحميص و تشويه و قلى و تدبير و غسل آنها, on fol. 43b.
15. در بيان معرفت افعال بعض ادويهٔ مفرده و خواصّ آنها, on fol. 45b.
16. در بيان بعض اصطلاحات, on fol. 47a (in alphabetical order).
17. در بيان حدود امراض, on fol. 49a (also alphabetically arranged).
18. در بيان اوزان و مكاييل صغار و كبار شرعيّه و طبّيّه و اهل ايران و هندوستان, on fol. 67a.
19. در بيان بعض امور متعلّقه بنجوم و طبيعيّات, on fol. 69a.
20. در بيان اسناد طبّ خال والد ماجد مؤلّف و والد ماجد الخ, on fol. 71b. On the same fol. 71b the dictionary begins with the word آبار.

A dhail or khâtimah is added at the end of it, on fol. 622b (در بيان ادويهٔ جديده و خواصّ و منافع و طرق استعمال آنها), partly based on a treatise of Aḥmad bin Luṭf-allâh Maulawî Efendî Calabî, originally translated from a European language into Turkish, afterwards from Turkish into Arabic.

No date.

A detailed *double index* (the second arranged according to the different medicaments for diseases of all parts and limbs of the human body) fills ff. 1b–23b.

Beginning of the work, on fol. 24b: الحمد لله الّذى تتحيّر دون ادراك كنه ذاته المقدّسة العقول والاوهام و تتلاشى عند قرب ساحة جلاله الخ.

No. 1279, ff. 630, ll. 37; small Naskhî; size, 10⅝ in. by 7½ in.

2362

Makhzan-aladwiyah u tadhkira-i-aulâ-alnuhâ (مخزن الادويه و تذكرهٔ اولى النهى).

Another work of similar contents and similar length by the same author, dealing exclusively with simple and compound medicaments. It was compiled after the completion of the preceding book, that is after A.H. 1185 (A.D. 1771, 1772), and is divided into two makâlas.

Beginning of the *first makâlah* on simple drugs (ادويهٔ مفرده), on fol. 1b: الحمد لله الّذى اظهر آثار قدرته بايجاد الموجودات بلا موادّ الخ.

It contains a muḳaddimah in fourteen faṣls, almost

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equal in its contents to that of the preceding work, on ff. 7b–32b, the dictionary in alphabetical order, on ff. 32b–313a, and a khâtimah enumerating the medicaments, discussed in the dictionary, with their Arabic, Greek, Syriac, Persian, Turkish, and Indian appellations (در بیان تعداد ادویهٔ مذکوره باسامی و لغات مختلفه از عربی و یونانی و سریانی و فارسی و ترکی و هندی الخ), on ff. 313a–358a.

Second makâlah, on ff. 362b–602a, on compound medicaments, beginning: الحمد لله الّذی عرفنا بنفسه و هدینا بحمده و جعلنا من امّته الخ. This part contains also a mukaddimah in five fasls, on ff. 362b–366a, and the dictionary, in alphabetical order, on ff. 366a–602a.

Each makâlah is preceded by a detailed index, the *first* on ff. 1b–6a, the *second* on ff. 360b–361a. The *second makâlah* has also the special title قرابادین.

Dated A.H. 1193 (A.D. 1779), by Muḥammad Samî' of Dihlî.

No. 1398, ff. 602, ll. 39; small Naskhî; size, 11⅞ in. by 7⅝ in.

2363

Mu'âlajât-i-Iskandariyyah (معالجات اسکندریّه).

A general pharmacopoeia or Materia Medica, arranged in the form of a dictionary, but without any strict alphabetical order. According to a note on fol. 9a it was written A.H. 1194 (A.D. 1780), by Dilîrjang Bahâdur. No preface nor date appears in the book itself. It begins on fol. 9b at once with the letter الف. A detailed index on ff. 1b–8a.

No. 1352, ff. 318, ll. 19; Nasta'lîḳ; size, 9⅜ in. by 5½ in.

2364

A short medicinal glossary.

This glossary consists of *two* different parts; the *first*, on ff. 1b–11b, explains in Persian all the Persian and Indian words which denote the different diseases, and is styled, therefore: ترجمهٔ نامهای امراض بفارسی و هندی; the *second*, on ff. 11b–35, is arranged in alphabetical order and gives an explanation of all Arabic, Greek, Persian, and Indian words occurring in the Materia Medica, entitled: ترجمهٔ لغات ادویه بعربی و یونانی و فارسی و هندی.

No author's name appears anywhere.

No date.

No. 88, ff. 35, ll. 14; large Nasta'lîḳ; size, 9¼ in. by 5 in.

2365

Tuḥfâ-i-Muḥammadî (تحفهٔ محمّدی).

Materia Medica, by Mirzâ Muḥammad Naṣîr of Turkish extraction (therefore styled احمدلو افشار), compiled for Tipû Sulṭân (ruler of Mysore, A.H. 1197–1213 = A.D. 1783–1799), to whom it is dedicated, comp. fol. 3a, l. 9 and last but one. It is divided into two تشخیص, which bear the strongest resemblance to the first two تشخیص in the Tuḥfat-almu'minîn (see above, Nos. 2328–2335), even in their respective headings, viz.:

تشخیص اوّل در بیان سبب اختلاف اقوال اطبّا در ماهیّة و خواصّ و قدر شربت ادویه و شروط اخذ آن و ذکر درجات و قوّتها بحسب مراتب, (on the difference of opinion among physicians as to the nature, peculiarities, and quantity of doses, the way to take them, and the various grades and faculties, etc.).

تشخیص ثانی در ذکر صفات ادویهٔ مفرده و اغذیهٔ مفرده و مرکّبه و بیان افعال کلّیّه و مشابهٔ کلّی و تفسیر اسامی و لغاتی که درین تألیف مذکور میشود, (on the qualities of simple drugs and simple and compound aliments, etc., as well as on the names and terms mentioned in this work), see ff. 3b and 4a. There are several subdivisions in both, all arranged in alphabetical order.

Beginning: الحمد لله الذی فطر السّموات والارض و جعل الظّلمات والنّور و جعل القمر فیهنّ نوراً و جعل الشّمس سراجًا الخ.

No date. The copy is the author's autograph, but ff. 242a–319a are written by other hands.

No. 873, ff. 745, ll. 19; inelegant Nasta'lîḳ; size, 10¼ in. by 6¾ in.

2366

Risâla-i-ma'kûl û mashrûb (رسالهٔ مأکول و مشروب).

An essay on eating and drinking, in verse, compiled for Tîpû Sulṭân, A.H. 1204 = A.D. 1789, 1790 (see the chronogram, on fol. 2b, l. 2, از فیض شاه), by a certain Yûsufî, see another copy of the same in W. Pertsch, Berlin Cat., p. 592, No. 3. The main portion of the whole consists of mathnawi-baits, but the last part (on ff. 9a–12a), entitled قصیدهٔ سلطانی در حفظ صحّت (on the preservation of health), is, as the title shows, in the form of a ḳaṣîdah.

Beginning:

زبان‌را چو (چه Pertsch) در اوّل اینکلام
زحمد و تحیّت رساند (رساندی Pertsch) بکام

Written by 'Abd-alḳâdir.

No. 1604, ff. 12, 6–7 baits in the page; Nasta'lîḳ; size, 7¾ in. by 4½ in.

2367

Another copy of the same.

Beginning (with the reading of Pertsch in the second hemistich):

زبان‌را چو در اوّل اینکلام
زحمد و تحیّت رساندی بکام

The ḳaṣîdah begins on fol. 10a. Written, like the preceding copy, by 'Abd-alḳâdir.

No. 1614, ff. 13, usually six baits in the page; Nasta'lîḳ; size, 7⅝ in. by 4⅝ in.

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2368

The same.

The kaṣidah begins here on fol. 13a.

No date.

No. 1485, ff. 19, five baits in the older part (ff. 5–16), four baits in the more recent addition (ff. 1–4 and 17–19); Nasta'lîḳ, by two hands; size, 7 in. by 4⅛ in.

2369

The same.

The date (viz. 1204) appears here on fol. 2b, last line (the additional remark, that the chronogram means یکهزار و دو صد و بیست و چهار, i.e. 1224, is entirely wrong). The kaṣidah (در حفظ صحّت) begins on fol. 13a, but the present copy does not conclude with that; there follow, on fol. 17a, two long kiṭ'as, the first purporting to be a letter addressed by some individual to Avicenna (شخصی بسو علی سینا نوشته), the second Avicenna's answer (الجواب), on fol. 18a.

Beginning of the former: خدایکان افاضل نظام ملّت و دین الخ.

The copyist calls himself Mirzâ Muḥammad Naṣîr Afshar (who is evidently identical with the author of the تحفهٔ محمّدی in No. 2365 above.

Bibliotheca Leydeniana.

No. 2810, ff. 19, ll. 10; Naskhî on ff. 4–19, Nasta'lîḳ on ff. 1–3 (on different paper); size, 7½ in. by 4¾ in.

2370

Nuskhah dar 'ilm-i-ṭibb (نسخه در علم طبّ).

Fragment of a medical work, dealing with the diseases of the various parts and limbs of the human body and their respective cures. The order of the leaves is: ff. 1–6, 33–43, lacuna, 14–31, lacuna, 32, 7–13. Beginning is also missing. The end is found on fol. 11a (treating of the various colours of the urine). On ff. 11a–13b there is added the same versified treatise on eating and drinking (رسالهٔ مأکول و مشروب) as in the four preceding copies, beginning: زبانرا چو در اوّل این کلام الخ.

No author's name is to be found. The first pages deal with the diseases of the *head*.

No. 1969, ff. 43, ll. 17; Nasta'lîḳ; size, 8¾ in. by 5⅝ in.

2371

Ḳânûn dar 'ilm-i-ṭibb (قانون در علم طبّ).

A complete Pharmacopoeia, compiled in Persian from Arabic, Persian, English, and French sources, apparently by an Englishman, whose name in Persian garb runs thus: جان کُومین سین (John ?). He says in the initial words of the preface, that this work is called in English اَکَم پلیت اِنْگِلِش دِس پَن سَتْرِی (that is 'a complete English dispensatory'), see the beginning, on fol. 1b: نام این کتاب در زبان انگریزی اَکَم .... یعنی نظیری و عملی دو قسم است قسم اوّل در آن دو کتاب است الخ.

It is divided, as we learn from these introductory words, into two kisms: the *first kism* contains two kitâbs and treats of the preparation of medicaments, their peculiarities, composition, etc., and their vegetable and mineral substances, viz.:

کتاب اوّل در سبب تیاریٔ دوا و خواصّ آن و ترکیب دادن آن و آلات آن.

کتاب دویم در ترکیب نمودن ادویه از نباتات و معدنیّات.

The *second kism* contains five bâbs and treats of the preparation of vegetable and mineral medicaments, of the various kinds of salts and other matters, finally also of the preparation of such drugs as druggists are not selling ready made, viz.:

باب اوّل در بیان تیاریٔ ادویهٔ نباتات.

باب دویم در تیار نمودن اقسام نمکها.

باب سیوم در تیار نمودن ادویهٔ معدنیّات.

باب چهارم در تیار نمودن قاعدهٔ شب یمانی (?) وغیره مرافق قاعدهٔ ملک لندن و ایدن‌برگه (London and Edinburgh) الخ.

باب پنجم در تیار کردن دواها که عطّاران تیار کرده نمیفروشند الخ.

Most of the technical terms occurring in this work show plainly their English origin.

No date.

No. 1649, ff. 606, ll. 11; Shikasta; size, 11⅞–12½ in. by 8½ in.

2372

Mufradât dar 'ilm-i-ṭibb (مفردات در علم طبّ).

A Persian natural history, with special reference to its bearing upon medical art and medicinal use, translated from European works, and illustrated throughout by excellent etchings from the vegetable and animal kingdoms. It contains *three* chief parts: the first deals with *Botany*, the second with *Zoology*, the third with *Mineralogy*.

Botany is subdivided into the following eight books (کتاب):

1. از آنجا که در نباتات بهترین چیز تخم است لهذا اوّل ذکر تخم نموده شد (the seed), on fol. 1a.

2. در ذکر خواصّ بیخ‌ها و صورتهای آن (the root), on fol. 12b.

3. در خواصّ چوبهای درخت (the wood or stem), on fol. 31b.

4. در ذکر خواصّ پوستهای درختان (the bark), on fol. 39b.

5. در ذکر خواصّ برگهای اشجار (the foliage), on fol. 43a.

6. در بیان گل و غنچه و تخم و ثمر (the bud, blossom, seed, and fruit), on fol. 50b.

7. در ذکر ثمرها (various kinds of fruits), on fol. 55b.

8. در ذکر صمغیّات (various kinds of gums), on fol. 73b.

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Zoology comprises only *one book* (although called كتاب اوّل!):

در ذكر حيوانات از انسان و بهائم و پرندها (animals, i. e. men, beasts, and birds), on fol. 97a.

Mineralogy is subdivided into the following *five* books:

1. در بيان معدنيّات (minerals), on fol. 127b.
2. در فلزّات (metals), on fol. 145a.
3. در ذكر گل‌ها و ترتيب تيار نمودن او و بر آوردن روغن او الخ (various kinds of earth or clay), on fol. 156b.
4. در ذكر حجريّات كه از معدن و غير معدن و دريا بر مى آيد الخ (stones), on fol. 161a.
5. در يافتن گل و غيرة (finding or discernment of earth or clay, and other things), on fol. 165a.

Each book (كتاب) is again subdivided into sections, called صورت, and each صورت begins with the French and English equivalents for the word or matter in question.

No date.

No. 1516, ff. 166, ll. 17; easy Shikasta; size, 12½ in. by 7¾ in.

2373

Two fragments of medical treatises.

1. On ff. 1b–116:

An incomplete dictionary of technical terms relating to medical science, styled 'Unṣur-i-ćahârum dar lughât u muṣṭalaḥât-i-ṭibb (عنصر چهارم در لغات و مصطلحات طبّ), in alphabetical order, in which the باب is formed by the *last* letter of the words, and the فصل by the *first*. It begins with آبذيميا, which is explained as a title of one of the medical works of بقراط (Hippocrates). It comprises Arabic, Greek, Turkish, and other names of drugs and medicaments, botanical and anatomical terms, the various kinds of diseases, and prescriptions for their treatment, etc. Everywhere the Persian and Hindûstânî equivalents are given. It breaks off on fol. 116a with the فصل حاء of the باب كاف. To every word its proper spelling and pointing is added in full.

2. On ff. 117a–124:

An incomplete Pharmacopoeia, in two maḳâlas; the *first* maḳâlah (simple drugs) contains seven bâbs, viz.: 1. در طبائع ادويه (natural qualities of drugs), on fol. 117a; 2. در حبوبات (pills), on fol. 119a; 3. در لحوم و البان (various kinds of meat and milk), on fol. 119b; 4. در فواكه (fruit), on fol. 120a; 5. در بقول (herbs), on fol. 121a; 6. در توابل (spices), on fol. 122a; 7. رياحين الخ (odoriferous plants, etc.), on fol. 122a.

The *second* maḳâlah (compound medicaments) contains eight bâbs, but of these only the first is found here, viz.: در كيفيّت تركيب ادويه و بيان قوّت آن وامتحان ترياق, on fol. 122b. The copy breaks off with the heading of the second bâb (تریاقها).

Beginning: تأثيرات آن هر چيزى از آن در بدن تأثيرى از كيفيّات باشند الخ.

No author's name, no date. Sir Charles Wilkins.

No. 2366, ff. 1–124; Nasta'lîḳ, written in diagonal lines, about twenty-six in a page; size, 8¼ in. by 4¾ in.

2374

A medicinal treatise on the various kinds of *resins* and similar exudations, beginning with 'mastic or liquorice': اصل السّوس لغت عربى است و لبانه هم گويند و پارسى كندرو الخ خوانند و آن صمغ است مشهور الخ.

No date.

No. 1752, ff. 249–260, ll. 18; Naskhî; size, 9 in. by 5¾ in.

IV. Lexicography and Grammar.

1. Arabic-Persian.

a. *Vocabularies and Dictionaries.*

2375

Niṣâb-alṣibyân (نصاب الصّبيان).

The well-known metrical Arabic-Persian vocabulary by Abû Naṣr Farâhî (of the town of Farah in Sijistân), whose full name is given in G. Flügel i. p. 112, on the statement of Ḥ. Khalfa vi. p. 346, No. 13801 (comp. ib. ii. p. 559), as Abû Naṣr Mas'ûd bin Abîbakr bin Ḥusain bin Ja'far al-Farâhî, whereas in Fleischer, Cat. Lips., p. 333, he is called Badr-aldin (Muḥammad Badr-aldîn in H. Blochmann, Contributions, p. 7, and in Bodleian Cat., No. 1640) Abû Naṣr (Abû Naṣrî in W. Pertsch, Berlin Cat., p. 215) al-Rajî (because he was buried in Raj) al-Farahî; in the first Bodleian copy, Bodleian Cat., No. 1636, Abû Naṣr Farâhî Mas'ûd bin Ḥasan bin Ḥusain aladabî; and in No. 2381 below, Abû Naṣr Muḥammad al-Farâhî. It is the most popular school-book in the East, especially in India; for other copies, besides those quoted already, see Bodleian Cat., Nos. 1637–1639; Rieu ii. pp. 504 and 506; J. Aumer, p. 112; W. Pertsch, p. 5 (No. III, 2), and Berlin Cat., p. 214; comp. also ib. p. 41, No. 22; p. 71, No. 1; and p. 153, No. 1; E. G. Browne, Cambridge Cat., pp. 236, 254, and 256. It has been edited at Calcutta, 1819, and in Persia, A. H. 1268. The author flourished about A. H. 617 (A. D. 1220).

Beginning, as in the British Museum copies, the Munich copy, the first Berlin, and the second Bodleian copy: همى گويد ابو نصر فراهى حسد حافده و حقد حاسده الخ.

Marginal and interlinear Persian glosses throughout.

Dated the 9th of Shawwâl, A. H. 1075 (A. D. 1665, April 25).

College of Fort William, 1825.

No. 2309, ff. 1–36, ll. 9; Naskhî; size, 8 in. by 5 in.

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2376

Another copy of the same.
Beginning: چنین گوید الخ.
No date.

No. 937, ff. 29, ll. 15; Nasta'lîḳ; size, 8⅝ in. by 4⅝ in.

2377

The same.
Beginning, on fol. 1a, in the fuller way in which many copies open, viz.: الحمد لله ربّ العالمين والعاقبة للمتّقين والصّلوة على رسوله محمّد و آله اجمعين' قال الشّيخ الامام اجلّ (الاجلّ) العالم بدر الحقّ والدّين الخ..
The beginning of the two preceding copies is found here on fol. 1b, l. 5.
Dated the 4th of Ramaḍân, A.H. 1202 (A.D. 1788, June 8).

No. 2802, ff. 38, ll. 13; Naskhî; size, 8⅞ in. by 5 in.

2378

The same.
Beginning as in the preceding copy; the other beginning چنین گوید is added here on the margin of fol. 41b.
No date.
It belonged formerly to Sir Charles Wilkins.

No. 2537, ff. 41–84, ll. 8; Naskhî; size, 10½ in. by 6¾ in.

2379

The same.
Beginning: الحمد لله ربّ العالمين الخ.
No date.

No. 3508, olim 7. J. 6, ff. 191b–222, ll. 13; Nasta'lîḳ; size, 7⅝ in. by 4¾ in.

2380

The same.
Beginning the same.
No date.

No. 457, ff. 51, ll. 13; very careless Nasta'lîḳ, sometimes quite like Shikasta; size, 9⅝ in. by 5¼ in.

2381

The same.
Beginning the same. Persian interlinear glosses on the first two pages. Various readings on the margin. The نصاب الصّبيان ends on fol. 68a and is followed by a mathnawî on legal prayer, ablution, and fasting, styled here حقّ درفقه, and beginning:

نام حق بر زبان همی رانم
که بجان و دلش همی خوانم

the initial words and the name of the author, given as Sharaf-aldîn Bukhârî, prove its identity with the well-known مقدّمة الصّلوة, also called مقدّمة صلوة, مقدّم الصّلوة (so in the India Office copy of Ikhtiyâr bin Ghiyâth-aldîn's commentary on it, see further below in section V: Theology and Law), or simply نام حقّ, composed in the year 693 of the Rihlat, i.e. A.H. 703 = A.D. 1303, comp. Bodleian Cat., No. 1767; G. Flügel i. p. 512; Rieu i. p. 23a; W. Pertsch, Berlin Cat., p. 254; and A. F. Mehren, p. 6, No. VII (where the wrong date 393 of the Rihlat is given). It was copied by Kalb Muḥyî-aldîn. The fragment of another mathnawî of similar purport is found on ff. 76b–77b, beginning: بگویم حمد ربّ العالمين الخ.

No. 76, ff. 77, ll. 6 (on ff. 1–68), ll. 15–16 (on ff. 68–75), ll. 11 (on ff. 76 and 77); Nasta'lîḳ, by different hands; size, 9⅜ in. by 5⅝ in.

2382

Sharḥ-i-Niṣâb-alṣibyân (شرح نصاب الصّبيان).
A Persian commentary on the preceding work by Niẓâm bin Kamâl bin Jamâl bin Ḥusâm alharawî, usually called Ibn Ḥusâm (see fol. 96b, line 9), beginning: سپاس بی قیاس مر قادری را که اساس حیوة اناس برعلم و معرفت نهاد الخ. It is incomplete at the end; the last bait, explained by the commentator, is: وضع آن بچّه آخر الخ (corresponding to fol. 82b, first line, in No. 2378 above).
Other copies of this commentary are noticed in Bodleian Cat., No. 1640, and in W. Pertsch, Berlin Cat., p. 215. In another commentary (Bodleian Cat., No. 1641) the author of the present work is called Kamâl-aldîn bin almarḥûm bin Ḥusâm alharawî, comp. also Ḥ. Khalfa vi. p. 346, No. 13801. A part of fol. 116a and the whole of fol. 116b are left blank.

No. 490, ff. 96–204, ll. 15; Nasta'lîḳ; size, 8⅜ in. by 4¾ in.

2383

Sharḥ-i-Niṣâb-alṣibyân (شرح نصاب الصّبيان).
Another commentary on the same work by Muḥammad bin Faṣîḥ bin Muḥammad, known as Karîm Dasht-i-Bayâḍî Ḳûhistânî, who lived in the time of the emperor Akbar (see H. Blochmann, Contributions, p. 7), beginning: حمد و ثنای نا محدود و شکر و سپاس نا معدود حضرت علیم معبود و کریم واجب الوجودی را که نصاب صبیان انسانرا الخ.
Other commentaries on the same book are those by 'Alî bin 'Umar bin 'Alî alnajjâr (Bodleian Cat., No. 1641); by Muḥammad bin Jalâl bin Sulaimân Ḳûhistânî (ib., No. 1643); by Muḥammad Sa'd (W. Pertsch, Berlin Cat., p. 216, No. 1); by Yûsuf bin Mânî' (H. Blochmann, Contributions, p. 7); and various anonymous ones (one noticed in Bodleian Cat., No. 1642; and in E. G. Browne, Cambridge Cat., pp. 237 and 238; another in Bodleian Cat., No. 1644). The present commentary ends on fol. 108b and is dated the 15th of Jumâdâ-alawwal, A.H. 1193 (A.D. 1779, May 31). On ff. 109a–112a another versified Arabic-Persian vocabulary, in form of a ḳaṣîdah, is added, explaining the meaning of those Arabic words which can be spelt with the three different vowels a, i, and u, and styled

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Muthallath-allughât (مثلّث اللّغات) or Niṣâb-i-muthallath (نصاب مثلّث).

Beginning:

از پس حمد خداوند زمین و آسمان
کرده ام نظم مثلّث چون لآلیٔ عمان

From these initial words it is evident that the versified vocabulary, styled نصاب بدیعی in Bodleian Cat., No. 1650, 1, is identical with the Muthallath.

The first triad of Arabic words explained in Persian is:

رَبّ دان پروردگار و رِبّ دان جمعی زخلق
رُبّ آب خالص از انگور و سیب و نار دان

Comp. W. Pertsch, Gotha Arabic Cat., No. 408 sq., and Berlin Cat., p. 216, No. 3 (where a commentary on this work by Muḥammad Sa'd, the commentator of the نصاب الصّبیان, is noticed).

No. 521, ff. 112, ll. 15; Nasta'lîḳ; illuminated frontispiece; size, 8 in. by 4½ in.

2384

Muthallath-allughât (مثلث اللّغات).

Another copy of the same vocabulary in form of a ḳaṣîdah, beginning as in the preceding copy.

No date. At the end and on fol. 1a seals of a former owner, Iḳtidârkhân, with the date A.H. 1179 (A.D. 1765, 1766). College of Fort William, 1825.

No. 2345, ff. 14, ll. 7; distinct Nasta'lîḳ; size, 7¾ in. by 4¾ in.

2385

The same.

Beginning as usual. Many interlinear and marginal paraphrases. Very worm-eaten.

No date. The copy belonged formerly to Sir Charles Wilkins. At the end the title نصاب مثلّث is given to this book, as in W. Pertsch, loc. cit.

No. 2537, ff. 85–90, ll. 10; careless Nasta'lîḳ, mixed with Shikasta; size, 10½ in. by 6¾ in.

2386

Niṣâb-i-badî' (نصاب بدیع).

Another metrical Arabic-Persian vocabulary, in form of ḳiṭ'as in various metres, a kind of primer for children in which, among other curiosities, the various meanings of such words are given as have the same form or sound in Arabic and Persian.

Beginning:

مصر شهر و شهر ماه و ماء آب و خوف سهم
سهم تیر واجنحه چه بال باشد بال جان

Dated A.H. 1122 (A.D. 1710, 1711).

No. 1174, ff. 7, 2 coll., each ll. 14; Nasta'lîḳ; size, 8⅝ in. by 4½ in.

2387

A commentary on the same work.

This commentary is due, according to the colophon, to Mullâ Sa'd 'Aẓîmâbâdî, who is no doubt identical with Muḥammad Sa'd, who wrote commentaries on the نصاب مثلث and the نصاب الصّبیان, see No. 2383 above. The same commentary, but with a different beginning, is noticed in W. Pertsch, Berlin Cat., p. 216, No. 2.

Beginning here, on fol. 1b: بعون عنایت الهی و فضل نامنتهای در رنگ نصاب صبیان بالای هر قطعه دو بیت الخ.

After an introductory part, beginning: القطعة الاولی فی التجنیس التّامّ والنّاقص الخطّ, on fol. 1b, l. 4, the initial ḳiṭ'ah of the original work is found on fol. 2b, l. 2, مصر شهر الخ, with a full exposition of its meaning.

Dated by 'Abd-alṣamad 'Alî Muḥammad the 11th of Ṣafar, A.H. 1164 (here called the fourth year of the emperor Aḥmadshâh's reign, more correctly the third, since his accession to the throne took place on the 27th of Rabî' II, A.H. 1161, at the death of his father Muḥammadshâh) = A.D. 1751, Jan. 9.

This copy belonged formerly to Sir Charles Wilkins.

No. 2537, ff. 1–40, ll. 15; Nasta'lîḳ, mixed with Shikasta; size, 10½ in. by 6¾ in.

2388

Alṣurâḥ min al-Ṣiḥâḥ (الصّراح من الصّحاح).

The well-known abridgement of Jauharî's famous Arabic dictionary, the Ṣiḥâḥ (or Ṣaḥâḥ, as others pronounce it, by Abû-alfaḍl Muḥammad bin 'Umar bin Khâlid, commonly known as Jamâl-alḳurashî, with the Persian equivalents added to the Arabic words. It was completed the 16th of Ṣafar, A.H. 681 (A.D. 1282, May 26), in Kâshghar, see Bodleian Cat., Nos. 1645 sq. Other copies of the same are described in Rieu ii. p. 507; E. G. Browne, Cambridge Cat., pp. 239 and 240; Cat. Codd. Or. Lugd. Bat. i. p. 69; O. Loth, Arabic Cat., pp. 282–283 (comprising eight other copies of the India Office Collection), etc. It has been edited in Calcutta, 1812–1815, in two volumes, and in Lucknow, A.H. 1289; comp. also Ḥ. Khalfa iv. p. 102, and the Arabic Cat. of the British Museum, pp. 227 and 467. The *last* letter constitutes the باب, the *first* the فصل, as in the original.

Beginning: قال الفقیر الی مولاه الغنی به عمّن سواه الواثق بالمتعالی عن الولد والوالد الخ.

All the words explained are *repeated in red ink on* the margin. *The proper order of ff. 10–21 is: 10, 13, 11, 12, 14–17, 19, 20, 18, 21.*

This splendid copy is dated in the month of Dhû-alḳa'dah, A.H. 1013 (A.D. 1605, March–April).

No. 3427, olim 9. J. 13, ff. 427, ll. 21; excellent Naskhî; size, 10½ in. by 6⅝ in.

2389

Another copy of the same.

Beginning as in the preceding copy. Collated.

No date. Seals of a former owner with the date A.H. 1182 (A.D. 1768, 1769), on ff. 1a and 1b; other entries from A.H. 1192 (A.D. 1778) and 1198 (A.D. 1784) on the margin of fol. 1b.

No. 3279, ff. 480, ll. 25; small Naskhî, by different hands small illuminated frontispiece; size, 9⅝ in. by 5⅝ in.

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2390

The same.

Beginning as usual; the author's name and the date of composition, A. H. 681, appear in the subscription on the last page. Fol. 435 must be put immediately after fol. 433; fol. 434 is incoherent both with the preceding and the following page.

No. 3316, ff. 436, written by at least six different hands, for the greater part in Naskhî; the oldest on fol. 436, ll. 23; the newest on fol. 1, ll. 17, supplied by a comparatively late hand; a third on ff. 2–104, ll. 26–27; a fourth on ff. 123–136, ll. 27–28; a fifth on ff. 137–386, ll. 25; a sixth, or rather a mixture of various hands, as it seems, on ff. 105–122 and 387–435, ll. 15–27; greatly damaged in many places; size, 9¾ in. by 5½ in.

2391

Niṣâb-i-'aḳîdat-aljawâhir (نصاب عقيدت الجواهر).

A metrical Arabic-Persian vocabulary in the form of the نصاب الصّبيان (see Nos. 2375–2381 above), divided into fifty ḳiṭ'as, undoubtedly identical with the عقود الجواهر, noticed in Rieu ii. p. 507b, and written, according to the account given in the preface of that copy, between A. H. 816–824 (A. D. 1413–1421) for Mirzâ Ulughbeg Calabî, the son of the 'Uthmânî Sulṭân Muḥammad I, by an author who styles himself Rashîd-aldîn Waṭwâṭî; and also with the عقد الجواهر in the Bodleian Cat., No. 1676, which is wrongly ascribed there, on fol. 1a, to a certain Murtâd Moghul bin 'Alî Muḥammadkhân. The present copy lacks the introduction (just as the Bodleian copy) and begins forthwith with the first ḳiṭ'ah, viz.: ابتدا و افتتاح و فاتحهٔ آغاز كار الخ (the same with which the Bodleian copy opens).

Some marginal glosses and additions.

No date.

No. 1072, ff. 49, ll. 13; Nasta'lîḳ, written on paper of various colours; size, 8⅞ in. by 5 in.

2392

Kanz-allughât (كنز اللغات).

The Arabic-Persian dictionary by Muḥammad bin 'Abd-alkhâliḳ bin Ma'rûf, dedicated to Kârgiyâ Sulṭân Muḥammad bin Giyâ bin Nâṣir Giyâ of Gîlân, who reigned A. H. 851–883 (A. D. 1447–1478, 1479), and his son and heir, Kârgiyâ Mirzâ 'Alî, who was killed A. H. 911 (A. D. 1505, 1506), see Rieu ii. pp. 507 and 508, and Supplement, p. 120a; Bodleian Cat., No. 1670; W. Pertsch, Berlin Cat., pp. 219 and 220, see also ib., p. 12, No. 33, and p. 102, No. 6; E. G. Browne, Cambridge Cat., pp. 240 and 241; Cat. des MSS. et Xylographes, p. 202; J. Aumer, p. 109; Paris Cat., Nos. 1248 and 1249, etc.; comp. also Ḥ. Khalfa v. p. 256, No. 10924; Arabic Cat. of the British Mus., Nos. 1019, 1382, and 1383, and Supplement, No. 878, etc. It was lithographed in Persia, A. H. 1283.

Beginning, on fol. 1b: جواهر كنوز لغات حمد و ستايش ثناء بارگاه حضرت متكلّمي (sic! instead of نثار) كه زبان اصناف آدميانرا الخ.

The title appears on fol. 3a, l. 12; the dictionary itself begins on fol. 5a, l. 5, with the كتاب الالف باب الالف مع الالف. It is arranged alphabetically according to the *first* and the *last* letter of the words; each chapter begins with the Arabic infinitives.

Dated A. H. 1034 (A. D. 1624, 1625).

No. 1869, ff. 461, ll. 19; Naskhî; worm-eaten throughout; size, 8⅝ in. by 5⅛ in.

2393

Another copy of the same.

Beginning: جواهر كنوز لغات حمد و ستايش نثار بارگاه حضرت متكلمي را الخ.

The dictionary ends on fol. 507b, and is dated the 27th of Jumâdâ-althânî, in the thirty-eighth year of (probably) 'Âlamgîr's reign = A. H. 1106 (A. D. 1695, Feb. 12), by an inhabitant of the Pargana of Shâhjahânpûr, 'Abd-alshakûr. Ff. 508b and 509a are filled with some medical prescriptions. A seal of Tipû Sulṭân on fol. 1b.

No. 1682, ff. 509, ll. 17; Nasta'lîḳ; size, 10¾ in. by 6⅛ in.

2394

The same.

Beginning as in the preceding copy.

No date. College of Fort William, 1825.

No. 2056, ff. 360, ll. 20; splendid Naskhî; illuminated frontispiece; the first two pages richly embellished; size, 9⅝ in. by 6 in.

2395

The same.

This copy is fearfully damaged, and consequently very defective. The pages are worm-eaten and effaced in the greater part of the MS., and occasionally whole pieces are torn away, especially in the first thirty leaves.

Beginning of this copy (identical with that in the Bodleian copy, the Berlin copies, the second and third Munich copies, and the third Cambridge copy):

ابتداى هر سخن آن خوبتر در هر مقام
كو بود با حمد معبود خداى پاك نام

جواهر كنوز كنوز (sic!) لغات حمد و ستايش نثار الخ.

No date.

No. 1850, ff. 317, ll. 23–25; written by different hands, partly in Nasta'lîḳ, partly in Naskhî; size, 9⅜ in. by 6 in.

2396

A fragment of the same.

This copy of the Kanz-allughât has no preface at all, and begins at once with the Arabic infinitives of the eighth conjugation (first word ابتدا = آغاز كردن, corresponding to fol. 9b, l. 3 ab infra in No. 2393 above); it breaks off already in the letter ر; the last ten pages

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have no headings; all the Arabic words are missing, the space, originally left for them, not being filled in; in the other parts of the book they are marked by red ink. Several pages slightly injured.

No date; on fol. 1a a seal, dated A. H. 1134 (A. D. 1721, 1722).

No. 2576, ff. 112, ll. 23–25; Naskhî; size, 9⅛ in. by 5¾ in.

2397

Tarjumat-alḳâmûs (ترجمة القاموس).

A Persian paraphrase and detailed explanation of the introduction (دیباچه) and the first bâb (باب همزه) of the famous Arabic dictionary Alḳâmûs almuḥiṭ (القاموس المحيط) of Imâm Majd-aldîn Abû Ṭâhir Muḥammad bin Ya'ḳûb Firûzâbâdî Shîrâzî (who died A. H. 817=A. D. 1414, 1415), compiled by Maulânâ 'Abd-alraḥmân bin Ḥasan (so distinctly, not Ḥusain, as in Stewart's Cat., see a few lines further down), who, according to the ta'rîkh of his death, given on fol. 1a, viz. استاد للمشر, died A. H. 1028 (A. D. 1619), see a reference to this translation in Rieu ii. p. 511a (where, however, the slightly incorrect date, A. H. 1027, is given, a mistake in Stewart's Cat., p. 134, from which the notice is taken).

The full title of this copy is ترجمهٔ دیباچهٔ قاموس از اوّل کتاب تا آخر حرف الهمزة, see fol. 1a.

It begins, without any preface, immediately with the initial words of the Arabic original: الحمد لله جميع محامد مر خدائراست عزّ وجلّ مُنْطِقِ البلغاء باللُّغَى فى البوادى لُغَى بوزن رُقَى جمع لغة و بوادى جمع بادية يعنى آنكه گويا گرداننده بلغارا بلغتهاى فصيح بليغ الخ

The first bâb begins on fol. 23a, and goes down to the end of the copy. Occasionally marginal additions and glosses.

No date; but on the margin of the last page the following remark of a former reader is added: بلغت القراءة مع اخيه محمّد احسن بن عبد القادر فى يوم الاثنين فى السّابع عشر من شهر جمادى الاوّل سنة ١١٦٢ (A. H. 1162, 17th of Jumâdâ I)=A. D. 1749, May 5, a Monday.

The Arabic Ḳâmûs was printed in two volumes, 1817, at Calcutta. A later Persian translation by Muḥammad Ḥabîb-allâh was completed A. H. 1149 (A. D. 1736, 1737), see Bodleian Cat., No. 1674, and Rieu ii. p. 511.

No. 1014, ff. 98, ll. 17; Nasta'lîḳ; size, 9½ in. by 5⅝ in.

2398

Muntakhab-allughât-i-Shâhjahânî (منتخب اللغات شاهجهانى).

The most popular Arabic-Persian dictionary in India, compiled from the Ḳâmûs (see the preceding copy), the Ṣiḥâḥ and Ṣurâḥ (see Nos. 2388–2390 above), by 'Abd-alrashîd bin 'Abd-alghafûr alḥusainî almadanî altatawî, the author of the first critical Persian dictionary, the فرهنگ رشيدى (see further below), who was still alive in A. H. 1069 (A. D. 1658, 1659), in the reign of the emperor Shâhjahân, to whom it is dedicated, A. H. 1046 (A. D. 1636, 1637), according to the chronogram, منتخب بى بدیل, found at the end of some copies (see author's name and title of the book on ff. 6a, l. 1, and 6b, l. 6). It is sometimes styled Rashîdî 'Arabî, to distinguish it from the author's Rashîdî Pârsî, i. e. the Farhang-i-Rashîdî, see Rieu ii. p. 501a, and H. Blochmann, Contributions, bottom of p. 20.

Beginning of the preface: ستايش و سپاس مالك الملكى كه تذكار آلاى بى احصاى و نعماى بى منتهاى اش الخ

The dictionary itself, which is arranged alphabetically in this way, that the *first* letter constitutes the bâb, and the *last* the faṣl, begins on fol. 7a.

Other copies are described in Bodleian Cat., Nos. 1672 and 1673; Rieu ii. p. 510; W. Pertsch, Berlin Cat., p. 200, No. 2; E. G. Browne, Cambridge Cat., p. 242; Cat. Codd. Or. Lugd. Bat. v. p. 150. A redaction of this work, arranged in the usual alphabetical form of European lexicons, was published by J. H. Taylor, Calcutta, 1816; other printed editions appeared ib. 1808 and 1836; Lucknow, 1835, 1845, and A. H. 1286; lithographed at Bombay, 1862.

This copy is dated the 22nd of Jumâdâ-althânî, A. H. 1103 (A. D. 1692, March 11).

No. 46, ff. 416, ll. 19; Nasta'lîḳ; size, 9⅛ in. by 4¾ in.

2399

Another copy of the same.

Beginning of the preface, as in the preceding copy, on fol. 1b; beginning of the dictionary on fol. 3b.

Dated in the month of Shawwâl, A. H. 1117 (A. D. 1706, Jan.–Feb.).

No. 358, ff. 334, ll. 19–21; written very irregularly by many different hands in Nasta'lîḳ and Shikasta; size, 10⅛ in. by 5⅞ in.

2400

The same.

Beginning of the preface as usual; beginning of the dictionary on fol. 4a.

Dated the 4th of Jumâdâ-althânî, A. H. 1130 (A. D. 1718, May 5), by Muḥammad Ẓâhir Fidâ'î, who copied it for Ḥâfiẓ Aḥmad bin Ḥâfiẓ Muḥammad of Balgrâm.

No. 3304, olim 10. J. 14, ff. 203, ll. 27; small, but clear, Nasta'lîḳ; size, 11 in. by 7 in.

2401

The same.

Beginning of the preface as usual; author's name on fol. 5a, l. 9; title of the book on fol. 5b, l. 11; beginning of the dictionary on fol. 6a. The chronogram, منتخب بى بدیل, on fol. 330a. Many pages spoiled or effaced.

Dated the 8th of Muḥarram, A. H. 1155 (here called the twenty-fifth year of Muḥammadshâh's reign, more correctly the twenty-fourth) = A. D. 1742, March 15, at Murshidâbâd; it was copied for Nawwâb Mahâbatjang.

Presented to the Library by Sir Charles Wilkins.

No. 2374, ff. 330, ll. 18–19; Nasta'lîḳ, in a very unequal handwriting, mixed with Shikasta; size, 9⅜ in. by 6⅛ in.

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2402

The same.

The preface is wanting here; it begins at once with the dictionary, on fol. 1b: ابتدا آغاز کردن ابتغا خواستن الخ.

Dated the 7th of Rabî'-alawwal, A. H. 1161 (A. D. 1748, March 7), by Muḥammad 'Abdallâh, son of Shaikh 'Abd-alghiyâth.

Collated and annotated.

College of Fort William, 1825.

No. 2030, ff. 510, ll. 15–18; Nasta'lîḳ; worm-eaten; size, 9⅝ in. by 5½ in.

2403

The same.

Beginning of the preface here: سپاس و ستایش مالك الملکی که تذکار الخ.

Beginning of the dictionary on fol. 4b.

Copied in the third or fourth year of the reign of the emperor 'Âlamgîr II (= A. H. 1170, A. D. 1756, 1757), in the month of Rabî'-alawwal = A. D. 1756, Nov.–Dec.

No. 3437, olim 10. J. 13, ff. 258, ll. 21–24; carelessly written, partly in Naskhî, partly in Nasta'lîḳ; size, 8⅜ in. by 5⅝ in.

2404

Khazînat-allughât (خزینة اللّغات).

The treasury of words and phrases (فی بیان المصطلحات المفرد والمرکّبات), an Arabic-Persian glossary, which includes, besides the Arabic words, also some Syriac and Greek ones, current in Persian speech, by an anonymous author, and without any date of composition. The copy is, moreover, incomplete, and breaks off at the end of bâb 8, faṣl 1. The *first* letter constitutes the bâb, the *last* the faṣl.

Beginning: حمد و ثنای فراوان و شکر و سپاس بی پایان مر آفریدگار بیچون الخ.

On fol. 1a a seal with the date A. H. 1183 (A. D. 1769, 1770).

No. 527, ff. 154, ll. 13; inelegant and very small Nasta'lîḳ, resembling Shikasta; size, 7¾ in. by 4½ in.

2405

Kitâb-i-abwâb-allughât (کتاب ابواب اللّغات).

Contributions to an Arabic-Persian dictionary, beginning with the letter ص and going down to ی.

This copy, which is dated the 1st of Muḥarram, A. H. 1185 (the twelfth year of Shâh 'Âlam's reign) = A. D. 1771, April 16, comprises 511 leaves altogether, many entirely blank, another part only filled with the Arabic words, arranged chiefly according to the *first* and *last* letters, and a small part again with full explanations in Persian. The title appears on the last page. The owner of the copy was Mr. Richard Johnson (مسترریچارد جان سین).

No. 844, ff. 511; Nasta'lîḳ; size, 14⅞ in. by 8⅞ in.

b. *Grammars.*

2406

Ṣarf-i-Mîr (صرف میر).

The well-known treatise on Arabic inflexion by Mîr Sayyid Sharîf Jurjânî, who was born A. H. 740 (A. D. 1339, 1340) and died A. H. 816 (A. D. 1413, 1414), divided into the usual three sections: noun (اسم), verb (فعل), and particle (حرف), and commonly styled صرف میر, or according to Ḥ. Khalfa ii. p. 304, No. 3038, تصریف السّیّد الشّریف, comp. Bodleian Cat., Nos. 1653–1656; Rieu ii. p. 522a; W. Pertsch, Berlin Cat., pp. 180, 181, and 186, No. 1; E. G. Browne, Cambridge Cat., p. 262, No. V; Notices et Extraits x. pp. 4–12, etc. Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844, and A. H. 1288; see also Zenker ii. No. 147 sq.

Beginning: بسم الله الرّحمٰن الرّحیم .... بدان ایّدك الله تعالی که کلمات لغت عرب بر سه گونه است اسم و فعل و حرف اسم چون رَجُلٌ و عِلْمٌ و فعل چون ضَرَبَ و دَحْرَجَ و حرف چون مِنْ و اِلَی الخ.

Dated the 9th of Jumâdâ II, A. H. 1115 (A. D. 1703, Oct. 20). Occasional glosses on the margin.

No. 1221, ff. 73, ll. 9; Naskhî; size, 6½ in. by 4¼ in.

2407

Another copy of the same.

Beginning: الحمد لله .... بدانکه ایّدك الله تعالی که کلمات الخ.

The title appears in the colophon and on fol. 1a.

No date. On fol. 1a an entry of a former owner, dated the 14th of Jumâdâ II, A. H. 1185 (A. D. 1771, Sept. 24).

College of Fort William, 1825.

No. 2299, ff. 35, ll. 12–14, written by different hands in various styles of Nasta'lîḳ, Naskhî, and even Shikasta; size, 8⅛ in. by 6 in.

2408

The same.

Beginning as in the preceding copy. This copy was made for Major Mackenzie by Sayyid Himmat 'Alî Ṭâlib-al'ilm, and is dated the 25th of June, 1793 (= A. H. 1207, 15th of Dhû-alḳa'dah).

No. 1564, ff. 58, ll. 8; large Nasta'lîḳ; size, 9⅜ in. by 6¼ in.

2409

The same.

Beginning: الحمد لله .... بدان ایّدك الله تعالی فی الدّارین که کلمات الخ.

No date.

No. 290, ff. 1–33, ll. 9; Naskhî; size, 8 in. by 5¾ in.

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2410

Another, but shorter tract on Arabic inflexion, very similar to, but *not* identical with the preceding صرف میر. It begins: بدان ارشدك الله تعالى فى الدّارين كه كلمات عرب بر سه قسم است اسم است و فعل است و حرف است اسم همچو رَجُلٌ و فَرَسٌ الخ.

Occasionally interlinear Persian paraphrases of Arabic words.

As date appears the 14th of Muḥarram only.

No. 86, ff. 1–12, ll. 21; Naskhî; size, 9 in. by 6 in.

2411

Majmû'ah fî 'ilm-alṣarf (مجموعه فى علم الصّرف).

Four Persian treatises on Arabic grammar, dealing for the greater part with the verbs:

1. Mizân-alṣarf (ميزان الصّرف), on the conjugation of the regular Arabic verb, on ff. 1–21, beginning: الحمد لله .... بدان اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه بر سه گونه است ماضى و مستقبل و حال الخ. Other copies are noticed in Bodleian Cat., Nos. 1669 and 2007 (where it is styled نسخهٔ ميزان در علم صرف), and Rieu ii. p. 523b; comp. also No. 2414 below. This little tract is edited in the collection of grammatical treatises, Calcutta, 1805; lithographed at the Muḥammadî press, A.H. 1258. Dated the 17th of March, 1793 (A.H. 1207, 4th of Sha'bân).

2. Nuskha-i-munsha'ibah (نسخهٔ منشعبه), a treatise on the various classes of Arabic verbs and their derived conjugations, on ff. 25b–59b, beginning: الحمد لله .... بدان اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه و اسماء متمكّنه از روى تركيب حروف اصلى بر دو گونه است ثلاثى و رباعى الخ. Other copies in Bodleian Cat., Nos. 1664, 2, 1666, and 1667; Rieu ii. p. 524a, No. II; E. G. Browne, Cambridge Cat., p. 261, No. II (there styled نسخهٔ منشعب). It is included, like the preceding treatise, in the above-mentioned collection.

3. Panj Ganj (پنج گنج), or Panj Ganj fî 'ilmi-alṣarf (پنج گنج فى علم الصّرف), also styled Taṣrîf min 'ilmi-alṣarf (تصريف من علم الصّرف), or simply Taṣrîf (تصريف), an elementary Arabic grammar, on ff. 61b–116, beginning: الحمد لله على ما خلق الانسان و انطق له اللسان الخ. According to the preface, it ought to contain *five bâbs*, each subdivided into five faṣls; but of the *first bâb* and its five faṣls (در شناختن مجارئ صرف افعال و اسماء) only a short index is given here, as the author has fully treated the subject of this bâb, viz. the conjugation of the regular verb, in the opening chapter of another work of his, styled مصادر; and of the *second bâb* (در شناختن اجناس افعال و اسماء و صرف افعال و اسماء الخ) only *four* faṣls are found, just as in No. 1661 of the Bodleian Cat., and in No. 2419 further below; comp. also Bodleian Cat., No. 1660; Rieu ii. p. 523a; and E. G. Browne, Cambridge Cat., p. 261, No. III. The four faṣls of the *second bâb* deal with the classes of verbs; the verbs with Hamzah; the verbs with a weak letter; and the reduplicate verbs; the *fifth faṣl*, missing here, deals with the rules of the permutation of letters. It is printed in the collection of grammatical treatises, pp. 38–112, and lithographed at Lucknow, 1844. Dated the 1st of April, 1793 (A.H. 1207, 19th of Sha'bân).

4. Zubdat-alṣarf (زبدة الصّرف) or Zubdat fî 'ilmi-alṣarf (زبدة فى علم الصّرف) or simply Zubdat (زبدة), see also No. 2420 below, a treatise on the inflexion of the sound as well as the irregular verbs (in the same order as in the *second bâb* of the preceding treatise) and the laws of permutation applying thereto, on ff. 116b–135, beginning: الحمد لله الموصوف بالتّصريف المنعوت بالتّحقيق .... بدان علّمك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه و اسماء متمكّنه بر چهار گونه است صحيح و مهموز و معتلّ و مضاعف الخ. The author of this treatise is Ẓahîr bin Maḥmûd bin Mas'ûd al'alawî; other copies in Bodleian Cat., No. 1657; Rieu ii. p. 524a, No. V; and E. G. Browne, Cambridge Cat., p. 261, No. IV. Edited in the Calcutta collection, on pp. 113–122. Dated the 25th of May, 1793 (A.H. 1207, 14th of Shawwâl).

The transcriber of the whole Majmû'ah is Sayyid Himmat 'Alî of Mungîr.

No. 1240, ff. 135, ll. 9; large Nasta'lîḳ; additions and annotations on the margin; size, 6¼ in. by 4 in.

2412

Another copy of the same Majmû'ah.

1. Mîzân-alṣarf, on ff. 1–18a.

2. Nuskha-i-munsha'ibah, here styled Kitâb-almunsha'ibah (كتاب المنشعبه), on ff. 18b–34a, beginning (in a slightly different way from the preceding copy): الحمد لله .... بدانكه اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه بر دو نوعست ثلاثى و رباعى الخ.

3. Panj Ganj, on ff. 34b–70b.

4. Zubdat-alṣarf, on ff. 71b–80a.

As date appears only the month Phâgun (پهاگن, the 11th of the Hindû year = Febr.–March). A former owner was Mr. A. Hamilton.

Bibliotheca Leydeniana.

No. 2571, ff. 80, ll. 8; large Nasta'lîḳ; the Arabic phrases in Naskhî; size, 8⅞ in. by 6⅝ in.

2413

Three treatises on Arabic accidence.

1. Panj Ganj, on fol. 1b; *second bâb* on fol. 2a. In this copy only the *first three faṣls* are found. Dated the 3rd of Muḥarram, A.H. 1137 (A.D. 1724, Sept. 22), by Shaikh Muḥammad Ya'ḳûb, son of Shaikh Muḥammad Rustam, an inhabitant of Shâhjahânâbâd.

2. Ṣarf-i-Mîr (see Nos. 2406–2409 above), on fol. 25b.

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Beginning as in No. 2409. Dated, by the same scribe, the 8th of Ṣafar, A.H. 1137 (A.D. 1724, Oct. 27). Half of fol. 84 is torn away.

3. Zubdat-alṣarf, on fol. 87b. Beginning here: الحمد لله ربّ العالمين .... امّا بعد فقه (فقد read) قال الضّعيف الرّاجي الى رحمة الله ربّه القوى ظهري (ظهير read) محمود الخ. Written by the same scribe, but without a date.

Bibliotheca Leydeniana.

No. 2510, ff. 107, ll. 11–12; Naskhi; size, 8¾ in. by 4⅝ in.

2414

Another, but incomplete copy of the Mîzân-alṣarf.

Beginning as in Nos. 2411, 1, and 2412, 1 above. It is styled here, on fol. 153a, نسخهٔ ميزان, and ascribed to Sa'dî of Shîrâz (تصنيف حضرت شيخ المشايخ مخدوم سعدى شيرازى); its first owner was Wâḥid Ḥusain, son of Sayyid Ṭufail 'Alî. This fragment contains only thirteen pages.

No. 2420, ff. 153–160, ll. 7–8; large Nasta'lîḳ; size, 8¼ in. by 4⅝ in.

2415

Mîzân fî 'ilmi-alṣarf (ميزان في علم الصّرف).

Another treatise on the conjugation of the regular Arabic verb, that is, paradigms of all its tenses and moods, both in the affirmative and negative forms, with a Persian introduction and detailed Persian paraphrases, styled almost exactly as the preceding little work, but evidently different from it; see other copies in Bodleian Cat., No. 1664, 1; Rieu ii. p. 524b (in both without any title, but styled in the latter by Erskine دستور العمل); and E. G. Browne, Cambridge Cat., p. 261, 1 (where the colophon gives the above title, just as No. 2417 below). In the present copy, on the top of fol. 1b, it is called الميزان فى الصّرف.

Beginning: الحمد لله ربّ العالمين والعاقبة للمتّقين والصّلوة على رسوله محمّد وآله واصحابه اجمعين، بدان كه اسعدك الله تعالى فى الدّارين كه جملهٔ افعال بنى آدم بر چهار گونه است ماضى و مستقبل و امر و نهى امّا ماضى فعل را گويند الخ.

No date.

No. 1196, ff. 25, the lines greatly varying in number (ll. 9 on ff. 1b–3b); Naskhi, the first three leaves added by a later hand; size, 8⅝ in. by 4½ in.

2416

Another copy of the same.

Beginning: الحمد لله .... بدان اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه بر چهار نوع است ماضى و مستقبل و امر و نهى امّا ماضى فعلى را گويند الخ.

No date.

At the end of the copy the following remarks are added: ميزان در اصل مِوْزان بود واو ساكن ما قبل او مكسور و اورا بيا بدل كردند ميزان شد فرّ در اصل فرر بود دو حرف يكجنس (يكجنس read) بهم آمدند از دو اوّل را ساكن كردند در دوم اغام (ادغام read) كردند فرّ شد.

College of Fort William, 1825.

No. 2193, ff. 22, varying in number of lines (ll. 14 on ff. 1 and 2); Naskhi; size, 8 in. by 5¾ in.

2417

The same.

Beginning, on fol. 17b: الحمد لله .... بدان اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه بر چهار گونه است ماضى الخ.

The proper order of the leaves is 17b–24, 1–16a.

No date.

No. 1833, ff. 24, ll. 7; Nasta'lîḳ; size, 8⅞ in. by 5⅝ in.

2418

Another copy of the Nuskha-i-munsha'ibah.

Beginning here (comp. Nos. 2411, 2, and 2412, 2 above) with a curious specimen of a high-flown rhetorical preamble: الحمد لله الّذى صرّف قلوبنا نحو الاسلام وصحّح ابداننا عن العلل والاسقام، والصّلوة والسّلام على رسوله محمّد الّذى بيّن قواعد الحلال والحرام و على آله الجسام وصحبه الكرام مادام تصريف اللّيالى والايّام، بدانكه اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متفرّقه از روى تركيب حروف بدو گونه است الخ.

No date.

No. 1194, ff. 21, ll. 11; Naskhi; size, 8⅜ in. by 4⅝ in.

2419

Another copy of the Panj Ganj.

Beginning as in Nos. 2411, 3; 2412, 3; and 2413, 1 above; *second bâb* on fol. 3b. It ends, like most copies, with the *fourth faṣl*.

No date.

No. 1602, ff. 64, ll. 7; large Nasta'lîḳ; size, 7 in. by 4½ in.

2420

Another copy of the Zubdat-alṣarf.

Beginning here, similar to that in No. 2413, 3 above (comp. also Nos. 2411, 4, and 2412, 4): الحمد لله الموصوف بالتّصريف (بالتّصريف read) والمنعوت بالتّحقيق .... امّا بعد فقد قال عبد الضّعيف الرّاجي الى رحمة ربّه القوى ظهير بن محمود بن مسعود علوى .... بدان اسعدك الله الخ.

As title appears on fol. 1a زبدهٔ در علم صرف; on the fly-leaf شرح زبدهٔ (which is the proper title of the commentary, noted in the next but one copy).

No date. A seal, dated A.H. 1176 (A.D. 1762, 1763), on fol. 1a. College of Fort William, 1825.

No. 2301, ff. 7, ll. 13; Nasta'lîḳ; size, 8 in. by 4½ in.

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2421

The same.

Beginning as usual. This copy is written very incorrectly.

No date. Bibliotheca Leydeniana.

No. 2515, ff. 126–133, ll. 10–12; large Nasta'lîḳ; size, $7\frac{3}{4}$ in. by $4\frac{3}{8}$ in.

2422

Sharḥ-i-Zubdat (شرح زبدة).

A treatise on Arabic inflexion, in the form of a Persian commentary, by Muḥammad Darwîsh, on a grammatical work, styled زبدة التّصريف, which seems to be identical with the Zubdat-alṣarf above.

Beginning: الحمد لله الّذى هو الرّحيم والرّحمان والصّلوة على من انزل على (read عليه) القرآن وعلى آله واصحابه الخ.

Dated by Shaikh Ghulâm Muḥyî-aldîn, the 13th of Rabî' (here written ربى!) -alawwal, A. H. 1189 (A. D. 1775, May 14), at the request of Nawwâb Khânjahânkhân Bahâdur.

No. 275, ff. 55, ll. 11; Nasta'lîḳ; size, $8\frac{5}{8}$ in. by $4\frac{3}{8}$ in.

2423

Fuṣûl-i-Akbarî (فصول اكبرى).

Another treatise on Arabic inflexion, in Persian, by Sayyid 'Alî Akbar (who died A. H. 1091 = A. D. 1680), comp. Rieu ii. p. 522[b]; E. G. Browne, Cambridge Cat., p. 262, No. VI, and p. 264, No. I (in the latter copy the author's name is given as al-'Alî alkabîr, and on fol. 1[a] of the same as Ḳâdî Muḥammad Akbar of Lakhnau); and Cat. Berol., No. 1069.

Beginning: الحمد لله .... بدان علّمك الله تعالى كه كلمات عرب سه قسم بود فعل و اسم و حرف فعل كلمه ايست مبنى براى افهام معنى الخ.

Many interlinear Persian paraphrases and marginal glosses.

Dated by Himmat 'Alî, the same who transcribed No. 2411 above, the 18th of April, 1793 (A. H. 1207, Ramaḍân 7). An index on the fly-leaf. This treatise has been lithographed in the Nawal Kishor press.

No. 1551, ff. 74, ll. 8; large Nasta'lîḳ; size, $9\frac{3}{4}$ in. by $6\frac{1}{4}$ in.

2424

Kawânîn-alṣarf (قوانين الصّرف).

The rules of Arabic declension and conjugation, a sort of primer in the form of questions and answers, compiled by an anonymous author for his nephew 'Aṭâ (i. e. 'Aṭâ-allâh) bin Żarîf Muḥammad (see fol. 1[b], ll. 6 and 7), and beginning: الحمد لله .... بدانكه اسعدك الله تعالى فى الدّارين كه چند قوانين علم تصريف كه صبيانرا ضبط آن لا بد ولا چار است براى برادر زاده الخ.

No date. Other copies are noticed in Bodleian Cat., No. 1662, 4; and in Rieu ii. p. 523[b]. It has been printed in Calcutta, A. H. 1244, under the title, 'A Grammar in Questions and Answers by 'Aṭâ-allâh.'

No. 1049, ff. 67, ll. 13; large Nasta'lîḳ; size, $7\frac{1}{8}$ in. by $4\frac{3}{8}$ in.

2425

Dastûr-i-mubtadâ (دستور مبتدا).

A grammatical treatise on the regular and irregular Arabic verbs in two bâbs, treating of the triliteral and quadriliteral forms respectively. The above title is given to this little work by Erskine in Rieu ii. p. 525[a], No. II; the present copy bears, on fol. 1[a], the heading كتاب جدولى; the same name appears on fol. 1[a] in the next but one copy; the immediately following copy styles it صرف افعال.

Beginning: الحمد لله .... بدانكه اسعدك الله تعالى فى الدّارين كه اين كتابيست در بيان صرف افعال و علل آن بدانكه جمل (جملة) افعال بر دو گونه است الخ.

Dated by Shaikh Ghulâm Muḥyî-aldîn, the same who copied No. 2422 above, at the request of Nawwâb .... khân (the letters between are effaced, but can be supplied from the same copy, just mentioned, viz. Khânjahânkhân) Bahâdur, the 21st of Ṣafar, A. H. 1189 (A. D. 1775, April 23).

Bibliotheca Leydeniana.

No. 2592, ff. 70, ll. 11; Nasta'lîḳ, the Arabic passages in Naskhî; size, $8\frac{3}{4}$ in. by $4\frac{5}{8}$ in.

2426

Another copy of the same.

Beginning the same as in the preceding copy.

No date.

Occasional glosses, both marginal and interlinear.

No. 1067, ff. 56, ll. 14–16; Naskhî, the last two leaves added by another hand (ll. 17–18); size, $8\frac{5}{8}$ in. by $4\frac{3}{4}$ in.

2427

The same.

Beginning as usual. Glosses and corrections of the text, which is sometimes rather incorrect, on the margin.

College of Fort William, 1825.

No. 2196, ff. 46, ll. 17; Naskhî and careless Nasta'lîḳ mixed; size, 8 in. by $5\frac{1}{2}$ in.

2428

Dastûr-almubtadî (دستور المبتدى).

A treatise on the permutation of letters in Arabic irregular verbs, beginning with the mutation, assimilation, and softening of the Hamzah (اعلال وادغام وتخفيف همزة), see, on the meaning of the last term, W. Wright, Arabic Grammar, third edition, 1896, i. p. 18 D, compiled by Ṣafî bin Naṣîr especially for his son, Shaikh Abû-almakârim Isma'îl (see fol. 2[a]), in the form of questions and answers.

Beginning: الحمد لله الّذى يصرّف الاحوال و يخفّف الاثقال و يكشّف العلل و يصلح العمل والصّلوة على رسوله محمّد الّذى اسّس قواعد الدّين الخ.

Other copies in Rieu ii. p. 524[a], No. VI; and W. Pertsch, Berlin Cat., p. 38, No. 13 (a fragment only).

No date. On fol. 1[a] a seal of 'Abd-alrazzâḳkhân, with the date A. H. 1187 (A. D. 1773, 1774).

No. 292, ff. 65, ll. 11; large Nasta'lîḳ; size, $7\frac{5}{8}$ in. by $4\frac{1}{2}$ in.

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2429

Short tracts on Arabic inflexion.

This copy contains:

1. A tract, styled الجزوّ الاوّل من كتاب عقد فى علم الصّرف, beginning, on fol. 135a: الحمد لله .... بدان اسعدك الله تعالى فى الدّارين كه الف و واو ويارا حروف علت و مدّ الخ. It deals chiefly with the permutation of the letters ا, و, and ى in nouns and verbs, and is subdivided into numerous عقد. Evidently the same tract is noticed in W. Pertsch, Berlin Cat., p. 185, No. 113.

2. A passage (عبارت) from Ṣafî bin Naṣîr's دستور المبتدى (see the preceding copy), on fol. 141b.

3. Another tract on Arabic inflexion, beginning with the *second kism* on the noun (اسم), but dealing in the main portion with the verb and its conjugation. Beginning, on fol. 143a: بسم الله الرّحمٰن الرّحيم قسم دوم است اسم چو الاسم نام الاوّل فخستين الخ.

Many marginal glosses and additions.

No date.

No. 2756, ff. 135–157, ll. 10–15; chiefly Naskhî; size, 9⅛ in. by 6⅝ in.

2430

Risâla-i-takhfîf-i-Hamzah u i'lâl u idghâm (رسالة تخفيف همزه و اعلال و ادغام).

A treatise, very similar in contents to the دستور المبتدى (see No. 2428 above), on the softening of the Hamzah, the permutation of the weak letters and the assimilation of certain other letters in Arabic words, but considerably shorter and evidently different from that.

Beginning: الحمد لله .... امّا بعد چون اكثر صيغ افعال و اسماء از كلمات عرب بر اوزانى هستند الخ.

No date. A seal of Jân Hunarî pîl (جان هنرى پيل) with the date A.H. 1220 (A.D. 1805, 1806), on fol. 2a. This copy was presented by J. H. Peile, Esq., and received Sept. 19, 1818, transferred to Civil Coll., Aug. 9, 1819.

No. 3416, olim 9. J. 11, ff. 26, ll. 10; Nasta'lîḳ; size, 8¾ in. by 5¾ in.

2431

Hidâyat-alṣarf (هداية الصّرف).

A grammatical compendium on Arabic inflexion (فى علم الصّرف), compiled from the following sources: ميزان (i. e. ميزان الصّرف, see above, No. 2411, 1 sq.), منشعبه (see above, No. 2411, 2 sq.), صرف مير (Nos. 2406–2409 and 2413, 2 above), پنج گنج (No. 2411, 3 sq.), معزّى و زنجانى (probably a clerical error for عزّى زنجانى, the treatise on Arabic accidence, styled كتاب العزّى or تصريف العزّى, by 'Izz-aldîn 'Abd-alwahhâb Zanjânî, who died about A.H. 655=A.D. 1257, see G. Flügel i. p. 179; Loth, Arabic Cat., p. 265; Arabic Cat. of the Brit. Mus., p. 233, and Supplement, p. 612; published in Rome, 1610, and in Constantinople, A.H. 1233), زبدة (i. e. زبدة الصّرف, see No. 2411, 4 sq.), دستور المبتدى (by Ṣafî bin Naṣîr, see No. 2428 above), ضابطهٔ قاضى, تاج المصادر, صراح الارواح (by Ja'farak, who died A.H. 544=A.D. 1149, 1150, see Bodleian Cat., No. 1635), etc. The title appears on fol. 4a, l. 8. The author designates himself in this vague way: بندهٔ ضعيف گناهگار سلطان على خوانى اميدوار مغفرهٔ پروردگار غفّار.

Beginning, on fol. 3b: الحمد لله ذى الجود والانعام جاعل الصّرف فى الكلام الخ.

It is divided into a muḳaddimah, seven faṣls, and a khâtimah, comprising altogether thirty-eight aṣls.

مقدّمه در معرفت كلمات و كيفيّت اسماء و ابواب افعال و تصحيح مصادر, on fol. 4a, in four aṣls.

فصل اوّل در معرفت قسم صحيح (verba firma), on fol. 13a, in six aṣls.

فصل دوم در معرفت قسم مضاعف (verba mediae geminatae), on fol. 34a, in four aṣls.

فصل سيوم در معرفت مهموز (verba hamzata), on fol. 40a, in four aṣls.

فصل چهارم در معرفت مثال (verba primae radicalis و et ى), on fol. 50b, in three aṣls.

فصل پنجم در معرفت اجوف (verba mediae radicalis و et ى), on fol. 55a, in four aṣls.

فصل ششم در معرفت ناقص (verba tertiae radicalis و et ى), on fol. 67b, in three aṣls.

فصل هفتم در معرفت لفيف (verba dupliciter imperfecta), on fol. 76a, in four aṣls.

خاتمه در معرفت خواصّ ابواب و نسبت و تصغير و جموع و حروف ابدال و قواعد پراگنده, on fol. 79b, in six aṣls.

Index on ff. 1a–2a.

Dated the 24th of Ramaḍân, A.H. 1208 (A.D. 1794, April 25), by 'Abbâs 'Alî; collated with the original by 'Abd-alrazzâḳ in كانپور (Cawnpore). This copy belonged formerly (according to a Persian note on fol. 3a) to Major Mackenzie (ميجر مكنزى).

No. 1563, ff. 92, ll. 11; large Nasta'lîḳ; size, 9½ in. by 6 in.

2432

A short mathnawî, explaining puzzling moods and forms of the Arabic verb and showing how they must be rightly used, compiled for Mr. Richard Johnson in Warren Hastings' time.

Beginning:

ای خدای جهان و جان بخشا
بهر تكميل جان زبان بخشا

No date.

No. 1617, ff. 8, ll. 8; Nasta'lîḳ; size, 6½ in. by 4 in.

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c. *Commentaries on Grammatical Works.*

2433

Sharḥ-i-Mi'at 'âmil (شرح مائة عامل).

An anonymous commentary or general exposition of the contents of the well-known little Arabic treatise on the 100 grammatical regents, styled مائة العوامل or العوامل المائة or simply العوامل (في النّحو), by Jurjânî (here called 'Abd-alraḥmân Jurjânî, correctly Abûbakr 'Abd-alḳâhir bin 'Abd-alraḥmân Jurjânî, who died A.H. 471 or 472=A.D. 1078, 1079), which was translated into Persian verse under the title of مائة عامل; comp. on the Arabic original and its various commentaries in Arabic, G. Flügel i. p. 149 sq.; Loth, Arabic Cat., p. 273[a] sq.; J. Aumer, Arabic Cat., pp. 316 sq. and 337 sq.; editions by Erpenius, 1617; by Baillie, Calcutta, 1802; and by Lockett, ib., 1814; on the Persian versification, Loth, loc. cit., pp. 273[b] and 274[a]; Bodleian Cat., No. 1658; E. G. Browne, Cambridge Cat., p. 263, No. II; and J. Aumer, p. 52, No. II (where it is ascribed to Mullâ Jâmî); a Turkish versification of Jurjânî's عوامل is noticed in G. Flügel i. p. 152.

The present commentary, which is entirely different from the زبدة النّحو, noticed in No. 1659 of the Bodleian Cat., begins on fol. 52[a]: الحمد لله العوامل في النّحو مائة كه منقسم مى شوند بدو نوع لفظيّه و معنويّه و نيز لفظيّه نيز بدو نوع است سماعيّه و قياسيّه الخ.

At the top of the first page it is styled شرح خافي.

No date. Bibliotheca Leydeniana.

No. 2787, ff. 152-164, ll. 15; Naskhî, mixed with Shikasta; size, 8¼ in. by 6 in.

2434

Sharîfiyyah Sharḥ-i-Kâfiyah (شريفيّه شرح كافيه).

A detailed Persian commentary on the famous Arabic grammar, الكافية في النّحو, of Jamâl-aldîn Abû 'Amr 'Uthmân bin 'Umar bin Abîbakr bin Yûnus, called Ibn al-Ḥâjib (who died A.H. 646=A.D. 1248, 1249, comp. Ḥ. Khalfa v. p. 6, No. 9707; G. Flügel i. p. 162 sq.; Loth, Arabic Cat., p. 253[b] sq.; No. 1357, 22 above, etc.; published at Rome, 1646; edited by Baillie, Calcutta, 1803; printed at Bûlâḳ, A.H. 1255, etc.). According to a statement on fol. 1[a] this commentary was compiled by Mîr Sayyid Sharîf Jurjânî, the author of the صرف مير (see Nos. 2406-2409, and 2413, 2 above), who died A.H. 816 (A.D. 1413, 1414), but in the work itself no author's name appears, nor any title.

It begins at once with the initial words of the Arabic original: اَلْكَلِمَةُ لَفْظٌ وُضِعَ لِمَعْنًى مُفْرَدٍ الخ which are commented upon in this way: معنىٔ كلمه در اصل لغت يك سخن است و معنىٔ وى در اصطلاح نحويان لفظيست كه نهاده شده باشد از براى معنى كه مفردست و الف ولام در الكلمة از براى جنس است الخ.

It is corre
besides variou
and notes.

No date. T
بابى. Various se
among them one
Ḥâfiẓ-aldîn and the

A paraphrase of th
مرآت or فارسى در نظم
Cat., No. 1662, 6. A
Kâfiyah is noticed in G. Flügel i. p

No. 408, ff. 165, ll. 17; Nasta'lîḳ; the Arabic text in Naskhî, written in red ink; size, 9½ in. by 5⅞ in.

2435

Sharḥ-i-Shâfiyah (شرح شافيه).

A large Persian commentary on Ibn al-Ḥâjib's treatise on etymology and orthography, styled الشّافية, a supplement to the same author's Kâfiyah (comp. Ḥ. Khalfa iv. p. 1 sq.; Loth, Arabic Cat., p. 263[a] sq., etc.; printed in Calcutta, 1805; at Lucknow, with notes, A.H. 1266, etc.). This commentary was composed by Muḥammad Hâdî bin Muḥammad Ṣâliḥ of Mâzandarân, who flourished about A.H. 1088 (A.D. 1677, 1678), see Rieu, Supplement, p. 253[b], last three lines. It was made at the request of Nawwâbkhân bin Khân bin Khân Ḥusain 'Alikhân.

Beginning: الحمد لله ربّ العالمين والصّلوة والسّلام على خير خلقه محمّد و آله الطّيّبين الطّاهرين المعصومين، چنين گويد ذرّهٔ بيمقدار الخ.

Dated the 5th of Sha'bân, A.H. 1145 (A.D. 1733, Jan. 21). Another Persian commentary on the Shâfiyah, by Muḥammad bin Sa'd, with the takhalluṣ Ghâlib, is noticed in Rieu, Supplement, p. 120[b].

No. 36, ff. 278, ll. 23; Nasta'lîḳ; size, 9⅞ in. by 6½ in.

2436

Sharḥ-i-Alfiyyah (شرح الفيّه).

A Persian commentary on the famous Arabic grammar in verse, styled الالفيّة or الخلاصة في النّحو, of Jamâl-aldîn Abû 'Abdallâh Muḥammad bin 'Abdallâh al-Ṭâ'î, known as Ibn Mâlik (who died A.H. 672=A.D. 1273, 1274, comp. Ḥ. Khalfa i. p. 407 sq.; Loth, Arabic Cat., p. 265 sq., etc.; printed at Bûlâḳ, A.H. 1253, and at Lucknow, A.H. 1263; edited by De Sacy (Oriental Translation Fund), 1833, and, with Ibn 'Aḳîl's commentary, by F. Dieterici, Leipzig, 1851; German translation by the same, Berlin, 1852). The Persian commentator calls himself Muḥammad 'Alî bin Maulânâ Âḳâ Bâbâi Sirkânî (see fol. 1[b], ll. 9 and 10), of whose lifetime nothing is stated.

Beginning: الحمد لله ... امّا بعد بر ضمائر صافيهٔ اصحاب سحر و ابصار ثاقبهٔ ارباب حكم پوشيده نيست كه اساس علوم الخ.

The Arabic text of Ibn Mâlik's work begins, on fol. 1[b], last line: قال محمّد هو ابن مالك أحمدُ ربّى الله الخ.

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یعنی گفت :
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y on the same
lî of Kâshân, but
l in E. G. Browne,

xt in Naskhî, the Persian
by 5¼ in.

-Persian.

2437

A vocabulary of Turkî or Oriental Turkish, explained in Persian by Faḍl-allâhkhân, the cousin of Saifkhân (i.e. Saif-aldîn Maḥmûd Fakîr-allâh, a descendant of one of Tîmûr's Amîrs, the Amîr Cʻâkû, died as governor of Ilâhâbâd, A.H. 1095 = A.D. 1684), comp. Rieu ii. p. 511b, where another copy of this work is described. The author wrote it by order of the emperor ʻÂlamgîr for the Shâhzâda.

Beginning: سبحان الله هرگاه افصح عرب و عجم الخ.

It is divided into an introduction and three bâbs. *Introduction*, on fol. 2a, on Turkî suffixes; *first bâb*, on fol. 7b, verbs in alphabetical order, according to the first letters (در بیان مصادر); *second bâb*, on fol. 25a, nouns in alphabetical order, according to the first and last letters (در اسماء جامد); *third bâb*, on fol. 105a, miscellaneous words, as numerals, limbs of the body, names of animals, Turkish tribes, pronouns, particles, etc. (در متفرّقات). This vocabulary was printed, at Sir W. Ouseley's desire, in a somewhat re-arranged and amplified form, by ʻAbd-alraḥîm, at Calcutta, A.H. 1240.

No date. Twelfth century of the Hijrah.
Bibliotheca Leydeniana.

No. 2503, ff. 160, ll. 15 on ff. 1–33, ll. 13 on ff. 34–160; Nastaʻlîḳ; size, 7⅝ in. by 5 in.

2438

An abridgement of the same.

The same Turkî vocabulary as in the preceding copy, beginning in the same way too, but much shorter; in fact it contains about *one*-third only of the fuller redaction; the nouns (the *second bâb* according to the preceding copy) begin here already on fol. 11a; the miscellaneous words (the *third bâb* there) occupy only the last five pages, whereas in the fuller redaction they fill fifty-five folios. In fact, in point of extent it closely resembles the British Museum copy, which likewise comprises only fifty-two leaves.

Dated A.H. 1208 (A.D. 1793, 1794), by ʻIwaḍ ʻAlî, at Calcutta.

No. 2498, ff. 41, ll. 17; easy and legible Shikasta; size, 9 in. by 5⅝ in.

2439

Maʻrûf-allughât (معروف اللّغات).

The second part (قسم) of a Turkish-Persian glossary, entitled, according to the initial words, Farhang-i-aẓfarî (فرهنگ اظفری).

It is arranged in this way that the first letter constitutes the bâb and the last the faṣl; in every faṣl first the verbs and then the nouns are enumerated. No author's name or date appears. On the back of the binding it is simply styled لغات ترکی.

Beginning: هذا القسم الثّانی من فرهنگ اظفری المسمّی بمعروف اللّغات اوّلها ترکی و آخرها پارسی علی رسم التّألیفات المشهورات، باب الالف مع فصل الالف فی الافعال الخ.

This copy was presented by J. H. Peile, Esq., and received Sept. 19, 1818; transferred to Civil Coll., Aug. 9, 1819.

No. 3370, olim 10. J. 15, ff. 136, ll. 13; Nastaʻlîḳ, rather careless and sometimes resembling Shikasta; size, 8¾ in. by 5½ in.

2440

A shorter Turkish-Persian glossary, arranged exactly in the same way as the anonymous vocabulary noticed in Bodleian Cat., No. 1685 (which, however, is much larger), that is to say, in two parts (there called مرتبه), the first of which, beginning on fol. 3b, comprises the الفاظ مرکّبه, i.e. the compound or derived verbs, and the second, beginning on fol. 40b, the الفاظ مفرده, i.e. the simple roots of verbs and nouns, both parts being in alphabetical order, according to the *first* letter of the words. It is styled on the title-page آمدن نامهٔ ترکی, and in the colophon نسخهٔ ترکی; its compiler was Mîr Sayyid Ḥusain, who flourished under the emperor ʻÂlamgîr.

Beginning: وهّاب بی نیاز فیّاض جهان پرداز نوع بدیع انسانرا بدل دانا و زبان گویا از سائر مخلوقات الخ.

The Turkish numerals from 1 to 1000 are enumerated at the end on ff. 45a and b.

Dated by Sayyid Saif-allâh the 6th of Rajab in the thirty-eighth year of ʻÂlamgîr's reign = A.H. 1106 (A.D. 1695, Febr. 20).

No. 947, ff. 45, ll. 9; Nastaʻlîḳ; size, 8⅝ in. by 6⅛ in.

2441

Risâlah dar lughat-i-turki (رساله در لغت ترکی).

A Turkish vocabulary, with Persian interlinear paraphrase, arranged according to subjects in twenty-six short faṣls, for instance, the *first*, در بیان اسامیٔ اعضای انسانی, on fol. 1b; the *second*, در بیان اصناف انسان که بیکدیگر نسبت داده میشود, on fol. 3a; the *third*, در بیان پوشیدنیٔ انسان, on fol. 3b, and so on. The *twenty-first* faṣl contains pronouns and miscellaneous phrases, the *twenty-second* the numerals, the *twenty-fifth* words which are spelt alike, but have different meanings according to their different vowels, as قول (ḳul, ḳol, kavl) or اوت (ut, ot, evet), the *twenty-sixth* those letters of the Arabic alphabet which are not found in genuine Turkish words.

No date.

No. 1471, ff. 19, ll. 7; Nastaʻlîḳ; the Persian paraphrase in red ink; size, 6½ in. by 4¾ in.

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3. Hindûstânî-Persian and Persian-Hindûstânî.

2442

Lughat-i-tuḥfat-alhind (لغت تحفة الهند).

A complete dictionary of Hindûstânî, respectively Hindî words, explained in Persian, and arranged alphabetically in the usual manner of oriental lexicons, viz. according to the first letter in the bâb, and according to the last letter in the faṣl. Every page consists of *three* columns, the *first* on the right gives the Hindî words in Devanâgarî characters, the *second* the same in Arabic letters, and the *third* the Persian explanation; up to folio 13 a transcription in Roman characters and an English translation are added. The short preface, on fol. 1a, begins: در علم اهل هند بباید دانست که لغات هندیّه را بترتّب حروف تهجّیّهٔ عربی ضبط نمودهٔ شد الخ.

The dictionary itself begins on fol. 2b. The reverse side of every leaf is left blank (except the first thirteen leaves) for the English translation.

No. 585, ff. 335, ll. 12; large Nasta'lîḳ; size, 12½ in. by 6¾ in.

2443

A Persian vocabulary, with an interlinear Hindûstânî paraphrase, arranged alphabetically according to the first letter. Every bâb is subdivided into several faṣls, each of which begins with the full table of an irregular Persian verb, after which a string of nouns and adjectives follows, for instance, the first faṣl of bâb 1 opens with آمدن = Hindûstânî آنا, followed by آمده = آیا, etc.; the second faṣl begins in the same way with آوردن; the third with آموختن, and so on.

Bibliotheca Leydeniana.

No. 2420, ff. 265–338, ll. 14–16 on ff. 265–278 and 327b–338, ll. 12 on ff. 279–327a; Naskhî, by various hands; size, 8½ in. by 6 in.

2444

The same.

Beginning with آنا = آمدن. One leaf is torn away between ff. 98 and 99.

Bibliotheca Leydeniana.

No. 2556, ff. 96–163, ll. 12–14; written by different hands in various styles of Nasta'lîḳ and Shikasta; size, 8½ in. by 6¼ in.

2445

Âmadnâma (آمدنامه).

A shorter vocabulary, Persian and Hindûstânî, of the same character as the preceding little work and likewise arranged according to the first letter. It contains chiefly verbs and verbal forms, and begins with آمدن (therefore the above title).

No date. Other copies of the same vocabulary are noticed in Rieu ii. p. 516b, where it is styled کتاب آمدن, and E. G. Browne, Cambridge Cat., p. 250.

No. 819, ff. 12–37, ll. 16; Shikasta; size, 7¾ in. by 5¼ in.

Kitâb-i-âm

A similar vo

Persian irregula

interlinear Hind

آموختن = Hindûs

ملنا, etc.

Dated in Rabî'-a

December–1790, Jan.),

Imâmbeg.

No. 2188, ff. 24, ll. 17; Nasta'lîḳ;

2447

Maṭbû'-alṣibyân (مطبوع الصّبیان).

A short rhymed glossary, in maṯnawî-form, explaining familiar Persian and Arabic words in Hindûstânî, a primer for children after the model of the نصاب الصّبیان, نصاب بدیع, and similar Arabic-Persian compilations (see above, Nos. 2375 sq. and 2386). The present copy begins with a short preface in prose: الحمد لله . . . . اسعدك الله تعالى فى الدّارين كه چند كلمهٔ عربى و فارسى هريك با ترجمهٔ هندوى براى تعليم صبيان بر طريق ريخته الخ.

It is divided into fifty-six short faṣls, each consisting of four maṯnawî-baits; the first bait of the first faṣl runs thus:

خالق بارى سرجن هار

واحد ايك برا (بدان Bodleian copy) كرتار

From these first words the little tract is popularly styled خالق بارى and traditionally ascribed to Amîr Khusrau, see two other copies in Bodleian Cat., No. 2338, and Rieu ii. p. 516b. It has been lithographed in Lucknow; comp. also Sprenger, Journ. As. Soc. Beng., xxi. p. 519, and Bibl. Sprenger, No. 1003.

No date.

No. 1200, ff. 11, ll. 15; large Nasta'lîḳ; size, 8⅝ in. by 4½ in.

2448

Another copy of the same.

The preface is missing here; the copy begins at once with the first bait thus:

خالق بارى سرجن هار واحد ايك بدا كرتار

Dated the 24th of Rabî'-althânî, A. H. 1134 (the fourth, correctly the third year of Muḥammadshâh's reign) = A. D. 1722, Febr. 11, at Akbarâbâd.

No. 1083, ff. 1–6, 2 coll., each ll. 14–15; large Nasta'lîḳ; some marginal annotations; size, 8⅜ in. by 5½ in.

2449

The same.

Beginning:

خالق بارى سرجن هار واحد ايك بدّا كرتار

No date.

No. 2720, ff. 69b–75a, six baits in a page; large Nasta'lîḳ; size, 9⅝ in. by 5⅞ in.

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-i-zubân-i-afghânî
كتاب).

ning, according to the
makâlah (مقالهٔ سيوم)
ânî dar lughât-i-zubân-
ent is alphabetical, the *first*
, the *second* the fasl. It begins
with اَوْازَهٔ=افواه, on fol. 13a, l. 1. On ff. 263b–266a a short fragment of the *first makâlah* of the same work, on Pushtû letters (مقالهٔ اوّل در احوال حروف زبان افغان), is preserved, viz. the fasl on the alphabet (فصل در حروف تهجّی). It is based on the مخزن آخوند درويزه بابا (i. e. the Makhzan-i-Afghânî, by Âkhund Darwiza Ningarhârî, see B. Dorn, Chrestom. of the Pushtú or Afghan Language, Petersburg, 1847, p. 19 sq.; the same famous author who wrote the مخزن الاسلام, compiled by his sons Karîmdâd and 'Abd-alkarîm, A. H. 1014= A. D. 1605, 1606, see Bodleian Cat., No. 2350, and further below in this Cat. under 'Theology and Law,' and the تذكرة الابرار, compiled A. H. 1021=A. D. 1612, see Rieu i. p. 28, and Supplement, p. 3a); the رشيد البيان ملّا رشيد; the dîwâns of 'Abd-alrahmân (edited by T. P. Hughes, Diwan-i-Abdur Rahman, Pushtu text, Lahore, 1877, littogr.), Khushhâlkhân (comp. Khushhalkhan Khatak, Afghan Poetry of the Seventeenth Century, etc., London, 1890, and Raverty, Gulshan-i-Roh, being Selections, prose and poetical, etc., London, 1860; English translations in the 'Selections from the Poetry of the Afghans,' London, 1862), and Mirzâ (i. e. Mirzâ Ansârî, comp. Z. D. M. G., vol. 16, p. 788; B. Dorn, Chrestom. etc., pp. 354 sq., 285 sq., etc.; see also W. Geiger in 'Grundriss der iranischen Philologie,' 1 Band, 2 Abtheilung, p. 204, Strassburg, 1898); and the زلیخای عبد القادر (the epopee يوسف و زلیخا, by 'Abd-alkâdir).

No date.

No. 2439, ff. 12–266, usually 2 coll., greatly varying in number of lines; Nasta'lîḳ; size, 13 in. by 9½ in.

2451

Âmadnâma-i-afghânî (آمدنامهٔ افغانی).

Paradigms of Pushtû verbs in alphabetical order, partly with Persian (occasionally Hindûstânî) interlinear paraphrase (in red). Each verb has as subdivisions: مصدر (infinitive); ماضی (preterite); مضارع (imperfect); فاعل (active participle); مفعول (passive participle); امر (imperative); نهی (prohibitive), etc. Sometimes also a list of جوامد (primitive nouns) and الفاظ (phrases) is added. These paradigms end on fol. 87b and are followed by (*a*) اسماء قربا (names of relations); (*b*) اسماء اعضاء سرايا (names of the various limbs of the body from head to foot), on fol. 94a; (*c*) miscellaneous words, on fol. 96a; (*d*) اسماء شهور شمسی (names of the solar months), on fol. 99a. Ff. 99b–107b contain a number of Pushtû ghazals.

No date. Copied at Mustafâ-âbâd, known as Râmpûr. On fol. 1a this little book is described as 'Grammatical rules for the student of the Pushtoo Language.' Presented by J. Cotton, Esq., Nov. 19, 1813.

No. 2779, ff. 108, ll. 6; large Naskhî; size, 8⅜ in. by 4⅞ in.

2452

Riyâḍ-almaḥabbat (رياض المحبّت).

The famous Pushtû grammar and dictionary, styled رياض المحبّت (see fol. 3b, l. 2), compiled in Persian for Sir Ch. Barlow (see fol. 3b, l. 1) by Nawwâb Maḥabbatkhân or Maḥabbat-allâhkhân, with the takhallus Maḥabbat, the eldest son of the celebrated Rohilla chief Hâfiẓ Raḥmatkhân (died A. H. 1188=A. D. 1774), see fol. 3a, lin. penult., in A. H. 1221 (A. D. 1806) according to the chronogram on the last page, نسخهٔ محبّت, comp. also Zeitschrift der D. M. G. xvi. p. 785; Major Raverty, 'Dictionary of the Pukhto,' London, 1860, preface, p. 21, and Rieu ii. p. 517b, where the author's death is fixed in A. H. 1223 (A. D. 1808). Maḥabbatkhân wrote three dîwâns, one in Persian, one in Hindûstânî, and one in Pushtû, see Bodleian Cat., Nos. 1196, 2332, and 2353; besides a Hindûstânî mathnawî اسرار محبّت, or the love-story of Sisî and Panû, see ib., No. 2332, 3. His younger brother Ilahyâr completed in A. H. 1228 (A. D. 1813) a similar work, the عجائب اللّغات or Hindûstânî-Pushtû dictionary with Persian explanation, see Rieu, loc. cit.

Beginning of this work: ستايش بيكران و نيايش فراوان آن نخل بند بيچون بی نمون را می بايد كه الخ.

It is divided into a فائده and two بحث:

البحث الاوّل فی المشتقّات, on fol. 5b.

البحث الثّانی فی المتفرّقات, on fol. 560b.

Each بحث is subdivided into twenty-eight روضه, according to the *first* letter of the words. The first word, appearing in the first بحث, is اچول=انداختن. The فائده begins on fol. 3b, last line.

This copy is collated and has besides in many places annotations in pencil. Ff. 246 and 247 (ll. 17) are supplied by a later hand. Fol. 306b is left blank.

Bibliotheca Leydeniana.

No. 2670, ff. 702, ll. 13; bold Nasta'lîḳ; size, 12⅝ in. by 7⅞ in.

2453

Another copy of the same.

Beginning, on fol. 1b: ستايش بيكران و نيايش فراوان نخل بندی را می بايد كه حدائق جهان را الخ.

This copy was made at the request of Nawwâb 'Alî Akbar Khânṣâhib Bahâdur (from whom this copy was obtained), the eldest son of the author Maḥabbatkhân, and finished the 23rd of Jumâdâ-althânî, A. H. 1229 (A. D. 1814, June 12). On the fly-leaf a short English account is given of the work and its distinguished author, who was a pensioner of the British Government, resided under its protection at Sirhind, employed his

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leisure in literary pursuits, and besides other works in Persian and in Pushtû, his native tongue (see the preceding copy), produced and presented the original of this to the British Government in token of his gratitude.

No. 2868, ff. 462, ll. 17; large Nasta'lîḳ; size, 12¼ in. by 8¼ in.

2454

A third copy of the same.

Beginning exactly as in the preceding copy; it appears to be written by the same hand as that one, but somewhat earlier, and has practically the same colophon, stating, that the copy was made by order of Nawwâb 'Alî Akbar, son of Maḥabbatkhân; no date is given here. Neither in this nor in the preceding copy the ta'rikh, quoted in No. 2452 above, is found. Received from Calcutta, April 3, 1811.

No. 2869, ff. 447, ll. 17; large Nasta'lîḳ; size, 12½ in. by 8¾ in.

5. Persian-Persian.

a. *Dictionaries and Vocabularies.*

2455

Ḥall-i-mushkilât-i-lughat-i-furs (حلّ مشكلات لغت فرس).

A second copy of Asadi's unique Persian dictionary, Lughat-i-furs (edited by Paul Horn from the Vatican copy, the only one hitherto known, Berlin, 1897), without any author's name, and beginning in this way: الحمد لله .... امّا بعد بدانكه اين كتاب جهت حلّ مشكلات لغت فرس نهاده آمد و ابتداى اين كتاب بر نهج حروف تهجّى نهاده اند تا خواننده و نويسنده ازو تمتّع يابند و مصنّف را بدعاى خير مدد فرمايند و اگر در كتاب عربيّات لفظى فرس در افتد ازين كتاب معنىٔ آنرا بدانند والله المستعان وعليه التّكلان، باب الالف والا بلند مرتبت و با گهر بود رودكى گويد الخ.

A careful comparison of this precious copy with the printed edition shows the following points of agreement or disagreement between the two: (1) In many cases either exactly or nearly the same wrong spelling of words appears here as in the Vatican copy; (2) less frequently the correct form is given as in the printed edition; (3) some entirely novel forms occur here and there, and also forms identical with those in the لغت فرس, شمس فخرى, فرهنگ شعورى, حليمى, etc.; (4) the explanation given is often much shorter, only in rare cases somewhat longer; not seldom it differs considerably; (5) by the side of silly text-corruptions there is sometimes found an interesting various reading and occasionally even a better wording of verses; (6) a considerable number of words and verses are omitted altogether; (7) in isolated cases the quotations are ascribed to other poets, than in the printed text, i.e. the Vatican copy; (8) the supplementary words, occasionally added by the editor of the printed text, especially in the poetical quotations, are almost in every case found here in full; (9) ج and چ, د and ذ are only occasionally distinguished; (10) instead of گفت as heading of quotations invariably گويد is used, and many verses are introduced by بيت. Examples under No. 1 are (the pages and lines quoted are those of the printed edition):

p. 8, l. 4 ab infra: the same omission of a word between دهد and كه منم.

p. 9, ll. 13 and 14: twice distinctly وزيب.

p. 10, l. 8: كشت و ورز.

p. 11, l. 9: چرش.

p. 12, first line: شب for بشب; ll. 6 and 7, twice انقشت.

p. 15, l. 4: به بيراك for پنيرك, similar to the به بيرك in the Vatican copy; l. 7, و زشتيش را in the first hemistich for ورسيش را (Vatican copy ورستش را) and بآكج for بدان كج.

p. 16, l. 4 ab infra: distinctly فتج, فتك, and فرقع الدبيرى; last line, the verse quoted is exactly the same as in the Vatican copy, even to the pointing of طِر.

p. 17, l. 2: the text is exactly as in the Vatican copy; ll. 5 and 6, twice يغنج; l. 10, distinctly غصيب; l. 17, ويوز ويول (the latter word as in the Vatican copy too); l. 3 ab infra, دور ودشوار (دور دشوار in the Vatican copy).

p. 18, l. 14: سر كفتهٔ for سر گشتهٔ of the printed text and سر كنتهٔ of the Vatican copy.

p. 19, ll. 7 and 8: بخانش بر in the second hemistich, and صيد for ضدّ; after l. 9 the same heading, باب الحاء, as in the Vatican copy; l. 5 ab infra, خلخج for كلخج, and last line, سگان سگ.

p. 20, ll. 3 and 4: instead of سبذ and سذ the present copy has in both places سيد (Vatican copy سبد); ll. 6 and 5 ab infra, three times يفج; ll. 4 and 3 ab infra, twice يمج for نمچ (Vatican copy يمح).

p. 21, l. 7 ab infra: بديذارش.

p. 22, l. 2: درد گر in the second hemistich for دزد گه (Vatican copy درد كه).

p. 23, l. 12: و كندست for فگندست (in the Vatican copy ولندست), and يَخ for نخ (Vatican copy يخ); l. 14, دولت مرا بخى.

p. 25, l. 12: لجام for لحام.

p. 26, ll. 5 and 4 ab infra: twice ابار ده.

p. 31, first line: بتنوز; ll. 4 and 3 ab infra, twice باكند.

p. 32, lin. penult.: آغنده (as in the Vatican copy), but in the quotation in the last line there appears ياغنده (or ياغنده).

p. 33, l. 6 ab infra: instead of پاكيت there appears here the same vowelless word as in the Vatican copy; lin. penult., وبرد و گريز at the end of the second hemistich.

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p. 34, l. 8: فراولاوی as author's name, likewise in l. 4 ab infra; p. 38, l. 17; p. 50, l. 6 ab infra; p. 70, l. 2; p. 87, l. 6 ab infra; p. 93, l. 13.

p. 35, l. 2: كلاك instead of كلال; l. 3 ab infra, زره for زدر, and بر سان for ترسان.

p. 36, l. 9: كانور as in the Vatican copy; ll. 18 and 19, twice انگر for واتگر; l. 3 ab infra, كندور.

p. 37, l. 7: چوب كاروان.

p. 41, l. 2: twice راژ (whilst in the first line the correct ژاژ appears); instead of ژاژ خوران the form راژ خران is given.

p. 42, l. 15: روز عذير at the end of the second hemistich.

p. 49, last line: مار ملاس.

p. 52, l. 7 ab infra: instead of بپنداری the same two unintelligible words as in the Vatican copy.

p. 53, l. 15: مكردارت.

p. 55, l. 10: برگشته.

p. 57, ll. 11 and 12: twice شماروغ; l. 14, بانگ شير.

p. 61, l. 14: چون and زغزن.

p. 62, l. 3: و سنگ درختی (but in the heading correctly شنگ).

p. 65, last line: بلنگش جذی.

p. 66, l. 6 ab infra: خسروی (for خسروانی) as author's name; likewise p. 24, l. 2; p. 25, l. 5; p. 26, l. 10; p. 64, l. 7 ab infra; p. 70, last line; p. 90, l. 6; p. 113, lin. penult.

p. 67, l. 6 ab infra: بكلك at the end of the second hemistich.

p. 68, ll. 8 and 9: twice تلك.

p. 69, l. 3: كيوك, and again in l. 6 (where the Vatican copy, however, gives the correct form كپوك).

p. 69, l. 4 ab infra: حلق (Vatican copy خلق, correctly جلق); l. 3 ab infra, مرگی in the beginning of the second hemistich.

p. 70, first line: باريك in the second hemistich; l. 9, عيبه in the second hemistich; lin. penult., بلوك.

p. 71, l. 8: يوك (as the Vatican copy), but in l. 9, نوك; l. 11, فركار (for روزگار).

p. 72, ll. 6 and 7: اذفيدك in the heading, and آذفيذك in the verse.

p. 74, last line: ايذرش for اندرش.

p. 76, l. 4: ويژه for وتژه.

p. 78, l. 8: لآل for لال.

p. 80, l. 2: كاحالها (the same كاحال in the first line where the Vatican copy reads كاخال, and سبار for سيار).

p. 81, l. 11: the same unmetrical هرگز; l. 7 ab infra, پس تا كی (Vatican copy پس تا كی, correctly پسر تا كی).

p. 82, l. 8: مكالفت; lin. penult., درفش in second hemistich.

p. 85, l. 3 ab infra: بچّهٔ خرد جله in the second hemistich.

p. 86, l. 4: سيله و فشيله (Vatican copy فسيله وفشيله, correctly سيله وفسيله); l. 12, بحكله, in the verse, l. 13, بخكله.

p. 88, l. 4: خصيم at the end of the second hemistich; ll. 7 and 6 ab infra, twice نرم; last line and p. 89, l. 1, twice اشتم.

p. 90, l. 3 ab infra: عيبه عيبه in the second hemistich.

p. 91, l. 7: بخت (as the Vatican copy seems to have too); l. 9 ab infra, ربايند for بربابند (Vatican copy بربايند); l. 7 ab infra, كردن.

p. 92, l. 11: كرم for فرم in the text (Vatican copy قرم), but in the verse in l. 12 قرم.

p. 93, l. 9: خارج.

p. 95, first line: سيمخور; l. 10 ab infra, كيلان for چيلان; the second hemistich quite as incomplete here as in the Vatican copy.

p. 97, l. 9: ببزم, fully pointed; l. 17, بر نام دندان and مزد مال (Vatican copy مزد مان).

p. 98, l. 3 ab infra: و كحلان.

p. 99, l. 2: اروند بزند in the second hemistich (Vatican copy اورند بزند); ll. 14 and 15, twice بخسان.

p. 102, l. 6: كار چه باشد; l. 3 ab infra, چرخ ولدا; lin. penult., پروازچای (Vatican copy بروازجای).

p. 104, lin. penult.: زه آبی at the beginning of the second hemistich.

p. 106, ll. 5 and 6: twice نستردن; l. 8, تو اعدای in the second hemistich; l. 13, حريب in the second hemistich; l. 14, دويخجه; l. 7 ab infra, لفچه for كفچه.

p. 107, ll. 9 and 10: twice جنبه; ll. 6 and 5 ab infra, twice بركون.

p. 108, l. 3: بشاهی in the second hemistich for بشاهين.

p. 109, ll. 5 and 6: منتين in the heading, and بمتين in the verse; l. 13, هين at the end of the first hemistich.

p. 110, l. 10: سبر in the first hemistich.

p. 112, l. 5: هوابر for هر ابر; ll. 8 and 6 ab infra, twice خاشكو.

p. 115, ll. 12 and 13: twice تربوه.

p. 119, ll. penult. and ult.: twice حيری (Vatican copy has as heading جيری, in the verse حيری).

Examples under No. 2 are:

p. 20, ll. 11: سالان without the diacritical point as in the printed text.

p. 22, l. 15: عمر كل.

p. 39, l. 11: چو ساق.

p. 40, l. 6: the verse quite as in the text; l. 8, correctly غائط.

p. 43, l. 9: تاسه.

p. 49, l. 11: روزبه; l. 17, the second hemistich quite as in the text.

p. 50, last line: correctly خوانش at the end.

p. 62, l. 7 ab infra: خيز in the beginning of the second hemistich.

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p. 65, l. 12: correctly گرم in the second hemistich.

p. 67, l. 6: correctly بمنفشی; l. 9, برشك at the end of the second hemistich.

p. 68, l. 3 ab infra: بە از as printed text.

p. 70, l. 3: شیشهٔ; l. 13, جاخشوك.

p. 73, l. 13: خروار as text.

p. 74, l. 10: و چشم in the second hemistich.

p. 76, l. 9: four times correctly نشکیبند.

p. 77, l. 7: correctly شغا in the second hemistich.

p. 80, l. 6 ab infra: چو.

p. 82, last line: correctly کنغال.

p. 85, first line: تو as text.

p. 87, l. 3: بهرام; l. 9, تخته in the second hemistich.

p. 89, l. 3: the verse quite like the printed text.

p. 93, ll. 5 and 6: twice تگس.

p. 94, l. 2: correctly وکیخ; l. 6, خیم.

p. 98, l. 2: معادیان in the beginning of the second hemistich; l. 9, چو بگراید.

p. 99, ll. 10 and 11: twice correctly توبان.

p. 103, l. 7 ab infra: correctly نافرهخته.

p. 104, l. 8: غمزگانش in the second hemistich.

p. 105, l. 11: منظرهٔ; ll. penult. and ult., twice غرن as text.

p. 111, l. 4 ab infra: وبحك.

p. 112, l. 2: here for once فرالاوی as in the printed text.

p. 113, last line: بینی.

p. 115, l. 8: فرسوده.

p. 116, l. 10 ab infra: twice شناسند; l. 9 ab infra, طنفسه.

p. 117, l. 6 ab infra: تیزهُش.

Examples under No. 3 are:

p. 9, l. 15: twice a distinct توجبه for نوجبه.

p. 10, ll. 1 and 2: جنبه in the heading, but in the verse the correct خنبه; for بهلهه our copy reads خُهلهه (=خوهلهه).

p. 25, l. 7: بالکفد for بلکفد; ll. 10 and 11, راوید for راود both in the heading, and at the end of the verse.

p. 26, l. 5 ab infra: خورده وایازده تفسیر جزوهای کتاب پازندست.

p. 27, first line: بیلفغده for بیلفغد.

p. 28, l. 4: سکنبه و چنبه for سکینه و چینه; ll. 14 and 15, twice فرغنده for فرغند.

p. 32, ll. 6 and 8: جغتده in the heading, and جغنده at the end of the verse, for مغنده.

p. 36, l. 3: a new word is inserted here, not found in the Vatican copy, viz. فرسذ فرساید بود, with this quotation of Rûdaki's:

کردست بدان زلف دراز تو فرازم
ترسم که رخت بدست من بر فرسذ

immediately before it 'Unṣuri's verse in illustration of هنجار (l. 6) is inserted by mistake, with گرفته instead of گرخته in the second hemistich.

p. 37, l. 3 ab infra: بر من تاختند, as the Munich copy of Ḥalîmi and the Farhang-i-Shu'ûrî read.

p. 38, l. 7 ab infra: لغز for لغزیدن; l. 5 ab infra, فلغز for فلز, but فلرزنگ correctly as in the printed text.

p. 39, l. 17: the missing word after کاریز is here given as و کت.

p. 44, ll. 9 and 10: twice کیوس for کبوس; l. 6 ab infra, نوسه for نوس.

p. 53, l. 7: again زوش as in the preceding item, explained by بر مردم آمیخین (?).

p. 55, l. 6 ab infra: the missing word, viz. گریغ, is given here and explained by گریختن; ll. 5 and 4 ab infra, twice وزغ (distinctly pointed) for ورغ.

p. 63, ll. 6 and 7: twice ترفان for شرفان.

p. 64, ll. 1 and 2: twice غبان for غسان; lin. penult., لك وبك (the second word distinctly pointed); the verse, wanting in the printed text, is here added in full (metre خفیف):

ای لك ار بازخواهی و نعمت ــ گرد درگاه او کنی لك وبك

p. 70, l. 8: ایزان ایزن.

p. 71, l. 2: بساك و ستان for بساك و بستان; in the verse in l. 3 there, however, appears بساك از بساك; ll. 6 and 7, thrice وتجنك for ونجنك; ll. 7 and 4 ab infra, twice distinctly کابوك for کابوك.

p. 73, ll. 7 and 6 ab infra: twice distinctly عرباسنگ for غرباسنگ; ll. 5 and 3 ab infra, twice شالنگ for شتالنگ.

p. 74, ll. 15 and 17: فذرنگ (for فدرنگ), according to Shams-i-Fakhrî.

p. 75, l. 6: ریك پان for ریمناك.

p. 76, l. 3: after this line there is added here, شنگل شنگ بود شنگ منگل.

p. 79, l. 13: after this line the present copy inserts the following remark, not found in the Vatican copy: جماعتی که نعمتی گرد کنند و نخورند و حقّ آن مال بکس نه دهند ایشانرا گوزسنگ خوانند که آنرا تا خرد نشکنند مغز اورا بچوال دوز بیرون نیاید و چوالِ دُوز آن قوم قلم حسابست; ll. 6 and 5 ab infra, twice بیغال or پیخال for کوپال; ll. 4 and 3 ab infra, twice کوپال for بیغال; lin. penult., آخال و هراش for the simple آخال.

p. 80, l. 3: کنجال و کنجاره.

p. 81, l. 6 ab infra: عزیمتیان for معزّمان.

p. 85, l. 10: زلّه وجزد و جرواسك پرنده ایست الخ; l. 7 ab infra, instead of خلّه there appears again کلّه, but in the verse in l. 6 ab infra خلّه is correctly given; lin. penult., جلّه و سماروغ نباتی الخ.

p. 90, ll. 5 and 6: twice جام جام.

p. 94, lin. penult.: three times a wrong توان for نوان.

p. 98, ll. 6 and 5 ab infra: twice مرجان for موجان.

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p. 99, ll. 18 and 19: twice فرگان for فوگان; l. 3 ab infra, برتر برم for بیرون برم, as Ḥalîmî and the Farhang-i-Shu'ûrî have.

p. 102, l. 10: لانه و لاوه لامانی وچاپلوسی بود; l. 14, شیان for شیانی, but in the verse, in l. 15, the correct شیانی appears.

p. 103, ll. 3 and 2 ab infra: تهنتن in the heading, تهنینا at the end of the verse.

p. 106, ll. 9 and 8 ab infra: twice شینه for شنّه; ll. 7 and 6 ab infra, twice نهنه for پهنه.

p. 108, last two lines: three times بازگونه for باشگونه.

p. 118, lin. penult.: بلنگوی for تبنگوی; and in p. 119, first line, in the second hemistich, پلنگوی.

p. 120, l. 5 ab infra: روا باد for بذا باذ, as Ḥalîmî and Farhang-i-Shu'ûrî have; l. 3 ab infra, نعمت for نغمهٔ in the second hemistich, according to the Munich copy of Ḥalîmî and the Farhang-i-Shu'ûrî.

Examples under No. 4 are:

p. 3, l. 4 ab infra: درخشنده for درخشنده.

p. 4, l. 9: to نیا پذر پذر is added وپدر مادر; last line, که با پر وبال بر سیخ بریان کنند.

p. 6, l. 10: کبیتا is here explained by قطائف (comp. Vullers' Lexicon, ii. p. 794[a]); l. 4 ab infra, نوا explained here by کارسازیها.

p. 9, l. 1: دیگر added after شیب (as is usual in such cases); l. 13, خوهلگی for چولی.

p. 10, l. 7 ab infra: the explanation runs merely یعنی معاذ الله.

p. 11, l. 5: شست دیگر تیر باشد.

p. 12, l. 8: کلات دیه کوچك بود برکوه وآنرا نیز دزگویند; l. 7 ab infra, رست رستهٔ بازار بود و مانند آن الخ.

p. 14, l. 16: پست جائی بود که با زمین راست بود.

p. 17, l. 3: آرنج بندگاه دست وپای بود الخ; l. 9, امعای گوسفند باشد که بیاگنند بگوشت و دنبه وغیره.

p. 21, l. 6: the two words without diacritical points are given here as کشته بن.

p. 22, l. 3: لوچ وکلیك خوهله چشم بود.

p. 24, l. 6: بگسترند و اورا زیغ نیز خوانند; l. 12, ربوخه شد for وقت در وقت, and ربوخه کرد for وقت.

p. 25, last line: که هرچه به بیند اندکی خواهد که بخورد.

p. 26, l. 4: نرد بنه درخت بود.

p. 27, l. 8: the explanation given here is مهمانی ستاوند صفّهٔ باشد; lin. penult., و شراب خوردن باشد که مطربان بر آن نشینند و سماع کنند.

p. 28, l. 8: اروند و اروان (!) بهم گویند اروند رنج باشد و اروان تجربت.

p. 29, l. 7 ab infra: خرند گیاهیست که اشتانش خوانند.

p. 30, l. 6 ab infra: here the correct برزگران appears, as indicated in note *n*, followed by بکار دارند.

p. 33, ll. 12 and 16: the two items موبذ and کهبذ are transposed here by mistake, and the respective explanations as well as the verses given under the wrong headings.

p. 34, l. 8: بنلاذ بنیاد بنا الخ.

p. 35, l. 8: گردباذ گردی باشد که پیچیده بر هوا شود.

p. 37, l. 3: مغز عزمی بکاری درنگ کردن بود.

p. 39, l. 6: ومژه برگ چشم الخ; last line, بنیز بجای نیز بکار دارند.

p. 40, l. 5: میز آب ریختن.

p. 41, l. 2: the item immediately following after this line is here فاز, but with the explanation and verse of the second ژاز in the text, and thus, by the omission of the latter, all the words have got into a wrong order as far as گواژه in l. 6 ab infra; by repeating this word twice, first with the meaning of the immediately preceding دوژه, and then with its proper meaning, order is restored again.

p. 42, lin. penult.: آس سنگ آسیا بود.

p. 44, ll. 6 and 2 ab infra: قوس و قزح, correctly قوس قزح, instead of the wrong spelling in both passages of the printed text, viz. قوس فزح and قوس قزج.

p. 50, l. 2: تش تبر باشد.

p. 55, l. 5 ab infra: ورغ (وزغ spelt here) بند آب بود که پیش آب به بندند تا آب بشهر در نیفتد.

p. 56, l. 9: after خورند (the last but one word in the line) our copy reads وآنرا ما وراء النّهریان یالغ خوانند.

p. 58, l. 15: correctly پیرامن for پیرامن.

p. 59, l. 3: و کافتیده for و شکافتیده.

p. 61, l. 7: بشك simply explained by شبنم; lin. penult., نیرنگ here explained by که نگارگران زنند رسم (!).

p. 62, lin. penult. follows here after l. 5 in p. 63.

p. 63, l. 16: after سیاه و سپید these words are substituted for what stands in the printed text و درپارس آنرا کالنجه گویند.

p. 64, last line: لك مردم احمق رعنای یافه گوی بوند.

p. 65, l. 9: تنبك قالب زرگران و سیمگران بود.

p. 66, l. 9: نشك درخت کاجست.

p. 67, l. 14: نمتك here explained by و کهربا باشد بتازی غرور (? زعرور) باشد.

p. 71, l. 8: پوك (here spelt یوك) explained by آن سوخته بود که آتش بدو زنند.

p. 72, l. 1: سوك داسهٔ گندم وجو بود الخ.

p. 74, l. 4 ab infra: ارتنگ دیباچهٔ اشکال مانیست.

p. 75, first line: فنك جانوریست که رنگی سبز دارد; وگاه خود را دراز کند وگاه فراهم آید و خورش او چوب بود; l. 3, Farrukhî's verse in support of سیرنگ is given here in full as:

همه عالم زفتوح تو نگارین گشتست
همچو آلمده بصد رنگ نگارین سیرنگ

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p. 77, l. 13 : باجنگ تراکی خرد باشد بر درها و دریچها که الخ.

p. 80, l. 3 ab infra : ژاله دیگر قطره ایست که آذرا شبنم گویند.

p. 81, lin. penult. : after خوانند our copy adds و زبان در وی نهند تا خون بخورد و بکوهستان آنرا زلو خوانند.

p. 85, l. 7 : و مغز جوز و خایهٔ گوسفند و گزر الخ ; l. 14, همسری for سربسری.

p. 86, l. 12 : نخکله (here spelt بحکله) is explained thus گردگان سخت بود و نسبت مردم بخیل بدو کنند.

p. 87, l. 5 : مکش for مکن ; l. 6 ab infra, در بند کردن for در تند کردن ; lin. penult., مالامال here explained by قدح پر از شراب.

p. 90, l. 3 : کنام چراگاه شتر بود.

p. 91, first line : گذرنامه جوازنامه باشد ; l. 9 ab infra, بفخم چادری بود که بدان نثار که بر فشانند ربایند.

p. 92, l. 5 : بوقی روئین for بوقی زرّین.

p. 93, l. 13 : بشم here simply explained by شبنم.

p. 94, lin. penult. : نوان (here spelt نوآن) جنبیدن بود بعجز همچو جهودان.

p. 95, l. 10 : دمدمه for دمه.

p. 98, l. 7 : یکران ستوریست که رنگش میان زرد و بور بود ; l. 8 ab infra, آرمان درد بود و آروند تجربت.

p. 99, l. 8 : درخشان for درفشان.

p. 105, l. 2 : لگن here explained by تشت شمع ; l. 4, باب زن simply explained as سیخ.

p. 106, l. 3 ab infra : رخنه راهی بود در دیوار خانه.

p. 109, l. 9 : کوبین چیزیست که بزرگ خرد کرده در آن کنند و در تنگ نهند تا روغن ازو بیرون آید ; l. 9 ab infra, رخمین قروت بود که آنرا از دوغ ترش سازند.

p. 110, l. 3 : آنین خمیست که در آن دوغ کنند و غلیکین پنجرهٔ بود که جنبانند و آنرا نهره خوانند ; l. 13, در سرای روستائیان بیشتر از آن سازند ; l. 4 ab infra, شنگینه چوبیست که جهت محکمی در پس در نهند.

p. 111, l. 3 ab infra : پینو here simply explained by کشك.

p. 114, first line : خوگیاهی نابکار بود که در میان غلّه روید ; l. 5 ab infra, پایاب for تاب.

p. 117, l. 5 ab infra : after دلگزای there is added here و جانگزای.

p. 118, l. 5 : نابکار و فاسد.

Examples under No. 5 are :

p. 4, l. 10 : آورد با نیا, as the Munich copy of Ḥalimî, the Farhang-i-Shu'ûrî, etc., have ; l. 4 ab infra, بردارم for بردارد.

p. 5, l. 6 ab infra : تیر تو for تیغ تو.

p. 6, l. 3 ab infra : از چاه for از بند in the second hemistich ; lin. penult., آنگاه for آن بار in the second hemistich.

p. 7, l. 1 : آمد for آید ; l. 17, لاله را سنبل حجابی نامهٔ عنبر نقاب in the second hemistich.

p. 9, l. 3 ab infra : زهی in the beginning of the second hemistich.

p. 10, l. 2 : دانه را for خانه را ; lin. penult. (metre هزج) من شست ببحر در فگندم — ماهی برمید و برد شستم

p. 11, first line : چو خم زلف تار کرد in the second hemistich ; l. 6, بگرید for بگوید in the second hemistich ; l. 10, کردستند for کرده اند at the end of the first hemistich ; l. 14, قهر for خشم in the second hemistich ; l. 6 ab infra, مریدان and کندند (for بر کند).

p. 12, l. 9 ab infra : بطمع for بغفل in the second hemistich.

p. 15, l. 15 : سپاهی زگردان الخ.

p. 16, l. 6 ab infra : همه زان تست at the beginning of the second hemistich ; l. 3 ab infra, تقویم بفرّخان الخ.

p. 17, l. 14 : a distinct بر رنج را (instead of مر) ; the same in p. 91, l. 3 ab infra, فلك بر جامهٔ را (for فلك مر الخ).

p. 18, l. 12 : شکافش for بکافش, and هنج at the end for لنج (which gives no rhyme).

p. 19, l. 11 : the second hemistich runs correctly here thus سر و قامتش از زمین پخچ کرد.

p. 20, l. 8 : معاذ الله که من نالم زخشمش ; l. 9, بیك تف خف ; l. 7 ab infra, بر دشت عصیر at the end.

p. 21, l. 9 : بفرمود داور که می خواره را — بخفچه کرد آن for خورد این ; l. 13, بکوبند بیچاره را.

p. 24, l. 3 : بر مه ایوان in the second hemistich ; l. 8, this verse appears here in the following form :

روی مرا زرد (? درد) کرد زردتر از زر زرد
گردن من عشق کرد نرمتر از دخ و دوخ

p. 25, l. 13 : از آنك for از زانکه ; l. 8 ab infra, زناورد و آورد الخ.

p. 26, first line : رژدی خلق at the end (substituting the gloss خلق for گلوی) ; l. 14, اوج for لوح خورشید for خورشید.

p. 29, l. 3 : همان زر گرانند ازو دلگران in the second hemistich.

p. 30, l. 3 : غیبه و جوشنت instead of جوشن و افزار in the second hemistich ; l. 16, twice بیاید for بیاید in the second hemistich.

p. 31, l. 10 : نیلگون for بیدگون.

p. 38, lin. penult. : آن زن.

p. 40, l. 12 : a correct rhyme in the second hemistich is secured by the reading here, viz. و لاف و آن همه زاز.

p. 44, l. 5 ab infra : از باد روی سبزه چو آبست الخ.

p. 51, l. 16 : چو کوشیدم for چو میخواهم.

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p. 52, l. 11: in the first hemistich نیایش, in the second ستایش.

p. 53, l. 4: شو for شد.

p. 57, first line: فریاد for آوای in the second hemistich; l. 2, کارتو برهست in the second hemistich.

p. 59, l. 12: و میغ for و باد.

p. 60, l. 2: کسی را گر ببینی الخ.

p. 61, l. 6: یك قحفه خون بچّهٔ الخ (more in harmony with the metre); l. 7 ab infra, the second hemistich runs here thus حسرت صورتگران چین و نقّاشان گنگ.

p. 62, l. 4: وی تو in the beginning of the second hemistich.

p. 63, l. 9: گشتی for بودی; l. 5 ab infra, که یارد (for کی یارد).

p. 64, l. 2: رفتت for رختت in the second hemistich.

p. 65, l. 6: این پیٔ حرام for آن میٔ حرام; l. 12, تا نمیری.

p. 67, l. 15: گروهی اند ندانند باز سیم زسرب (quite as the Munich copy of Ḥalîmî reads).

p. 71, l. 14: آن تبوك تو الخ in the second hemistich.

p. 75, l. 6 ab infra: آمیزست for آمیغست and زر اندود for زرد اندود in the second hemistich.

p. 76, first line: که توئی با هنرو هم تو بوی شنگل شنگ in the second hemistich; l. 8 ab infra, بر کف for بکف in the second hemistich.

p. 77, l. 5: دشت جنگ for دشت تنگ; l. 14, و بان for نگاه.

p. 78, l. 7: گیرد for دیگر in the second hemistich.

p. 79, l. 2: نهدم for دهدم in the second hemistich; l. 4, بر نگفت for کس نگفت.

p. 80, l. 12: تا تو for با تو.

p. 81, l. 13: here correctly و بر بی گنه in the second hemistich.

p. 82, l. 5: چو for چه; l. 7 ab infra, زاسپ تگی, and in the second hemistich تا براند.

p. 83, l. 8 ab infra: چو لاله فروزنده الخ in the second hemistich; l. 6 ab infra, کنده پر در الخ.

p. 84, l. 5: دیرست بباغ اندر بر زین قندیل in the second hemistich.

p. 85, ll. 12 and 13: the two verses are here contracted into *one*, viz. بانگ زلّه کرد خواهد گوش کر — بانگ بنگر تا سه همچند ویست.

p. 86, l. 3: بنشیستم for بنشستم; l. 5, کنون بلبل نپرّد الخ, and in the second hemistich نگردد for نپرّد.

p. 87, l. 2: من میرم, and in the second hemistich بینی گشته for.

p. 88, l. 9: دست گوهربار الخ; l. 11, نادیده again in the second hemistich; ll. 13–15 is corrupted here, the second hemistich of l. 15 being added to the first of l. 13; l. 6 ab infra, تابان for آبان at the end of the second hemistich.

p. 89, first line: چونکه زن را داده بُد لغ کرد اشتم.

p. 90, l. 6: گفتم که خیز و زود همی گرد چام چام in the second hemistich; l. 11, مغان for فغان in the second hemistich; last line, بشهریار for بشهر باز in the second hemistich.

p. 91, l. 12: با شاه for تا شاه; l. 3 ab infra مر او همچون الخ for مر اورا چون in the second hemistich.

p. 92, l. 2: بر خواجه ات خیز الخ; l. 12, پیر for میر.

p. 93, l. 2: نهادی نهد برو پیشت.

p. 94, l. 5: کرده او بُد درست; l. 12, بینم اورا for بینی اورا.

p. 95, l. 13: جهان for the second چنین in the second hemistich; l. 6 ab infra, ترا for تو at the end of the first hemistich.

p. 96, l. 6 ab infra: هر بامداد تیغ تو بر شان زند همی in the second hemistich.

p. 97, l. 11: نیلگون بر بید الخ; l. 7 ab infra, هزار ازین in the second hemistich; l. 3 ab infra, وزین, and in the second hemistich بکام for بفخر.

p. 98, l. 2: مخالفان تو الخ; l. 6, و تیر با ناهید in the second hemistich; l. 10 کرده for گردد.

p. 99, l. 4: گه حلهٔ رومی وگهی بسته چینی, and in the second hemistich وگهی زرّین; l. 6, با برجیس و بهرام.

p. 101, l. 7 ab infra: زعود و صندل.

p. 103, l. 8: یکایك for همه را in the second hemistich; in l. 6 ab infra a distinct بس تکلّف appears; l. 4 ab infra, از گاه خویش for از دوش خویش; lin. penult., چه فائده in the second hemistich.

p. 104, l. 6: که ناگه به بینم شکسته تنم in the second hemistich.

p. 105, last line: توده for پوده.

p. 108, l. 9: اعدای او; l. 13, بر آید for بر آمد, and in the second hemistich زانکه همه for رنگ همه; l. 3 ab infra, خوب گر سوی ما نگه نکند.

p. 112, first line: بر دل for بردی; l. 3, باز تیری; l. 7, at the end simply تنندو.

p. 113, l. 12: که for کی (better); l. 7 ab infra, بچّه اش for بچّه زو; l. 5 ab infra, بکاوند, and in the second hemistich again که for کی; last line, همچو بر گردون قمر (correctly) in the second hemistich.

p. 114, l. 3: نروید for نماند in the second hemistich; l. 5, برآن سرو و صنوبر in the second hemistich; l. 14, سزد برو نکند پرطمع و غرّه فنو in the second hemistich; l. 6 ab infra, پری زاد دیو for خری زاد دیو.

p. 115, l. 3: نامهای خلیفهٔ بغداد in the second hemistich; l. 11, آن دم بنزد for آن وقت نزد in the second hemistich; l. 6 ab infra, الا for ابا (or ایا, as in Ḥalîmî, etc.).

p. 116, l. 2: هربهی and هربدی in the two hemistichs are here transposed.

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p. 117, first line: و کار بست for و مهر بست; l. 5, پدر مر ورا یك روان‌خواه بود.

p. 118, l. 14: آب چون مهتاب و ماهی بر زمین مانند زی in the second hemistich.

p. 119, l. 3: تو بدانگه از تبنگوی باز جو in the second hemistich, with او at the end of the first; l. 3 ab infra, بر رنج for با رنج, and بافتیش for یافتیش.

Examples under No. 6 (omissions) are:

p. 4, ll. 3–5 omitted, and the verse in l. 6 added immediately to l. 2, with the heading معزّی گوید.

p. 6, ll. 11 and 12 omitted, and the verse in l. 13 given as quotation to کبیتا in l. 10 in this form:

چند دهی وعدهٔ دروغ همی چند
چند فروشی مرا بخیره کبیتا

p. 7, ll. 3 and 4 wanting; l. 6 ab infra to p. 8, l. 11 likewise wanting; the quotation to کلاده in line 12 of p. 8 is added immediately to p. 7, l. 7 ab infra.

p. 12, ll. 3 and 2 ab infra omitted.

p. 16, ll. 4 and 5 omitted (a mere repetition of p. 15, ll. 6 and 7).

p. 17, last line omitted (by oversight, as the introductory word بیت is given).

p. 19, ll. 14 and 15 wanting.

p. 21, ll. 1 and 2, and ll. 10 and 11 wanting.

p. 22, l. 5 omitted; ll. 8–10 (کاچ and پسیج) are confounded here, and only the verse in l. 11 given (l. 9 being omitted altogether); the last three lines of p. 22 and the first line of p. 23 are likewise wanting.

p. 23, ll. 3 and 2 ab infra omitted.

p. 24, ll. 4 and 3 ab infra wanting.

p. 25, ll. 3 and 2 ab infra wanting.

p. 26, ll. 8 and 9, and ll. 7 and 6 ab infra omitted.

p. 27, l. 10, and l. 3 ab infra wanting.

p. 28, ll. 12 and 13, and ll. 7–4 ab infra omitted.

p. 29, ll. 5 and 6, and ll. 9 and 8 ab infra omitted.

p. 30, ll. 4 and 5, and the last four lines wanting.

p. 31, ll. 11 and 12 wanting.

p. 32, l. 4 is wanting here, and the verse in l. 5 is given as quotation to l. 3 (زنده), with something like پند زند at the end.

p. 34, ll. 8 and 7 ab infra omitted.

p. 35, ll. 14 and 15 omitted.

p. 36, lin. penult. wanting.

p. 38, ll. 5 and 6 omitted.

p. 39, l. 14, and line 4 ab infra wanting.

p. 40, ll. 6 and 5 ab infra omitted.

p. 42, ll. 5 and 6 wanting.

p. 43, ll. 14–18 left out here, but inserted in full between ll. 2 and 3 of p. 45.

p. 45, l. 13 to p. 48, l. 11 entirely wanting (all the words ending in ـــ ست and ـــ سته).

p. 52, ll. 15 and 16 omitted, and consequently the verse in l. 17 is wrongly given as quotation to فش in l. 14.

p. 53, ll. 7–5 ab infra omitted.

p. 54, l. 10 ab infra to p. 55, l. 9 entirely missing.

p. 55, last line, and p. 56, first line omitted.

p. 56, l. 7 omitted, and the verse in l. 8 given as quotation to راغ in l. 6, by changing بی آمرغ in the second hemistich into بی راغ (!); ll. 13 and 14 are likewise wanting, and the verse in l. 15 is given as quotation to فغ in l. 12.

p. 57, ll. 4 and 3 ab infra omitted.

p. 58, ll. 6 and 7 omitted.

p. 59, last line omitted.

p. 60, ll. 12–15, and ll. 6 and 5 ab infra wanting.

p. 61, l. 18, the second hemistich is left out here; ll. 6 and 5 ab infra likewise wanting.

p. 62, ll. 13 and 14 omitted; lin. penult. likewise wanting, as the preceding verse reads همچون کاك for چون کاك غذنگ.

p. 64, l. 3 ab infra: the second hemistich is left out here.

p. 67, ll. 1–4, and ll, 3 and 2 ab infra omitted.

p. 68, ll. 1 and 2 omitted.

p. 70, l. 7 wanting.

p. 72, the last two lines omitted.

p. 73, ll. 7 and 8 omitted; the last line of p. 73 and the first of p. 74 wanting, and the verse in l. 2 of p. 74 wrongly given as quotation to غرنگ in p. 73, lin. penult.

p. 74, ll. 8 and 7 ab infra wanting.

p. 77, ll. 2 and 3 omitted.

p. 78, the last two lines omitted.

p. 82, l, 6 wanting.

p. 86, ll. 6–9, ll. 9 and 8 ab infra (l. 7 ab infra wrongly given as quotation to پیغله in l. 10 ab infra), and ll. 6–3 ab infra omitted.

p. 90, ll. 9 and 10 omitted, and the verse in l. 11 given as quotation to خرام in ll. 7 and 8.

p. 95, ll. 3 and 4 wanting.

p. 99, ll. 12 and 13, and ll. 16 and 17 omitted.

p. 100, l. 10, to p. 101, l. 15, entirely wanting.

p. 101, lin. penult. omitted.

p. 102, l. 1 omitted, and consequently in the verse in l. 2 the last word چغانه has been changed into چمانه, so as to represent it as a quotation to چمانه in p. 101, last line.

p. 106, the last line, and p. 107, the first two lines omitted.

p. 108, ll. 8 and 7 ab infra, and ll. 5 and 4 ab infra omitted; in the latter case the verse in l. 3 ab infra is wrongly given as quotation to درونه in l. 6 ab infra.

p. 110, ll. 6 and 5 ab infra omitted.

p. 111, ll. 6 and 7, and ll. 10–13 omitted.

p. 117, l. 6 wanting.

p. 118, ll. 15 and 16 omitted.

p. 119, ll. 4–18 entirely wanting.

Examples under No. 7 (difference of authors' names):

p. 4, l. 6 ascribed to Mu'izzî.

p. 12, l. 2: read Bul (or Abul) mathal.

p. 15, l. 10: read Shâkir Bukhârî; l. 16, the poet is called here Ghaznânî.

p. 31, l. 4 ab infra: read Shâkir Bukhârî.

p. 34, last line: Farâwalâwî instead of Ḥakkâk.

p. 38, l. 7: Abû Shukûr instead of 'Unṣurî; l. 4 ab infra: Rûdakî's name is not mentioned here as author of the following verses.

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p. 39, l. 6: Abû Shukûr's name is left out here.
p. 40, l. 2: Rûdakî instead of Surûdî.
p. 41, lin. penult.: Rûdaki instead of Khaffâf.
p. 43, l. 1: This verse is ascribed here to Kisá'î; l. 2 is ascribed to Mu'izzî; l. 3, Ṭayyân instead of Kisá'î; l. 5, Abû Shukûr instead of Mu'izzî; l. 7, Kisá'i instead of Ṭayyân.
p. 44, l. 3: 'Asjadî instead of 'Unṣurî.
p. 62, l. 1: Rûdakî instead of Farrukhî; l. 9, Ḥakkâk instead of Labîbî.
p. 64, l. 5 ab infra: Khusrawânî instead of Khusrawî; last line, Rûdaki instead of Labîbî.
p. 67, l. 5 ab infra: the poet's name, which is left out in the printed edition, is supplied here as 'Ummârah.
p. 69, l. 12: Manjik instead of Shahîd.
p. 76, l. 10: read Bû Ḥanifah Iskâf; l. 12, read Ḥakîm Ghamnâk.
p. 79, l. 17: Farrukhî instead of Abû Shukûr.
p. 92, l. 7: read Shákir Bukhâri.
p. 98, l. 11: 'Unṣurî instead of Farrukhî; l. 4 ab infra, Rûdakî instead of Manjik.
p. 113, l. 6 ab infra: Abû Shukûr instead of 'Unṣurî.
No date. Bibliotheca Leydeniana.

No. 2516, ff. 96, ll. 12; clear Nasta'lîḳ; the first two pages beautifully illuminated; all the words written in gold throughout; size, 7½ in. by 4⅝ in.

2456

Lughat-i-furs-i-ḳadîm (لغت فرس قديم).

Fragment of another old Persian dictionary, containing a great number of rare Persian words, explained in Persian and illustrated by quotations from the best and oldest Persian poets. It is defective at the beginning, opening in the seventh faṣl of the first bâb with a word, the *first* letter of which is ا and the last ذ (the former constituting the bâb, the latter the faṣl), in this abrupt way: الهی از آن دستهٔ درخت ناری بهم رسید الخ ... This fragment which is somewhat like that vocabulary described in J. Aumer, p. 103, concludes on fol. 178b. On ff. 179b–206b there is added another short glossary of Arabic words with short explanations in Persian, entitled Khulâṣat-allughât (خلاصة اللغات), and beginning: الحمد لله ربّ العالمين ... بدان ايّدك الله كه اين خلاصه ايست الخ; this little work is evidently not identical with Isma'îl bin Luṭf-allâh al-Bâkharzi's vocabulary of the same title (Bodleian Cat., No. 1671), as the arrangement is different, the bâbs being formed by the *last* letter and the faṣls by the *first*.

No date. This MS. was bought at Baghdâd, 1801, by Charles Pazley.

No. 2496, ff. 206, ll. 15; small Nasta'lîḳ; size, 7½ in. by 5 in.

2457

Sharafnâma-i-Ibrâhîmî (شرفنامهٔ ابراهيمی).

An excellent copy of the first half of the somewhat rare Persian dictionary by Ibrâhîm Ḳiwâm Fârûḳi (see fol. 1b, l. 3), also styled فرهنگ ابراهيمی and شرفنامهٔ (فرهنگ شرفنامهٔ or) احمد منيری, in honour of the celebrated Ṣûfic Shaikh Sharaf-aldîn Aḥmad bin Yaḥyâ Munyarî, who died A.H. 782=A.D. 1380, 1381 (see the various letters or maktûbât of this Pîr of the mystical doctrine above, Nos. 1843–1847). It was compiled between A.H. 862 and 879 (A.D. 1458–1475), the period during which Abû-almuẓaffar Bârbakshâh reigned in Bangâlah, comp. Rieu ii. p. 492 sq.; Bodleian Cat., Nos. 1718 and 1719; J. Aumer, p. 103; Blochmann, Contributions to Persian Lexicography, pp. 7–9; Lagarde, Persische Studien, p. 43, No. 36; Mélanges Asiatiques, iii. p. 494, and ix. pp. 514 and 515; Paris, Suppl. persan, Nos. 420 and 421; see also Ḥ. Khalfa iv. p. 44, No. 7557, and v. p. 325; and W. Pertsch, Berlin Cat., p. 195, No. 19. The present copy does not contain the preface, which deals with the praise of God, Muḥammad and Sharaf-aldîn Munyarî; it begins at once with these words: چون بفضل الله تقدّس و تعالی و حسن تيسيره كمترين تلامذهٔ اساتذهٔ خداوندان معانی و فضائل ابراهيم قوام فاروقی الخ.

The introductory chapter on the letters of the alphabet, particularly those which act as terminations in Persian and Turkish, begins on fol. 2b; the dictionary itself, which is divided into bâbs according to the *first* and into faṣls according to the *last* letter of the words, on fol. 10b. It goes down to faṣl ل of bâb ش.

No. 346, ff. 320, ll. 13; Naskhî; large waterspots; size, 11 in. by 6½ in.

2458

Tuḥfat-alsa'âdat (تحفة السّعادة).

A Persian dictionary, explained in Persian and comprising all the words that principally occur in Persian poetry, whether genuine Persian or Darî, Pahlawî, Transoxanian, Arabic, and Turkish, by Maḥmûd ibn Shaikh Ḍiyâ (or Ḍiyâ-aldîn Muḥammad), who finished this work on the 10th of Ṣafar, A.H. 916 (A.D. 1510, May 19), and dedicated it to Sulṭân Iskandarshâh (see ff. 4a, ll. 10 and last, and 2b), or Sikandar Lûdi, who reigned A.H. 894–923 (A.D. 1489–1517). It is arranged alphabetically according to the *first* and *last* letters of the words, in twenty-nine bâbs, each bâb containing two faṣls, the first of which comprises the simple words (مفردات), the second the compound words and phrases (مركبات); comp. Rieu ii. pp. 493b and 494a; Lagarde, Pers. Studien, p. 28, No. 11; Blochmann, Contributions, p. 4, No. 10. It was one of the sources used by Surûrî in the second and enlarged edition of his مجمع الفرس (see further below in Nos. 2478–2480), comp. Rieu ii. p. 499b, and Salemann in Mélanges Asiatiques, ix. p. 535, No. 37.

Beginning:

ابتدا ميكنم بنام كريم
كوست محيی العظام وهی رميم

Another title of the work is فرهنگ سكندری.

Dated the 23rd of Ramaḍân, A.H. 1112 (A.D. 1701, March 3), by 'Abd-alghanî.

No. 1294, ff. 260, ll. 21; Nasta'lîḳ; size, 11 in. by 8 in.

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2459

Mu'ayyid-alfuḍalâ (مؤيّد الفضلا).

A very valuable Persian dictionary by Shaikh Muḥammad bin Shaikh Lâd of Dihlî, completed according to Blochmann, Contributions, p. 9, A.H. 925 (A.D. 1519), comp. besides Bodleian Cat., No. 1720; Rieu ii. p. 494; W. Pertsch, Berlin Cat., pp. 225–227; Paris, Suppl. persan, Nos. 419 and 944; Lagarde, Pers. Studien, p. 55, No. 49; Cat. Codd. Or. Lugd. Bat., v. p. 149; E. G. Browne, Cambridge Cat., p. 227; Salemann in Mélanges Asiatiques, tome ix. p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38, etc. It explains all the words and phrases occurring in the Shâhnâma, Niẓâmî's Khamsah, the six poems of Sanâ'î, the diwâns of Khâḳânî, Anwarî, Ẓahîr, Abharî, Ḥâfiẓ, Salmân, Sa'dî, etc., and is divided into kitâbs, bâbs, and faṣls. The kitâbs are arranged alphabetically according to the *first* letter, and the bâbs likewise according to the *last;* each bâb contains three faṣls, the *first* comprising the Arabic words and sentences, generally used in the Persian language, the *second* the Persian and Pahlawî words, the *third* the Turkish words. The authorities on which this lexicon is based are: لسان الشّعرا, الصّراح, التّاج, موائد الفوائد, زفان گویا, دستور الافاضل, ادات الفضلا, شرفنامه, طبّ حقائق الاشیا, شرح مخزن الاسرار, قنیة (قنّینة according to Salemann correctly) الطّالبین (by Ustâd 'Allâm), فرهنگ علمی (by 'Alibeg), and فخر قوّاس.

Beginning: محامد متوافره و مدائح متکاثره مر دادار دانا و تنکری توانا را که بتألیف چندین حروف الخ.

This copy is dated the 20th of Dhû-alḳa'dah, A.H. 1066 (A.D. 1656, Sept. 9). Many leaves, especially in the middle part of the MS., are injured by worms.

No. 219, ff. 337, ll. 25; stiff and inelegant Nasta'lîḳ; size, 9⅜ in. by 6½ in.

2460

Another copy of the same.

Beginning as in the preceding copy. Dated by Karam-allâh, son of 'Abdallâh, living in حصار فیروزه, A.H. 1093 (A.D. 1682). According to a note by the side of the colophon it was purchased for five rupees by خلیفه بولا, the 1st of Sha'bân, in the forty-third year of 'Âlamgîr's reign = A.H. 1111 (A.D. 1700, Jan. 22); a seal underneath this note, however, bears the date A.H. 1107 (A.D. 1695, 1696). A seal of a later owner, viz. Abû-almuḥsin, with the date A.H. 1183 (A.D. 1769, 1770), is found on fol. 1a. The last owner was Mr. Johnson. Slightly worm-eaten.

No. 1292, ff. 585, ll. 21; Naskhî; size, 10⅜ in. by 6¾ in.

2461

The same.

Beginning as usual. This copy was written for Mr. Close Barry (میستر کلوس باری) and finished the 7th of Sha'bân, A.H. 1192 = A.D. 1778, 31st of August, at Naṭharnagar, known as Trichinopoly (به بلدهٔ مقدّسهٔ نظهرنگر عرف ترچناپلی). The former owner of this copy was Sir Barry Close.

No. 25, ff. 398, ll. 19; careless Nasta'lîḳ, mixed with Shikasta; size, 12¾ in. by 7⅝ in.

2462

The same.

This copy is not dated.

No. 2418, ff. 469, ll. 19; Nasta'lîḳ; size, 10⅝ in. by 5½ in.

2463

A defective copy of the same.

The first page is missing here; it begins abruptly in the preface thus: قوّاس و دیگر فرهنگنامها و نسخهاء متعارف و متداول الخ, corresponding to fol. 2a, l. 11, in No. 1292 (2460 in this Cat.). Occasionally numerous marginal glosses and valuable additions, partly by the same hand, partly by a later one.

Dated the 25th of Rabî'-alawwal, A.H. 1032 (A.D. 1623, Jan. 27). Haileybury MS.

No. 3325, olim 10. J. 11, ff. 404, ll. 25–26; small Nasta'lîḳ; size, 10 in. by 5¼ in.

2464

Another defective copy of the same.

This copy opens at the end of the preface thus: معروف و مشهور است و این نسخه کافی وشافی است الخ, corresponding to fol. 2b, l. 13 in No. 1292 (2460 in this Cat.). Fol. 8 is left blank.

Dated the 19th of Rabî'-alawwal in the third year of Bahâdurshâh's reign = A.H. 1121 (A.D. 1709, May 29).

No. 1268, ff. 259, ll. 21; small, but clear Nasta'lîḳ; size, 10½ in. by 6¾ in.

2465

Kashf-allughât wa aliṣṭilâḥât (کشف اللغات و الاصطلاحات).

Persian dictionary, especially intended to explain the terminology of the Ṣûfis, by 'Abd-alraḥîm bin Aḥmad Sûr (in the colophon) who was a pupil of Shaikh Muḥammad bin Lâd, the author of the preceding dictionary, on which, together with the Sharafnâma, this work is principally based. It is also called فرهنگ شیخ عبد الرّحیم بهاری because the compiler, who must have flourished about A.H. 950 (A.D. 1543), was a native of Bahâr, comp. Bodleian Cat., Nos. 1721–1724; Rieu ii. p. 495 sq.; W. Pertsch, Berlin Cat., pp. 224 and 225; Paris, Suppl. persan, Nos. 424 and 425; A. F. Mehren, p. 25; J. Aumer, p. 107; Fleischer, Cat. Dresd., No. 347; E. G. Browne, Cambridge Cat., p. 228; Lagarde, Pers. Studien, pp. 50–52, No. 44; Salemann in Mélanges Asiatiques, tome ix. p. 523, No. 51; Blochmann, Contributions, pp. 9 and 10. Printed Calcutta, A.H. 1264. The *first* letter constitutes the bâb, the *last* the faṣl. It is quoted as authority in the Farhang-i-Jahângîrî (completed A.H. 1017, see below). Ḥ. Khalfa v. p. 214, No. 10751,

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gives an utterly wrong date of composition, viz. A. H. 1060 (A. D. 1650), which is very likely the date of the MS. he has seen (comp. the following copy).

Beginning: الحمد لله ربّ العالمين .... امّا بعد حمد و صلوة میگوید اضعف العباد و خادم الفقرا الخ.

This copy is dated the 27th of Jumâdâ-alâkhar, A. H. 1014 (A. D. 1605, Nov. 9), by 'Abd-alkarîm, son of Shaikh .... 'Uthmânî; it was written for Miyân Shaikh Farîd, the son of Shaikh Shihâb; an entry from A. H. 1016 (A. D. 1607, 1608) on fol. 1a.

No. 2671, ff. 491, ll. 27; Naskhî; illuminated frontispiece; the last pages a little worm-eaten; size, 11⅝ in. by 7 in.

2466

Another copy of the same.

Beginning as in the preceding copy. It is dated in the month Sha'bân, A. H. .... الف ستّ (probably 1060, الف وستّين, = A. D. 1650, August; the remainder of the date is destroyed by a seal).

No. 422, ff. 540, ll. 21; Nasta'lîḳ; size, 9⅞ in. by 6¼ in.

2467

The same.

Dated the 19th of Dhû-alḳa'dah, A. H. 1144 (A. D. 1732, May 14). Presented to the Library by Col. Kirkpatrick.

No. 3222, ff. 494, ll. 21; excellent large and clear Nasta'lîḳ; size, 13⅛ in. by 8 in.

2468

The same.

No date. An entry from A. H. 1150 (A. D. 1737, 1738) on fol. 1b. The proper order of ff. 246–254 is: 246, 247, 250, 249 (a blank, as it seems), 248, 253, 252, 251, 254. College of Fort William, 1825.

No. 2019, ff. 349, ll. 20–30; very irregular and careless Nasta'lîḳ; many small damages throughout; size, 11⅝ in. by 8 in.

2469

Muntakhab-i-Kashf-allughât (منتخب كشف اللغات).

A short abridgement of or extracts from the preceding work, with many modifications in wording, beginning without any preface at once with the باب الالف; the first word explained here is افدستا بفتح همزة و دال وسكون فا و سين حمد خداى عزّ وجلّ الخ, comp. No. 2671 (2465 in this Cat.), fol. 5b, ll. 4 and 5, where the two forms اَفْتَدَسْتَا and اَفْدَسْتَا are given.

This copy is dated the 17th of Muḥarram, A. H. 1049 (A. D. 1639, May 20).

No. 1760, ff. 163, ll. 17–18; Nasta'lîḳ; size, 9 in. by 4 in.

2470

Farhang-i-Shîrkhânî (فرهنگ شيرخانى).

A Persian dictionary, explaining selected Arabic and Persian words and phrases, with quotations chiefly from Ḥâfiẓ, compiled by a certain Shîrkhân, who is called in the colophon here ملك الشّعرا. From Nos. 1725 and 1726 in the Bodleian Cat. it appears that this work was an abridgement of a larger dictionary of a similar character by the same Shîrkhân, styled زبدة الفوائد, and compiled between A. H. 955 and 959, A. D. 1548–1552; the زبدة الفوائد again was itself an abridgement of a still larger work, the فوائد الصّنائع. Other copies, but without date of composition, are mentioned in W. Pertsch, Berlin Cat., p. 191, and Salemann in Mélanges Asiatiques, tome ix. p. 556, No. 123.

Beginning of the short preface, on fol. 1a: حمد بيغايت و ثناى بى نهايت مر خالقى را كه صفحهٔ طبيعت انسانى الخ.

The bâb is formed by the *first*, the faṣl by the *last* letter. It begins with استفتا (here wrongly spelt استفا) on fol. 1a.

No date. The copyist was Muḥammad Khalîl ibn Shaikh Ḥabîb-allâh ibn 'Abd-alnabî.

No. 2136, ff. 131, ll. 19; a great number of pages written in diagonal lines; ff. 1–5 supplied by a later hand, ll. 15; Nasta'lîḳ; size, 9¼ in. by 5⅜ in.

2471

Another copy of the same.

A very modern copy of the same dictionary, styled here in the colophon لغت شيرخانى, and written for Sir Charles Wilkins, to whom this MS. originally belonged, by Ghulâm Muṣṭafâ Abarduwânî (غلام مصطفى ابردوانى).

As date appears the 16th of Ṣafar only. The preface is wanting here entirely; the copy begins at once with the first faṣl of the first bâb. The initial word is here ايذا.

No. 2414, ff. 118, two columns, ll. 26; Nasta'lîḳ; size, 12⅛ in. by 7⅜ in.

2472

Madâr-alafâḍil (مدار الافاضل).

Persian dictionary, explaining Persian, Arabic, and Turkish words, by Maulânâ Shaikh Ilâhdâd-i-Faiḍî bin Asad-al'ulamâ 'Alîshîr of Sirhind, who, according to the chronogram فيض عام, completed it A. H. 1001 (A. D. 1593). The arrangement is this, that the *first* letter forms the bâb and the *last* the faṣl, each faṣl containing three sections, i. e. the Arabic, then the Persian, and finally the Turkish words, indicated respectively by a red ع, ف, and ت; comp. Bodleian Cat., Nos. 1727 and 1728; Rieu ii. p. 496; J. Aumer, p. 109; St. Petersburg, Univ. Libr., No. 126 (the second half only); Blochmann, Contributions, pp. 10 and 11; Lagarde, Pers. Studien, pp. 60–62, No. 55; Salemann in Mélanges Asiatiques, tome ix. p. 530, No. 63.

Beginning:

ای نام تو ورد هر زبان دگرست
وز هر دهنی کام و بیان دگرست

The khâtimah در بيان بعضى ضوابط و كلّيّات begins on fol. 464b, l. 9.

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This is one of the *good* copies, as a comparison of the extracts, given by Blochmann, loc. cit., with the text in our MS. shows, see for instance the remark on ابو الفضل on fol. 35b, l. 5.

Dated the 20th of Ṣafar, A.H. 1106 (A.D. 1694, Oct. 10), by Shaikh Aḥmad of Tâlîkûtah (ساكن تاليكوته).

No. 2438, ff. 472, ll. 19; large and distinct Nasta'lîḳ; size, 12⅛ in. by 8 in.

2473

A defective copy of the same.

This copy is incomplete both at the beginning and end; it opens abruptly in faṣl ت of bâb ا (or as the subdivisions are called here, bâb ت of kitâb ا, the name of faṣl being given to the three sections of Arabic, Persian, and Turkish words), with آفتاب دولت=fol. 9b, l. 2 in the preceding copy, and breaks off with the heading of faṣl (resp. bâb) د in the last bâb (resp. kitâb) ى=fol. 459b, l. 3 there; half of the last leaf is besides torn away. The remark on ابو الفضل in the same wording as in the preceding copy is found here on fol. 39b, ll. 3–4. The order of ff. 365–371 is: 365, 370, 366–369, 371.

Bibliotheca Leydeniana.

No. 2772, ff. 535, ll. 15–21; written by at least half a dozen different hands, in various more or less legible forms of Nasta'lîḳ with occasional Naskhî; size, 8⅞ in. by 4¾ in.

2474

A fragment of the same.

This copy, styled لغات الشّعرا, is a part of the same Madâr-alafâḍil, beginning at the end of the bâb ش, a few lines before the bâb ص. The first abrupt words are: در ابراهيمى است بكسرتين وقيل بفتح بمعنىٔ مذكور الخ, corresponding to fol. 276a, l. 4 ab infra in No. 2438 (2472 in this Cat.).

The first word explained in ص (on fol. 1a, l. 6) is صبا (ib., last line). The khâtimah begins here on fol. 313a. Many of the last pages more or less injured.

Dated by Muḥammad Kabîr bin Kabîr Muḥammad of Gujarât in the city of Burhânpûr the 1st of Rajab, A.H. 1082 (A.D. 1671, Nov. 3).

No. 1782, ff. 326, ll. 17; large and distinct Nasta'lîḳ; size, 12¼ in. by 7 in.

2475

The same.

The *first volume* of a *Hindûstânî* translation of the مدار الافاضل, beginning, without a preface, at once with the bâb ا and going down to the letter ج, comprising about a fourth of the whole work.

Dated the 22nd of Ramaḍân, A.H. 1187 (A.D. 1773, Dec. 7).

No. 767, ff. 370, ll. 11–15; clear Nastalîḳ; size, 10¾ in. by 8¼ in.

2476

The same.

The *second volume* of the same Hindûstânî translation, beginning with the letter ح and going down to the end of ش.

Dated the 11th of Muḥarram, A.H. 1188 (A.D. 1774, March 24), at Maḳṣûdâbâd. This copy was written for Mr. Chandler (مستر چاندلر).

No. 1650, ff. 293, ll. 12; very large Nasta'lîḳ; size, 11¾ in. by 9¼ in.

2477

The same.

The *third volume* of the same Hindûstânî translation, beginning with the letter ض and going down to the end of ى.

Dated the 7th of Rabî'-althânî, A.H. 1188 (A.D. 1774, June 17), at Maḳṣûdâbâd; it was written for the same Mr. Chandler by the same hand as the preceding copy.

No. 1503, ff. 245, ll. 12; very large Nasta'lîḳ; size, 13⅜ in. by 10⅛ in.

2478

Majma'-alfurs (مجمع الفرس).

The *first* edition of the Persian dictionary by Muḥammad Ḳâsim bin Ḥâjî Muḥammad Kâshânî with the takhalluṣ Surûrî, who finished it A.H. 1008 (A.D. 1599, 1600), see fol. 2a, l. 5 sq. It is also occasionally styled لغة سرورى and فرهنگ سرورى. The full list of sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in Mélanges Asiatiques, tome ix. pp. 531–535, No. 67 (it agrees, as far as the first sixteen works go, fully with the list given here on fol. 2a). The bâb is formed by the *first* letter, the faṣl by the *last*. Other copies are noticed in Bodleian Cat., Nos. 1729–1731; Rieu ii. pp. 498 and 499; W. Pertsch, Berlin Cat., pp. 192 and 228 (extracts); G. Flügel i. pp. 101 and 102; J. Aumer, pp. 104 and 105; E. G. Browne, Cambridge Cat., p. 230; Cat. Codd. Or. Lugd. Bat. i. p. 96; St. Petersburg, Univ. Libr., Nos. 189 and 935; Paris, Suppl. persan, Nos. 431–433; comp. also Ḥ. Khalfa v. p. 325, No. 11147; Lagarde, Pers. Studien, pp. 56–59, No. 50; Blochmann, Contributions, pp. 12 and 16–18; Mélanges Asiatiques, iv. p. 498, and v. p. 238, etc. It was printed at Tabrîz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the Farhang-i-Jahângîrî (see below, No. 2481 sq.), about A.H. 1028 (A.D. 1619), comp. Bodleian Cat., Nos. 1732 and 1733; Rieu ii. p. 499, etc.

Beginning: ابتداى كلام هر دانشمند سخنور و انتهاى سخن هر خردمند هنر پرور الخ.

Dated the 25th of Jumâdâ-alawwal, A.H. 1052 (A.D. 1642, Aug. 21), by Dâ'ûd. Fol. 117 must be placed before 116.

No. 1683, ff. 466, ll. 17; splendid Nasta'lîḳ; illuminated frontispiece; all the pages sprinkled with gold; size, 10⅝ in. by 6¼ in.

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2479

Another copy of the same.

Beginning as in the preceding copy.

Dated the 22nd of Ṣafar, A. H. 1072 (A.D. 1661, Oct. 17), by Jalâl Muḥammad bin Amîn Muḥammad; the copy is worm-eaten towards the end.

No. 1422, ff. 344, ll. 21; clear and distinct Nasta'lîḳ; size, 11 in. by 6½ in.

2480

The same.

No date.

No. 1309, ff. 265, ll. 25; written by two hands, in Naskhî on ff. 1b–220a, l. 3, in Nasta'lîḳ on ff. 220a, ll. 3–265; size, 10⅝ in. by 5¾ in.

2481

Farhang-i-Jahângirî (فرهنگ جهانگیری).

A complete copy of the renowned dictionary of purely Persian words, by Jamâl-aldîn Ḥusain Injû bin Fakhr-aldîn Ḥasan of Shîrâz, who went at an early age to India, rose to a high dignity under the emperor Akbar, and died under Jahângîr some years after A.H. 1030 (A.D. 1621) in Âgra. This work was begun under Akbar and finished A. H. 1017 (A.D. 1608, 1609) under Jahângîr, after whom it is named. It is based on forty-four authorities, which are enumerated in by far the most correct way by Salemann in Mélanges Asiatiques, tome ix. pp. 537–541, No. 77; for other copies and further details see Bodleian Cat., Nos. 1734–1746; Rieu ii. pp. 496–498, and Supplement, p. 117b; W. Pertsch, Berlin Cat., pp. 192–197 (a short memoir of the author, ibid., p. 37, No. 7); J. Aumer, pp. 105 and 106; A. F. Mehren, p. 24; E. G. Browne, Cambridge Cat., pp. 229 and 230; Rosen, Persian MSS., p. 298; Paris, Suppl. persan, Nos. 434–437 and 945; St. Petersburg, Univ. Libr., Nos. 372 and 934; Asiatic Museum, No. 473; Forbes, Cat., p. 19; Blochmann, Contributions, pp. 12–15; Lagarde, Pers. Studien, pp. 45–49, No. 40; Journal Asiatique, 1871, pp. 106–124; there are also copies in Marburg, and in the Library of D. M. G. (Cat. ii. 22). A lithographed edition appeared at Lucknow A. H. 1293. The چهار عنصر دانش of Amân-allâh Khânazâdkhân Fîrûzjang (who died A. H. 1046=A.D. 1636, 1637) is in several parts a sort of pirated or second edition of the present Farhang, see Rieu ii. pp. 509 and 510; Salemann, loc. cit., p. 543, No. 88.

Preface, on fol. 1b: آنکه بر لوح زبانها حرف اوّل نام اوست الخ.

Introduction or muḳaddimah in twelve آئین on Persian language, dialects, and grammar, on fol. 3a. The dictionary itself begins on fol. 13a; the *second* letter constitutes the bâb, the *first* the faṣl. Conclusion of khâtimah on metaphorical and figurative expressions, compound words and such as contain any strictly Arabic letter, Zand, Pâzand, and foreign words, in five دُرّ, on fol. 292b.

Dated the 10th of Jumâdâ-alawwal, A. H. 1099 (A.D. 1688, March 13). Some of the last leaves damaged.

No. 850, ff. 356, ll. 25; Nasta'lîḳ; size, 11⅝ in. by 7¼ in.

2482

Another copy of the same.

A second complete copy of the Farhang-i-Jahângirî, dated by Mîr 'Alî Ḥusain the 1st of Muḥarram, A. H. 1161 (A. D. 1748, Jan. 2).

Beginning as usual.

Muḳaddimah, on fol. 3a; beginning of the dictionary, on fol. 12b; khâtimah, on fol. 280b. Some of the last leaves slightly injured. The right order of ff. 330–335 is: 330, 332, 331, 334, 333, 335. An index on the fly-leaves.

No. 151, ff. 335, ll. 31; Nasta'lîḳ; size, 12 in. by 7 in.

2483

The same.

A third complete copy, dated the 4th of Dhû-alḥijjah, in the fourth year of the emperor Aḥmadshâh's reign (=A. H. 1164, A. D. 1751, Oct. 24).

Preface, on fol. 1b; muḳaddimah, on fol. 5a; beginning of the dictionary, on fol. 27b; khâtimah, on fol. 430b. A part of this conclusion is repeated on the margin of ff. 1–28. An elaborate index on the fly-leaves. Haileybury MS.

No. 3317, olim 10. J. 9, ff. 504, ll. 15–21; unequal Shikasta, written by different hands; an additional margin-column on ff. 1–28; size, 9¾ in. by 6½ in.

2484

The same.

A fourth complete copy, written very unequally and slightly injured as well as worm-eaten in many places; the modern part of it is dated by 'Abd-al'aziz at Aḥmadâbâd in Rajab, A. H. 1175 (A. D. 1762, Febr.). Preface, on fol. 1a; muḳaddimah, on fol. 3b; beginning of the dictionary, on fol. 20a; khâtimah, on fol. 469b. Ff. 466–468 are left blank. On the last page (fol. 563a) a معنیٔ حروف التّهجّی.

Occasionally various readings and notes on the margin of the original part of the MS.

No. 3339, olim 10. J. 7, ff. 563, ll. 21–32; only ff. 22–25, 30, 31, 34, 35, 42–44, 46, 47, 49–58, 60–65, 67, 74, 75, 77–80, 82, 90, 96–115, 118–120, 121–127, 141–159, 162–165, 167, 170, 172–182, 184, 185, 187–196, 198–203, 213–228, 231–234, 237, 239, 242, 244, 245, 252–262, 267–270, 272, 273, 276–284, 293–301, 308–324, 327–330, 333–341, 343–346, 348–380, 389–396, 405–413, 415–418, 420, 438–443, and 463–465 are written by the original hand in Nasta'lîḳ; all the remaining parts are supplied much later, partly in careless Nasta'lîḳ, partly in Shikasta; size, 8½ in. by 4⅝ in.

2485

The same.

A fifth complete copy, beginning: . . . . بنام ایزد آنکه بر لوح زبانها الخ.

Muḳaddimah, on fol. 3b; beginning of the dictionary, on fol. 17a; khâtimah, on fol. 404b. Ff. 487–495 (containing the third and the fourth دُرّ) must be inserted on fol. 475b between ll. 11 and 12 (i.e. the end of the second and the beginning of the fifth دُرّ);

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the real end of the copy is on fol. 486a. Many marginal glosses and additions.

This splendid copy is not dated; it was purchased from the executors of the Marquess of Hastings.

No. 3521, olim 3112*, ff. 495, ll. 27; excellent Nasta'lîḳ; splendid binding in red and gold; size, 12¼ in. by 6¾ in.

2486

An incomplete copy of the same.

A copy without the khâtimah, ending with هیون; dated A.H. 1065 (A.D. 1655) at Mashhad, by Hidâyat-allâh.

Preface, on fol. 1b, beginning: بنام ایزد .... آنکه بر لوح الخ.

Muḳaddimah, on fol. 3a, lin. penult.; beginning of the dictionary, on fol. 13a.

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No. 2433, ff. 272, ll. 23; Nasta'lîḳ, mixed with Shikasta; size, 12⅝ in. by 6¾ in.

2487

The same.

A second copy without the khâtimah, dated by Sayyid Aḥmad bin Sayyid Sa'idkhân the 8th of Jumâdâ-althânî, A.H. 1076 (A.D. 1665, Dec. 16).

Preface, on fol. 1b: آنکه بر لوح الخ; muḳaddimah, on fol. 4b; beginning of the dictionary, on fol. 21b.

No. 3303, olim 10. J. 8, ff. 452, ll. 25; Nasta'lîḳ; illuminated frontispieces on ff. 1b and 21b; size, 10⅞ in. by 6 in.

2488

The same.

A third copy without the khâtimah, not dated. Preface, on fol. 1b, beginning as in the preceding copy; muḳaddimah, on fol. 4a; beginning of the dictionary, on fol. 18b. It ends with هیون. Partly collated.

No. 969, ff. 394, ll. 25; written in Naskhî on ff. 1–223, in different styles of Nasta'lîḳ by various hands on the remaining leaves; illuminated frontispieces on ff. 1b and 18b; size, 13⅜ in. by 7⅜ in.

2489

The same.

A fourth copy without the khâtimah, likewise not dated.

Preface, on fol. 1b, beginning: بنام ایزد .... آنکه بر لوح الخ; muḳaddimah, on fol. 4b; beginning of the dictionary, on fol. 21b. Purchased from the executors of the Marquess of Hastings.

No. 3113, ff. 492, ll. 23; good clear Nasta'lîḳ; two illuminated frontispieces on ff. 1b and 21b; ff. 1b, 2a, 21b, and 22a richly adorned in gold; luxurious binding; size, 11½ in. by 6⅝ in.

2490

The same.

Another defective copy, in which the whole muḳaddimah and the greater part of the khâtimah are wanting. Preface, on fol. 1b; beginning of the dictionary, on fol. 4a; khâtimah, on fol. 488a. After fol. 494 there is a large lacuna, comprising parts of the first and fifth and the whole of the second, third, and fourth دُرّ, corresponding to No. 3339 (2484 in this Cat.), fol. 474b, l. 13 to fol. 551b, l. 7.

Dated the 17th of Rabî'-althânî, A.H. 1057 (A.D. 1647, May 22).

No. 3302, olim 10. J. 6, ff. 506, ll. 25; Nasta'lîḳ; small illuminated frontispiece; size, 10⅞ in. by 6¼ in.

2491

The muḳaddimah of the Farhang-i-Jahângîrî.

A special copy of the introduction in twelve Â'ins, beginning: آئین اوّل در بیان اطلاق اسم پارس بر ملك ایران الخ.

It is styled in the colophon عنوان فرهنگ جهانگیری.

Dated by 'Abd-alwâḥid bin Muḥammad Isma'îl the 2nd of Rabî'-alawwal, A.H. 1143 (A.D. 1730, Sept. 15), in the madrasah of Hâfiẓ Walî Muḥammad.

Bibliotheca Leydeniana.

No. 2787, ff. 1–23, ll. 16; Shikasta; size, 8⅝ in. by 6 in.

2492

Another copy of the same muḳaddimah.

Beginning: مقدّمهٔ مشتمل بر دوازده آئین آئین اوّل الخ.

It is wrongly styled here دوازده آئین فرهنگ رشیدی instead of فرهنگ جهانگیری. At the end a few additional remarks on some other Persian particles or inflectional forms (در بیان دیگر حرفها), beginning with کاف ساکن زبهر تصغیر, i.e. the Kâf which forms diminutives in Persian.

No date. Occasional English notes on the margin.

No. 2463, ff. 83–134, ll. 13; Nasta'lîḳ; a little worm-eaten; size, 9¼ in. by 6¼ in.

2493

Part of the khâtimah of the Farhang-i-Jahângîrî.

The *first* دُرّ of the conclusion or khâtimah, on figurative and metaphorical expressions (در کنایات و اصطلاحات و استعارات), beginning: خاتمه مشتملست بر پنج درّ درّ اوّل الخ.

The other four دُرّ are not found in this copy. It is styled on the binding اصطلاحات.

The colophon (which, however, seems to be in another handwriting) gives as date the month Ṣafar, A.H. 1168 (A.D. 1754, Nov.–Dec.).

Bibliotheca Leydeniana.

No. 2726, ff. 77, ll. 19; Nasta'lîḳ; size, 9⅝ in. by 5¼ in.

2494

An anonymous Persian dictionary, to which the wrong title of فرهنگ جهانگیری is given on fol. 1a; that this title is wrong, is evident from two distinctive

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points: firstly, the words are arranged thus, that the *first* letter forms the bâb, and the *last* the faṣl; and secondly, that the explanations are short and very few poetical quotations are found. It is defective at the beginning, and opens abruptly with the faṣl با of the bâb ا; the first three pages are besides for the greater part torn away. There are many marginal additions. For the sake of comparison we quote the beginning of bâb با, faṣl ا, on fol. 19b: باب الباء التّازی فصل فی الالف
با بمعنیٔ به نیز آید الخ بادپا با دال موقوف وباء دوم فارسی سخت و سریع السّیر الخ.

This copy was made by Nûr Muḥammad, a pupil of Âkhund Mullâ 'Abd-albâḳî; the first owner of this MS. was 'Abd-alghafûr bin Shaikh 'Abd-albâḳî bin Shaikh Khwâjah Muḥammad.

No. 3318, olim 10. J. 10, ff. 157, ll. 19; Nasta'lîḳ; size, 8⅞ in. by 5¾ in.

2495

Burhân-i-ḳâṭi' (برهان قاطع).

The oldest, best, and most valuable copy of the Burhân-i-ḳâṭi'—the famous Persian dictionary by Muḥammad Ḥusain bin Khalaf al-Tabrîzî, with the takhalluṣ Burhân, who, according to the chronogram كتاب نافع برهان قاطع, completed it A.H. 1062 (A.D. 1652), at the request of Sulṭân 'Abdallâh Ḳuṭbshâh, who reigned in Gulkundah A.H. 1035–1083 (A.D. 1626–1672); it begins with a preface or dîbâća on the Persian language, alphabet, orthography, etc., after which the dictionary proper follows, arranged as the first among Persian lexicons alphabetically in European manner, in twenty-eight guftârs, to which a twenty-ninth is added on foreign words. The present copy is transcribed from the original MS. in the author's own handwriting, with all the additions and amplifications which he himself supplied after having finished his work and which are found here on the margin throughout, always denoted by the word ملحقات. Fol. 326 is a mere repetition of fol. 325; fol. 329 must be inserted before fol. 327.

Beginning:

ای راه نما بهر زبان در افواه
از نام تو بردند زبانها بتو راه

For other copies see Rieu ii. p. 500; J. Aumer, p. 107; E. G. Browne, Cambridge Cat., pp. 230 and 231; Paris, Supplement persan, Nos. 442 and 443; St. Petersburg, Univ. Library, Nos. 80, 350, and 351; comp. also Mélanges Asiatiques, vi. p. 96; Lagarde, Pers. Studien, pp. 24–26, No. 6; Blochmann, Contributions, pp. 18–20; and H. Khalfa vi. p. 625, No. 14924. It was edited by Captain Roebuck, Calcutta, 1818, new editions 1822 and 1834; a Turkish translation by Aḥmad 'Âṣim was printed in Constantinople A.H. 1214 and in Bûlâḳ A.H. 1251.

No. 1645, ff. 526, ll. 25; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 16 in. by 9¼ in.

2496

Another copy of the same.

Beginning:

ای راه نما بهر زبان در افواه
یزدان و کرستوسی و تانکری و اله

Dated the 16th of Muḥarram, A.H. 1071 (A.D. 1660, Sept. 21), by Muḥammad Hâshim of Kashmîr. College of Fort William, 1825.

No. 2026, ff. 622, ll. 25; clear and distinct Nasta'lîḳ; size, 11⅝ in. by 6⅞ in.

2497

The same.

Beginning the same as in the preceding copy.

Dated the 27th of Shawwâl, A.H. 1081 (A.D. 1671, March 9), at Ḥaidarâbâd, by Muḥammad Ṣâdiḳ, son of Ḳâḍî Zain-al'âbidîn of Astarâbâd. Collated with the author's autograph by Muḥammad Riḍâ bin Maulânâ Jauhar, who finished his collation the 8th of Jumâdâ-alawwal, A.H. 1082 (A.D. 1671, Sept. 12).

No. 1520, ff. 542, ll. 25; Nasta'lîḳ; size, 12⅝ in. by 7⅛ in.

2498

The same.

Excellent copy, with numerous and valuable additions on the margin by the same hand; there is no date, but various entries are found on fol. 1a, the oldest of which dates from the twenty-first year of Muḥammadshâh's reign, 1st of Jumâdâ-alawwal (=A.H. 1152, A.D. 1739, Aug. 6). It belonged formerly to Mr. Richard Johnson (A.H. 1194=A.D. 1780).

No. 3252, olim 10. J. 5, ff. 534, ll. 22; clear and distinct Nasta'lîḳ; illuminated frontispiece; the first two pages richly adorned; size, 12½ in. by 7⅞ in.

2499

The same.

This copy is dated the 20th of Ṣafar, A.H. 1178 (A.D. 1764, Aug. 19), by Shaikh Burhân-aldîn 'Abbâsî.

No. 1794, ff. 483, ll. 24–25; careless Nasta'lîḳ; size, 12 in. by 8 in.

2500

The same.

Dated the 19th of Ramaḍân, A.H. ۱۲ (۱۲.. 1200? =A.D. 1786, July 16).

No. 2408, ff. 832, ll. 19; written very unequally by different hands, partly in Nasta'lîḳ, partly in Shikasta; size, 14 in. by 8¼ in.

2501

The same.

No date. Good and correct copy; half of fol. 229a and the whole of ff. 229b and 230 left blank, but the text seems to be uninterrupted.

No. 1659, ff. 558, ll. 19; Nasta'lîḳ; size, 11¼ in. by 8½ in.

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2502

The same.

This copy was written at Calcutta for Munshî Muḥammad Murâd by Murâd 'Alî Ghâzîpûrî; as date only the 4th of Sha'bân appears. College of Fort William, 1825.

No. 2269, ff. 819, ll. 22; Nasta'lîḳ, by different hands; half of all the leaves partially or wholly effaced; size, 9 in. by 5⅞ in.

2503

Fragment of the dîbâća of the Burhân-i-ḳâṭi'.

The preface of the Burhân-i-ḳâṭi' on the rules of the Persian language (در قوانین فارسی), beginning as usual: ای راه نما بهر زبان در افواه الخ; it is incomplete at the end, breaking off in the paragraph هوز های.

No. 1956, ff. 8, ll. 25; careless Nasta'lîḳ; size, 10⅞ in. by 6¼ in.

2504

Farhang-i-Rashîdî (فرهنگ رشیدی).

The first critical Persian dictionary, containing the contents of the Farhang-i-Jahângirî (Nos. 2481–2493 above) and the Farhang-i-Surûrî or Majma'-alfurs (Nos. 2478–2480 above), but correcting the manifold errors of both, by 'Abd-alrashîd bin 'Abd-alghafûr alḥusainî almadanî altatawî, the author of the Arabic-Persian dictionary منتخب اللّغات شاهجهانی (see above, Nos. 2398–2403), who completed this work A.H. 1064 (A.D. 1654), according to the chronogram باد فرهنگ رشیدی مقبول, and dedicated it to the emperor Shâhjahân. It is arranged alphabetically according to the European system, like the preceding work; for other copies and further details, see Bodleian Cat., No. 1753; Rieu ii. pp. 500b and 501; W. Pertsch, Berlin Cat., pp. 198 and 199; E. G. Browne, Cambridge Cat., p. 232; Paris, Supplement persan, No. 980; Lagarde, Pers. Studien, p. 49, No. 41; Blochmann, Contributions, pp. 20–24; Salemann in Mélanges Asiatiques, tome ix. p. 546, No. 95. It was edited in the Bibliotheca Indica by Maulawî Dhû-alfaḳâr 'Alî, Calcutta, 1875.

Preface, on fol. 1b, beginning ستایشی کہ آرایش سرنامۂ هر سخن و پیرایش دیباچۂ هر نو و کهن الخ.

The author's name appears on fol. 2b, l. 8.

Muḳaddimah on Persian grammar, beginning with the letters of the alphabet (در بیان حروف مفردۂ تهجّی), on fol. 3b. This introductory part has been edited by Dr. Splieth under the title 'Grammaticae Persicae praecepta ac regulae,' Halle, 1846; it also forms the basis of 'Abd-alwâsi' Hânsawi's grammar.

Beginning of the dictionary itself, on fol. 20a; it contains Persian and Arabic words except those which begin with ث, ذ, and ض.

Dated the 2nd of Rabî'-alawwal, A.H. 1070 or 1107 (۱۰۷۰)=A.D. 1659, Nov. 17, or 1695, Oct. 11.

No. 848, ff. 494, ll. 17; good Nasta'lîḳ; illuminated frontispiece; size, 11 in. by 7⅛ in.

2505

Another copy of the same.

Beginning as in the preceding copy; beginning of the dictionary on fol. 14a.

Dated the 4th of Jumâdâ-alawwal, in the forty-sixth year of 'Âlamgîr's reign=A.H. 1114 (A.D. 1702, Sept. 26), by 'Abd-alraḥîm of Akbarâbâd.

No. 10, J. 12, ff. 304, ll. 25; small Nasta'lîḳ (a few leaves written in larger characters, ll. 18–21); size, 10⅜ in. by 6⅝ in.

2506

The same.

Beginning of the preface as in the preceding copies; beginning of the dictionary on fol. 16b. This copy is written by two different hands, an older one on ff. 1–34b, l. 5, and a more modern one on ff. 34b, l. 5–273b. The latter portion was done in two periods of very unequal length by a boy, who was at the moment of finishing the whole copy twelve years, seven months, and seventeen days old, as he states himself at the end. He began his task with the باب الزّای التّازی, on fol. 151a, the 17th of Dhû-alḳa'dah, A.H. 1141 (A.D. 1729, June 14), and reached the end of fol. 273a the 1st of Rajab, 1142=A.D. 1730, Jan. 20 (altogether seven lunar months and thirteen days); then he commenced at once the preceding portion from fol. 34b, l. 5, to fol. 150b, and finished that in the night of the 17th of Sha'bân in the same year, 1142=A.D. 1730, March 7 (that is to say, in one lunar month and seventeen days). He was occupied consequently in copying this MS. (with the exception of the older part, ff. 1–34b, l. 5) exactly nine lunar months. His name he modestly conceals; he only mentions that of the writer of the first thirty-four leaves, Miyân Ḥafiẓ-allâh, and states that he himself wrote his portion in Aḥmadâbâd. It is collated throughout. A short index on the fly-leaf.

No. 1005, ff. 273, ll. 21 on ff. 1–34, ll. 25 on ff. 35–273; Nasta'lîḳ, by two hands; size, 10 in. by 5⅝ in.

2507

The same.

Beginning of the preface as in the preceding copies; beginning of the dictionary itself on fol. 19b. It ends on fol. 470a, and is dated by Shaikh Maḥmûd at Burhânpûr in the month Jumâdâ-alâkhar, A.H. 1156 (A.D. 1743, July–August). On ff. 471–485b is added by the same scribe and in the same year a رسالة المعرّبات, a kind of glossary of all the foreign words, which have been adopted and naturalized in the Arabic language with more or less modifications, as far as they are found in the Ḳurân, the traditions and other standard-writings, beginning: الحمد لله ربّ العالمین . . . . امّا بعد چون الفاظ معرّب در قرآن و حدیث و کلام اکابر واقعست و شرح و ضبط آن در هیچ کتابی الخ.

The first eight and a half pages of this glossary down to fol. 475a, l. 11, are repeated on six loose leaves, found in this MS. and written by another hand (size, 8⅛ in. by 5⅜ in.). The arrangement of the glossary is alphabetical according to the last letter.

No. 1283, ff. 485, ll. 17; illuminated frontispiece; the first two pages framed with broad gold-stripes; size, 10¼ in. by 6 in.

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2508

The same.

Preface, on fol. 1b, beginning here: ستایش که آرایش سرمایهٔ هر سخن و پیرایش دیباچهٔ هر نو و کهن الخ.

Muḳaddimah, on fol. 4a; beginning of the dictionary, on fol. 22a.

Dated A. H. 1218 (A. D. 1803, 1804) by Amjad 'Alî, who transcribed this copy for Mr. Hastings (Sir Warren Hastings).

The former owner of it was G. Swinton (1805).

No. 2957, ff. 522, ll. 17; large and clear Nasta'lîḳ; size, 9¾ in. by 7 in.

2509

The same.

Beginning as in the immediately preceding copy.

Muḳaddimah, on fol. 3b; beginning of the dictionary, on fol. 23b; the first few lines of it are repeated on fol. 24a.

As date only the 9th of Jumâdâ-althânî is given in the colophon.

No. 2417, ff. 607, ll. 22; large and clear Nasta'lîḳ; the first twenty-three leaves are supplied by a later hand in much smaller characters; size, 11 in. by 7½ in.

2510

The same.

Beginning: ستایشی که آرایش الخ.

Beginning of the dictionary, on fol. 15b, first line.

No date.

No. 1145, ff. 383, ll. 18–19; distinct Nasta'lîḳ; size, 10½ in. by 6 in.

2511

A fragment of the same.

This fragment comprises the *second half* of the dictionary from the middle of the letter ف to the end, with a lacuna towards the end of the letter ق. The proper order of the leaves is: ff. 225–232 (lacuna), 290–336, 242–289, 233–241.

According to the colophon on fol. 241b this copy was written in the month of Dhû-alḥijjah in the ninth year of Muḥammadshâh's reign = A. H. 1139 (A. D. 1727, July–August), by Ḥabîb-allâh bin Tâj Maḥmûd bin Ḥâjî Muḥammad.

Bibliotheca Leydeniana.

No. 2556, ff. 225–336, ll. 21; careless Nasta'lîḳ, mixed with Shikasta; size, 9¾ in. by 5¾ in.

2512

Baḥr-alfaḍâ'il fî manâfi'-alafâḍil (بحر الفضائل فی منافع الافاضل).

Persian dictionary, embracing the most common phraseology met with in Persian prose and poetry, including Arabic, Pahlawî, Greek and Turkish words, compiled on the basis of the most renowned older lexicons and vocabularies by Muḥammad bin Ḳiwâm bin Rustam bin Aḥmad bin Maḥmûd Badr-i-Khizâna albalkhî, known as Karkhî (see fol. 1a, last line, and fol. 1b, first line, title on fol. 2a, ll. 4–5), the author of the شرح مخزن الاسرار, which was composed in or rather some years before A. H. 1091 (A. D. 1680), see No. 998 in this Cat. and Rieu ii. p. 573b.

Beginning: حمد و سپاس مر خدایرا که ملائکه و اناس در لغت پاك بالسنهٔ مختلف و لغات بانواع متنوّعهٔ او ثنا گویند الخ.

The work is divided into two ḳisms (see the fihrist, on ff. 2a and 2b), the *first* of which forms the real dictionary, arranged alphabetically in European manner, in twenty-eight bâbs (در لغات اهل فضل و اصطلاحات ایشان بترتیب حروف تهجّی و در این بیست و هشت باب است از باب الف تا باب یا).

The *second*, on miscellaneous matters, contains fourteen bâbs and thirty-seven fasls, viz.:

باب اوّل در اسامیٔ بعضی از اهل و اولاد و کارداران و غزوات و اسپان و اسباب پیغمبر علیه السّلام.

باب دوم در الفاظ ادوات و غیر آن بترتیب حروف تهجّی .... و در آخر این باب در تنوین و اعداد دو فصل است.

باب سیوم در کنیتها و درین باب چهار فصل است.

باب چهارم در اسامیٔ ماهها و ایّام هر ملّت و درین باب هفت فصل است.

باب پنجم در اسامیٔ بروج و کواکب و سیّاره و سابته (read ثابته) درین باب سه فصل است.

باب ششم در اسامیٔ اقلیمهای مشهور و بعضی شهرها.

باب هفتم در حلیهٔ آدمیان.

باب هشتم در وزن درم و دینار و رطل و صاع و جز آن.

باب نهم در الفاظ صفتها که اهل فضل را بکار آید درین باب شش فصل است.

باب دهم در الفاظ متناسب از هر نوع و درین باب نه فصل است.

باب یازدهم در اسامیٔ می و خمار و اوانی و اسباب.

باب دوازدهم در اسامیٔ پردها و اوقات نواختن سرود و رآگها و در اسامیٔ مزامیر و آنچه بدان نوازند و درین باب سه فصل است.

باب سیزدهم در اسامیٔ هفتاد و دو ملّت اهل بدعت و بعضی اسباب و مقام ایشان و درین باب سه فصل است.

باب چهاردهم در بعضی الفاظ هندوی که در نظم استعمال کنند.

Beginning of the *first* ḳism, *first* bâb, on fol. 3a, l. 3. This main part of the dictionary ends on fol. 85a; of the second ḳism only detached portions are found here in four separate and incomplete pieces on ff. 85b–99b.

No date.

No. 1668, ff. 99, ll. 25; Naskhî; size, 11 in. by 5⅞ in.

2513

Sirâj-allughat (سراج اللّغت).

Persian dictionary, containing a vocabulary of the ancient poets and forming a very valuable commentary on the برهان قاطع (see above, Nos. 2495–2503) and

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the فرهنگ رشیدی (see above, Nos. 2504–2511), by Sirâj-aldîn 'Alikhân, with the takhallus Ârzû (born A. H. 1101 = A. D. 1690, died A. H. 1169 = A. D. 1756, see above, No. 680), who compiled it under Muḥammad-shâh, A. H. 1147 (A. D. 1734, 1735), on the basis of the two above-named lexicons, as well as the مجمع الفرس (see above, Nos. 2478–2480), the فرهنگ جهانگیری (Nos. 2481–2493 above), the کشف اللّغات (Nos. 2465–2468 above), the فرهنگ قوسی (by Majd-aldîn 'Alî Kausî), the مؤيّد الفضلا (see Nos. 2459–2464 above), the فرهنگ مؤنسی, the درر غرر, some commentaries on the Gulistân, the Mathnawî, etc. It is arranged alphabetically in European fashion, the *first* letter constituting the bâb, the *second* the faṣl.

Beginning: بهترین لغات حمد صانعی است که علم ادم الاسماء کلّها سخنیست از مدرسهٔ حکمت کاملهٔ الخ. Compare, on this rather rare work, Blochmann, Contributions, pp. 25–28; Salemann in Mélanges Asiatiques, tome ix. p. 556, No. 121; Cambridge, King's College, No. 125, etc.

Dated the 23rd of Dhû-alḥijjah, A. H. 1160 (in the thirtieth year of Muḥammadshâh's reign = A. D. 1747, Dec. 26), by Ratan Singh Munshî at Shâhjahânâbâd.

No. 1783, ff. 682, ll. 21; large and distinct Nasta'lîḳ; size, 12¼ in. by 8½ in.

2514

Ċirâgh-i-hidâyat (چراغ هدایت).

The second volume (دفتر) of the Sirâj-allughat, explaining all those rare words and phrases, occurring in modern poets and not found in older dictionaries as the فرهنگ جهانگیری, the مجمع الفرس, the برهان قاطع, and others.

Beginning: امّا بعد حمد واضع جمیع لغات و صلوات بر افصح وافضل موجودات میگوید فقیر کثیر التّقصیر سراج الدّین علی آرزو تخلّص که این دفتر دویم است از کتاب سراج اللّغت در بیان لغات اصطلاحات شعرای متأخّرین که داخل هیچ کتاب لغت مثل فرهنگ جهانگیری و سروری و برهان قاطع وغیرها نیست و سبب تألیف آنست که چون اکثر هم مصروف مطالعهٔ دفترات کتب جدیدهٔ فارسیّه دیدم معانئ بعضی الفاظ و اصطلاحات در کتب مذکور نیافتم الخ.

Other copies are described in Rieu ii. pp. 501 and 502; W. Pertsch, Berlin Cat., p. 190 (No. 120, 1, a fragment only); E. G. Browne, Cambridge Cat., p. 233; see also Blochmann, loc. cit.; Lagarde, Persische Studien, p. 35, No. 22; Salemann, loc. cit., p. 556, No. 122, etc. It has been printed in the margins of the lithographed edition of the غیاث اللّغات, Naval Kishor Press, Kânpûr, 1874. The alphabetical arrangement is the same as in the preceding work.

No date.

No. 71, ff. 245, ll. 12; large and clear Nasta'lîḳ; size, 9 in. by 5¼ in.

2515

'Ain-i-'Aṭâ (عین عطا).

A most valuable and comprehensive Persian dictionary, explaining in the most elaborate manner all the metonymical and figurative expressions, difficult phrases, and allusions which occur in ancient and modern Persian poets and prose-writers. In completeness it can vie with the famous Bahâr-i-'ajam (see Bodleian Cat., No. 1756). It was completed after twenty years of labour, A. H. 1162 (A. D. 1749), by 'Aṭa-allâh Dânish-warkhân, with the takhallus Nadrat. As special authorities are quoted in the preface the بهار عجم, the سراج اللغت, and the فرهنگ مجد الدّین قوسی.

Beginning, on fol. 13b: سپاس معرفت اساس اندیشه افروز فرهنگ آموزی را الخ.

The dictionary is arranged alphabetically according to the *first* and *second* letters and contains thirty موج or waves. Frequently quoted throughout is Shaikh Muḥammad 'Alî Ḥazîn (who died A. H. 1180 = A. D. 1766, see Nos. 1712–1714 above), always designated as شیخ المحقّقین. This copy appears to be the compiler's autograph.

A detailed index on ff. 1b–12b, written by another hand and dated the 3rd of Ṣafar, A. H. 1193 (A. D. 1779, Febr. 20).

No. 1813, ff. 731, ll. 20; Nasta'lîḳ; size, 11⅛ in. by 6⅝ in.

2516

Fawâ'id-i-ṣibyân (فوائد صبیان).

A first Persian dictionary, explaining Persian words, together with some Arabic and Turkish ones, for young people, to facilitate the reading of the prominent poets and prose-writers, compiled by Auliyâ-almaḥmûd or Auliyâ-i-maḥmûd (in the Munich copy Auliyâ wa-almaḥmûd). The arrangement is alphabetical according to the *first* and *last* letters of the words.

Beginning: ستایش و نیایش خداوندیرا که طوائف طبقات انسانرا در خور حوصلهٔ هر فرقه الخ.

The first word explained is آبا, on fol. 2b; the title appears on fol. 2a, lin. penult. Other copies of the same are noticed in W. Pertsch, Berlin Cat., pp. 199 and 200; and J. Aumer, p. 112; see also Salemann in Mélanges Asiatiques, tome ix. p. 561, No. 142. The little work of the same title in No. 1757 of the Bodleian Cat. is a mere primer and quite different from the present work.

This copy was written for Mr. Richard Johnson and finished the 21st of Jumâdâ I, A. H. 1185 (A. D. 1771, Sept. 1), by Ifâḍat-allâh Ṣadiḳî.

No. 1278, ff. 198, ll. 17; Nasta'lîḳ; size, 11¼ in. by 7⅝ in.

2517

Farhang-i-Ḥusainî (فرهنگ حسینی).

A modern Persian dictionary, explaining the most common Arabic and Persian words, both current and obsolete (چند از لغات مستعملهٔ ضروریّه و غیر مستعملهٔ عربی و فارسی), including proper names of persons,

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geographical names, etc., by Sayyid Ghulâm Ḥusain Shâ'ik ibn Sayyid Fatḥ 'Alî Jâ'isî alridawî (see fol. 1b, lin. penult.) aljâlisî (as added in the colophon), whose Kulliyyât or complete poetical works have been described in No. 1729 above (see also A. Sprenger, p. 569). He flourished under Ghâzî-aldîn Ḥaidar (with his full title here on fol. 2a, ll. 5 and 6, Abû-almuẓaffar Mu'izzî-aldîn Ghâzî-aldîn Ḥaidarshâh), who ruled in Oudh A. H. 1229–1243 (A. D. 1814–1827). This dictionary was composed A. H. 1237 (A. D. 1821, 1822), see fol. 2a, l. 2 sq., at the suggestion of some of the author's friends, and begins: سپاس بیقیاس مر حضرت اعلم الغیبی راست که لغات متغایرهٔ بالفاظ متفاوته بر زبان نوع انسان جاری ساخته الخ.

It is arranged according to the *first* and *second* letters. The *first* word is ابطحی, explained on fol. 2b by مراد از پیغمبر ما علیه السّلام که نسبت بمکّه کرده اند; the *second*, ابو القاسم, explained by کنیت پیغمبر علیه الصّلواة (!); the last, یهودانه, explained by پارچهٔ زردیکه یهودان برجامه دوزند برای امتیاز ما بین خود ومسلمانان.

The title appears on fol. 2a, last line.

Dated the 7th of Dhû-alḥijjah, A.H. 1238 (A.D. 1823, Aug. 15).

No. 2851, ff. 146, ll. 13 on the first six pages, ll. 15 on the remaining leaves; written by two different hands in large Nasta'lîḳ, the second beginning on fol. 85a; size, 12 in. by 8 in.

b. *Grammars.*

2518

Ḳânûn-i-fârsî (قانون فارسی).

A modern Persian grammar, written in Persian by Mîr Muḥammad Ḥusain, and presented to Mr. Richard Johnson at Lucknow by the author himself. It is divided into three bâbs, viz.: (1) در بیان اقسام اسم, on fol. 2a; (2) در افعال, on fol. 31a; (3) در حروف و آنچه مشابه آن باشد, on fol. 77a.

Beginning: بدانکه کلمه بر سه گونه است اسم و فعل و حرف اسم نام چیزها باشد چون آب آتش جان تن فعل آنچه یکی از زمانهای سه گانه که آن ماضی و حال الخ.

No date.

No. 874, ff. 101, ll. 10; very large and distinct Nasta'lîḳ; size, 10 in. by 6⅝ in.

2519

The same.

Another copy of the same treatise with a preface (wanting in the preceding copy) which begins thus: بعد سپاس حکیم سخن آفرین و درود بر بندهای گزین او بر لوح بیان می نگارد که چون معرفت لغات مختلفه الخ.

The beginning of the preceding copy is found here in exactly the same words on fol. 2a, l. 8 sq. But in the preface and also on fol. 1a it is stated that the author, whose name is not given here, compiled this grammar for Mister Jack Middleton (مستر جك مدلتين), see fol. 2a, l. 5. Besides it is styled, on fol. 1a, قواعد فارسی instead of قانون فارسی. The subdivision is the same, viz.: bâb 1 (در اقسام اسم), on fol. 2b; bâb 2 (در افعال), on fol. 30b; bâb 3 (در حروف), on fol. 74a.

No date.

No. 1016, ff. 97, ll. 10; large and distinct Nasta'lîḳ; size, 9⅞ in. by 6¼ in.

2520

Ḳawâ'id-i-fârsî (قواعد فارسی).

Persian regulations, that is an essay on the Persian grammar, especially on different forms of the مصادر, the signification of the single letters of the alphabet and some compound words, compiled chiefly from the فرهنگ رشیدی (see above, No. 2504 sq.) and similar works by Raushan 'Alî alanṣârî of Jaunpûr (who died as professor in the College of Fort William, Calcutta, about 1810).

Beginning: بعد حمد حضرت آفریدگار و نعت جناب رسول مختار صلّی الله علیه و آله الاطهار و اصحابه الکبار آنکه این رساله الخ.

It is subdivided into a muḳaddimah, eleven bâbs, and a khâtimah.

Dated A. H. 1183 (A. D. 1769, 1770). It has been printed in Calcutta, A. H. 1232 and 1249; lithographed in Lucknow. Another copy of the same is noticed in Rieu ii. p. 857, III.

No. 683, ff. 1–24, ll. 16; Shikasta; size, 8⅝ in. by 4⅝ in.

2521

The same.

Another copy of the قواعد فارسی, by Raushan 'Alî, dated A. H. 1195 (A. D. 1781).

Beginning the same as in the preceding copy.

No. 711, ff. 69, ll. 9; large Nasta'lîḳ; size, 7⅞ in. by 4¼ in.

2522

Ḳawânîn-i-fârsî (قوانین فارسی).

A little anonymous treatise on Persian grammar and prosody, beginning: الحمد لله ربّ العالمین والعاقبة للمتّقین والصّلوة علی خیر خلقه و آله و اصحابه اجمعین امّا بعد چند کلمهٔ فارسی الخ.

The first rule, which is given here, runs thus: بدانکه آخر هر کلمهٔ فارسی ساکن باشد مگر دو جا الخ.

No date. Worm-eaten.

No. 2463, ff. 73–82, ll. 13; Nasta'lîḳ; size, 9¼ in. by 6¼ in.

2523

Fawâ'id-i-fârsî (فوائد فارسی).

A treatise on Persian grammar and language, taken from the preface of the Burhân-i-ḳâṭi' (از دیباچهٔ کتاب برهان قاطع در علم لغات فارسی), see above, Nos. 2495–2503, and comprising nine فائده.

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It begins: الحمد لله ربّ العالمين والصّلوة على نبيّه محمّد سيّد المرسلين امّا بعد اين رساله ايست در قواعد فارسيّه كه طالبان را دانستن آن الخ.

The first فائدة begins: بمايد دانست كه بعضى از علماء .... پارسى نامه چنين فرموده اند كه پارس پسر پهلو بن سام الخ.

The first and the last two leaves are supplied by a more modern hand on white paper; the same hand has added, on fol. 7a margin to fol. 8a, the twelfth Â'în of the muḳaddimah of Jamâl-aldîn Husain Injû's *Farhang-i-Jahângîrî*, comp. Nos. 2491 and 2492 above. The fawâ'id conclude in the centre-column of fol. 7a.

No. 793, ff. 8, centre-col., ll. 14–17, and spacious margin-col.; Nasta'lîḳ, by two hands; size, 9¼ in. by 5¼ in.

2524

Risâlah dar khaṭṭ (رساله در خطّ).

A tract on the correct writing of Persian characters, compiled for Tîpû Sulṭân by Ḥâfiẓ Muḥammad Ḥabîb-allâh in the 1224th year since Muḥammad's birth. Beginning: الحمد لله .... امّا بعد بر راى صواب نماى دانايان روزگار و دانشمندان اولو الابصار پوشيده نخواهد بود كه الخ.

Written by the author himself in the same 1224th year (از مولود محمّد), which agrees according to his statement with the year 1211 of the Hijrah (!).

No. 958, ff. 11, ll. 9; careless and inelegant Nasta'lîḳ; size, 5⅞ in. by 4¼ in.

2525

Various tracts relating to Persian grammar and lexicography.

1. On ff. 98b–105a: كتاب در قواعد تصرّفات فارسى. A short treatise on Persian verbs, only the *first* ḳism of which is extant here, headed: قسم در بيان استعمال افعال وآنچه مشتقّ ازوست و هر چه متعلّق بدوست, and beginning: بدانكه آخر ماضى در فارسى هميشه موقوف باشد الخ.

2. On ff. 106a–109a: چند ورق در معنىٔ الفاظ. A short Arabic-Persian glossary, beginning: خلا باطن ملا ظاهر يعنى پوشيده و آشكاره الخ.

3. On ff. 109b–113b: ميزان فارسى or, as it is styled in the heading of fol. 109b, بعضى قانونات فارسى. Another tract on Persian verbs, beginning: بدانكه در فارسى علامت مصدرات اعمالى و افعالى و اقوالى هميشه نون آخر باشد الخ.

4. On ff. 114b–124a: فرهنگ بهار دانش. A glossary to Shaikh 'Inâyat-allâh's Bahâr-i-dânish (see above, Nos. 806–817), by Muḥammad Mas'ûd, in alphabetical order, according to the *last* letter of the word, beginning: الحمد لله كه در عالم ايجاد هر افراد انسانرا الخ.

No date. 'Bibliotheca Leydeniana.

No. 2773, ff. 98–124, ll. 14–17; Nasta'lîḳ; size, 8¼ in. by 5⅛ in.

6. Miscellaneous Works and Compositions by Europeans.

2526

A Persian-Sanskrit glossary, arranged without any apparent order; on the first thirty-four leaves a third column is added, giving the English equivalents; in the remaining part of the MS. only in isolated cases an English translation is added.

No. 2961, ff. 107; size, 10 in. by 6¾ in.

2527

Sharḥ-i-Sundar Singâr (شرح سُنْدَر سِنگار).

A Persian glossary to the erotic Hindî poem of Sundar Mahâkawî, comp. Garcin de Tassy, Histoire etc., iii. p. 177; copies of the poem are preserved in the India Office Library, No. 1974 (ff. 1–35), and the Bodleian Library, Ouseley 251 (in Persian characters), and Ouseley 129 (in Devanâgarî characters). The date of the present glossary, which is in alphabetical order, is given on fol. 9b, l. 6, as 1686 of the era of Vicramâditya (راجه بكرماجيت) = A.D. 1629 (A.H. 1038, 1039), in the reign of the emperor Shâhjahân.

The first word explained is آد: بفتح الف ممدود و سكون دال اسم خداست و بمعنىٔ اوّل و مثل هم آمده است; the second is اِيسْ: بكسر الف و سكون يا و سين اسم مهاديو است و بمعنىٔ مرد كلان هم آمده است.

No date. A little worm-eaten.

No. 2075, ff. 14, ll. 14; large and clear Nasta'lîḳ; size, 9½ in. by 5⅝ in.

2528

Tuḥfat-i-Panjâb (تحفة پنجاب).

A vocabulary of the Panjâbî, Urdû, Persian, and Hindî, compiled at the request of the Deputy-commissioner of Lâhûr, Major George MacGregor (ميجر جارج ميكريكر?), by Pandit Ajûdhâ Parshâd, sub-collector of revenue (تحصيلدار) of the Pargana of Lâhûr, residing in Shâhjahânâbâd, with the assistance of Sirâj-aldîn Lâhûrî, and entitled تحفة پنجاب, see fol. 1b, l. 9. In a note by C. Raikes, Commissioner and Superintendent, inserted between binding and fly-leaf, it is styled Panjâbnâma and stated to have been sent to the Imperial Exhibition at Paris for works of art and industry by the Panjâb Committee of Lâhûr. It was received from Dr. Royle, July, 1856.

Beginning of the preface, in Hindûstânî, on fol. 1a: بعد ادای هزاران هزار شكر جناب حق سبحانه جلّ شانه كى حقيقت ترتيب اس كتاب كى الخ.

The work is divided into six maḳâlas, preceded, on ff. 4a–17a, by a complete index.

Maḳâlah I. Single nouns, on ff. 18a–260a (fol. 261 left blank).

Maḳâlah II. Paradigms of verbs, translated from the صفوة المصادر, on ff. 262a–306b (ff. 307–309 left blank).

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Maḳâlah III. Particles, on ff. 310a–315b.

Maḳâlah IV. Technical words of every description, names of God and the prophets, of heavenly and earthly bodies, human limbs, animals, plants, instruments, measures and weights, the Zamîndârs of the Panjâb, etc. etc., on ff. 316a–403b.

Maḳâlah V. Compound nouns, on ff. 404a–446b.

Maḳâlah VI. Description of the agricultural and irrigation work in the Panjâb and the implements used therein, with numerous pretty illustrations, on ff. 447a–481b.

Maḳâlas I–III and V are in alphabetical order, according to the *first* letter of the word. Copied in the present century by Muḥammad ʿAlî.

No. 3245, ff. 481; large Nastaʿlîḳ; size, 11⅞ in. by 7½ in.

2529

Lughât-i-Tilingî (لغات تلنگی).

A vocabulary of the language of Tiling or Telinga in the Dakhan, with Persian explanation and a Persian preface, beginning: بعد از حمد بی منتها و درود مبرّا زشائبهٔ ریا و سلام اخلاص انتما الخ.

The main portion of these Lughât consists of paradigms of verbs in alphabetical order, beginning on fol. 72a, and headed کتاب المشتقّات; it is preceded by a chapter on the Tiling alphabet and followed, on fol. 165b, by a vocabulary of nouns, etc., styled: کتاب فی اسماء الجامدة.

No date. Bibliotheca Leydeniana.

No. 2477, ff. 64–184, ll. 11; large and distinct Nastaʿlîḳ; size, 9⅝ in. by 6½ in.

2530

Vocabularies.

1. Vocabulary of the Kashmîrian language, corresponding to that of Gladwin, compiled by the assistance of Suruj Bhan Kashmirî, on fol. 1a, in Persian and Kashmîrian, beginning with گذاشتگی — تراون، گذارد — تراوی، گذاشتن — تراون.

2. Vocabulary of the Makrânî dialect of the Balûčî language in Persian, on fol. 107a, beginning with ایزد — خدا، پیشانی — بُروان، پدر — پت.

3. Comparative vocabulary of Persian (فارسی), Lôghânî (لوغانی), Sindî (سندی), Bâtiyyâ (باتیا), Kečhî (کیچهی), and Nepalî (نیپالی), on fol. 115a, beginning with ایزد, corresponding in the different idioms to اوڈا (Lôghânî), تهاکر (Sindî), ایشر (Bâtiyyâ), بهکوان (Kečhî), and ناراین (Nepalî).

4. Another comparative vocabulary of Persian and Kashmîrian, on fol. 125a, beginning with: ایزد — بوگی، دئی، گوش — کن، آسمان فلك — نب.

No. 2695, ff. 130, ll. 20; Nastaʿlîḳ; size, 11¼ in. by 8½ in.

2531

First sketch of a Persian-English dictionary arranged alphabetically according to the *first* and *second* letters. 292 leaves are entirely or partly filled with Persian words, but only a few on the first 10–12 leaves are accompanied by an English paraphrase. Many intermediate leaves left blank.

No. 1382, ff. 292; size, 14¾ in. by 9 in.

2532

Another brouillon or first sketch of a Persian-English dictionary, arranged in the same alphabetical way. 141 leaves are more or less filled, but in many cases the Persian words are given without any English translation. It begins in the باب الف with God, خدا — الله; Mahomet, احمد — محمّد; cloud, ابر, etc. On one of the fly-leaves the title of مقال نامه is given to this compilation.

No. 1526, ff. 141; European handwriting; size, 12 in. by 7¼ in.

2533

Lughat-i-farangî u pârsî (لغت فرنگی و پارسی).

A very interesting and valuable Persian-French dictionary, compiled by one of the monks of Mount Carmel, Padre Angelus (پادری انجلوس), a native of Toulouse, A.D. 1683. The first thirty-five leaves are a complete index to the whole, giving an alphabetical list of French words with references to the pages in the dictionary, where the corresponding Persian or Arabic equivalents can be found; the dictionary itself fills 237 leaves, but only the first nineteen leaves contain besides the Persian also the French words; all the rest consists only of Persian (or Arabic) words and phrases (without alphabetical order), interesting and useful, because to every one all its synonyms are added, quite a new and highly instructive feature in a work of this kind. Unfortunately the ink has faded to a great extent, and many portions, especially of the French division, are almost entirely effaced.

No. 1257, ff. 237 and xxxv; size, 17¼ in. by 11½ in.

2534

A comprehensive French-Persian dictionary, giving the various Persian or Arabic synonyms for each French term. The arrangement is alphabetical according to European custom and begins with the word 'abbesse,' expressed in Persian by ریسهٔ دختران رهبانان، هادیهٔ دیر دختران شالپوشان. The last word in z is 'zone temperée,' in Persian منطقهٔ معتدله. There is no remark anywhere as to the author of this compilation. The copy belonged formerly to Sir Charles Wilkins.

No. 2416, ff. 304; European handwriting; size, 11 in. by 7¼ in.

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2535

Elementa Linguae Persicae authore Johanne Gravio, i.e. the autograph of the learned John Gravius or Greaves' elements of the Persian language, which, according to the title-page, were printed in London, 1649. This original copy of the author is dedicated in Latin to Dr. John Selden (amplissimo ac eruditissimo viro Dr. Johanni Seldeno) and was bought at Mr. R. J. (Richard Johnson)'s sale, 8th January, 1808. Another copy of the same grammar, transcribed from the printed edition, is noticed in W. Pertsch, Berlin Cat., p. 158, No. 4.

No. 2958, ff. 45; size, 10⅜ in. by 7⅞ in.

2536

Another Persian-English grammar, compiled according to the preface by one of the East India Company's officers, who does not give his name, 'in intervals of recess from indispensable military avocations' and 'as some relief to the mind from severer studies.' The work, considering the time when it was written—probably the end of the last or the beginning of the present century—is remarkably rich and clear, and apart from some quaint and rather comical remarks, particularly in points dealing with comparative philology, it is a valuable and thoroughly reliable handbook of Persian grammar and syntax. It is accompanied throughout with notes, chiefly quotations from ancient or modern authors; most frequently cited are James Harris's 'Hermes,' Sale's 'Koran,' and Hanway's 'Travels.'

Contents:

Preface, on the motives for compiling this work, on fol. 5a.

Advertisement, giving a list of authorities for the notes, on fol. 12a.

Section I, containing an introduction, on fol. 13a, and three divisions, viz. the alphabet, on fol. 13b; the vowels and other marks, character and accents of the letters, on fol. 14a; and the manner of writing, on fol. 15b.

Section II, in six divisions: viz. the noun and its qualities, on fol. 18a; gender, on fol. 19b; number, on fol. 20b; declension or declination of cases, on fol. 21b; the species of nouns, on fol. 23b; and the figure of nouns, on fol. 27a.

Section III, in two divisions: the adjective, on fol. 29a, and the degrees of comparison, on fol. 30a.

Section IV, in two divisions: numerals, on fol. 30b, and ordinal numbers, on fol. 32a.

Section V, the pronouns, on fol. 33b.

These five sections form the *first volume*.

Section VI, in four divisions: viz. the verb, on fol. 37a; the mode, time, person, and number, on fol. 40b; the conjugation, on fol. 44a; and the formation of the tenses, on fol. 46b.

Section VII: the adverb, on fol. 55a.

Section VIII: the conjunction, on fol. 59a.

Section IX: the preposition, on fol. 60a.

Section X: the interjection, on fol. 61b.

Section XI: the manner of conversing, on fol. 63a.

Section XII: construction or arrangement of words, on fol. 67a.

Section XIII: catalogue of anomalous verbs, on fol. 76a.

Appendix, containing: (1) general observation, on fol. 81a; (2) the Persian theme, on fol. 81b; (3) the Arabian theme, ib.; (4) the Arabian infinitives and participles and a table of them, on fol. 83b; (5) remarks on certain idioms, on fol. 86b; (6) titles of honour, on fol. 89a; (7) short vocabulary of words of frequent occurrence and convenient use, on fol. 90a; (8) the signification of several terminations when added to different words, on fol. 96a.

Sections VI–XIII and the Appendix form the *second volume*.

A table of contents on fol. 3.

Bought of Madden & Co., Aug. 15, 1850.

No. 3401, ff. 96; size, 14¼ in. by 9¼ in.

2537

A Hindûstânî grammar.

This most interesting MS. contains, according to fol. 1a (p. 1): 'A grammar of the Hindostan Language, by Benjamin Schulzius or Schultz, written at Madras the 30th of June, 1741, printed at Hall (Halle) in Saxony, 1745, with which are blended some further observations on the language, collected in Bengal in 1761.'

From a 'note' on the same page we learn, that Mr. Schultz was a German and a missionary from the King of Denmark to the Carnatic, that he applied himself with uncommon ardour to the duties of his calling, and went in 1726 to Madras, to re-establish a charity school. He began and sustained the Danish Mission at Madras. By the same Mr. Schultz, who is called the oldest and most active of the three new (Danish?) ministers of the Gospel, the translation of the Bible into the Malabarian language, which Mr. Ziegenbalg, upon his return to Tranquebar, had commenced, was finished in 1725. The present MS. contains the English translation of the original Latin treatise of Mr. Schultz, but the translator's name does not appear. In the 'note' there are three references to Gent. Mag., vol. 15, June, 1745, viz. p. 306, pp. 307 and 308, and pp. 361 and 362.

On fol. 1b (p. 2) the author's preface begins, in a faithful English paraphrase, dealing with the origin of the Hindûstânî language and explaining the subdivisions of this grammar. In the same preface mention is made of another interesting old grammar of the same language, published by the 'very learned David Millins, Professor of Sacred Antiquities and Asiatic Languages at Utrecht, amongst his Oriental Miscellanies of the year 1743.' Mr. Schultz adds: 'He was not the author of it, but the most noble John Joshua Ketelaer, formerly Ambassadour from the Danish East India Company to the Great Mogul, who, while he resided at Agra, registered some observations in Dutch concerning the Hindostan language.'

The six *sections* into which this grammar is divided, are headed as follows (we add to the headings in the

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text the more detailed descriptions given in the preface, with regard to the respective sections):

1. The *letters*, exhibiting the modern as well as the ancient characters and including a few lessons too, to exercise the memory of them, on fol. 4a (p. 7).

2. The *nouns and adjectives*, with the facility of their declension, the nature of the adjectives and the variety of their composition; comprising also a catalogue of such as are in use, together with the *numerals*, as well the cardinal as the ordinal numbers, on fol. 12b (p. 26).

3. The *pronouns*, on fol. 27a (p. 65).

4. The *auxiliaries* and the simple and compound *verbs*, on fol. 30a (p. 71). This section is called by mistake the sixth (instead of the fourth).

5. The *particles*, that is post-positions, adverbs, conjunctions and interjections, on fol. 51b (p. 114).

6. *Syntax*, on fol. 61b (p. 134).

An *appendix*, which begins on fol. 65b (p. 142), contains: (*a*) the Apostles' Creed, in Hindûstânî and English; (*b*) the Lord's Prayer, in Hindûstânî and English; (*c*) analysis of the latter; (*d*) the Decalogue, in Hindûstânî and English; (*e*) the Baptism and the Lord's Supper, in Hindûstânî only.

The original grammar concludes on fol. 70b (p. 152).

The remainder of this MS., ff. 71–107, contains in another very bold and clear handwriting a duplicate of the last *three* sections of the grammar, beginning with the auxiliary verbs and ending with the Lord's Prayer. It corresponds verbatim to the same portion in the foregoing grammar, ff. 30a–70b.

No. 2531, ff. 107; size, 12½–12⅝ in. by 7¾–8⅛ in.

2538

Persian, Hindûstânî, Arabic, and Sanskrit miscellanies.

This MS., throughout in European handwriting and purchased of Madden & Co., August 15, 1850, contains (ff. 1–67 and 108–124 being arranged in European, ff. 68–105 and 126–147 in Eastern fashion and therefore to be read from fol. 147b backwards):

1. Ff. 1a–3a: Some English translations from the 'Siyar-almuta'akhkhirin' (see Nos. 416–421 above).

2. Ff. 4a–48b: A large fragment of the same English translation of the Hindûstânî grammar, originally written in Latin by Schulz (so spelt here, not Schultz), which is contained in the preceding MS. From the present copy—which contains only three of the six sections of the work, viz.: (*a*) the *letters*, i.e. the Devanâgarî, Hindî or Nagarî, Bangalî, Gurmukî or Sîkh alphabets, a commercial alphabet, peculiar to merchants in India, and the Persian alphabet, together with explanations and reading-lessons; (*b*) the *nouns, adjectives*, and *numerals*; (*c*) the *pronouns*—we glean some interesting details, not found in the preceding copy. The full title of the book is given here in English (with the Latin on the opposite page), on fol. 12a, as follows: 'A Grammar of the Hindostan from the materials of the Very Reverend Benjamin Schulz, missionary for the propagation of the Gospel, reduced into order during his long residence in Hindostan, consisting of rules illustrated by numerous examples, intended for the use of the missionaries of India; published with a preface for promoting the study of the Oriental Languages, by D. Jo. Henry Callenberg, Public Professor in Ordinary of Divinity and Philosophy; printed at Halle in Saxony, in the Hebrew Printing House, 1745.' To this title there are appended besides the same note, found in the preceding copy on fol. 1a sq., the following remarks:

Annual Register for 1764, vol. 7, p. 114: 'Letters received by the Society for promoting Christian Knowledge from Madras in the East Indies, May 25, 1763, contain an account, that their missionaries have stretched a great way into the country among the heathens, making many proselytes. Those missionaries say, that the Reverend Doctor Francke in Germany had sent them a number of Tamulian Types, with a promise of more; which they were to be enabled to use, the Government having erected a printing office in the city of Madrass, and given the care and inspection of it to them.'

Annual Register for 1761, p. 92: 'Died lately Benjamin Schultz (sic here!), a Protestant missionary from the court of Denmark, at Tranquebar in the East Indies. He resided twenty-four years in the town of Nagapatnam. He translated the Old and New Testaments and the Psalms of David into the language of the country for the use of the natives.' The grammar itself begins on fol. 19a, prefaced by the anonymous English translator with the following advertisement: 'The English editor has incorporated a number of observations and examples under the general articles of Mr. Schulz' grammar, which he met with in Manuscript grammars of different gentlemen during his residence in India, or had collected in his own researches.'

Ff. 4a–18a contain: (*a*) the Latin preface of the editor, Prof. Callenberg, on fol. 4a; (*b*) the Latin preface of the author, Mr. Schulz, on fol. 5a; (*c*) the beginning of the first section of the grammar in Latin, on fol. 6b, followed by some English observations; (*d*) Latin and English titles, on ff. 11b and 12a, with the 'notes' appended; (*e*) English translation of the editor's preface, on fol. 14a; (*f*) English translation of the author's preface, with English foot-notes, on fol. 16a.

3. Ff. 50a–51b: Maḳâm-i-Nadîyah (مقام ندیه), description of the town and inhabitants of Nadîyah in Bangâlah.

4. Ff. 52a–56a, third line, and 56b–57b: The same Persian tract on Arabic conjugations, called میزان در علم صرف or میزان در علم عربی, which is described above in Nos. 2411, 1; 2412, 1; and 2414.

5. Fol. 56a, lower half, and ff. 58a–60a: Paradigms of Hindûstânî verbs, with Persian interlinear paraphrase.

6. Ff. 61a–62a: Repetition of the مقام ندیه as in No. 3.

7. Ff. 64a–67b: Record of a grant of lands made by Râjah Deeopal, in Sanskrit, with English translation. The following note appears on the top of ff. 64a–65a: 'The under-mentioned plate was found in digging a well within the fortress of Mongheer, by Lieut.-Colonel Henry Watson, chief engineer in Bengal, and now in his possession. It is written in a very antique

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Shunscreet (!) character, only legible by the most learned Pundits and said from the contents to be near 2000 years old. Berhampore in Bengal, Dec. 14, 1780.'

8. Ff. 105b–68b: Various Arabic, Persian, and Hindûstânî documents, partly with English translation by R. E. Roberts, Persian interpreter, together with some poetical specimens, viz.: (*a*) the Khuṭbah, delivered at the conclusion of the Ramaḍân and on Fridays, on fol. 105b; (*b*) another Khuṭbah, delivered at the 'Îd-i-Ḳurbân or the anniversary festival in commemoration of Ibrâhîm offering up his son Isaac, on fol. 104b; both are in Arabic with interlinear Persian paraphrase; (*c*) orders of the Nawwâb Wazîr to Siwâi Singh Kutwâl of the Bâzâr at Kânpûr, to Almâs 'Alikhân and to Colonel Ironside, with receipts from the years 1784 and 1785, on fol. 102b; (*d*) specimens of figurative or metaphorical expressions in the Persian language, on fol. 98a; (*e*) Persian rubâ'îs and ghazals, several by Ḥâfiẓ, one by Amîr Khusrau, on fol. 96b; (*f*) Rekhta poetry, chiefly by Saudâ, on fol. 94b; (*g*) genealogy and pedigree of Mahârâj Indar Kishan Cand, Zamîndâr of the districts of Okerah, Nuddeah, and Kishannâgar, on fol. 91b; (*h*) biography of the same, on fol. 89b; (*i*) letter from Râjah Sûbhâ Singh to 'Âlamgîr, on fol. 86b; (*k*) Shâh 'Âlam's famous letter to the King of England (see W. Morley, p. 128), on fol. 85a; (*l*) letter from Ja'far 'Alikhân, Nawwâb of Bangâlah, to Lord Clive, on fol. 83b; (*m*) letter from Tûshî Lâmah of Sartary to the Governor-General of Bangâlah, 1774, on fol. 79b; (*n*) some Arabic inscriptions in Bangâlah, on fol. 78b; (*o*) letters from the Nawwâb Mîr Muḥammad Ja'farkhân to Mr. Henry Vansittart and to the Council of Fort William; from the Mahârâjah Shitâlrâi to Mr. Warren Hastings, and from the Nawwâb Ḳâsim 'Alikhân to Mr. Henry Vansittart, on fol. 77a.

9. Ff. 108a–124a: Catalogue of Persian words of frequent use in the business of the revenue in Hindûstân, with English explanation.

10. Ff. 135a–126b: An account of پراگ (Peirag in the English heading), which is the sovereign of all the worshipping-places (situate at Allâhâbâd, at the point of confluence of the Ganges and Jumna).

11. Ff. 135b–135a: Of the institution of worshipping fire at Banâras, Persian and English.

12. Fol. 136a: Account of the lighting lamps by the riverside of Banâras.

13. Fol. 136b: Names of the signs of the Zodiac and of the names of the planets, in Persian, Arabic, and English.

14. Ff. 147b–137b: Account of the mausoleum of Tâj Maḥall or Mumtâz Maḥall at Âgra (see No. 731 above), in Persian, followed by particulars as to the expense of the same, in Persian and English.

Ff. 22, 49, 92, 106, 107, and 125 are left blank.

No. 3423, ff. 147; size, 12¾ in. by 8 in.

2539

A miscellaneous MS. written throughout by European hands and containing:

A (from the right to the left):

1. Ff. 1–40: Paradigms of irregular Persian verbs, beginning with انداختن and ending with آمدن, with the English (and sometimes also French) equivalents for the infinitive of each.

Two coll. in each page; size, 11¾ in. by 8¼ in.

2. Ff. 41–66a: Another series of similar paradigms, written by another hand, and beginning with آمدن.

Four–five coll. in each page.

3. Ff. 66a–76b: An alphabetical Persian vocabulary, beginning with الله and ending with the letter ل. Each word is accompanied by an interlinear English paraphrase.

Five coll. in a page; size of 2 and 3 (written by the same hand), 12½ in. by 7⅝ in.

B (from the left to the right):

4. Ff. 1–9: Tables of the Maratthî alphabet.

Size, 12½–12¾ in. by 7¾–8¼ in.

5. Ff. 10–70: A Maratthî grammar in English, beginning with a short fragmentary piece on the change of letters.

Size, 13½ in. by 8¼ in.

6. Ff. 71b–131a: Fragment of an English-Malay glossary, from R to Z. In a comparatively few cases only the Malay equivalent is added to the English.

Size, 13¼ in. by 8⅛ in.

7. Ff. 132–194: Another fragment of an English-Malay glossary, written by the same hand as No. 6 and going from D to H. In the letter H (on fol. 179a) one page is inserted containing a few words beginning with V. The Malay equivalent is only added in rare cases; most pages exhibit simply an alphabetical string of English words.

Size, 15 in. by 8⅞ in.

Bibliotheca Leydeniana.

No. 2406, ff. 76 and 194.

V. Theology and Law.

1. History of Creeds and Sects.

2540

Tabṣirat-al'awâmm fî ma'rifati-maḳâlât-alanâm (تبصرة العوامّ في معرفة مقالات الانام).

The different religious creeds and sects of the world, with special reference to Islâmism, a kind of theological encyclopædia, composed by Murtaḍâ, known as 'Alam-alhudâ (see author's name and title on fol. 2a, l. 10, and fol. 2b, l. 2), who flourished about A. H. 653 (A. D. 1255), see Bodleian Cat., No. 1766; Rieu i. p. 140, and iii. p. 1081a, Supplement, p. 4a; W. Pertsch, Berlin Cat., p. 270; Rehatsek, Cat. raisonné, p. 188 sq. It is conceived in a strictly Shî'ite sense. An index of the twenty-six chapters, into which the work is divided, appears on fol. 2b; the headings quoted below are those of the text (in the Bodleian Cat., loc. cit., those of the index are given).

1. در ذکر مقالات فلاسفه و برادران ایشان از اصحاب

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نجوم و طبائع و غیرهم (philosophers and sages), on fol. 3a.

2. در ذکر مقالات مجوس و کیش ایشان (the Magians), on fol. 8a.

3. در مقالات جهودان و ترسایان و صابیان (Jews, Christians, and Sabeans), on fol. 13b.

4. در اصل فرق اسلام و مقالات ایشان (Islamitic sects), on fol. 17a.

5. در ذکر فرق خوارج خذّلهم الله و مقالات ایشان (the Khawârij), on fol. 22a.

6. در ذکر معتزله و احوال ایشان (the Mu'tazilah), on fol. 27b.

7. در مقالات جهیم بن صفوان و اتباع او (Jahim, or according to Rieu's copy Jahm, bin Ṣafwân and his followers, see also No. 2548, 6 below), on fol. 31b.

8. در مقالات مرجیان (the Murjîs), on fol. 32b.

9. در مقالات نجّار و اصحابش (Najjâr and his companions), on fol. 34a.

10. در مقالات کرّامیان و ظهور ایشان (the Karrâmis and their origin), on fol. 34a.

11. در مقالات مشبّهه و مجسّمه (the Mushabbihs and Mujassims), on fol. 39a.

12. در مقالات تناسخ (the believers in transmigration), on fol. 46a.

13. در ذکر مقالات قومی که ایشان خود را اهل سنّت و جماعت دانند (the Sunnites), on fol. 47b.

14. در ذکر فرقهٔ سیوم و چهارم از ایشان که خود را و شرکا را اهل سنّت و جماعت دانند مالك و شافعی (the Mâlikites and Shâfi'ites, the third and fourth branch of the Sunnites), on fol. 50a.

15. در مقالات ابن کلاب و ابو الحسن اشعری (Ibn Kilâb and Abû-alḥasan Ash'arî), on fol. 58a.

16. در مقالات صوفیان (the Ṣûfis), on fol. 65a.

17. در مقالات قشیری که در رسالهٔ خود یاد کرد در مرتبهٔ صوفیّه (Kushairî and the views he set forth in his risâlah, composed A.H. 438 = A.D. 1046, 1047), on fol. 73a.

18. در آنچه اهل سنّت و جماعت در حقّ انبیا گویند (Sunnite views about the prophets), on fol. 78a.

19. در مقالات فرقهٔ دویم از اسلام که ایشان را شیعه خوانند و خصم ایشان را روافض گویند (the second branch of Islâmism, the Shi'ites, or as they are styled by their enemies, the Râfiḍîs), on fol. 93b.

20. در دانستن حقّ از باطل (how to know truth from falsehood), on fol. 109a.

21. در ذکر اعتقاد امامیّه (the Imâmîs), on fol. 113a.

22. در حکایت فدك و منع شیخین حضرت فاطمه را از میراث پدر رسول الله (the story of Fadak and of Abû Bakr and 'Umar keeping Fâṭimah out of her father the prophet's inheritance), on fol. 120a.

23. در حدیث چند که اهل سنّت بر امامیان تشنیع میزنند که امامیان ردّ آن می کنند (some Sunnite traditions taunting the Imâmîs and refuted by the latter), on fol. 128a.

24. در ذکر بعضی از فضائح بنی امیّه و زندقهٔ ایشان (turpitude and impiety of the Banî Umayyah), on fol. 144a.

25. در ذکر چند مسئله که میان اهل عدل و جبر گذشته (disputes between the champions of justice and those of predestination), on fol. 149b.

26. در ذکر چند مسئله که بآن تشنیع میزنند بر امامیّه (some questions with which the Imâmis are taunted), on fol. 153b.

Beginning: حمد و سپاس مر خدایرا عزّ و جلّ که جملهٔ موجودات را از عدم بوجود آورد و از نیستی بهستی رساند الخ.

No date. Modern transcript. The work has been lithographed, together with the Ḳiṣaṣ-ul-'Ulamâ, at Teheran, A.H. 1304.

No. 2583, ff. 158, ll. 15; Nasta'lîḳ; size, 9 in. by 6⅝ in.

2541

Tarjuma-i-Milal u Niḥal (ترجمهٔ ملل و نحل).

The oldest Persian translation of the famous Arabic work on religious and philosophical sects, styled كتاب الملل والنّحل, by Abû-alfatḥ Muḥammad bin Abû-alḳâsim 'Abd-alkarîm Shahrastânî (who died A.H. 548 = A.D. 1153, 1154), see Lotb, Arabic Cat., p. 101a, and Arabic Cat. of the Brit. Museum, p. 111; text-edition by Cureton, London, 1846, and German translation by Haarbrücker, Halle, 1850–1851. The Persian translator is Afḍal bin Ṣadr Tarikah of Iṣfahân, who completed his version in A.H. 843 (A.D. 1439, 1440) and dedicated it to Sulṭân Shâhrukh (A.H. 807–830 = A.D. 1404–1447), see ff. 3a, l. 10, and 5a, l. 6.

Beginning: اللّهمّ صل علی ناسخ الملل و ماسخ (!) النّحل و هادی السّبل و افضل الرّسل و مهدی الکلّ الخ.

A later Persian translation was made by Muṣṭafâ bin Shaikh Khâliḳdâd al-Hâshimî al-'Abbâsi, A.H. 1021 (A.D. 1612), and entitled توضیح الملل, see Rieu i. p. 139; a Turkish version by Nûḥ Efendi bin Muṣṭafâ alrûmî almiṣrî (who died A.H. 1070 = A.D. 1659, 1660), see G. Flügel ii. pp. 199 and 200; W. Pertsch, Turkish Cat., Nos. 82 and 83, and Berlin Turkish Cat., p. 157; Rieu, Turkish Cat., pp. 35 and 36 (printed in Cairo, A.H. 1263).

Dated the 1st of Rabî'-alawwal, A.H. 1052 (A.D. 1642, May 30), by Muḥammad Hâshim alwidâ'î albalkhî.

No. 1323, ff. 310, ll. 17; Nasta'lîḳ; worm-eaten and damaged in many places; size, 9¾ in. by 5⅝ in.

2542

Dabistân (دبستان).

A good copy of the famous work on the religious and philosophical creeds of Asia, styled in full دبستان مذاهب, and probably due to a certain Mûbad Shâh, who appears to have completed this general history of Eastern religions shortly after A.H. 1063 (A.D. 1653), comp. Rieu i. p. 141 sq.; Bodleian Cat., No. 1791; W. Pertsch, Berlin Cat., pp. 271 and 272; E.G. Browne, Cambridge Cat., pp. 120–122; J. Aumer, p. 126;

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text-editions, Calcutta, A.H. 1224; Teheran, A.H. 1260; Bombay, A.H. 1264, 1277, and 1279; also A.H. 1274 (place of publication not mentioned). Complete English translation by David Shea and Anthony Troyer, three volumes, Paris, 1843 (Oriental Translation Fund); text and English translation of the first chapter by Fr. Gladwin in 'New Asiatic Miscellany,' Calcutta, 1789, pp. 86–136, German translation of the same by F. von Dalberg, Würzburg, 1809; English translation of the ninth chapter by Dr. Leyden in 'Asiatic Researches,' vol. xi. pp. 406–420.

Beginning: بسم الله الرّحمٰن الرّحيم به نستعين بنام ايزد بخشايندهٔ بخشايشگر، ای نام تو سر دفتر اطفال دبستان ـ یاد تو ببالغ خرد آن شمع شبستان الخ.

It is divided into the following twelve Ta'lîm:

I. در معرفت عقائد پارسیان (Pârsîs), on fol. 2a.

II. در باز نمودن عقائد هندوان (Hindûs), on fol. 142b.

III. در عقیدهٔ قرا تبّتیان (Karâ-Tibbatîs), on fol. 257a.

IV. در عقائد یهودیّه (Jews), on fol. 259a.

V. در عقائد ترسا (Christians), on fol. 269b.

VI. در حقیقت محمّدیّان و اهل اسلام (Muslims), on fol. 279a.

VII. در عقیدهٔ صادقیّه (Ṣâdiḳîs), on fol. 325a.

VIII. در عقیدهٔ واحدیّه (Wâḥidîs), on fol. 328b.

IX. در حال روشنیان (Raushanîs), on fol. 334a.

X. در عقائد الهیّه (Ilâhîs), on fol. 343a.

XI. در عقائد حکما (Philosophers), on fol. 366a.

XII. در عقائد صوفیّه (Ṣûfîs), on fol. 399b.

An index on the fly-leaves. No date. A special feature of this copy is that the original Sanskrit forms of many technical terms are added on the margin.

No. 746, ff. 431, ll. 15; Nasta'lîḳ; illuminated frontispiece; a few of the last leaves slightly injured; size, 10⅞ in. by 5⅝ in.

2543

Another copy of the same.

Another good copy of the Dabistân, not dated.

Beginning: ای نام تو سر دفتر اطفال دبستان الخ.

Ta'lîm I, on fol. 2a; II, on fol. 84a; III (here simply styled در عقیدهٔ تبّتیان), on fol. 149a; IV (در لختی از عقائد یهودیّه), on fol. 150a; V, on fol. 156a, lin. penult.; VI (در عقائد مسلمانان در حقیقت محمّدیّان واهل اسلام), on fol. 162a, first line; VII, on fol. 188b; VIII, on fol. 190a, last line; IX, on fol. 193b, first line; X, on fol. 198b, first line; XI, on fol. 219b; XII, on fol. 239b, lin. penult.

No. 2962, ff. 259, ll. 15; clear and distinct Nasta'lîḳ; size, 10½ in. by 7 in.

2544

The same.

Beginning as in the preceding copy; not dated; many marginal glosses on the first leaves; on some of the first leaves spaces are left blank for illustrations.

Ta'lîm I, on fol. 3a; II, on fol. 140b; III, on fol. 243a; IV, on fol. 244b; V, on fol. 253b; VI, on fol. 262a; VII, on fol. 303a; VIII, on fol. 306a; IX, on fol. 311a; X, on fol. 318b; XI, on fol. 338a; XII, on fol. 366b.

No. 745, ff. 394, ll. 15; clear and distinct Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

2545

The same.

A modern copy, dated Calcutta, the 12th of Muḥarram, A.H. 1216 (forty-third year of Shâh 'Âlam's reign) = 14th of the month جیٹھ (the second Hindû month) of the year 1208 of the Bangâlî era = A.D. 1801, May 25.

Beginning as in the two preceding copies.

Ta'lîm I, on fol. 2a; II, on fol. 93a; III, on fol. 161b; IV, on fol. 162b; V, on fol. 169a; VI, on fol. 175b; VII, on fol. 198b; VIII, on fol. 201a; IX, on fol. 204b; X, on fol. 210b; XI, on fol. 231b; XII, on fol. 251b.

It is collated, with occasional annotations on the margin. The proper order of ff. 38–41 is: 38, 40, 39, 41.

Bibliotheca Leydeniana.

No. 2698, ff. 270, ll. 17; Nasta'lîḳ, by two different hands, the second of which begins on fol. 209a; size, 10½ in. by 7⅝ in.

2546

The same.

Another modern copy, dated the beginning of A.H. 1220 = Vicramâditya era 1862 = A.D. 1805, April.

Beginning as usual.

Ta'lîm I, on fol. 2a; II, on fol. 102a; III, on fol. 179b; IV, on fol. 180b; V, on fol. 187b; VI, on fol. 194b; VII, on fol. 219b; VIII, on fol. 222a; IX, on fol. 225b; X, on fol. 232a; XI, on fol. 256b; XII, on fol. 278a.

Bibliotheca Leydeniana.

No. 2427, ff. 296, ll. 15; large and distinct Nasta'lîḳ; size, 11 in. by 8⅛ in.

2547

The same.

A third, still more modern copy, written on paper bearing the watermark 1805.

Beginning as usual. Collated, with numerous marginal glosses.

Ta'lîm I, on fol. 2a; II, on fol. 116a; III, on fol. 206a; IV, on fol. 207b; V, on fol. 215a; VI, on fol. 221b; VII, on fol. 257b; VIII, on fol. 260a; IX, on fol. 264a; X, on fol. 272a; XI, on fol. 299a; XII, on fol. 324a.

Bibliotheca Leydeniana.

No. 2586, ff. 348, ll. 15; excellent Nasta'lîḳ; size, 8⅞ in. by 7¼ in.

2548

Ma'rifat-almadhâhib (معرفة المذاهب).

A very concise account of the seventy-three Muḥammadan sects (i.e. the Sunnites and the seventy-two of the Shî'ites), by an author who calls himself, on fol. 1a, with the peculiar name of Maḥmûd Nâṭâhir (Maḥmûd the unclean); in a previous copy, No. 1920, 11 above, and also in the immediately following one, he styles

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himself Maḥmûd Ṭâhir Ghazâlî, known as Niẓâm, and designates himself as professor in the مدرسهٔ جلالی. It comprises the following seven faṣls:

1. The Sunnites and all that is connected with their creed (در بیان سنّت و جماعت و آنچه بدان تعلّق دارد چون ایمان و اسلام و توحید و اعتقاد و شریعت و مذهب و اجتهاد و ملّت و دین), on fol. 1b.

2. The twelve classes of the Râfiḍîs (در بیان دوازده گروه رافضیّه), on fol. 3b, viz. علویّه, ابدیّه, اشعیّه, عبّاسیّه, امامیّه, ناوسیّه, اسحاقیّه, زیدیّه, متناسخیّه, مترصّیه, رجعیّه, and لاغیّه.

3. The twelve classes of the Khârijîs (در بیان دوازده گروه خارجیّه), on fol. 4b, viz. ازرقیّه, اباضیّه, ثعلبیّه, خلیفیّه, حازمیّه, میمونیّه, معتزلیّه, کنزیّه, کوزیّه, محکمیّه, سمراخیّه, and اخنسیّه.

4. The twelve classes of the Jabrîs (در بیان دوازده گروه جبریّه), on fol. 6a, viz. مضطرّیّه, افعالیّه, معیّه, مفروغیّه, مجازیّه, مثمّنیّه, جیمیّه, سابقیّه, کسلیّه, جوفیّه, فکریّه, and حبیبیّه.

5. The twelve classes of the Ḳadrîs (در بیان دوازده گروه که گویند قدریّه), on fol. 6b, viz. احدیّه, ثنویّه, ناکسیّه, کیانیّه, شیطانیّه, شریکیّه, وهمیّه, ردیدیّه, نظامیّه, قاسطیّه, متبرّیّه, and منزلیّه.

6. The twelve classes of the Jahmîs (دوازده گروه جهمیّه), on fol. 7b, viz. معطّلیّه, متبرائیّه, مترقبیّه, زنادقیّه, فتانیّه, فانیّه, غیریّه, مخلوقیّه, حرفیّه, واردیّه, واقفیّه, قبریّه, ولفظیّه.

7. The twelve classes of the Murjîs (در بیان دوازده گروه مرجیّه), on fol. 8a, viz. عملیّه, تارکیّه, شانیّه, متشبّهیّه, منقوصیّه, بهمیّه, شاکیّه, راجیّه, اشریّه, حشویّه, مشبّهیّه, بدعیّه, and اشعریّه.

After the completion of these seven faṣls, on fol. 9a, the author states, that Abû-alḳâsim Râzî has enumerated seven more in addition to these seventy-three sects, viz. کرّامیّه, دهریّه, خبابلیّه (in the text further on حنابلیّه), اختنیّه (in the text اختبیّه), باطنیّه, ابراهمیّه, and اشعریّه. The copy is defective at the end.

Beginning (different from that in No. 1920, 11 above): الحمد لله . . . . چنین گوید بندهٔ ضعیف امیدوار رحمت پروردگار محمود ناطاهر احسن الله الیه الخ; the title appears on fol. 1b, l. 10.

No. 2754, ff. 1–9, ll. 16; Nasta'lîḳ; size, 9⅝ in. by 5⅝ in.

2549

Another copy of the same.

Beginning somewhat like that in No. 1920, 11 above: الحمد لله المحمود الظّاهر المعبود الباطن الخ.

Dated the 5th of Rajab, A.H. 1137 (A.D. 1725, March 20). Bibliotheca Leydeniana.

No. 2515, ff. 118–125, ll. 17–18; careless Nasta'lîḳ; size, 7¾ in. by 4⅝ in.

2550

Another tract on the seventy-two Muḥammadan sects by an anonymous author, beginning: از راویان اخبار که بکتب معتبره ملاحظه کرده و باحادیث نیز بصحّت پیوسته چنان مسموع گردانیده که در فریق مسلمین هفتاد ودو ملّت است الخ.

Dated the 18th of Ramaḍân, A.H. 1218 (A.D. 1804, Jan. 1).

No. 1958, ff. 21, ll. 11; large and distinct Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

2. Exposition of the Truth, Rights, and Duties of Islâm according to the various Sects and Doctrines.

2551

Majmû'-i-Sulṭânî (مجموع سلطانی).

A collection of questions on difficult matters of Muḥammadan theology and law, compiled and explained according to the preface on Sulṭân Maḥmûd of Ghazna's request by the whole company of his Shaikhs and 'Ulamâ. It is divided into forty-three bâbs, and begins: الحمد لله ربّ العالمین والعاقبة للمتّقین والصّلوة والسّلام علی رسوله محمّد و آله و اصحابه اجمعین، بدانکه این کتابیست در بیان مسائل فقه در عبادت و نام این کتاب مجموع سلطانی نهاده شد بعون الله الهادی که چون بندگی حضرت سلطان المشایخ والاولیاء سلطان محمود غزنوی را مهمّ پیش آمد هر عالمی را که در ولایت وی بود طلب فرمود که الخ.

No date.

No. 508, ff. 135, ll. 15; careless Naskhî for the greater part; size, 7⅞ in. by 4¾ in.

2552

Tarjuma-i-Mukhtaṣar-i-Ḳudûrî (ترجمهٔ مختصر قدوری).

A Persian translation of the famous Arabic compendium of Ḥanafite law, styled مختصر القدوری or کتاب القدوری or simply القدوری or even الکتاب, and composed by Khwâjah Imâm Abû-alḥusain Aḥmad bin Muḥammad Ja'far alḳudûrî albaghdâdî, who was born A.H. 362 (A.D. 972, 973), and died A.H. 428 (A.D. 1036, 1037), see Ḥ. Khalfa v. pp. 30 and 451–459, No. 11625; Ibn Khallikân, No. 9; G. Flügel iii. p. 197; Loth, Arabic Cat., p. 51; J. Aumer, Arabic Cat., p. 84; Fleischer, Cat. Lips., p. 477; printed at Dihlî, 1847, etc. The section, styled Kitâb-alsair, was edited in Rosenmüller's Analecta Arabica, pars I, Leipzig, 1826; and the section on matrimonial law translated into German by Helmsdörfer, Frankfurt, 1832. The Persian translator calls himself Ḥasan bin Abû-alḳâsim (see fol. 2b, ll. 2, 4, and 6). This Persian version is, like the original, divided into 120 bâbs, the first of which (اندر طهارت) begins immediately on fol. 3a; an incomplete index on ff. 1 and 2a.

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Beginning: سپاس وستایش مر خدایتعالی را کہ آفریدگار جهانیانست وروزی دہ بندگان و درود بر پیغمبران او و بر محمّد مصطفی صلّی الله علیہ و سلّم و بر آل او جملہ' خواجہ امام ابو الحسین القدوری الخ.

Dated Ramaḍân, A.H. 1113 (A.D. 1702, February), by Sayyid Muḥammad bin Sayyid Ḥasan.

No. 487, ff. 161, ll. 13; Nasta'lîḳ; size, 8½ in. by 6 in.

2553

Another translation of the same.

This Persian version of Ḳudûrî's Arabic compendium is made by an anonymous author and is moreover defective.

It begins thus: الحمد لله ربّ العالمين .... قال الشّيخ الامام الزّاهد ابو الحسين احمد بن محمّد جعفر البغدادی القدوری رحمة الله علیہ' کتاب الطّهارت قال الله تعالی الخ.

Ff. 10b, 11, 12, and 13a are left blank (with the exception of half a line on fol. 10b); about 23 short bâbs (5–27) appear to be missing.

Dated the 15th of Ṣafar, A.H. 1120 (A.D. 1708, May 6), see the colophon: کتاب مختصر قدوری سرکارخان والدشان محمّد خالد خان قلعدار و فوجدار .... در سنهٔ ۱۱۲۰ بعون الملك الوهّاب بتأريخ ۱۵ صفر ختم بالخير والظّفر.

No. 1171, ff. 137, ll. 13; Nasta'lîḳ; size, 8½ in. by 5¾ in.

2554

Muḳaddimat-alṣalât (مقدّمة الصّلوة).

A mathnawî on legal prayer, ablution, and fasting, by Ḥaḍrat or Maulawî Sharaf-aldîn Bukhârî, completed in the year 693 of the Riḥlat or death of the prophet = A.H. 703, middle of Jumâdâ I (A.D. 1303, end of December); the date of the Copenhagen copy (A. F. Mehren, p. 6, No. VII), viz. 393 of the Riḥlat = A.H. 403 (A.D. 1012, beginning of December), is either a clerical error or an intentional fraud, see Bodleian Cat., Nos. 1767 and 1768; G. Flügel i. p. 512; and above, Nos. 1133, margin-col., ff. 145a–155a, and 2381, fol. 68a sq.

It is divided into ten faṣls or bâbs, the headings of which are enumerated in Flügel, loc. cit.; and in No. 2558 below, and is often styled نام حق from the initial line of the poem, also occasionally مقدّم الصّلوة (see No. 2558 below in the title of the commentary).

Beginning: نام حق بر زبان همیرانم کہ بجان و دلش همی خوانم

Dated the 17th of Shawwâl, A.H. 1209 (A.D. 1795, May 7).

No. 1345, ff. 56b–64a, 2 coll., each ll. 13; Nasta'lîḳ; size, 7½ in. by 4⅝ in.

2555

Another copy of the same.

Beginning the same.

No date.

No. 819, ff. 1–11, 2 coll., each ll. 9–11; Shikasta; size, 7¾ in. by 5⅜ in.

2556

Three mathnawîs.

1. A third copy of the Muḳaddimat-alṣalât, beginning, on fol. 1a: نام حق بر زبان همیرانم گر بجان و دلش همیخوانم

2. Another copy of Sa'di's alleged Pandnâma (see above, Nos. 1127, 7; 1133, c; 1134 and 1135; and 1768, 3), beginning, on fol. 10a: کریما بہ بخشای بر حال ما کہ هستم اسیر کمند هوا

3. A mathnawî in Rekhta, beginning, on fol. 20b: رازق باری حق هی جان.

Dated A.H. 1221 (or 1231? = A.D. 1806 or 1816).

No. 285, ff. 36, 2 coll., each ll. 9–12; written by different, very crude and inexperienced European hands; size, 7¾ in. by 5⅜ in.

2557

Two mathnawîs.

1. A fourth copy of the Muḳaddimat-alṣalât, beginning on fol. 1a.

2. The same Pandnâma as in No. 2 of the preceding copy, beginning on fol. 10a.

No. 506, ff. 21, 2 coll., each ll. 9; written by the same crude European hand which copied part of the preceding copy; size, 7¾ in. by 5¾ in.

2558

Sharḥ-i-Muḳaddam-alṣalât (شرح مقدّم الصّلوة).

A detailed Persian commentary on the preceding mathnawî on legal prayer, etc., the مقدّمة الصّلوة or نام حق, compiled by Ikhtiyâr bin Ghiyâth-aldîn alḥusainî, the author of the مختار الاختيار or legal decisions according to the Sunnite doctrine, in Persian (see Bodleian Cat., No. 1778), and the اساس الاقتباس or collection of Ḳurân verses, traditions, proverbs, sentences, and quotations of all kinds, in Arabic (see G. Flügel i. pp. 308–310), who died A.H. 897 (A.D. 1492) at Harât. This commentary is a sort of compendium of all the rites and observances of a faithful Sunnite.

Beginning of the preface, on fol. 1b: سپاس بی قیاس مر پرورندہ را کہ رحمت بی نهایتش طفل جانرا بشیر دلپذیر الخ.

The commentary itself begins, on fol. 2b, with the explanation of the initial bait of the mathnawî: نام حق بر زبان الخ.

The ten bâbs of the original poem appear here:

1. در بیان وضو, on fol. 9a.
2. در بیان آنچہ وضو را باطل کند, on fol. 16a.
3. در بیان غسل و آن نہ چیزست, on fol. 18a.
4. در بیان آنچہ غسل را واجب کند, on fol. 20b.
5. در بیان فریضهاء تیمّم, on fol. 22a.
6. در بیان نماز, on fol. 24a.
7. در بیان فریضهاء شباروزی, on fol. 35a.
8. د بیان سنّتهاء شباروزی, on fol. 35a.
9. در بیان روزهٔ ماه رمضان, on fol. 35b.

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10. در بیان کفارت روز (؟ روزهٔ) ماه رمضان, on fol. 37b.

A later commentary on the same mathnawî by Shaikh Abû-al 'Iṣmat Muḥammad Ma'ṣûm, the son of Mullâ Bâbâ bin Ya'ḳûb bin Khwâjah Muḥammad Kafkânî, styled مجمع العصمت, is described in Bodleian Cat., No. 1769, and Rieu i. p. 23; see also Ḥ. Khalfa vi. p. 563. Another copy of the present commentary is noticed in W. Pertsch, Berlin Cat., p. 254.

Dated the 24th of Muḥarram, A.H. 1090 (A.D. 1679, March 7).

No. 1717, ff. 39, ll. 17; distinct Nasta'lîḳ; size, 7¾ in. by 4½ in.

2559

Tuḥfat-alnaṣâ'iḥ (تحفة النّصائح).

A poem in the form of a ḳaṣîdah in forty-five bâbs on the duties and observances of a Muslim, by Yûsuf Gadâ, who wrote this little poem for his son Abû-alfatḥ in A.H. 752 (A.D. 1351), according to the Petersburg copy (No. 440 in Cat. des MSS. et Xylogr.), comp. W. Pertsch, Berlin Cat., pp. 124 and 125; Rehatsek, Cat. raisonné, p. 129, No. 11; and Ḥ. Khalfa ii. p. 242, No. 2684; lithographed, Bombay, A.H. 1283. The introduction contains a praise of the author's spiritual guide, Naṣr-alḥaḳḳ wa-aldîn Maḥmûd, that is correctly: Naṣîr-aldîn Maḥmûd Ċirâgh of Dihlî, the great Ċishtî Pîr, who died A.H. 757 (A.D. 1356), see Safînat-alauliyâ, No. 116 (col. 287 in this Cat.).

Beginning:

حمدی بگویم بی عدد مرخالق جنّ و بشر
کردہ معلّق آسمان هم اختران شمس و قمر

Dated the 11th of Jumâdâ-alawwal, A.H. 1097 (A.D. 1686, April 5), by Muḥammad Ḥusain.

No. 1627, ff. 59–105b, ll. 17–18; careless Nasta'lîḳ, mixed with Shikasta; size, 9 in. by 4⅝ in.

2560

Another copy of the same.

Beginning as in the preceding copy. In the last baits, on fol. 131b, it is stated, that the poem contains 786 verses in forty-five bâbs, and that it was composed in Rabî'-alawwal, A.H. 705 (sic! A.D. 1305, Sept.–Oct.), but the hemistich containing this peculiar date is quite unmetrical and highly suspicious, running thus: هفصد بود پنج دگر بودست زهجرت مصطفی. Numerous interlinear and marginal glosses. It concludes on fol. 131b and is dated the 11th of Ṣafar, A.H. 1192 (A.D. 1778, March 11), at Ḥaidarâbâd in the mausoleum of Anwâr-aldînkhân. Ff. 132a–135a contain a few detached pieces in prose and verse dealing with special points in Muḥammadan theology, beginning with a tract on Muslim funerals (فی الجنائز), on fol. 132a.

No. 2733, ff. 72–135, ll. 14–15; Nasta'lîḳ; size, 9 in. by 5¼ in.

2561

Khazânat-alfawâ'id aljalâliyyah (خزانة الفوائد الجلاليّة).

An encyclopædia of Muḥammadan theology and law, composed, like the preceding mathnawî, A.H. 752 (A.D. 1351), by Aḥmad Bahâ bin Ya'ḳûb bin Ḥusain bin Maḥmûd bin Sulaimân البتهی, a disciple of the Sayyid and Muftî Ḥusain bin Aḥmad bin Ḥusain alḥusainî of Bukhârâ, whose lectures upon the same matters formed the basis of this work, see ff. 1b and 2a. It is divided into two different portions, the *first* of which begins, on fol. 1b: حمد بی عدّ و ثناء بی حدّ مر صانع موجودات جلّ جلاله وعمّ نواله الخ, and contains the following twelve bâbs:

1. فی ذکر فضیلة العلم والعلماء, on fol. 8a.
2. فی ذکر التّوبة, on fol. 17a.
3. فی الذّکر, on fol. 33a.
4. فی ذکر الصّلوة والاذان والمسجد والجمعة, on fol. 43a.
5. فی ذکر الموت والزّیارة, on fol. 59b.
6. فی ذکر الزّکوة والسّخاوة, on fol. 72b.
7. فی ذکر الصّوم والاعتکاف والعید, on fol. 79a.
8. فی ذکر الحجّ والمدینة المعظّمة, on fol. 84a.
9. فی ذکر السّفر والتّجارة والکسب, on fol. 91b.
10. فی الاکل والاضیاف, on fol. 97b.
11. فی ذکر النّکاح والطّلاق والاولاد والمجامعة, on fol. 112a.
12. فی الادعیة المأثورة والصّلوة لقضاء الحاجات, on fol. 134b.

The *second* portion begins, on fol. 141b: حمد و ثنا مر خدائی را که محبّت و درود مصطفی را الخ, and treats of Muḥammad, his companions, the saints, Shaikhs, Ṣûfîs, etc.; besides that on compulsory and voluntary prayers with formulas, etc. It contains, as far as the headings are marked, nine bâbs, viz.:

1. فی ذکر صفت حلیة رسول الله, on fol. 141b.
2. فی ذکر الاولاد (!) و ازواج رسول الله, on fol. 147a.
3. فی ذکر الصّحابة و اهل بیت رسول الله, on fol. 151b.
4. فی تعظیم الولاوة (؟ الولایة) و آدابهم, on fol. 164a.
5. فی ذکر مناقب الاولیاء والمشایخ واللّباس والرّباط والفتوح والمحبّة, on fol. 174a.
6. فی ذکر خرقة المشایخ الصّوفیّة, on fol. 204a.
7. فی ذکر وصایاء بعضی اصحاب الدّین, on fol. 209a.
8. الفروض علی کلّ مؤمن و مؤمنة فی یوم و لیلة, on fol. 219b.
9. شروط استجابة الدّعاء والادعیة المأثورة, on fol. 221a.

Many marginal glosses of great value and interest, especially Persian paraphrases of Arabic sentences in the text, etc.

No date.

No. 577, ff. 276, ll. 19; written partly in Nasta'lîḳ, partly in Naskhî; size, 11⅝ in. by 7⅛ in.

2562

Khulâṣat-alaḥkâm fi dîn-alislâm (خلاصة الاحكام فی دين الاسلام).

Exposition of the principal rites and observances of Islâm, the mutual relation between husband and wife and between parents and children, compiled in the beginning of Muḥarram, A.H. 755 (A.D. 1354, Jan.),

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by Muḥmûd bin Aḥmad bin Abû-alḳâsim bin Aḥmad Ṭa'îfî for his son, on the basis of Ḳurân and tradition, and divided into the following ten bâbs:

1. در بیان صفت ایمان و شناختن مذاهب و اقسام و احکام شریعت, on fol. 5a.
2. در بیان احکام استنجا و آنچه بدان نسبت دارد, on fol. 20a.
3. در بیان احکام وضو ساختن ودعاها, on fol. 25a.
4. در بیان احکام غسل, on fol. 29b.
5. در بیان احکام علّتی که زنان بینند از حیض و نفاس و مستحاضه, on fol. 32b.
6. در بیان احکام بانگنماز, on fol. 38a.
7. در بیان احکام نماز, on fol. 41a.
8. در حقّ زن بر شوهر و حقّ شوهر بر زن, on fol. 66b.
9. در حقّ فرزند بر مادر و پدر و حقّ والدَیْن بر فرزندان, on fol. 69b.
10. در کلمات کفر اعوذ باللّه منها, on fol. 75a.

Beginning: الحمد لله ربّ العالمین ... بدان ای فرزند اسعدك الله تعالی فی الاولی و فی الأُخْری و رزقك الله الخ.

This compendium ends on fol. 77b, dated by 'Abd-alkarîm the 12th of Ramaḍân, A.H. 1087 (A.D. 1676, Nov. 18), and is followed by a short tract of admonition and spiritual advices, styled 'the last will of Muḥammad' (وصیّت نامهٔ محمّد مصطفی); dated the 15th of Ramaḍân in the same year (Nov. 21).

No. 1720, ff. 1-84, ll. 15; Nasta'lîḳ, the Arabic quotations in Naskhî; size, 8¾ in. by 5 in.

2563

Fatâwâ-i-Jahândârî (فتاوی جهانداری).

Ecclesiastical decisions, advices, and admonitions, by Ḍiyâ Baranî, the author of the تأریخ فیروزشاهی (see above, No. 211) and the اخبار برمکیان (above, No. 569), who flourished under Sulṭân Fîrûzshâh Tughluḳ (A.H. 752-790=A.D. 1351-1388) and is designated here as دُعاگوی سلطانی 'royal chaplain.' They are chiefly addressed by him to his sovereign.

Beginning: سپاس و ستایش مر خالقی را که سلطانان دین پرورد الخ.

The first pages are much damaged by worms.

No date.

No. 1149, ff. 248, ll. 15; clear Nasta'lîḳ; ff. 115a, 172b, 173a, and parts of 191a and b left blank; size, 9½ in. by 5⅝ in.

2564

Fiḳh-i-Fîrûzshâhî (فقه فیروزشاهی).

A work on civil and ecclesiastic law, according to the Sunnite creed, in Arabic text with Persian paraphrase and interpretation; it was originally compiled by Maulânâ Imâm Humâm Ṣadr-almillah waaldin Ya'ḳûb Muẓaffar Kirâmî, but he died before its publication, and the brouillon lay for a long time unknown or forgotten in the hands of his heirs, until, at the request of Sulṭân Abû-almuẓaffar Fîrûzshâh (see fol. 2a, l. 4), that is the same Firûzshâh Tughluḳ who is mentioned in the preceding work, and was a very enlightened prince who bestowed particular care upon the amelioration and mitigation of the harsh and rude laws of his time (comp. Elphinstone, History of India, fifth ed., p. 411 sq.), the MS. was revised, enlarged, and published in the present form. The editor conceals his name.

Beginning: الحمد لله ربّ العالمین .... چنین میگوید فقیر حقیر سراپا تقصیر الرّاجی کثیر المعاصی الی رحمة الله الخ.

The book is subdivided into kitâbs, faṣls, and bâbs. The kitâbs, as far as they are marked, are these:

كتاب الطّهارة, on fol. 3b.
كتاب البيوع, on fol. 34a.
كتاب الكفالة, on fol. 62a.
كتاب الحوالة, on fol. 68a.
كتاب القضاء, on fol. 70a.
كتاب الشّركاء, on fol. 78a.
كتاب الوقف, on fol. 83a.
كتاب الصّلوة, on fol. 92b.
كتاب النّكاح, on fol. 101a.
كتاب الرّضاع, on fol. 124b.
كتاب الطّلاق, on fol. 129b.
كتاب الاعتاق (read الاعتاق), on fol. 164a.
كتاب الأَيْمان, on fol. 168b.
كتاب السّرقة, on fol. 183b.
كتاب السّير الخ, on fol. 191a.
كتاب العارية, on fol. 202a.
كتاب الشّهادة, on fol. 210b.
كتاب الوكالة, on fol. 225b.
كتاب الدّعوى, on fol. 234a.
كتاب الصّلح, on fol. 281b, last line.
كتاب المضاربة, on fol. 287a.
كتاب الوديعة, on fol. 291b.
كتاب اللّقيط, on fol. 318b (the same heading repeated on fol. 321a, last line).
كتاب المفقود, on fol. 325b.
كتاب الاجارة, on fol. 331a.
كتاب الولاء, on fol. 352b.
كتاب الأكل, on fol. 355a, last line.
كتاب المأذون, on fol. 356b.
كتاب الغصب, on fol. 361b.
كتاب الشّفعة, on fol. 378b.
كتاب القسمة, on fol. 383b.
كتاب الصّيد والذّبح, on fol. 392a.
كتاب الاضحية, on fol. 405a.
كتاب الجزية والخراج, on fol. 410a.
كتاب الأبّاق, on fol. 419a.

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Among the numerous authorities quoted, we notice the هداية, the فتاوى سراجيّة, فتاوى خانيّة, فتاوئ صغيرى, the ذخيرة, ايضاح, the واقعات ظهيريّة, واقعات حساميّة, the واقعات حاميّة, etc.

Dated by Muḥammad Fâ'iḳ of Sirhind at Akbarâbâd the 11th of Shawwâl, A.H. 1061 (A.D. 1651, Sept. 27).

No. 2987, ff. 421, ll. 15; Nasta'lîḳ; size, $9\frac{3}{4}$ in. by $5\frac{1}{2}$ in.

2565

Miftâḥ-aljinân (مفتاح الجنان).

A work on Muḥammadan theology and moral philosophy, especially on the ceremonies and outer observances of Islâm, as prayers and invocations, compiled by Muḥammad Mujîr Wajîh Adîb, i.e. Muḥammad Mujîr bin Wajîh-aldîn, a disciple of Shaikh Naṣîr-alḥaḳḳ wa-alshar' wa-aldîn (see fol. 2a, ll. 6 and 8–10), i.e. the great Naṣîr-aldîn Maḥmûd Ċirâgh of Dihlî, who died A.H. 757 (A.D. 1356, see the Tuḥfat-alnaṣâ'iḥ, Nos. 2559 and 2560 above), about A.H. 770 (A.D. 1368, 1369), comp. Rieu i. pp. 40 and 41; and Ḥ. Khalfa vi. p. 11, No. 12558. It contains twenty-five bâbs, the contents of which are enumerated in Rieu, loc. cit., and is based on a number of Arabic and Persian works, the most important and most frequently quoted of which are: تفسير مُغْنِى (by Ḍiyâ-aldîn, the author's uncle); تفسير منير; تفسير زاهدى; خالصة الحقائق (by Abû-alḳâsim Maḥmûd bin Abû-alḥasan Fâriyâbî, who died A.H. 607 = A.D. 1210, 1211, see Loth, Arabic Cat., p. 170b; Ḥ. Khalfa iii. p. 128); تنبيه ابو اللّيث (i.e. the Tanbîh-alghâfilîn by Abû-allaith of Samarḳand, who died A.H. 383 or 375 = A.D. 993 or 985, 986, see Loth, Arabic Cat., p. 34b); مرصاد العباد (see above, Nos. 1804 and 1805); وسيلة القلوب; كفاية شعبى; سلك سلوك; ترجمان صلوة; صلوة المسعودى (by Ḍiyâ-aldîn Nakhshabî, who died A.H. 751 = A.D. 1350, 1351, see above, Nos. 1838 and 1839); احياء علوم (i.e. احياء علوم الدّين, by Muḥammad Ghazâlî of Ṭûs, who died A.H. 505 = A.D. 1111, see the Kîmiyâ-i-Sa'âdat above in No. 1781); فوائد الفؤاد (sayings of the great Shaikh Niẓâm-aldîn Auliyâ, who died A.H. 725 = A.D. 1325, see above, No. 653, collected by Amîr Ḥasan of Dihlî, the poet, comp. above, col. 334, and Rieu iii. p. 972); كنز العباد (an Arabic commentary by 'Alî bin Aḥmad Ghûrî on the religious manual, styled اوراد, of Shihâb-aldîn 'Umar Suhrawardî, who died A.H. 632 = A.D. 1234, see Loth, Arabic Cat., p. 93a); اوراد (the original manual itself); كفاية الاسلام; معرفة المسلمين; المحيط; مطلوب المسلمين (by Raḍî-aldîn Sarakhsî, who died A.H. 544 = A.D. 1149, 1150, see Loth, Arabic Cat., p. 52b; Ḥ. Khalfa v. p. 431 sq.); مشارق (probably the مشارق الانوار النّبويّة by Imâm Raḍî-aldîn Ḥasan bin Muḥammad al-Ṣaghânî, who died A.H. 650 = A.D. 1252, 1253, see G. Flügel iii. p. 86 sq.; Ḥ. Khalfa v. p. 549, etc.); خير المجالس (discourses of Naṣîr-aldîn Maḥmûd Ċirâgh of Dihlî, collected by a disciple of his, Ḥamîd, A.H. 756 = A.D. 1355, see Rieu iii. p. 1086a); فتاوى سراجى; فتاوى نسفى (judicial decisions by Shaikh Sirâj-aldîn, see J. Aumer, Arabic Cat., p. 111, No. 327, and l. 2 in the preceding column); etc.

Beginning: حمد بيحدّ و ثناى بيعدّ مر خالق احد و رازق صمد را كه برگزيد بشر را بر كلّ مخلوقات الخ.

Not dated.

No. 927, ff. 235, ll. 17; Nasta'lîḳ, by two different hands, the second of which begins on fol. 194a; size, $8\frac{3}{4}$ in. by $4\frac{7}{8}$ in.

2566

A defective copy of the same.

There is a lacuna of sixteen leaves (according to the Arabic paging) after fol. 104, comprising the end of the fourteenth and last faṣl of Bâb III, the whole of Bâb IV, the whole first and part of the second faṣl of Bâb V; and another lacuna of two leaves after fol. 190, comprising the initial part of Bâb XIII. The right order of ff. 39–48 is: 39, 46, 47, 42–45, 40, 41, 48.

Beginning as in the preceding copy; name of the author, etc., on fol. 2a, l. 11, and l. 4 ab infra; the title on fol. 2b, l. 9. The copy concludes on fol. 359b and is dated in the month Rabî'-alâkhar, A.H. 1011 (A.D. 1602, Sept.–October); the original owner was Shaikh almashâyikh Muḥsin-i-Zamâna Miyân Shaikh Mûsâ. The remaining leaves are filled with additional tracts on prayers, traditions of Ṣûfic Shaikhs, etc.; ff. 361b and 362a left blank.

No. 354, ff. 368, ll. 17–24; written by different hands, mostly in various kinds of Naskhî, intermixed with Nasta'lîḳ; size, $11\frac{1}{4}$ in. by $6\frac{3}{8}$ in.

2567

Kanz-al'âshiḳîn (كنز العاشقين).

A work, partly of ethico-mystical, partly of theological contents, by Muḥyî-aldîn Ṭûsî (see fol. 11a, ll. 10 and 11), i.e. Muḥyî-aldîn Ghazâlî Ṭûsî, who died, according to Rieu iii. p. 1078a, A.H. 830 (A.D. 1426, 1427), in Ḥalab on his way to Makkah. He was the spiritual guide of Shaikh Âdhurî, who died A.H. 866 (A.D. 1461, 1462), see No. 709 above, and Rieu i. p. 43a, and wrote this treatise for the sake of his brethren and friends (therefore the title 'treasure of loving friends'), on the basis of extracts from the famous compositions of his ancestor (جدّ, as he calls him), the great Shaikh Muḥammad bin Muḥammad al-Ghazâlî (not *bin* al-Ghazâlî, as is written here, on fol. 11a, l. 4 ab infra, by mistake), who died A.H. 505 (A.D. 1111), especially from his احياء علوم الدّين and his كيميای سعادت, see above, No. 1781. It is divided into the following ten majlis (see the index on fol. 11b; in the text a number of chapter-headings are left blank):

1. در بيان عشق و محبّت, on fol. 11b.
2. در بكا و رياضت انبياء و اولياء, on fol. 21b.
3. در رحمت حقّ تعالى و شفاعت رسول, seems to begin on fol. 28b.
4. در سكرات موت و شدّت قبر, on fol. 49b.
5. در حقوق مسلمان بر مسلمان, seems to begin on fol. 58b.

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6. در حقوق همسایه و قرابت ازواج, on fol. 64a, first line.

7. در فضیلت جمعه و قرآن و صلوات, on fol. 68b.

8. در کسب حلال و فضیلت آن, on fol. 79a.

9. در عدل و احسان, on fol. 83a.

10. در بیان سخاوت و فضل صدقه, on fol. 88b.

Beginning, on fol. 10b: حمد و ثنا مر پادشاهی را که خداوندی مر اورا سزاوارست و یگانگیش را بدایت نیست و پادشاهیٔ اوار (اورا read) نهایت نیست الخ.

Dated the 2nd of Shawwâl, A. H. 1063 (A. D. 1653, Aug. 26), by Burhân-aldîn, son of Shaikh Ṣâdiḳ, an inhabitant of Sulṭânpûr.

No. 2754, ff. 10b–103a, ll. 14–19; written by different hands in various kinds of clear and uncouth Nasta'liḳ, mixed here and there with Naskhî, and occasionally with Shikasta; size, $9\frac{3}{4}$ in. by $5\frac{5}{8}$ in.

2568

Irshâd-almuslimîn (ارشاد المسلمین).

The leading dogmas of the Sunnite creed, a sort of commentary on, or explanation of, the عقائد or fundamental articles of Imâm Najm-aldîn Abû Ḥafṣ 'Umar bin Muḥammad Nasafî (who died A. H. 537 = A. D. 1142, 1143, comp. Loth, Arabic Cat., p. 102; J. Aumer, Arabic Cat., p. 38; text-edition by Cureton, as appendix to the 'Pillar of the Creed of the Sunnites,' London, 1843; translation in Mouradgea d'Ohsson's 'Tableau de l'Empire Othoman,' vol. i), by Burhân al-Miskîn (see fol. 1b, ll. 8 and 9, fol. 4b, lin. penult., etc.), compiled A. H. 914 (A. D. 1508, 1509), at Harât (see fol. 4b, ll. 3 and 4), and styled ارشاد المسلمین, see fol. 4b, last line. The عقائد الكلام by Burhân, described in W. Pertsch, Berlin Cat., p. 269, seem to be practically the same work, only that there seven Islamitic sects are discussed in a short and concise way, as a preliminary to the eighth, the اهل السّنّة, with which the present copy exclusively deals. The commentator enumerates in the preface a number of other works, composed by him before this work, viz. انیس الواعظین, a work on the traditions of the prophet, in two daftars; روضة الاتقیاء فی ذکر الاولیاء, traditions of the saints; انیس العابدین, on questions of Muḥammadan worship; سراج المتعلّمین, a grammatical treatise; منتهی در نحو برای مبتدی و کنوز الأعمال and اوراد الأوقات, on prayers and invocations; خلاص (خلاصة ?) الأوراد, on the same topics, and others.

Beginning: ربّنا آتنا من لدنك رحمة و هیّئ لنا من امرنا رشدا ای بار خدایا بده تو مارا از نزدیك خود رحمت را و مهیّا کن تو برای ما از کارما رشد را یعنی راستی را الخ.

This book closes on fol. 138b and is copied by Muḥammad Shaikh 'Abd-allaṭîf 'abbâsî for Sayyid Shâh Muḥammad Saif-allâh Ḳâdirî, A. H. 1083 (finished the 30th of Rabî'-alawwal) = A. D. 1672, July 26. A short captatio benevolentiae by the transcriber is added. On ff. 142b–171a another tract is written by the same hand and for the same Saif-allâh, without title and author's name (perhaps also by Burhân al-Miskîn). It deals with the علم كلام, the philosophy of religion, as the highest of all sciences, and is divided into three ḳisms, viz.:

1. در بیان آنکه دانستن مسائل دین با دلیل واجب است و علم کلام فاضلتر است از علوم دیگر, on fol. 143a.

2. در بیان اعتقاد اهل اسلام و دلیلهای آن, on fol. 145a.

3. در بیان اعتقاد عوامّ اهل اسلام بی دلیل, on fol. 166b.

Beginning: حمد مر واجب الوجودی را که وجود او ازلیست و بقاء او ابدی الخ.

No. 1060, ff. 171, ll. 15; distinct Nasta'liḳ; size, $8\frac{1}{8}$ in. by $4\frac{1}{4}$ in.

2569

Safînat-alnajât (سفینة النّجات).

The vessel of salvation, a treatise on the legitimate Muḥammadan prayers, by Shaikh 'Alî bin Maimûn almaghribî, who died A. H. 917 (A. D. 1511, 1512), comp. Ḥ. Khalfa iii. p. 600, No. 7184. It is divided into twelve bâbs and a khâtimah (see fol. 4a), viz.:

باب اوّل در ادعیه که متعلّق بمقدّمات نماز است الخ, on fol. 4a.

باب دوم در تعقیبات مشترکه در میان فرائض خمسهٔ یومیّه الخ, on fol. 12b.

باب سیوم در آداب و ادعیهٔ نافله و فریضهٔ صبح, on fol. 27a.

باب چهارم در ادعیهٔ صباح و مسا, on fol. 34a.

باب پنجم در ادعیه که بروز باید خواند, on fol. 43b.

باب ششم در ادعیهٔ ساعات دوازدهگانهٔ روز, on fol. 45b.

باب هفتم در آداب و ادعیهٔ نافلهٔ ظهر, on fol. 56b.

باب هشتم در آداب و ادعیهٔ نافله وفریضهٔ عصر, on fol. 63a.

باب نهم در آداب و ادعیهٔ فریضهٔ مغرب و نوافل بعد از آن (the chapter-number is omitted here), on fol. 65a.

باب دهم در آداب و ادعیهٔ فریضهٔ عشا و نوافل بعد از آن, on fol. 69a.

باب یازدهم در آداب و ادعیهٔ وقت خواب و بیدار شدن از خواب, on fol. 71a.

باب دوازدهم در آداب و ادعیهٔ نماز شب و نماز شفع و وتر, on fol. 75a.

خاتمه در ادعیه و اعمالی که متعلّق بمنیت است از وقت احتضار تا وقت وفی (توفّی correctly), on fol. 83a.

These twelve chapters with the conclusion form only the *first maḳâlah* of the work; the second is wanting, and instead of that there follows, on fol. 87a, another short treatise: در بیان اسامیٔ چهارده معصوم علیهم السّلام و اسامیٔ پدر و کنیتهای ایشان و تواریخ مولود و وفات

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ایشان و نقش نگین ایشان و موضع قبور .... و اسامیٔ اولاد ایشان الخ.

These fourteen persons are Muḥammad, 'Alî, and the twelve Imâms. The first treatise (Safînat-alnajât) is defective at the beginning; the first words run thus: خصوصًا بشب بیست وسیوم وشب نهم ذی الحجّه الخ.

Fol. 2 is not coherent with the preceding or following leaf and belongs apparently to another work (it contains the forty-sixth and the beginning of the forty-seventh chapter of some anonymous treatise).

Not dated.

No. 2002, ff. 90, ll. 12–19; Shikasta, sometimes almost illegible; the Arabic quotations written in Naskhî; size, 8½ in. by 5⅛ in.

2570

Majmû'a-i-ad'iyah (مجموعهٔ ادعیه).

A collection of prayers especially for the three months Rajab, Sha'bân, and Ramaḍân, by Dûst Muḥammad alḥusainî, dedicated to Sulṭân Abû-almuẓaffar-shâh Ṭahmâsp ibn Shâh Isma'îl (A.H. 930–984 = A.D. 1524–1576), and divided into a muḳaddimah and three bâbs:

مقدّمه در نماز نافله و روزه و آنچه در اوّل هر ماه بجای آورده میشود, on fol. 6b.

باب اوّل در بیان آنچه تعلّق بماه رجب دارد, on fol. 4b.

باب دوم در آنچه تعلّق بماه شعبان دارد, on fol. 45a.

باب سیوم در آنچه تعلّق بماه مبارك رمضان دارد, on fol. 62b.

Beginning: شکر بیحدّ و ثنای بی عدّ مر آن معبودیرا که عبادتش موجب فیروزیٔ عابدان و طاعتش الخ.

Dated A.H. 1085 (A.D. 1674, 1675). Fol. 25a is left blank, but the text is not interrupted. Several pages are damaged by worms. Ff. 119 and 121 are for the greatest part torn away. Fol. 6 must be inserted between ff. 1 and 2, fol. 30 between ff. 117 and 118.

No. 1225, ff. 121, ll. 14; Naskhî; size, 6⅛ in. by 3⅜ in.

2571

Barâhîn-i-ḳâṭi' (براهین قاطع).

A Persian translation and explanation of Shaikh Shihâb almillah wa-aldîn Aḥmad bin Ḥajar al-Haithamî al-Makkî's Arabic work الصّواعق المحرّقة (see Loth, Arabic Cat., pp. 44 and 45, and Ḥ. Khalfa iv. p. 110, No. 7797, where the wrong title الصّوارق المحرّقة is given, which is, however, corrected in Add. et Corr. vii. p. 780), which contains a defence of the rightful claim of succession of the first three khalifs, Abûbakr, 'Umar, and 'Uthmân, against the heretics and Shî'ites, originally delivered as a course of lectures in Makkah, A.H. 950, in the month of Ramaḍân (A.D. 1543, December), see fol. 2a. The author of the Arabic original, who was muftî of Shîrâz, died A.H. 973 (A.D. 1565, 1566). This Persian paraphrase was made by Kamâl-aldîn bin Fakhr-aldîn Jahramî, A.H. 994 (A.D. 1586), at the request of Sulṭân Khalîl-allâh Abû-almuẓaffar Ibrâhîm 'Âdilshâh (A.H. 988–1036 or 1037 = A.D. 1580–1627, comp. above, Nos. 454 and 455), see fol. 3a, l. 13, and entitled: براهین قاطع در ترجمهٔ صواعق محرّقه, see fol. 3b, ll. 7 and 8.

It is divided into *three* muḳaddimas, *ten* bâbs, and a khâtimah (the arrangement of the bâbs in the Arabic original, which number in the India Office copy, No. 2264, see Loth, loc. cit., 11 instead of 10, is slightly different), viz.:

مقدّمهٔ اولی در ذکر احادیثی که در باب اهل بدعت و شیعه و روافض وارد شده, on fol. 4a.

مقدّمهٔ دوم در بیان وجوب نصب امام, on fol. 14a.

مقدّمهٔ سیوم در اثبات امامت, on fol. 14b.

باب اوّل در بیان کیفیّت خلافت ابو بکر صدّیق, on fol. 15b.

باب دوم در آنچه مرویست از اکابر اهل بیت, on fol. 105a.

باب سیوم در بیان فضیلت ابو بکر بر سائر این امّت باز عمر باز عثمان باز علی, on fol. 116a.

باب چهارم در خلافت عمر, on fol. 168a.

باب پنجم در فضائل خصوصیّت عمر, on fol. 173a.

باب ششم در خلافت عثمان, on fol. 195a.

باب هفتم در خلافت علی بن ابیطالب, on fol. 208a.

باب هشتم در مآثر و فضائل و بعضی از احوال علی, on fol. 214b.

باب نهم در خلافت امام حسن, on fol. 244a.

باب دهم در فضائل و مآثر اهل بیت نبوی, on fol. 253a.

خاتمه در بیان اعتقاد اهل سنّت الخ, on fol. 356b.

Beginning: الحمد لله الّذی فضّل نبیّنا محمّد صلّی الله علیه و سلّم علی سائر الانبیاء و اختار بمحض فضله و عنایته له اصحابا الخ.

No date.

No. 1032, ff. 380, ll. 15; clear Nasta'lîḳ; size, 9¾ in. by 5¾ in.

2572

Majmû'-i-khânî (مجموع خانی).

Muḥammadan ecclesiastical law in all its branches, comprising purification or ablutions, prayers, alms, fasting, and pilgrimage, compiled by Kamâl Karîm Nâgaurî (so in full in No. 2574 below) and dedicated to a certain Bahrâmkhân, whose lifetime is not to be ascertained. This work is styled in full in the immediately following copy: کتاب مجموع خانی و بحر المعانی; in the Tatimmah (No. 2574 below), and Bodleian Cat., Nos. 1782 and 2376: مجموع (عبادات) خانی فی عین (or غرّة) المعانی (or مجموعهٔ). From the Bodleian copies, just quoted, the present MS. differs in many respects, for instance, the beginning runs here thus: حمد و سپاس مر پادشاهی را که الملك دولتآباد نهانی آسانی (?) بعزّة دین اسلام الخ.

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The *first kitâb* (كتاب الطّهارت) begins, on fol. 3a; the *second* (كتاب الصّلوة), on fol. 51b; the *third* (كتاب الزّكوة), on fol. 166b; the *fourth* (كتاب الصّوم), on fol. 187b. This fourth kitâb ends, or ought to end, according to the first Bodleian copy, on fol. 222b (corresponding to fol. 130a there), but there is no heading of the *fifth* kitâb (كتاب الحجّ) found, and the whole part from fol. 222b to fol. 244a is wanting in that Bodleian copy, whether merely misplaced or not is impossible to say, as all the catchwords in both MSS. are apparently correct; there is only one page and a half corresponding in that copy to the twenty-two leaves here. Fol. 244b, first line, agrees again with fol. 130b, l. 13 in the same Bodleian copy. There are besides various discrepancies between both MSS. towards the end.

No proper date; only the 16th of Ramaḍân is given. The transcriber was Sayyid Fattâḥ Ṣadr. The date of the first Bodleian copy is A. H. 1000 (A. D. 1592).

No. 225, ff. 277, ll. 15; written in very bad and incorrect Shikasta; size, $8\frac{3}{4}$ in. by $5\frac{5}{8}$ in.

2573

Another copy of the same.

No preface here; the work begins at once with the *first kitâb* (كتاب الطّهارت), on fol. 4a; *second*, on fol. 61b; *third* (كتاب در بيان الزّكوة), on fol. 163b; *fourth*, on fol. 180b. The *fifth* is not marked here at all, just as in the preceding copy. The first three leaves (ff. 1a–3a) contain a Persian commentary on the *first Sûrah* of the Ḳurân.

No date. The transcriber was Makhdûmkhân Muḥammad *ibn* Sayyid Makhdûm 'Abd-alḳâdir.

No. 1445, ff. 239, ll. 11 on ff. 4–70, ll. 15 on ff. 71–239; written by two hands in quaint Naskhî; size, $9\frac{1}{4}$ in. by $6\frac{3}{8}$ in.

2574

Tatimma-i-Majmû'-i-khânî (تتمّهٔ مجموع خانی).

A sequel to the preceding work on Muḥammadan law according to the different orthodox schools, by the same Kamâl Karîm Nâgaurî and dedicated to the same Bahrâmkhân (see fol. 4a, l. 14, and fol. 5a, l. 12). The full title of the principal work, viz. عبادات مجموعخانی فی عین المعانی (see No. 2572 above), appears here on fol. 4a, last line, and the full title of this sequel, on fol. 5b, last line but one, viz.: تتمّهٔ مجموع خانی فی المعانی. It consists, like the preceding work, of five kitâbs subdivided into bâbs, faṣls, mas'alas, etc. *First kitâb* (كتاب النّكاح), on fol. 6a; *second* (كتاب الرّضاع), on fol. 65a; *third* (كتاب الطّلاق), on fol. 71a; *fourth* (كتاب العتاق), on fol. 175a; *fifth* (كتاب الفرائض), on fol. 202a.

The copy, much damaged and effaced throughout, is moreover incomplete at the end; it breaks off in the last bâb but one of the *fifth* kitâb. A portion of fol. 210a and the whole of fol. 210b are left blank. An index on ff. 1b–2b.

Beginning, on fol. 2b: حمد مر احمد مبتدئی را كه بدايت حمد او حامد را بمقام محمود رساند الخ.

No. 1868, ff. 220, ll. 16–18; written in an irregular and very inelegant Nasta'lîḳ; size, $8\frac{5}{8}$ in. by $4\frac{7}{8}$ in.

2575

Tarjuma-i-Kanz-aldaḳâ'iḳ (ترجمهٔ كنز الدّقائق).

Persian translation of the Arabic work on Muḥammadan religious and civil law according to the Ḥanafite school, by Abû-albarakât 'Abdallâh bin Aḥmad bin Maḥmûd, known as Ḥâfiẓ-aldin alnasafî, who died A.H. 710 or 711 = A.D. 1310, 1311 (see on the Arabic original, the كنز الدّقائق, Loth, Arabic Cat., p. 63b sq.; J. Aumer, Arabic Cat., p. 98; W. Pertsch, Gotha Arabic Cat., No. 1013 sq.; G. Flügel iii. pp. 206 and 207, and Abhandlungen d. Sächs. Ges. viii. p. 323; printed at Dihlî A.H. 1287, comp. also Ḥ. Khalfa v. p. 249, No. 10,900), an abstract of the same author's larger work الوافی (comp. Loth, Arabic Cat., p. 62a sq.; and Ḥ. Khalfa vi. p. 418, No. 14,159). The Persian translator is called here Naṣr-allâh bin Muḥammad (bin) Jammâd alirdi (جمّاد الاردی), known as al-Kirmânî; in the following copy Naṣr-allâh bin Jamâl Izdî (جمال ازدی); in the next but one Naṣr-aldîn Muḥammad bin Ḥammâd aldharwî (حمّاد الذّروی); in the next but two Naṣr-allâh bin Muḥammad bin Ḥammâr alirzî (حمّار الارزی), whilst on fol. 1a of that copy Jamâl is substituted for Ḥammâr; in the last copy Naṣr-allâh bin Muḥammad bin Jamâl الدزدری; whilst in the Berlin copy, W. Pertsch, Berlin Cat., p. 250, the translator's name appears as Naṣîr-aldîn ibn Muḥammad ibn Jammâd الادروی; see also E. G. Browne, Cambridge Cat., pp. 51 and 52; and Rehatsek, p. 207, No. 67.

An index on ff. 1b–4b.

Beginning, on fol. 5b: الحمد لله الّذی اوضح مناهج الشّريعة والاسلام و اورد مناهل التّكليف الخ.

It is divided into many *kitâbs*, *bâbs*, and *faṣls*; the headings of the fifty-nine kitâbs, which are marked in this copy, are as follows:

1. كتاب الطّهارت, on fol. 6a; 2. كتاب اوقات الصّلوة, on fol. 17a; 3. كتاب الزّكوة, on fol. 41a; 4. كتاب الصّوم, on fol. 48a; 5. كتاب الحجّ, on fol. 52a; 6. كتاب النّكاح, on fol. 64b; 7. كتاب الرّضاع, on fol. 76b; 8. كتاب الطّلاق, on fol. 77b; 9. كتاب العتاق, on fol. 104a; 10. كتاب الأيمان, on fol. 110a; 11. كتاب الحدود, on fol. 120a; 12. كتاب السّرقة, on fol. 126b; 13. كتاب السّير والجهاد, on fol. 130b; 14. كتاب اللّقطة, on fol. 140b; 15. كتاب الآبق, on fol. 141a; 16. كتاب المفقود, on fol. 141b; 17. كتاب الشّركة, on fol. 142a; 18. كتاب الوقف, on fol. 144b; 19. كتاب البيوع, on fol. 146a; 20. كتاب الصّرف, on fol. 161b; 21. كتاب الكفالة, on fol. 163b; 22. كتاب الحوالة, on fol. 167a; 23. كتاب القضا, on fol. 167b; 24. كتاب القاضی الی القاضی, on fol. 169a; 25. كتاب الشّهادة, on fol. 172b 26. كتاب الرّجوع

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عن الشّهادة, on fol. 176b; 27. كتاب الوكالة, on fol. 178a; 28. كتاب الدّعوى, on fol. 182b; 29. كتاب الاقرار, on fol. 189b; 30. كتاب الصّلح, on fol. 193b; 31. كتاب المضاربة, on fol. 196a; 32. كتاب الوديعة, on fol. 199b; 33. كتاب العارية, on fol. 201a; 34. كتاب الهبة, on fol. 202a; 35. كتاب الاجارة, on fol. 204a; 36. كتاب المكاتب, on fol. 211a; 37. كتاب ولاء المملوك, on fol. 216b; 38. كتاب الاكراه, on fol. 217b; 39. كتاب الحجر, on fol. 218a; 40. كتاب المأذون, on fol. 219b; 41. كتاب الغصب, on fol. 221a; 42. كتاب الشّفعة, on fol. 223b; 43. كتاب القسم, on fol. 227a; 44. كتاب المزارعة, on fol. 229a; 45. كتاب المساقات, on fol. 230a; 46. كتاب الذّبائح, on fol. 230b; 47. كتاب الاضحية, on fol. 232a; 48. كتاب الكراهيّة, on fol. 232b; 49. كتاب الاحياء والاموات, on fol. 235a; 50. كتاب الشّرب, on fol. 235b; 51. كتاب الاشربة, on fol. 236b; 52. كتاب الصّيد, on fol. 237a; 53. كتاب الرّهن, on fol. 238a; 54. كتاب الجنايات, on fol. 242a; 55. كتاب الدّيات, on fol. 247b; 56. كتاب المعاقل, on fol. 257a; 57. كتاب الوصايا (الوصايا), on fol. 257b; 58. كتاب الخنثى, on fol. 266a; 59. كتاب الفرائض, on fol. 269b.

No date. College of Fort William, 1825. Many marginal and interlinear glosses.

No. 2034, ff. 281, ll. 13–15; written by many different hands, partly in Nasta'lîḳ; partly in Naskhî; the most modern hand has added the index and the last leaf; size, 9¾ in. by 6 in.

2576

Another copy of the same.

Index on ff. 1–7 in this order: 7, 1–6. Beginning of the work itself as in the preceding copy. The translator's name (see the preceding copy) appears on fol. 9a, l. 2.

There are only fifty-eight kitâbs in this copy (No. 26 of the preceding one not being marked here at all), viz.:

1.=1 in the preceding copy, on fol. 9a, last line (heading omitted); 2.=2, ib., on fol. 23a, here headed كتاب مواقيت الصّلوة; 3.=3, ib., on fol. 53b; 4.=4, ib., on fol. 62a (styled باب in the index); 5.=5, ib., on fol. 67a; 6.=6, ib., on fol. 83a; 7.=7, ib., on fol. 97a; 8.=8, ib., on fol. 98a; 9.=9, ib., on fol. 129b, here headed باب الاعتاق in the text (but كتاب in the index); 10.=10, ib., on fol. 136b, here headed باب اليمين in the text (but كتاب الأيْمان in the index); 11.=11, ib., on fol. 148b; 12.=12, ib., on fol. 156a; 13.=13, ib., on fol. 160b, headed كتاب السّير; 14.=14, ib., on fol. 171b (in the index there is before this chapter an additional كتاب اللّقيط which, as in all the other copies, is styled باب in the text); 15.=15, ib., on fol. 172b (headed in the index كتاب الأبّاق); 16.=16, ib., on fol. 173a; 17.=17, ib., on fol. 173b; 18.=18, ib., on fol. 175b; 19.=19, ib., on fol. 177b (in the index there follows here a كتاب خيار الشّرط which, as in all the other copies, is styled باب in the text); 20.=20, ib., but follows here after 21, on fol. 200a; 21.=21, ib., on fol. 197a (styled باب in the index; in the text, moreover, it is repeated on fol. 202a and styled there باب too); 22.=22, ib., on fol. 207a; 23.=23, ib., on fol. 207b, headed here كتاب القضاة (in the index كتاب القضايا); 24.=24, ib., on fol. 209a, last line (on fol. 210b there follows here a كتاب التّحكّم which, however, is styled in the index, as indeed in the text of all the other copies, more correctly باب); 25.=25, ib., on fol. 214a; 26.=27, ib., on fol. 220b, last line; 27.=28, ib., on fol. 227a; 28.=29, ib., on fol. 236b; 29.=30, ib., on fol. 241a; 30.=31, ib., on fol. 244a; 31.=32, ib., on fol. 248a; 32.=33, ib., on fol. 250b; 33.=34, ib., on fol. 251b; 34.=35, ib., on fol. 254a; 35.=36, ib., on fol. 262b, last line; 36.=37, ib., on fol. 268b (styled باب الولاء in the text, but in the index correctly كتاب); 37.=38, ib., on fol. 269b; 38.=39, ib., on fol. 270b; 39.=40, ib., on fol. 272a, first line; 40.=41, ib., on fol. 273a; 41.=42, ib., on fol. 276b; 42.=43, ib., on fol. 281a (styled in the index باب); 43.=44, ib., on fol. 284a; 44.=45, ib., on fol. 285a; 45.=46, ib., on fol. 285b; 46.=47, ib., on fol. 287a; 47.=48, ib., on fol. 288a; 48.=49, ib., on fol. 291a, here headed كتاب احياء الموات (in the index احياء الأموات); 49.=50, ib., on fol. 292a; 50.=51, ib., on fol. 293a; 51.=52, ib., on fol. 294a; 52.=53, ib., on fol. 295a; 53.=54, ib., on fol. 301a; 54.=55, ib., on fol. 308b (styled باب in the index); 55.=56, ib., on fol. 321a (styled باب in the text, but in the index correctly كتاب); 56.=57, ib., on fol. 321b (styled باب الوصايا in the text, but كتاب in the index); 57.=58, ib., on fol. 332b; 58.=59, ib., on fol. 338a.

No date. College of Fort William, 1825.

No. 2270, ff. 355, ll. 14; Nasta'lîḳ; ff. 1–10 and 353–355 supplied by a later hand, in much larger characters, ll. 13; size, 8¼ in. by 4¼ in.

2577

The same.

Beginning as usual. The proper title appears on fol. 1b, l. 7; on fol. 1a it is styled ترجمهٔ كنز فقه حنفى, and in the colophon كنز فارسى. The same fifty-nine kitâbs are found here, as in the first copy, three, however, of them, viz. Nos. 1, 36, and 42, are still styled باب, whilst in many cases an original باب has been corrected into كتاب; besides these fifty-nine kitâbs three more appear with the same designation, whilst in all the other copies they are more suitably styled باب.

1. on fol. 1b; 2. on fol. 7a, headed كتاب الصّلوة; 3. on fol. 18b; 4. on fol. 22a; 5. on fol. 23b; 6. on fol. 30b; 7. on fol. 36a; 8. on fol. 36b; 9. on fol. 48b, first line, headed كتاب الاعتاق; 10. on fol. 51a, second line; 11. on fol. 55b; 12. on fol. 58b, lin. penult.; 13. on fol. 61a, headed كتاب السّير; 14. on fol. 65b, headed كتاب اللّقيط; 15. on fol. 66a; 16. on fol. 66b; 17. likewise on fol. 66b; 18. on fol. 67b; 19. on fol. 68b; 20. on fol. 76b; 21. on fol. 77b; 22. on fol.

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79b, last line, and fol. 80a, first line; 23. on fol. 80a; 24. on fol. 80b; 25. on fol. 82b (after this the *first additional* kitâb, on fol. 83a, headed كتاب من يقبل شهادته و من لا يقبل شهادة); 26. on fol. 85a; 27. on fol. 86a, first line; 28. on fol. 88b; 29. on fol. 93a; 30. on fol. 95a; 31. on fol. 96b, last line; 32. on fol. 99a, first line; 33. on fol. 99b; 34. on fol. 100b; 35. on fol. 102a, first line; 36. on fol. 106a; 37. on fol. 108b, last line, headed كتاب الولاء; 38. on fol. 109a; 39. on fol. 109b, last line; 40. on fol. 110b; 41. on fol. 111b; 42. on fol. 112b; 43. on fol. 114b, headed كتاب القسمة; 44. on fol. 116a; 45. on fol. 116b; 46. likewise on fol. 116b; 47. on fol. 117b; 48. on fol. 118a; 49. on fol. 119b, headed كتاب احياء الموات; 50. likewise on fol. 119b; 51. on fol. 120a, last line; 52. on fol. 120b; 53. on fol. 121a (after this the *second* additional kitâb on fol. 121b, headed كتاب ما يجوز ارتهانه والارتهان به و ما لا يجوز); 54. on fol. 124a, headed كتاب الجناية; 55. on fol. 127b; 56. on fol. 133b, first line; 57. likewise on fol. 133b, headed كتاب الوصايا (after this the *third additional* kitâb, on fol. 134a, headed كتاب الوصيّة بثلث المال); 58. on fol. 138b; 59. seems to begin on fol. 141a (the heading is left blank).

This copy ends on fol. 147b, and is dated the 7th of Rabî'-alawwal, A.H. 1145 (A.D. 1732, Aug. 28), by Fâḍilbeg Ustâd-i-'Abd-alfattâḥ. The text is illustrated by innumerable marginal glosses and additional short tracts on points of the Ḥanafite law. Ff. 148–153 as well as the fly-leaves in the beginning are filled with similar treatises, written by various hands, for instance, كتاب في النّوافل, من الطّهارة, جوار اليتيم, في الحانية, الاضحية, etc.

No. 2680, ff. 153, ll. 19; Nasta'lîḳ; size, 12½ in. by 8⅝ in.

2578

The same.

Beginning as usual. An index on the fly-leaves at the end. Only fifty-four kitâbs are marked here, viz. Nos. 1–14, 16–23, 25, 27–53, 55, 57–59 of the preceding copies; the remaining ones are styled باب.

1.=1 in the preceding copies, on fol. 2a; 2.=2, ib., headed كتاب معرفت الصّلوة; 3.=3, ib., on fol. 55a; 4.=4, ib., on fol. 65b; 5.=5, ib., on fol. 71b; 6.=6, ib., on fol. 91b; 7.=7, ib., on fol. 108a; 8.=8, ib., on fol. 109b; 9.=9, ib., on fol. 147a, headed كتاب العتاق; 10.=10, ib., on fol. 155b, headed كتاب الأيمان (omitted in the index); 11.=11, ib., on fol. 172a; 12.=12, ib. on fol. 182a; 13.=13, ib., on fol. 188a, headed كتاب السّير (in the index كتاب الجهاد); 14.=14, ib., on fol. 203a, headed كتاب اللّقطة; 15.=16, ib., on fol. 204b (styled باب in the index); 16.=17, ib., on fol. 205b; 17.=18, ib., on fol. 209a; 18.=19, ib., on fol. 211a; 19.=20, ib., on fol. 237a; 20.=21, ib., on fol. 240a; 21.=22, ib., on fol. 246a; 22.=23, ib., on fol. 246b; 23.=25, ib., on fol. 254a; 24.=27, ib., on fol. 262b; 25.=28, ib., on fol. 270a; 26.=29, ib., on fol. 281b; 27.=30, ib., on fol. 287b; 28.=31, ib., on fol. 291b; 29.=32, ib., on fol. 298a; 30.=33, ib., on fol. 300a; 31.=34, ib., on fol. 301b; 32.=35, ib., on fol. 305b; 33.=36, ib., on fol. 319a; 34.=37, ib., on fol. 327a, headed كتاب الولاء; 35.=38, ib., on fol. 328a; 36.=39, ib., on fol. 329b; 37.=40, ib., on fol. 331b (styled باب in the index); 38.=41, ib., on fol. 334a; 39.=42, ib., on fol. 338a; 40.=43, ib., on fol. 344a, headed كتاب القسمة (styled باب in the index); 41.=44, ib., on fol. 347b; 42.=45, ib., on fol. 349a; 43.=46, ib., on fol. 349b; 44.=47, ib., on fol. 351b; 45.=48, ib., on fol. 353a; 46.=49, ib., on fol. 357a, headed كتاب احياء الموات; 47.=50, ib., on fol. 357b; 48.=51, ib., on fol. 359a; 49.=52, ib., on fol. 360a; 50.=53, ib., on fol. 361b; 51.=55, ib., on fol. 377b; 52.=57, ib., on fol. 393b, headed كتاب الوصايا; 53.=58, ib., on fol. 407a; 54.=59, ib., on fol. 414a.

No date. Numerous glosses and Persian paraphrases of Arabic terms and sentences on the margin, interlinear notes too.

No. 703, ff. 436, ll. 13; Nasta'lîḳ; ff. 429–436 supplied later; size, 8½ in. by 4⅝ in.

2579

The same.

Beginning as usual. An index on the fly-leaves. Translator's name on fol. 1b, l. 9. All divisions in the text are equally styled باب (with some faṣls of course as subdivisions), 202 in number, except the *first*, styled كتاب الطّهارة, and the *nineteenth* (كتاب البيوع) on fol. 123b. The latter is marked on the margin. In the index, on the other hand, five divisions are called كتاب, viz. the *first*, the *third*, the *fourth*, the *fifth*, and the *nineteenth*.

No date. A former owner of this copy was Ḥâfiẓ 'Inâyat-allâh ibn Ḥâfiẓ 'Alî ibn Ḥâfiẓ Bahâ-aldîn, a Ḳuraishite. The index is added by a more modern hand.

No. 892, ff. 256, ll. 16; Nasta'lîḳ; size, 10⅛ in. by 5¾ in.

2580

Sajanjal-almuslimîn (سجنجل المسلمين).

The mirror of the Muslims, another work on Ḥanafite law, both civil and ecclesiastic, by Muḥammad Wârith bin Muḥammad Bâḳir bin Muḥammad 'Alî alsadîḳî altughluḳâbâdî (see the author's name on fol. 1b, l. 13, and the title on fol. 2a, l. 9), beginning: الحمد لله الّذى خلق الارض والسّموات بقضائه خلق الانسان الخ.

It contains the following kitâbs:

كتاب العلم, on fol. 3b, in seven bâbs.
كتاب الطّهارة, on fol. 59b, in nine bâbs.
كتاب الصّلوة, on fol. 94a, in thirty-three bâbs.
كتاب الدّعاء, on fol. 195a, in four bâbs.
كتاب الزّكوة, on fol. 208b, in nine bâbs.
كتاب الصّوم, on fol. 217b, in three bâbs.

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كتاب الحجّ, on fol. 225a, in three bâbs.

كتاب تبيان اعمال اللّيل والنّهار والاسبوع و لياليها وتبيان نوافل اللّيالى والايّام من الشّهور الخ, on fol. 240a, in fifteen bâbs.

كتاب المعيشة, on fol. 277a, in five bâbs.

This last kitâb is defective, in consequence of a lacuna after fol. 320; the end of the third and the beginning of the fourth bâb are missing.

Dated the 2nd of Dhû-alhijjah, A.H. 1112 = A.D. 1701, May 10 (the forty-fifth year of 'Âlamgîr's reign); six different transcribers have co-operated in this copy, viz. Muḥammad 'Âmil, 'Alîm-allâh, Nûr-alhudâ, Muḥammad .... (name destroyed by worms), 'Abd-alnabî and Shaikh Jamâl Muḥammad. The first owner was Ghulâm Mu'în-aldîn, son of Jamâl Muḥammad ibn Shaikh Yâr Muḥammad, an inhabitant of Tughluḳâbâd.

No. 1590, ff. 344, ll. 21; written in various styles of Nasta'lîḳ; much damaged by worms; size, 9½ in. by 5⅝ in.

2581

Jâmi'-i-'abbâsî (جامع عبّاسى).

The *first volume* of the famous collection of Muḥammadan civil and ecclesiastical laws according to the Shî'ite doctrine, by the great Shî'ah divine Bahâ-aldîn Muḥammad al-'Âmilî (see above, Nos. 1517–1520 and 2251), compiled at the request of Shâh 'Abbâs alḥusainî almûsawî (who reigned A.H. 996–1038 = A.D. 1588–1628), revised and annotated by 'Izz-aldîn Muḥammad ibn Mîr Abû-alḥasan ibn Muḥammad Ismâ'îl alḥusainî almûsawî, who found the original work not detailed enough and enlarged it (*a*) by glosses to the text, (*b*) by glosses to the glosses, (*c*) by additional interpretations of remaining doubtful points. The text of the original is marked متن, the glosses ح, the glosses to the glosses حح, and the additional interpretation (عبارت حاشيه) تح.

This *first* volume comprises the first *five bâbs* only, and is all that Bahâ-aldîn was able to finish. The remaining fifteen bâbs of the work were, after Bahâ-aldîn's death (the 12th of Shawwâl, A.H. 1030 = A.D. 1621, Aug. 30), supplied by Nizâm bin Ḥusain of Sâwah, compare Bodleian Cat., No. 1784; Rieu i. p. 25 sq.; W. Pertsch, Berlin Cat., pp. 250 and 251 (where it is styled جامع عبّاس); E. G. Browne, Cambridge Cat., p. 63; J. Aumer, p. 130; Fleischer, Cat. Dresd., No. 338; Cat. Codd. Or. Lugd. Bat. iv. p. 178; A. F. Mehren, p. 5, etc. Lithographed at Lucknow, A.H. 1264, and at Tabrîz, A.H. 1277.

Beginning: الحمد لله ربّ العالمين .... و بعد چون توجّه خاطر ملكوت ناظر اشرف اقدس كلب آستان الخ.

Bâb I (on purification and ablution): در بيان طهارت يعنى وضو و غسل و تيمّم و توابع آن, on fol. 3b.

Bâb II (on prayer): در نمازهاى واجبى و سنّتى, on fol. 51b.

Bâb III (on alms): دربيان زكوة واجبى و سنّتى و خمس واجبى و سنّتى, on fol. 141b.

Bâb IV (on fasting): در بيان روزهٔ واجب و سنّت, on fol. 153b.

Bâb V (on the pilgrimage): در بيان حجّ گذاردن, on fol. 168b.

Fol. 194 is not in its proper place, fol. 193 being immediately followed by fol. 195. But it belongs to the *fifth* bâb undoubtedly, as it contains some additional glosses to and interpretations of the pilgrimage question (بحث حجّ).

Dated by 'Alî Naḳî ibn Sayyid Muḥammad Taḳî bin Mîr Ḳâsim, the 14th of Shawwâl, A.H. 1149 (the nineteenth, or more correctly, the eighteenth, year of Muḥammadshâh's reign) = A.D. 1737, Febr. 15, at Aurangâbâd.

No. 1980, ff. 199, ll. 14; good Nasta'lîḳ; size, 9⅜ in. by 5¾ in.

2582

Miftâḥ-alhidâyat (مفتاح الهداية).

A tract in form of questions and answers on points of Muḥammadan theology and law; the answers are given by Shaikh Jîw, or with his fuller name, Miyân Shaikh 'Alî Jîw (see fol. 77b, ll. 6–7), i.e. Shaikh Miyânmîr or Miyânjiw, the famous Indian saint of the Ḳâdirî order, who died, eighty-eight years old, the 7th of Rabî'-alawwal, A.H. 1045 (A.D. 1635, Aug. 21), see Safînat-alauliyâ, No. 65 (col. 282 in this Cat.), and Rieu i. p. 358.

Beginning: از حضرت شيخ جيو پرسيدم كه مردم باحوال اولاد الخ.

According to the colophon this little treatise is taken from a work, styled حقائق و معارف, by Âgâh Miyân عبد كورار (?).

Dated the 12th of Rajab, A.H. 1149 (A.D. 1736, Nov. 16).

No. 3519, ff. 46–80, ll. 11; careless and inelegant Nasta'lîḳ; some of the first leaves greatly damaged; size, 7⅝ in. by 4 in.

2583

Takmîl-alîmân wa takwiyat-alîḳân dar bayân-i-'aḳâ'id-i-Islâm (تكميل الايمان و تقوية الايقان در بيان عقائد اسلام).

An exposition of the Muḥammadan creed according to the Sunnite doctrine, by 'Abd-alḥaḳḳ bin Saif-aldîn alturk aldihlawî albukhârî, the well-known author of the تأريخ حقّى (see above, No. 290), the اخبار الاخيار (No. 640 above); the جذب القلوب الى دار المحبوب (Nos. 720–723 above, and No. 2586 below); the رسالهٔ مكاتيب درعلم سلوك (No. 1894 above); the زاد المتّقين (Rieu i. p. 356); the مرج البحرين و جامع الطّريقين (Rieu ii. p. 863a, I); the tract در دستور فائض النّور or آداب لباس (see below, No. 2658); the commentaries on the مشكاة and the سُفر السّعادة (see Nos. 2654–2657 below in the section 'Traditions'), etc., who was born A.H. 958 (A.D. 1551) and died in his native

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place Dihlî, A. H. 1052 or 1053 (A. D. 1642, 1643); other copies of this treatise are noticed in Bodleian Cat., No. 1789; Rieu ii. p. 827b, I; and J. Aumer, p. 128. It has been translated into Hindûstânî under the title سبيل الجنان and printed in India.

Beginning: الحمد لله ربّ العالمين والصّلوة والسّلام على سيّد المرسلين وامام المتّقين وخاتم النّبيّين محمّد و آله و أصحابه و اتباعه اجمعين، امّا بعد ميگويد فقير حقير اضعف عباد الله القوى البارى عبد الحقّ بن سيف الدّين الترك الدّهلوى البخارى كه اين رساله است الخ.

The title, as given above, appears on fol. 17a, l. 5. Many valuable glosses on the margin. On fol. 16 an index of thirty-four bâbs, apparently referring to the present work (although it has no distinct subdivisions), is given, with the folios assigned. This treatise ends on fol. 123a, l. 3; the rest of the page is filled with a saying of 'Alî bin Abî Ṭâlib on the science of فال. The remaining leaves, ff. 123b–134a, contain:

1. An anonymous theological tract, compiled at Aḥmadnagar, and beginning: الحمد لله الّذى اعْطَيْنا بمعرفة الحقائق و الهمنا بتصديقة بيانها الخ. It is written in form of questions and answers on the meaning of نماز, روزه, حجّ, زكوة, اسلام, and ايمان, on ff. 123b–127b.

2. A tract on the ليلة القدر in form of a letter by Miyân Sayyid Ḳâsim (مكتوب بندگى ميان سيّد قاسم), with reference, as it seems, to the views held on this subject by Shâh Luṭf-allâh bin Shâh 'Alî Pandsâlî (پندسالى), beginning: اعلموا ايّها لطيفة الراشدين وجميع الموافق المصديقين (?المصدّقين) ما كانو حاضرين والغائبين الخ, on ff. 128a–134b.

At the end it is stated, that this tract was written the 10th of Ramaḍân, A. H. 1103 (A. D. 1692, May 26), in behalf of (از جانب) Sayyid 'Abd-alḥayy, Malik Ya'ḳûb, Miyân Malikjî, Sayyid Burhân, and Sayyid 'Îsâ.

Ff. 37b, 39b, 43b, 62b, 94b, 107b, 115b, 116b, 118b, 119b, 120b, and 133b are left blank.

No. 2756, ff. 16–134, ll. 12–14; Naskhî; size, 9⅛ in. by 6⅜ in.

2584

Another copy of the same.

Beginning as in the preceding copy. Many marginal glosses.

Dated the 24th of Ṣafar, A. H. 1144 (A. D. 1731, Aug. 28). College of Fort William, 1825.

No. 2303, ff. 56, ll. 17; careless Nasta'lîḳ; size, 8⅝ in. by 5⅝ in.

2585

The same.

Beginning the same. The title, as given here, runs: تكميل الايمان والايقان در بيان عقائد اسلام. It is slightly defective at the end, as the last page is written by a different hand and appears not to belong to this treatise at all.

No. 677, ff. 69–147, ll. 16; Shikasta; size, 8¾ in. by 4⅝ in.

IND. OFF.

2586

Muntakhab az kitâb-i-Jadhb-alḳulûb ilâ diyâr-almaḥbûb (منتخب از كتاب جذب القلوب الى ديار المحبوب).

Prayers and invocations, selected by an anonymous author at the request of some friends, from the same 'Abd-alḥaḳḳ bin Saif-aldîn's history and topography of Madînah, جذب القلوب الى دار المحبوب (see above, No. 720 sq.); in the heading of the present Muntakhab ديار has been substituted for the more correct دار. At the end this tract is styled مجموعهٔ صلوات حضرت شيخ المشايخ عبد الحقّ الدّهلوى.

Beginning: بسم الله الرّحمن الرّحيم ابتدى و بحمد الله الملك الجواد الكريم اهتدى اللّهمّ يا فارج الهمّ و يا كاشف الغمّ الخ.

A muḳaddimah (در ذكر فوائد صلوات و نتائج وثمرات آن) begins on fol. 2a. The first page is injured at the bottom.

Dated by 'Abd-almajîd, son of Shaikh Ḥamzâ (perhaps the compiler himself), the 2nd of Shawwâl, A. H. 1150 (A. D. 1738, Jan. 23), at سانور.

No. 1630, ff. 1–48b, ll. 11; careless and irregular Nasta'lîḳ; size, 8½ in. by 5⅞ in.

2587

Miftâḥ-alṣalât (مفتاح الصّلوة).

A treatise on prayers and other rites and observances of Islâm, beginning: الحمد لله ربّ العالمين والصّلوة والسّلام على رسوله محمّد سيّد الاوّلين والآخرين و على آله و أصحابه . . . بدان تا نيكبخت كند ترا حقّ تعالى كه دانستن فرضى الخ.

The author's name is not mentioned, but according to his statement in the colophon this copy is his own autograph, which he finished at the end of the month Dhû-alḥijjah, A. H. 1061 (A. D. 1651, December). Collated throughout; a few glosses on the margin.

No. 446, ff. 116, ll. 15; Nasta'lîḳ; size, 9 in. by 5 in.

2588

Asâs-i-Islâm (اساس اسلام).

A mathnawî on Muḥammadan theology and law, composed by an author with the takhallus 'Âbid, A. H. 1064=A. D. 1654 (see fol. 2a, ll. 3 and 8, and fol. 2b, l. 3), divided into five bâbs, viz. 1. در بيان ايمان, on fol. 2b; 2. در بيان نماز و شرائط و اركان و متعلّقات آن, on fol. 18b; 3. در ذكر روزه و متعلّقات آن, on fol. 33a; 4. در بيان زكوة اموال و ملحقات آن, on fol. 36b; 5. در ذكر حجّ و احكام آن, on fol. 41b.

Beginning:

بسم معبود كلّ موجود — من له حمد كلّ محمود

Dated the 15th of Muḥarram, A. H. 1179 (A. D. 1765, July 4), by Ghulâm Muḥyî-aldîn.

No. 934, ff. 54, 2 coll., each ll. 11; Nasta'lîḳ; size, 8¾ in. by 4½ in.

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2589

Silâḥ-al'âbidîn (سلاح العابدين).

Regulations on prayers, invocations, and similar subjects, relating to the Muḥammadan worship, composed A.H. 1067 (A.D. 1656, 1657), and divided into nineteen bâbs and eighty faṣls.

Beginning: الحمد لله الّذى جعل الصّلوة والدّعوات وسيلة الى النّجاة وسببًا لرفع الدّرجات الخ.

The author does not mention his name.

Dated the 15th of Rabî'-alawwal in the nineteenth year of Muḥammadshâh's reign, A.H. 1150 (A.D. 1737, July 13).

No. 389, ff. 97–171, ll. 19; careless Nasta'lîḳ; size, 10⅞ in. by 6¼ in.

2590

Masâ'il-i-sharḥ-i-Wiḳâyah (مسائل شرح وقايه).

An encyclopædia of Muḥammadan theology and law, according to the Ḥanafite school, being a Persian paraphrase and explanation of the well-known Arabic work وقاية الرّواية فى مسائل الهداية of Imâm Burhân-alshari'at Maḥmûd bin Ṣadr-alshari'at 'Ubaid-allâh (see G. Flügel iii. p. 207 sq., and Abhandlungen der Sächs. Gesellschaft, etc., viii. p. 322; J. Aumer, Arabic Cat., p. 91; Ḥ. Khalfa vi. p. 458), which was itself an abridgement of the still more renowned standard work الهداية of Burhân-aldîn Abû-alḥasan 'Alî bin Abûbakr al-Marghînânî (died A.H. 593 = A.D. 1197, see Loth, Arabic Cat., p. 54[b] sq.; G. Flügel iii. p. 202 sq.; J. Aumer, Arabic Cat., pp. 89–91; Ḥ. Khalfa vi. pp. 479–495; printed at Calcutta, A.H. 1234; English translation by C. Hamilton, London, 1791, second edition by S. G. Grady, London, 1870). The Persian translator and commentator is called here 'Abd-alkhâliḳ (further down in No. 2593 'Abd-alḥaḳḳ) شجادل (in No. 2593 سجاول or سجادل, perhaps سَجّادِل, saccàdil, the true-hearted one) of Sirhind; his spiritual guide was Shaikh Muḥammad Ma'ṣûm. He completed this work A.H. 1076 (A.D. 1665, 1666), and dedicated it to the emperor 'Âlamgîr, see fol. 7[a], l. 10 sq. It is divided into many *kitâbs*, *bâbs*, and *faṣls*, a complete index of which is prefixed to the work on ff. 1–5[b].

The list of the *kitâbs*, which in almost every respect agrees with that in the كنز الدّقائق (see above, Nos. 2575–2579), is as follows:

1. كتاب الطّهارة, on fol. 7[b]; 2. كتاب الصّلوة, on fol. 29[a]; 3. كتاب الزّكوة, on fol. 55[a]; 4. كتاب الصّوم, on fol. 64[a]; 5. كتاب الحجّ, on fol. 69[b]; 6. كتاب النّكاح, on fol. 82[a]; 7. كتاب الرّضاع, on fol. 96[b]; 8. كتاب الطّلاق, on fol. 97[b]; 9. كتاب العتاق, on fol. 130[a]; 10. كتاب الأيْمان, on fol. 137[b]; 11. كتاب الحدود, on fol. 148[b]; 12. كتاب السّرقة, on fol. 156[b]; 13. كتاب الجهاد, on fol. 161[b]; 14. كتاب اللّقيط, on fol. 172[b]; 15. كتاب اللّقطة, on fol. 173[a]; 16. كتاب الآبق, on fol. 174[a]; 17. كتاب المفقود, on fol. 174[b]; 18. كتاب الشّركة, on fol. 175[a]; 19. كتاب الوقف, on fol. 178[a]; 20. كتاب البيع, on fol. 179[b]; 21. كتاب الصّرف, on fol. 207[a]; 22. كتاب الكفالة, on fol. 209[b]; 23. كتاب الحوالة, on fol. 218[b]; 24. كتاب القضاء, on fol. 220[a]; 25. كتاب الشّهادة والرّجوع عنها, on fol. 231[b]; 26. كتاب الوكالة, on fol. 243[b]; 27. كتاب الدّعوى, on fol. 252[b]; 28. كتاب الاقرار, on fol. 266[a]; 29. كتاب الصّلح, on fol. 271[a]; 30. كتاب المضاربة, on fol. 277[b]; 31. كتاب الوديعة, on fol. 284[a]; 32. كتاب العارية, on fol. 286[a]; 33. كتاب الهبة, on fol. 288[b]; 34. كتاب الاجارة, on fol. 292[a]; 35. كتاب المكاتب, on fol. 303[a]; 36. كتاب الولاء, on fol. 309[a]; 37. كتاب الاكراه, on fol. 310[a]; 38. كتاب الحجر, on fol. 312[b]; 39. كتاب المأذون, on fol. 314[a]; 40. كتاب الغصب, on fol. 317[b]; 41. كتاب الشّفعة, on fol. 322[a]; 42. كتاب القسمة, on fol. 327[b]; 43. كتاب المساقات, on fol. 333[a]; 44. كتاب الذّبائح, on fol. 334[a]; 45. كتاب الاضحيّة, on fol. 335[b]; 46. كتاب الكراهيّة, on fol. 338[a]; 47. كتاب احياء الموات, on fol. 345[a]; 48. كتاب الاشربة, on fol. 348[a]; 49. كتاب الصّيد, on fol. 349[b]; 50. كتاب الرّهن, on fol. 352[b]; 51. كتاب الجنايات, on fol. 363[b]; 52. كتاب الدّيات, on fol. 372[b]; 53. كتاب المعاقل, on fol. 389[a]; 54. كتاب الوصيّة, on fol. 389[b]; 55. كتاب الخنثى, on fol. 402[a].

Beginning: الحمد لله ربّ العالمين والصّلوة والسّلام على خير خلقه محمّد وآله واصحابه اجمعين بعد هذا ميگويد احقر عباد الله الغنى عبد الخالق شجادل سرهندى الخ.

The whole work consists of single mas'alas, therefore the title.

No date.

No. 582, ff. 404, ll. 17; large and distinct Nasta'lîḳ; illuminated frontispiece, the first two pages of the text richly adorned; size, 12½ in. by 7⅝ in.

2591

Another copy of the same.

No index. Beginning the same as in the preceding copy.

Dated in the title-vignette, on fol. 1[a], A.H. 1189 (A.D. 1775, 1776). This copy is as splendidly and as carefully written as the preceding one.

No. 581, ff. 303, ll. 21; clear and distinct Nasta'lîḳ; illuminated frontispiece, the first two pages richly adorned; size, 11⅝ in. by 6⅝ in.

2592

Tarjuma-i-manẓûm az mukhtaṣar-i-Wiḳâyah (ترجمهٔ منظوم از مختصر وقايه).

An abridged translation of the same Wiḳâyah in Persian mathnawî-baits by an anonymous author. Beginning:

ای برادر بیار رو بوضو
دست از غیر دوست پاك بشو

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This poetical paraphrase is subdivided, like the preceding prose-translation, into *kitâbs*, *bâbs*, and *faṣls*. The *kitâbs* are in the following order (greatly differing from that in the preceding version):

1. كتاب در بيان وضو, on fol. 1b; 2. كتاب در بيان نماز, on fol. 11a; 3. كتاب در بيان زكوة, on fol. 36a; 4. كتاب در بيان صيام, on fol. 42b; 5. پارهٔ از كتاب حجّ, on fol. 48a; 6. كتاب در بيان نكاح, on fol. 59a; 7. كتاب در بيان طلاق, on fol. 69b; 8. كتاب در بيان عتاق, on fol. 93a; 9. كتاب بيان سوگند, on fol. 100a; 10. كتاب در خريد و فروخت, on fol. 111b; 11. كتاب در بيان شفعه, on fol. 130a; 12. كتاب قسمت, on fol. 132b; 13. كتاب در بيان هبة, on fol. 134a; 14. كتاب در اجارهٔ مال, on fol. 135b; 15. كتاب وديعت, on fol. 141b; 16. كتاب غصب, on fol. 142b; 17. كتاب در بيان زرّو, on fol. 144b; 18. كتاب كفاله, on fol. 149a; 19. كتاب حواله, on fol. 152a; 20. كتاب وكالت, on fol. 153a; 21. كتاب بيان شركت, on fol. 156a; 22. كتاب مضاربه, on fol. 158a; 23. كتاب مزارعت, on fol. 160b; 24. در مساقات, on fol. 161b; 25. كتاب احياء, on fol. 162a; 26. كتاب بيان اوقات, on fol. 163b; 27. كتاب كراهيّت, on fol. 165a; 28. كتاب بيان اشربه, on fol. 167b; 29. كتاب ذبائح, on fol. 168b; 30. كتاب بيان قربانى, on fol. 169b; 31. كتاب بيان صيد, on fol. 171b; 32. كتاب بيان مفقود, on fol. 172b; 33. كتاب مال, on fol. 173a; 34. كتاب بيان اهل قضا, on fol. 175a; 35. كتاب در گواه و رجوع, on fol. 178b; 36. كتاب بيان اقرار, on fol. 182b; 37. كتاب دعوى, on fol. 185a; 38. كتاب بيان صلح, on fol. 190a; 39. كتاب در بيان حدود, on fol. 192a; 40. كتاب بيان دزدى, on fol. 195b; 41. كتاب جهاد كفّار, on fol. 198a; 42. كتاب جنايت, on fol. 203b; 43. كتاب در بيان ديت, on fol. 206b; 44. كتاب كفاره, on fol. 207a; 45. كتاب در بيان اكراه, on fol. 213b; 46. كتاب بيان حجر, on fol. 214b; 47. كتاب وصيّت, on fol. 218a; 48. كتاب مسائل خنثى, on fol. 222b.

No date. College of Fort William, 1825.

No. 2187, ff. 224, 2 coll., written by two different hands in Nasta'lîḳ, the first on ff. 1–120, ll. 11 in a page, the second on ff. 121–224, ll. 13 in a page; size, 7⅞ in. by 5 in.

2593

Sharḥ-i-Hidâyah (شرح هدايه).

The first volume (جلد اوّل) of a Persian paraphrase and explanation of the still greater encyclopædia of Muḥammadan theology and law, the هداية (see above in No. 2590), compiled after the completion of the مسائل شرح وقايه by the same 'Abd-alkhâliḳ, or 'Abd-alḥakk (as he is called here) Saccâdil of Sirhind, and dedicated, like the previous work, to the emperor 'Âlamgîr. This *first* of the four volumes of the whole comprises the following *five kitâbs*, corresponding to the first five in the Wiḳâyah:

1. كتاب در بيان طهارت, on fol. 2a; 2. كتاب الصّلوة, on fol. 52b; 3. كتاب در بيان زكوة, on fol. 177a; 4. كتاب الصّوم, on fol. 231b; 5. كتاب در بيان حجّ, on fol. 277b.

Beginning: الحمد لله الاحد الصّمد لم يلد ولم يكن له كفوا احد والصّلوة والسّلام على رسوله الّذى اسمه احمد و على آله واصحابه الامجد بعد هذا ميگويد احقر عباد الله الغنى عبد الحقّ سجاول (سجادل or) سرهندى كه چون بعون الله الخ.

Many interlinear glosses and paraphrases. This copy is dated the 17th of Rabî'-alawwal in the thirty-eighth year of 'Âlamgîr's reign (=A.H. 1106, A.D. 1694, Nov. 5), by Jân Muḥammad-i-ḳaum-i-Shaikhzâda-i-'abbâsî, who lived at Lâhûr.

No. 361, ff. 393, ll. 13; clear and distinct Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

2594

Sharḥ-i-Hidâyah (شرح هدايه).

The *fourth* and last volume (جلد چهارم) of the same Persian paraphrase of the Hidâyah, comprising the last *sixteen kitâbs*, corresponding to the fifteen, viz. 41–55, in the Wiḳâyah, viz.:

1. كتاب الشّفعة, on fol. 4b=41 in the Wiḳâyah; 2. كتاب القسمت, on fol. 31a=42, ib.; 3. كتاب المزارعت, on fol. 53a, not marked as kitâb in No. 2590, but appearing as the twenty-third in the poetical paraphrase, No. 2592; 4. كتاب المساقات, on fol. 62b=43 in No. 2590; 5. كتاب الذّبائح, on fol. 67b = 44, ib.; 6. كتاب الاضحيّة يعنى قربانى, on fol. 77a = 45, ib.; 7. كتاب الكراهيّة, on fol. 81b=46, ib.; 8. كتاب احياء الموات, on fol. 106b=47, ib.; 9. كتاب الاشربة, on fol. 123b=48, ib.; 10. كتاب الصّيد, on fol. 133a=49, ib.; 11. كتاب الرّهن, on fol. 150b = 50, ib.; 12. كتاب الجناية, on fol. 217b = 51, ib.; 13. كتاب الدّية, on fol. 258b=52, ib.; 14. كتاب در بيان معاقل, on fol. 334b=53, ib.; 15. كتاب الوصيّة, on fol. 345b=54, ib.; 16. كتاب الخنثى, on fol. 401b=55, ib.

An index on ff. 1b–3a. The proper order of ff. 249–265 is: 249, 256–264, 250–255, 265.

No date.

No. 1792, ff. 409, ll. 16; clear and distinct Nasta'lîḳ; illuminated frontispiece on fol. 4b; size, 11⅝ in. by 7½ in.

2595

Taisîr-alaḥkâm (تيسير الاحكام).

A short compendium of Muḥammadan theology, dealing with the principal points of orthodox ecclesiastical law on the basis of Ḳurân and Sunnah. It was

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compiled by Shihâb Shams 'Umar of Daulatâbâd at the request of Ashrafkhân (probably the son of Islâmkhân, with his original name Mîr Muḥammad Ashraf, who died A. H. 1097 = A. D. 1686, see Rieu ii. p. 778[a]), and is divided into four bâbs:

1. در بیان ایمان, on fol. 13[b].
2. در اجتناب از گناه, on fol. 20[a].
3. در بیان نماز, on fol. 22[a].
4. در بیان محظورات ومکروهات, on fol. 53[a].

Beginning: حمد وافر و ثنای متکاثر مر حضرت صمدیّت ذی الجلال جلّ جلاله را که الخ.

On the first three pages interlinear Persian paraphrases of the Arabic words occurring in the text.

No. 1627, ff. 11[b]-57[b], ll. 16; Naskhî; size, 9 in. by 5 in.

2596

Another copy of the same.

Beginning the same as in the preceding copy. Instead of the four bâbs of that copy, however, there are here five, viz.:

1. در بیان ایمان, on fol. 3[a], first line.
2. در بیان اجتناب از گناه, on fol. 9[b], first line.
3. در بیان نماز, on fol. 11[b].
4. در بیان محزورات (read محظورات) و مکروهات, on fol. 40[b].
5. در آداب و اخلاق, on fol. 42[a].

No date. College of Fort William, 1825.

No. 2287, ff. 44, ll. 15; Nasta'lîḳ; size, 8⅛ in. by 5 in.

2597

Tarjuma-i-Ṣaḥîfa-i-kâmilah (ترجمهٔ صحیفهٔ کامله).

A Persian paraphrase of the great Arabic collection of prayers (دعا), entitled الصّحيفة الكاملة (the perfect codex) and called the prayer-book of the fourth Shî'ite Imâm 'Alî Zain-al'âbidîn (who died the 18th of Muḥarram, A. H. 94 or 95 = A. D. 712, Oct. 24, or 713, Oct. 13, see Safinat-alauliyâ, No. 8, col. 275 in this Cat.), which was handed down to future generations by Al-Mutawakkil bin Hârûn Thaḳafî, comp. Loth, Arabic Cat., p. 83; H. Khalfa iii. p. 100; printed in Calcutta, A. H. 1248. The translator was Muḥammad Ṣâliḥ bin Muḥammad Bâḳir of Ḳazwîn, who had also made, as he states in the preface, a Persian version of Shaikh Badî'-alzamân Kuhpâ'î's (قهپائی) commentary on the same work, and written himself some Arabic notes on it.

Beginning of the preface: یا الله یا سمیع الدّعا ویا جمیل الثّنا ویا عظیم الاحسان ویا کریم الامتنان بك اعتصامی الخ.

The Arabic text with the Persian paraphrase begins on fol. 4[b], last line: حدّثنا السّیّد الاجلّ نجم الدّین بهاء الشّرف ابو الحسن محمّد الخ.

Copied by Afḍal bin Dadah of Hamadân, A. H. 1097 (A. D. 1686).

No. 726, ff. 291, ll. 15; Nasta'lîḳ; size, 7⅜ in. by 4⅜ in.

2598

An encyclopædia of Muḥammadan law from the strictest Sunnite standpoint, together with elaborate discussions on many moral and ethical questions closely connected with it, based on traditions and numerous quotations from standard works both in Arabic and Persian. The Arabic quotations are always accompanied by a Persian paraphrase. No author's name or title is to be found, as the copy opens abruptly in the middle of the second اصل, and a good number of leaves are missing in the beginning. There are besides several lacunas, viz. after ff. 24, 28, 50, 212, and 213. The work is apparently divided into forty-four اصل, the headings of which are quoted here, with the exception of aṣl 1, 2, 7, and 38, which are missing:

3. در فضائل علم و علما, on fol. 1[b], last line.
4. در علم خواندن, on fol. 4[a].
5. در بیان زیارت کردن علما وصلحا, on fol. 8[b].
6. در بیان شرف ایمان, on fol. 17[b].
8. در بیان شرف و عظمت نماز, on fol. 37[b].
9. در مذمّت و زجر متهاون والصّلوة ومستحقّ آن, on fol. 51[b].
10. در شناختن وقتهاء نماز, on fol. 58[a].
11. در فضیلت بانگنماز گفتن و شرف مؤذّن وامام واماة, on fol. 71[a].
12. در بیان فضیلت جماعة, on fol. 73[a].
13. در بیان شرف تکبیرة الاولی, on fol. 76[a].
14. در بیان اتمام رکوع و سجود, on fol. 77[b].
15. در بیان نماز سفر, on fol. 79[b].
16. در بیان نماز جمعه و عید, on fol. 82[b].
17. در بیان نماز نوافل, on fol. 85[a].
18. در بیان کفن کردن الخ, on fol. 86[a].
19. در بیان روز تعزیة و جمعیّت کرده نشستن الخ, on fol. 87[b].
20. در بیان نهادن میّت در کور, on fol. 92[a].
21. در بیان تلقین کردن میّت, on fol. 93[a].
22. در بیان احکام زکوة, on fol. 105[b].
23. در بیان روزهاء ماه رجب, on fol. 116[a].
24. در بیان احکام حجّ, on fol. 127[a].
25. در فضیلت قرباني کردن, on fol. 130[b], last line.
26. در بیان ذبائح الخ, on fol. 135[b].
27. در بیان احکام عقیقه کردن, on fol. 137[a].
28. در بیان حلق وقصر, on fol. 141[a].
29. در بیان ذکر وباد کردن خدایتعالی, on fol. 142[a].
30. در بیان فضیلت قرآن خواندن, on fol. 151[b].
31. در احکام نکاح کردن, on fol. 152[b].
32. در بیان شیخی و درویشي, on fol. 167[b].
33. در بیان توکّل, on fol. 187[a].
34. در بیان کسب و تجارة, on fol. 193[a].

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35. در داد وستد معامله, on fol. 202b.

36. در بیان جامه پوشیدن وستار بستن, on fol. 205a.

37. در مدح سنّت و ذمّ بدعه, on fol. 211b.

39. در بیان سلام کردن وپشت دوتا نمودن, on fol. 215a.

40. در بیان آنکه اگر مؤمن در جوانی عمر در عبادت گذرانید الخ, on fol. 217a.

41. در ذمّ دشنام و فحش گفتن, on fol. 218b.

42. در بیان فصیلهٔ آیهٔ کریمه, on fol. 219a.

43. در فضیلت الحمد لله را خواندن, on fol. 220a.

44. در بیان فضیلت دوستان دیندار و محبّان نیك کردار, on fol. 220b.

Among the great number of authorities, on which this modern work, apparently belonging to the second half of the eleventh, or even the first half of the twelfth, century of the Hijrah is founded, the most prominent are:—كيمياء سعادت (see above, Nos. 1781–1791); تفسير حسيني (see below, Nos. 2681–2690); كشف الاسرار (probably by Nasafî, see Loth, Arabic Cat., p. 78a); المشكاة (i.e. مشكاة المصابيح, see Loth, Arabic Cat., p. 36b, and below, No. 2654); تفسير الزّاهدى (mentioned as source in the immediately following work); مفتاح الجنان (see above, No. 2565); الخزانة الجلالى (by Sayyid Jalâl-aldîn Bukhârî, see Safînat-alauliyâ, No. 157, col. 291 in this Cat., and col. 332); معارج النّبوّة (see above, Nos. 138–144); شرح الوقاية (see above, Nos. 2590 and 2591); تذكرة الاولياء (by Farîd-aldîn 'Aṭṭâr, see above, Nos. 1051–1054); نزهة الارواح (see above, Nos. 1821–1828); گلستان (see above, No. 1117, 4 sq.); بوستان (see above, No. 1117, 3 sq.); جامع الاصول (by Majd-aldîn Abû Sa'âdat almubârak bin Muḥammad aljazarî almauṣilî, who died A.H. 606 = A.D. 1209, 1210, see J. Aumer, Arabic Cat., p. 31); ذخيرة الملوك (see above, Nos. 2176–2179); بحر الحقائق (i.e. بحر الحقائق والمعانى, by Najm-aldîn Abûbakr 'Abdallâh Dâyah, who died A.H. 618 = A.D. 1221, see Loth, Arabic Cat., p. 14b sq.); مجموعهٔ خانى (or مجموع خانى, see above, Nos. 2572–2574); صراط المستقيم (by the author of the Kâmûs, who died A.H. 817 = A.D. 1414, 1415, see below, No. 2656, under the شرح سُفر السّعادة), etc.

No date. Many small damages throughout; ff. 60, 157, and 158 severely injured, several top-lines being entirely torn away.

No. 1030, ff. 221, ll. 20; large Nasta'lîḳ; size, 9¾ in. by 5¾ in.

2599

Uṣûl-aluṣûl (اصول الاصول).

A breviary or collection of prayers and invocations according to the Sunnite doctrine, beginning, on fol. 4b: فاتحهٔ كلام حقيقت انتظام ملك علّام فتحًا للمتفتّحين بسورة فاتحة الخ.

A detailed index on ff. 1b–3b.

Written in the first year of Bahâdurshâh's reign (A.H. 1119 = A.D. 1707, 1708). At the end, on ff. 133 and 134, some traditions, ta'rikhât, etc.

No. 1034, ff. 134, ll. 20; Nasta'lîḳ; size, 9⅛ in. by 6⅜ in.

2600

'Aḳâ'id-i-Akbarî (عقائد اكبرى).

A work on Muḥammadan metaphysics, philosophy of religion, and the evidences of Islâm, from the Sunnite standpoint, by an anonymous author, usually known as 'Aḳâ'id-i-Barîṣâḥib, according to a note on fol. 1a, the only place where the title of the book appears (عقائد اكبرى المشهور بعقائد بريصاحب قدّس سرّه).

It begins thus: حمد بى حدّ و ثناء بى عدّ مر خداوندى را كه موصوف است بصفات كمال الخ, and is divided into four chapters or fasls:

فصل اوّل در شناختن ذات بارى تعالى و آنچه اورا از آن تنزيه بايد كرد (on God's essential nature), on fol. 2a.

فصل دوم در معرفت صفات الله تعالى (on God's qualities), on fol. 8a.

فصل سيوم در اسماء بارى تعالى كه چه صواب است و چه خطا (on God's names, etc.), on fol. 79b.

فصل چهارم در تحقيق ايمان و احوال آخرت (on the evidences of Islâm and future life), on fol. 88b.

The whole book is composed in the form of questions and answers, with frequent quotations from the Ḳurân and traditions.

No date. The transcriber was Muḥammad Makhdûm, son of Dâ'ûd Muḥammad.

No. 1247, ff. 145, ll. 13; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 8½ in. by 5¼ in.

2601

Kifâyat-al'ubbâd (كفاية العُبّاد).

A general compendium of Muḥammadan law according to the Sunnite doctrine, compiled by an anonymous author from many larger standard-works. The date is not mentioned. The title appears at the end of the text and in the colophon.

Beginning: بدانكه اركان ايمان دو اند يكى اقرار بزبان يعنى گفتن كلمهٔ طيّب لا اله الّا الله محمّد رسول الله دويم تصديق بدل معنىٔ كلمه كه خدايتعالى يكى است و محمّد رسول الله پيغمبر بر حقّ است و فرستادهٔ وبست و احكام ايمان هفت اند الخ.

The full title is كفاية العبّاد در علم فقه. On fol. 4b the four legal schools of Abû Ḥanîfah, Shâfi'î, Mâlik, and Aḥmad bin Ḥanbal are enumerated.

No date.

No. 933, ff. 110, ll. 13; clear and distinct Nasta'lîḳ; size, 8⅜ in. by 4⅝ in.

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2602

Another copy of the same.

Beginning the same as in the preceding copy.

No date. On fol. 1a an entry from A. H. 1174 (A. D. 1760, 1761). College of Fort William, 1825. Prayers and other small prose-pieces on the fly-leaves.

No. 2253, ff. 64, ll. 17; Nasta'lîḳ; size, 8⅞ in. by 5⅝ in.

2603

Kifâyat-i-Abû Muslim (كفاية ابو مسلم).

A short compendium of the whole religious and civil law of the Sunnites, by Abû Muslim of Marw, in fifty-three bâbs (not fifty, as is stated in the first line), viz.:

1. در ايمان, on fol. 2a; 2. در شريعت, on fol. 2b; 3. در طهارت, on fol. 3b; 4. در بيان غسل, on fol. 6a; 5. در استنجا و استبرا, on fol. 7a; 6. در وضو, on fol. 7b; 7. در بيان تيمم, on fol. 9a; 8. در مسح خُفّين, on fol. 9b; 9. در حيض و نفاس, on fol. 10a; 10. در صلوة, on fol. 10b; 11. در صوم, on fol. 24b; 12. در زكوة, on fol. 27b; 13. در اضحيّه, on fol. 31a; 14. در بيان حجّ و زيارت پيغمبر, on fol. 33b; 15. در ميّت و زيارت آن, on fol. 35a; 16. در نكاح و رضاع, on fol. 39a; 17. في الطّلاق و احضانه, on fol. 45b; 18. در عتق الخ, on fol. 49b; 19. در بيع وشرا و خيار, on fol. 51a; 20. در رهن, on fol. 54a; 21. در تصرّفات و اقرار, on fol. 54b; 22. در اجازه (correctly اجارة, as in the previous law-books, see, for instance, No. 2590, 34), on fol. 55b; 23. در شفعه, on fol. 56b; 24. در شركه, on fol. 57a; 25. در مضاربه (in the index, on fol. 1b, styled در عاريه), on fol. 57b; 26. در وكالت, on fol. 58b; 27. در كفالت, on fol. 59a; 28. در صلح, on fol. 59b; 29. در هبه و عوض, on fol. 60a; 30. در وقف, on fol. 60b; 31. در غصب وضمان, on fol. 61a; 32. در امانت و وديعت, on fol. 62a; 33. در لقط و لقيط, on fol. 62b; 34. در جنايت, on fol. 63a; 35. در قصاص مسلم و ديه, on fol. 67a; 36. در محدود و رجم زنا, on fol. 68a; 37. در شرقه (read سرقه) و قطّاع الطّريق, on fol. 69b; 38. در صيد وذبيحه, on fol. 71a; 39. در دعوى و تأويل آن, on fol. 73b; 40 and 41. در قسم, on fol. 75b; 42. در غزا و غنيمت وقضايا وشهادت, on fol. 79a; 43. در جزيه و زمين عشرى و خراجى و ملكى, on fol. 81a; 44. در حلال و حرام الخ, on fol. 82a; 45. در وصيّت و وصايا, on fol. 88b; 46. در هدايا و ملاقات ملوك, on fol. 87a; 47–51 missing in consequence of a lacuna after fol. 87a (consisting of three blank pages); according to the index their contents ought to be: 47. در مقاومه; 48. در كلام; 49. در سلام; 50. در مأذون; 51. در فرائض; 52. در علوم, on fol. 89b; 53. در كلمات كفر (in the index در تفاريق وكلمات كفر), on fol. 91b.

Beginning: هذا الكتاب كفاية ابو مسلم مروزى مشتمل بر پنجاه (!) باب باب اوّل الخ.

No date.

No. 389, ff. 1–95, ll. 19; careless Nasta'lîḳ; size, 10⅞ in. by 6¾ in.

2604

Tarjuma-i-Kaidânî (ترجمهٔ كيدانى).

A tract on the rites and observances of prayer for Sunnites, according to the Ḥanafite school, translated from an original Arabic work by Kaidânî, styled مسائل نماز (probably identical with the كتاب فقه كيدانى, in eight chapters, noticed in G. Flügel iii. p. 505, No. 18), into Persian, and enlarged from more than thirty other works on traditions, etc., by an anonymous author. The title appears on fol. 2a, l. 6. It is divided into eight bâbs, viz.:

1. در بيان فريضهاء نماز, on fol. 5a; 2. در بيان واجبات, on fol. 6a; 3. در بيان سنّتهاى نماز, on fol. 8a; 4. در بيان مستحبّات نماز, on fol. 9b; 5. در بيان افعال كه حرام اند در نماز, on fol. 11b; 6. در بيان مكروهات نماز, on fol. 12a, last line; 7. در بيان افعالى كه مباح اند در نماز, on fol. 20a (without number); 8. در بيان مفسدات نماز يعنى افعالى كه تباه كنندهٔ نماز اند, likewise on fol. 20a (without number).

Beginning of the preface, on fol. 1b: سپاس و ستايش مر خدايرا كه آفريد آدم را عليه السّلام از گل پس آفريد فرزندان اورا الخ.

As date appears only the 22nd of Dhû-alḥijjah, but no year. The copyist was 'Abd-alḳâdir Khânmiyâna. A seal of 'Abd-alkhâliḳ with the date A. H. 1162 (A. D. 1749) on fol. 1a. Haileybury MS.

No. 3283, olim 21. J. 1, ff. 21, ll. 17; large Nasta'lîḳ; size, 11⅝ in. by 7⅝ in.

2605

Theological tracts.

1. On ff. 1b–16a: another copy of the Persian translation of the مسائل نماز or شرح كيدانى, as it is called here; the beginning, however, differs from that in the preceding copy, viz. بسم الله .... و على عباده المؤمنين امّا بعد بدلائل منقول و معقول مفهوم و معلوم هر عاقلى راست الخ. Dated A. H. 1134 (A. D. 1721, 1722), by Shaikh Muḥammad 'Abd-alsattâr.

2. On ff. 17a–50b: a kind of Sunnite catechism in Persian, beginning: الحمد لله .... بدان اى فرزند آدم كه حضرت رسالت پناه صلّى الله عليه و سلّم فرموده است الخ. It is wrongly styled انشاء هركرن.

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3. On ff. 51a–60a: a third theological tract on similar matters, beginning: بدانکه امام قدوة الانام ابو حنیفه کوفی رحمة الله علیه فرموده که بنیاد توحید الخ.

Nos. 2 and 3 are copied by Muḥammad Ḥasanbeg, but not dated.

No. 1203, ff. 60, ll. 13 in Naskhî, on ff. 1–16; ll. 11 in careless Nasta'lîḳ, on ff. 17–60; size, 8⅛ in. by 5⅝ in.

2606

Anîs-almu'minîn (انیس المؤمنین).

A treatise on the Muḥammadan religion, its various rites and observances, and on Muḥammadan ethics by 'Abd-alkarîm bin Muḥammad Walî (see fol. 1b, ll. 6 and 7), entitled انیس المؤمنین (see fol. 2a, l. 3), and divided into a muḳaddimah, four bâbs, and a khâtimah.

مقدّمه در بیان آنکه غرض از خلق آدمی و آمدن باین دنیا چیست و مجملی از فضیلت و فضل علما و تحقیق معنیٔ ایمان, on fol. 2a.

باب اوّل در بیان اصول دین, on fol. 10a.

In the fifth and last اصل of this *first bâb* (در معاد) the copy breaks off; all the rest is missing. According to the index the contents of the other bâbs were to be:

باب دویم در بیان فضیلت و ترغیب بر بعضی عبادات

باب سیوم در بیان اخلاق

باب چهارم در آداب معاشرت

خاتمه در بیان بعضی از تهلیلات و تسبیحات و اذکار و ادعیهٔ منصوصه.

Beginning: الحمد لله الّذی اتّصف بجمیع صفات الکمال و تنزّه عن الضّدّ والشّبه الخ.

No. 1035, ff. 77, ll. 13; Nasta'lîḳ; size, 8⅜ in. by 4⅝ in.

2607

A large fragment of an anonymous compendium of Muḥammadan theology and law, according to the Ḥanafite school, dealing with three of the five standard duties a Muslim has to fulfil, viz. prayer, alms, and fasting (نماز, زکوة, صوم). No other work of similar description treats in such an extensive way of these matters. The book is divided into bâbs, of which are marked in the text bâbs 13, 17–45, and 52. It is defective both at the beginning and end.

13. در بیان نمازها که در قرآن بلند وساکن میخوانند, on fol. 54b, last line.

17. در بیان نماز وتر, on fol. 65b.

18. در بیان نمازهای سنّت و نفل, on fol. 68a.

19. در بیان تراویح, on fol. 72b.

20. در قضاء نماز, on fol. 73a.

21. در بیان سجدهٔ سهو, on fol. 74a.

22. در بیان نماز زحمتی, on fol. 76b.

23. در بیان سجدهٔ تلاوت, on fol. 79a.

24. در بیان نماز مسافران, on fol. 82b.

25. در بیان نماز جمعه, on fol. 87a.

26. در بیان نماز کسوف و خسوف, on fol. 93a.

27. در بیان نماز باران, on fol. 94a.

28. در بیان نماز خوف, on fol. 94b.

29. در بیان جنازه, on fol. 96a.

30. در بیان زکوة, on fol. 112b.

31. در بیان زکوة چهارپایان, on fol. 116a.

32. در بیان زکوة مَادگوان و ستوران و گاومیشان, on fol. 117a.

33. در بیان زکوة گوسپندان, on fol. 117b.

34. در بیان زکوة اسپان, ib.

35. در بیان زکوة نقره, on fol. 119a.

36. در بیان زکوة زر, on fol. 119b.

37. در بیان محلّهای دادن زکوة, on fol. 120b.

38. در بیان صدقهٔ فطر, on fol. 123a.

39. در بیان احکام کان, on fol. 125b.

40. در بیان احکام گنج, ib.

41. در بیان صوم, on fol. 127a.

42. در بیان دیدن ماه رمضان, on fol. 128a.

43. در بیان دیدن ماه شوّال, on fol. 129a.

44. در بیان روزهای مستحبّ و روزهای تنگ, on fol. 130a.

45. در بیان شکندهای روزه و در بیان مکروهات روزه و آنچه بدین ماند, on fol. 131a.

Lacuna after fol. 146.

52. در بیان تسبیحات, on fol. 149a.

The chief authorities mentioned are, among numerous other ones: کنز (probably the کنز الدّقائق, see above, Nos. 2575–2579); هداية (see above, Nos. 2593 and 2594, and below, No. 2613); کافی (i.e. الکافی فی شرح الوافی, the digest of and commentary on Ḥanafite law, by Ḥâfiẓ-aldîn Abû-albarakât 'Abdallâh Nasafî, who died A.H. 710 or 711=A.D. 1310–1312, see Loth, Arabic Cat., p. 62); خلاصة (perhaps خلاصة الفتاوی, the details of Ḥanafite law, by Iftikhâr-aldîn Ṭâhir Bukhârî, who died A.H. 542=A.D. 1147, 1148, see ib. p. 52a); تحفة (perhaps the تحفة الملوك on Ḥanafite law, by Ibn-al-Sarrâj, see ib. p. 101); فتاوی خانی (perhaps identical with the فتاوی قاضیخان by Fakhr-aldîn Ḳâḍikhân, who died A.H. 592 = A.D. 1196, see ib. p. 89; G. Flügel iii. p. 240); نهاية (the commentary on the Hidâyat, composed A.H. 700=A.D. 1300, 1301, by Ḥusâm-aldîn al-Ḥusain bin 'Alî Ṣighnâḳî, see ib. p. 55b); محیط (the Ḥanafite law-book, by Raḍî-aldîn Sarakhsî, who died A.H. 544 = A.D. 1149, 1156, see ib. p. 52b); جامع الجوامع (Ṭabarsî's commentary on the Ḳurân, composed A.H. 542 or 543 = A.D. 1147–1149, see ib. p. 12b); مجموع النّوازل; ضیاء الفتاوی; مضمرات; شامل (i.e. شامل بیهقی), etc.

No. 1897, ff. 153, ll. 16–17; careless Nasta'lîḳ; much spoiled by water; size, 9¼ in. by 5¼ in.

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2608

Another, but complete, compendium of Muhammadan theology and law, according to the Ḥanafite school, likewise by an anonymous compiler and based chiefly on the same sources as the preceding work, viz. كنز (كنز الدّقائق); الهداية; الكافى; خلاصة (خلاصة الفتاوى); فتاوى و خانى (see فتاوى خانى in the preceding work), also simply styled خانى; النّهاية; تحفة (تحفة الملوك); المحيط; مجموع النّوازل; مضمرات; ضياء الفتاوى; شامل; بيهقى; together with many others, as for instance خزانة الفقه (by Abû-allaith Samarḳandî, who died A.H. 375 or 383 = A.D. 985 or 993, see J. Aumer, Arab. Cat., p. 83); بستان ابو اللّيث (i.e. بستان العارفين, by the same Abû-allaith Samarḳandî); كشّاف (Zamakhshari's commentary on the Ḳurân); فتاوى و سراجى (probably identical with the فتاوى السّيخ سراج الدّين, see J. Aumer, Arabic Cat., p. 111); ذخيرة (i.e. ذخيرة العقبى فى شرح صدر الشّريعة, a super-commentary on the شرح الوقاية, compiled between A.H. 891 and 901 = A.D. 1486–1496, by Akhî Calabî, see Loth, Arabic Cat., p. 58); كشف الاسرار (commentary of Ḥâfiẓ-aldîn Abû-albarakât 'Abdallâh Nasafî, who died A.H. 710 or 711 (A.D. 1310–1312), on his own work المنار, see ib. pp. 77 and 78); مدارك التّنزيل (commentary on the Ḳurân by the same Nasafî, see ib. p. 20); كفاية; ترغيب الصّلوة; عمدة الشّاشى; عمدة الصّلوة; شعبى; مفتاح اليقين; مصباح الدّين; فتاوى حجّة; فتاوى غياثى, etc.

There is no preface or introduction at all; immediately after the usual words الحمد لله الخ the work itself begins, which is divided into five kitâbs.

1. كتاب الطّهارة, on fol. 1b; there are apparently ten bâbs in this, but only three are marked, viz. a باب در بيان تيمّم, on fol. 29b, second line, a sixth bâb, on fol. 36b, first line, and a seventh on fol. 40b.

2. كتاب الصّلوة, beginning with the eleventh bâb, on fol. 52b.

3. كتاب الزّكات, on fol. 170a.

4. كتاب الصّوم, on fol. 192b.

5. كتاب الحجّ, on fol. 227b, second line.

No date. There is an entry on the fly-leaf at the back of the MS., Penang, Jan. 7, 1806.

Bibliotheca Leydeniana.

No. 2828, ff. 262, ll. 13; Naskhî; size, 7¼ in. by 4½ in.

2609

Rushd-almajâlis (رشد المجالس).

A treatise on the most important points of Sunnite theology and law (چند نصائح دينى و مسائل شروعى كه نفع عامّهٔ مسلمانست), by Mûsâ bin Muḥammad Shu'ûn Afghân (شؤون افغان). Beginning: الحمد لوليّه والصّلوة على نبيّه وآله واصحابه اجمعين' بدان اسعدك الله تعالى فى الدّارين كه ميگويد مؤلّف اين مختصر الخ.

It is divided into several faṣls, the first of which is headed در بيان منع كردن از گناهانى كه تعلّق بظاهر تن دارند.

No date.

No. 2103, ff. 56–83, ll. 13–14; written by different hands, partly in Naskhî, partly in Nasta'lîḳ; size, 7 in. by 4¾ in.

2610

Fragment of a detailed Persian work on prayers, with numerous Arabic quotations and specimens; it has neither beginning nor end, and neither title nor author's name are mentioned anywhere. It deals with prayers on all occasions and under all circumstances in the usual orthodox way.

Abrupt beginning, on fol. 1a: .... لك الحمد گويد و تبمام بايستد و در سجده رود الخ. Occasionally very elaborate marginal glosses.

No. 1290, ff. 94, ll. 13; Naskhî; size, 10⅝ in. by 6¾ in.

2611

Kitâb-i-fiḳh (كتاب فقه).

Fragment of a Persian treatise on Sunnite law, without beginning or end. It opens abruptly thus: است' امّا الايمان بالله ايمان آوردن بخداء تعالى آنست كه ايمان آريم الخ.

This is evidently a portion of a كتاب در ايمان with a second faṣl در بيان نماز, on fol. 126b. Other *kitâbs* which appear in this fragment are:

كتاب الطّهارة, on fol. 128a.

كتاب الزّكوة, on fol. 157a.

كتاب الحجّ, on fol. 163a.

كتاب الصّلوة, on fol. 188a.

Bibliotheca Leydeniana.

Numerous subdivisions into faṣls and bâbs. No indication of the author's name or the proper title anywhere. The apparent confusion in the arrangements of the subdivisions seems to indicate that the leaves are to some extent misplaced, although the catchwords are all correct.

No. 2507, ff. 111–198, ll. 14–15; Nasta'lîḳ, the Arabic quotations in Naskhî; size, 8½ in. by 5¼ in.

2612

Kanz-almukâshafât (كنز المكاشفات).

A kind of extract from and commentary on the كنز الدّقائق of Ḥâfiẓ-aldîn Nasafî (see the Persian translation of this work in Nos. 2575–2579), compiled in Persian, in order to make its subtilties more intelligible

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to young disciples, A. H. 1170 (A. D. 1756, 1757), see fol. 1a, l. 8, in the time of Muḥammad 'Alikhân Sirâj-aldaulah Bahâdur, the son of Nawwâb Anwar-aldinkhân (see fol. 1b, ll. 4 and 5), by Shaikh Sulaimân, known as Khalil Ḥusain bin Shahbâz (see fol. 1b, first line). Anwar-aldinkhân was Nawwâb of the Carnatic and fell in battle against Muẓaffarjang, A. H. 1162 (A. D. 1749); Muḥammad 'Alî, his son, fled to Trichinopoly, but was afterwards confirmed by Nawwâb Nâṣirjang as ruler of the Carnatic, see Beale, Orient. Biogr. Dict., p. 51b, and No. 501 in this Cat.

Beginning: حمد مر خدایرا سزد که علم دین بالقرآن المتین الخ.

The title, كنز المكاشفات, appears on fol. 1a, l. 10; on the last fly-leaf at the back of the MS. it is designated as Masâ'il dar fiḳh (مسائل در فقه).

The present copy is incomplete at the end and contains only a portion of the whole, breaking off in the 19th kitâb and the 103rd bâb. The arrangement of divisions and subdivisions is somewhat confused, as in most copies of the ترجمهٔ كنز الدّقائق (see above) too; the *bâbs*, many of which are not marked, run on independently of the *kitâbs*, and several sections, which ought to be styled *kitâbs*, are by mistake designated as *bâbs*.

The *kitâbs* are, following the arrangement in Nos. 2575–2579 above, as follows:

1. كتاب الطّهارت, on fol. 2a (containing five bâbs); 2. كتاب الصّلوة, on fol. 15a (beginning with the sixth bâb and going down to the twenty-fifth, as it seems); 3. كتاب الزّكوة, on fol. 61a (containing bâbs 26–35); 4. كتاب الصّوم, on fol. 71b (beginning, as it seems, with bâb 36, which is, however, not marked, as is the case with bâb 26 in the preceding section too); 5. كتاب الحجّ, on fol. 76b (beginning in the middle of bâb 38); 6. كتاب النّكاح, on fol. 94a; 7. كتاب الرّضاع (here wrongly styled باب در بيان رضاع), on fol. 109b; 8. كتاب الطّلاق, on fol. 111b (again styled by mistake باب در بيان طلاق); 9. كتاب العتاق, on fol. 152a; 10. كتاب الأيمان (seems to begin with باب هفتاد وپنجم در بيان سوگند), on fol. 160a; 11. كتاب الحدود, on fol. 175a, second line; 12. كتاب السّرقة (seems to begin with باب هشتاد و پنجم در بيان دزدى), on fol. 184b; 13. كتاب جهاد والسّير, on fol. 190b. Between this and the following kitâb a new one is put in, كتاب البغاة, on fol. 203a; 14. كتاب اللّقطة (seems to begin with باب نود ويكم در لقيت (read لقيط)), on fol. 203b; 15. كتاب الآبق (again wrongly styled باب), on fol. 206a; 16. كتاب المفقود (styled باب نود و دوم در بيان مفقود), on fol. 206b; 17. كتاب الشّركة (styled again باب نود و سيوم در بيان شركت), on fol. 207b; 18. كتاب الوقف (again باب نود و چهارم در بيان وقف), on fol. 210a; 19. كتاب البيوع, on fol. 212b.

Occasionally various readings, glosses, and additions on the margin.

Bibliotheca Leydeniana.

No. 2803, ff. 228, ll. 15–17; rather incorrectly written in a very irregular and uncouth Naskhî; size, 8⅛ in. by 5⅝ in.

2613

Hidâya-i-fârsî (هداية فارسى).

A large Persian work on Muḥammadan ecclesiastical and civil law according to the Ḥanafite school, based on various Arabic standard works, but chiefly on Burhân-aldîn Abû-alḥasan 'Ali al-Marghinâni's famous هدايه (see a Persian paraphrase of it in Nos. 2593 and 2594 above), and therefore styled هداية فارسى.

It was compiled at the request of the Governor-General of India, Warren Hastings, A. H. 1190 (chronogram هداية فارسى پيرايهٔ انجام يافت), = A. D. 1776, by Ghulâm Yaḥyâ, that is Maulawî Maḥmûd Yaḥyâkhân, together with Mullâ Tâj-aldîn Mîr Muḥammad Ḥusain and Mullâ Shari'at-allâh. It is apparently subdivided into four جلد or volumes (like the Persian paraphrase, see above), but only the main portions of the *first* and *third* volumes and parts of the *second* and *fourth* are found in this copy. The remaining portions are missing, in consequence of large lacunas after ff. 190, 810, 906, and 938. A complete copy of this work in four volumes is described in Rieu i. pp. 23 and 24. An English translation of it was published by Charles Hamilton in London, 1791; the Persian text was printed in Calcutta, 1807. The *first volume* comprises the *first five kitâbs*, as in Rieu's first volume, viz.:

1. كتاب الطّهارة, on fol. 3a; 2. كتاب در بيان نماز, on fol. 58a; 3. كتاب در بيان احكام زكوة, on fol. 186a; 4. كتاب در بيان روزه, on fol. 859a; and 5. كتاب در بيان حجّ, on fol. 900b; the proper order of leaves being ff. 1–190, 811–906. This part breaks off in the middle of the fifth kitâb on the pilgrimage.

The *second volume* (which ought to contain kitâbs 6 to 19, from the book of marriage, كتاب النّكاح, to that of pious foundations, كتاب الوقف) begins abruptly on fol. 191a; the text then goes down uninterruptedly to fol. 810, where, according to the colophon, the *third volume* ends. The kitâbs found in this portion belong to the *third volume* only, viz.: 20, 21. كتاب در بيع و صرف, on fol. 314a; 22. كتاب در بيان كفاله, on fol. 325b; 23. كتاب در بيان حوالت, on fol. 352a; 25. كتاب در بيان رجوع از شهادت, on fol. 423b; 27. كتاب در بيان دعوى, on fol. 473a; 28. كتاب الاقرار, on fol. 531a; 29. كتاب الصّلح, on fol. 554a; 30. كتاب المضاربة, on fol. 574b; 33. كتاب الهبة, on fol. 624a; 35. كتاب در بيان مكاتب, on fol. 680b; 36. كتاب الولاء, on fol. 720b; 37. كتاب در بيان اكراه, on fol. 760a. Ff. 906–1108

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(lacuna after fol. 938) contain portions of the *fourth volume* which ends on fol. 1108b, according to the colophon. Here are found the following kitâbs: 52. كتاب الدّية, on fol. 939b; 53. كتاب در بيان معاقل, on fol. 1032a; 54. كتاب الوصيّة, on fol. 1044b; and 55. كتاب الخنثى, on fol. 1101b.

Beginning: حمد و سپاس بيقياس معبوديرا سزاوار است كه فقهای بالغ انديشه در راه طاعتش از طی كردن پست و بلند الخ.

No. 1917, ff. 1108, ll. 17; Nasta'lîḳ; size, 10–10¾ in. by 6⅝ in.

2614

Dhakhîra-i-Governor Hastings (ذخيرهٔ كورنر هشتين).

Another Persian work on Muhammadan ecclesiastical and civil law, according to the various theological schools, in the form of questions on every conceivable point of jurisprudence, compiled for the same Warren Hastings (كورنر چندرل مستر وارن هشتين, see fol. 2a, l. 4) by Muḥammad Wâṣil Jâ'isî (see fol. 2a, ll. 5 and 4 ab infra). Beginning of the preface, on fol. 1b: بعد سپاس بی قياس حكيم علی الاطلاق كه هيچ فعلی از افعال او خالی از حكمت نيست الخ.

Beginning of the work itself, on fol. 4a, first line: بدان ارشدك الله تعالی فی الدّارين كه اين كتاب مشتمل است بر دو قسم قسم اوّل مشتمل است بر نواميس الهی و قسم ثانی متضمّن قوانين شاهنشاهی قسم اوّل بايد دانست كه احكام شريعت دو قسم اند قسم اوّل احكام دنيا قسم دويم احكام عقبی امّا احكام دنيا چهار قسم اند قسم اوّل احكام عبادات چنانچه صيام و صلوات قسم دويم احكام كه مشروع و موضوع اند برای حاجات ديگران چنانكه ردّ امانت (امانت read) و رسانيدن مال عاريت و ادای قرض قسم سيوم احكام كه مشروعيّة و موضوعيّة آنها برای حاجت خويش است چنانچه تجهيز و تكفين و وصيّت قسم چهارم احكام كه صلاحيّت رفع حاجت ندارند مانند قصاص فتل و ديگر تقصيرات الخ.

From these introductory words it appears, that the author originally intended to divide his work into *two great kisms*, one on divine, i. e. ecclesiastical laws, the other on imperial, i. e. civil laws (نواميس in the heading of the first kism is explained in a marginal gloss as جمع ناموس بمعنیٔ راز و نام جبرئيل اينجا مراد از آن احكام الهی اند), and to subdivide again the *first* of these into two smaller kisms, dealing with ordinances for this world and such for the future world respectively, the former of which was to contain again four sections, called likewise kisms. But all these larger and smaller divisions are indissolubly mixed up with one another in the following discussions, and no trace of the original plan has remained. The real sections appearing in the text are a few kitâbs, a considerable number of bâbs, and endless faṣls, mas'alas (or istiftâs), and dalîls. The copy is, moreover, incomplete at the end. The *bâbs* and *kitâbs* which are marked in this copy are:

1. باب قتل و ديگر تقصيرات و احكام آن, on fol. 4b, lin. penult.
2. باب ديات, on fol. 7a.
3. باب مسائل ديت و تقصيرات, on fol. 15a, lin. penult.
4. باب در بيان وجوب قصاص وعدم وجوب آن, on fol. 21b.
5. باب مسائل قصاص قتل نفس از محيط سرخسی, on fol. 27b.
6. باب قصاص ما دون نفس, on fol. 28b.
7. باب شهادت قتل, on fol. 41b, first line.
8. باب فی اعتبار جهالة القتل, on fol. 46b.
9. باب ما يحدثه الرّجل فی الطّريق, on fol. 50b, last line.
10. باب جناية البهيمة والجناية عليها, on fol. 70b.
11. باب در بيان منع كردن انسان از آنچه خلاف شرع و ممنوع و مكروه است, on fol. 124a, first line.
12. كتاب الحدود, on fol. 162a.
13. الزّنا باب المعرفة (معرفة read), on fol. 163a.
14. باب ما يسقط الحدود و ما لا يسقط, on fol. 164a.
15. باب سقوط الحد و (الحدود read) بدعوی فيه شبهة المبسوط, on fol. 166b.
16. باب الرّجل يطأ امراة لا تحلّ له, on fol. 170a.
17. باب در بيان انواع احصان و شرائط آن و طريق ثبوت (in the following copy وجدان) و حدّ آن, on fol. 175a.
18. باب در بيان مسائل فتاوی قاضيخان و غيره, ib.
19. باب رزق الولاة از كتب محدّثين و هدايا هم, on fol. 247a.
20. باب در بيان مسائل نكاح فتاوی برهنه, on fol. 266a.
21. باب در بيان مسائل نكاح وسيلة النّجاة, on fol. 287b.
22. باب محرّمات, on fol. 297b, last line.
23. باب الشّهادة, on fol. 303b.
24. باب وكالت در نكاح, on fol. 305b.
25. باب المهر, on fol. 309b, last line.
26. باب حضانه, on fol. 312b, lin. penult.
27. باب در هدايه, on fol. 314a.
28. باب النّفقة, on fol. 316a.
29. باب در بيان مسائل نكاح منقول از قرا (? قرآن) خوانی, on fol. 318b.
30. (again as in 25) باب المهر, on fol. 327a.

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31. باب حرمة المصاهرة, on fol. 328b.
32. باب النّكاح (read نكاح) اهل الشّرك, on fol. 332b.
33. كتاب الرّضاع, on fol. 333a.
34. باب در بيان مسائل نكاح فتاوئ امينى كتاب النّكاح, on fol. 336b.
35. باب در بيان مسائل كتاب الرّضاع, on fol. 345a.
36. باب در بيان مسائل طلاق فتاوئ برهنه, on fol. 346a.
37. باب در بيان مسائل طلاق وسيلة النّجاة, on fol. 360a.
38. باب حذف, on fol. 371b.
39. باب حيله, on fol. 372a.
40. باب استثنا, on fol. 374b.
41. باب الكنايات, on fol. 376b.
42. كتاب الظّهار, on fol. 378a, first line.
43. باب كفارت ظهار, on fol. 380b.
44. باب العدّة, on fol. 383b.
45. باب حداد, on fol. 391a.
46. باب حلاله كردن, on fol. 392b.

In this bâb the copy breaks off. Especially in the earlier part of the MS., there are added in red ink many valuable marginal and interlinear glosses.

No. 586, ff. 393, ll. 13; large and distinct Nasta'lîḳ; size, 12¼ in. by 7 in.

2615

Another copy of the same.

This copy is much more incomplete even than the preceding one, breaking off in the eighteenth section with the words عرفيّه را و نيز . . . . (corresponding to fol. 228b, l. 4 there); it has besides a large lacuna on fol. 97a immediately before the beginning of the eleventh section, the whole portion from fol. 85b, first line, to fol. 123b, last line, in the preceding copy being entirely left out here. Finally, ff. 148 and 149 must be substituted for ff. 172 and 173 and vice versa, so that the former come between ff. 171 and 174, and the latter between ff. 147 and 150. Beginning of the preface the same as in the preceding copy; the names of Warren Hastings and the author, Muḥammad Wâṣil Jâ'isî, appear here on fol. 2a, ll. 2 and 4.

Beginning of the work itself, on fol. 3b, with one particular modification in the original arrangement of the last four sections or ḳisms of the احكام دنيا, viz.: امّا احكام دنيا چهار قسم اند قسم اوّل احكام عبادات الخ قسم دويم احكام (؟كه) صلاحيّت رفع حاجت ندارند مانند قصاص قتل قسم سيوم احكام كه مشروع و موضوع اند براى حاجت ديگران چنانچه ردّ امانت الخ قسم چهارم احكام كه مشروعيّة و موضوعيّة آنها براى حاجت خويش است مانند تجهيز الخ.

The eighteen sections of this very incomplete copy are found here: 1. on fol. 4b; 2. on fol. 7b; 3. on fol. 17a; 4. on fol. 23a; 5. on fol. 33a; 6. on fol. 34a; 7. on fol. 49b; 8. on fol. 55b; 9. on fol. 60a; 10. on fol. 82b; 11. on fol. 98a; 12. on fol. 144b; 13. on fol. 145b; 14. on fol. 146b; 15. on fol. 173a; 16. on fol. 152b; 17. on fol. 157b; 18. ib. Another section, called here كتاب الاكراه من فتاوئ قاضيخان, on fol. 192a, appears as فصل مسائل اكراه از فتاوئ قاضيخان in the preceding copy, on fol. 203b.

From Duncan's sale, Febr., 1818.

No. 1652, ff. 224, ll. 13; large and distinct Nasta'lîḳ; size, 12 in. by 7⅞ in.

2616

Fakhr-alshuyûkh (فخر الشيوخ).

A compendium of Muḥammadan theology, law, and Ṣûfism, compiled at the request of Tîpû Sulṭân (A. H. 1197–1213 = A. D. 1782–1799, see fol. 3a, l. 2), A. H. 1200 (A. D. 1786, see fol. 3b, l. 2), by 'Alî Riḍâ Sharaf (see fol. 6b, l. 10), and beginning: گوهر حمد سزاوار آويزهٔ جميلى است كه بنور جمال او جهانى منوّر گرديد الخ.

In the preface the author mentions two other well-known compilations made by Tîpû's order, viz. the فتح المجاهدين, by Zain-al'âbidîn of Shûshtar, and the مفرّح القلوب, by Ḥasan 'Alî, with the takhalluṣ 'Izzat (see further below in the section 'Varia').

Index on ff. 7a–8a.

The work is divided into three bâbs, viz.:

باب اوّل در بيان عقائد, on fol. 8a.

باب دويم در فقه, on fol. 13b.

باب سيوم در سلوك, on fol. 30b.

The *second* bâb comprises thirty-four faṣls, dealing with the regulations for ablution, prayer, almsgiving, fasting, pilgrimage, marriage, criminal proceedings, etc.; the *third* bâb also contains several faṣls.

No date.

No. 1356, ff. 45, ll. 13; very careless Nasta'lîḳ; size, 8¼ in. by 5⅛ in.

2617

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 7a, l. 7. *First bâb*, on fol. 8a; *second bâb*, on fol. 14b (here in thirty-three faṣls only); *third bâb*, on fol. 35a.

No date. College of Fort William.

No. 2183, ff. 50, ll. 12 on ff. 1–40, ll. 13 on ff. 41–50; written by two different hands, the first of which is a very careless and uncouth Nasta'lîḳ, the second a more neat and distinct one; size, 8¼ in. by 6 in.

2618

Fatâwâ-i-Muḥammadî (فتاواى محمّدى).

Fatwâs or legal decisions on all the various questions of ecclesiastical and civil law, collected and arranged in 313 short chapters by an anonymous author at the request of the same Tipû Sulṭân (see fol. 3a, ll. 11 and 12; fol. 3b, l. 9; and fol. 4a, l. 2).

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Beginning: الحمد لله الّذی کرّم من بنی آدم العلما بالمجد والکمال و شرّف من بینهم الفقها الخ.

This collection ends on fol. 176b. Ff. 177a–189b are filled with prayers against various diseases, etc., and the enumeration of all the beautiful names (usually ninety-nine) of Muḥammad, Fâṭimah, etc. Ff. 190b–192a contain some additions to the fatwâs and two invocations. A complete index on the fly-leaves.

No. 1668, ff. 192, ll. 17; Nasta'lîḳ, all the Arabic quotations in Naskhî; index and additions by other hands; size, 12⅛ in. by 7½ in.

2619

Mu'ayyid-almujâhidîn (مؤيّد المجاهدين).

A collection of poetical khuṭbas or prayers in verse, to be read from the pulpit, composed at the request of the same Tîpû Sulṭân by Zain-al 'âbidîn Mûsawî ibn Sayyid Raḍî of Shûshtar (the author of the فتح المجاهدين, see No. 2616 above and further below under 'Varia'), who, after having lived for a long time in Madras and Balâghât, became finally a courtier of Tipû Sulṭân, see A. Sprenger, pp. 591 and 592. It is introduced by a preface in prose and contains 104 khuṭbas in different metres, most of them in the form of ḳaṣîdas and only a few in mathnawî-baits; Sprenger, therefore (loc. cit.), is wrong in calling this work a mathnawî.

Beginning of the preface, on fol. 1b: الحمد لله ربّ العالمين والصّلوة والسّلام على رسوله .... امّا بعد بر ارباب فطرت عالی متحجّب و مستور نماند که الخ

Beginning of the first khuṭbah, on fol. 4b: میکنم از جان سپاس بر حرم کبریا الخ.

Dated the 27th of Ramaḍân, A. H. 1221 (A. D. 1806, Dec. 8).

No. 447, ff. 151, 2 coll., each ll. 9 (ll. 13 in the preface); Nasta'lîḳ; size, 8¾ in. by 6 in.

2620

Another copy of the same.

Preface on fol. 1b; beginning of the first khuṭbah, on fol. 5b; it is headed here thus: خطبه در بحر چار در چار مشتمل بر حمد الهی و نعت حضرت رسالت پناهی و غیرها اکابر دین متضمّن فوائد جهاد مزیّن باسم سامیٔ پادشاه دین پناه حضرت ٹیپو سلطان پادشاه غازی خلّد الله ملکه و سلطنته.

No date. College of Fort William, 1825.

No. 2129, ff. 107, 2 coll., each ll. 11–14; Nasta'lîḳ; size, 8⅜ in. by 5⅞ in.

2621

Zâd-almujâhidîn (زاد المجاهدين).

The duties of a Muslim with special reference to the holy war against infidels and an additional chapter on ethics, morals, and eschatology, compiled by order of the same Tipû Sulṭân in the year 1221 since the prophetic mission came to Muḥammad (از بعث حضرت رسالت پناه = A. H. 1209, A. D. 1794, 1795, see fol. 4b, l. 8), to strengthen his faithful subjects for the Jihâd against the cursed Christians (نصارای لعين), see fol. 4b, l. 10. The chief portion of the book, filled with numerous quotations from the Kurân and the Sunnah, is due to the court-chaplain Ghulâm Aḥmad (fol. 4a, l. 8), the same who translated into Hindûstânî the work on Muḥammadan ecclesiastical and civil law, styled Khulâṣa-i-Sulṭânî (see No. 2623 below), at the request of the same Tipû Sulṭân. A complete index on the fly-leaves.

Beginning: الحمد لله الّذی علّم الانسان ما لم یعلم والصّلوة والسّلام علی رسوله محمّد سیّد ولد آدم و علی آله المهديّين و اصحابه اجمعين امّا بعد بر اصحاب دانش والا فطرت مخفی و مستتر نماند الخ.

The book is divided into three bâbs, the *first* of which comprises seven faṣls, the *second* ten, and the *third* fifteen.

باب اوّل در بیان جهاد.

فصل ۱ در فضیلت جهاد (in six مجلس), on fol. 6a.

فصل ۲ در اتّفاق مسلمين, on fol. 23a.

فصل ۳ درمنع نفاق با مسلمين و عدم محبّت و مروّت و اطاعت کفّار لعين, on fol. 27a.

فصل ۴ در آلات دور انداز (in three مجلس), on fol. 30b.

فصل ۵ در ترغيب و تأكيد جهاد (in five مجلس), on fol. 40a.

فصل ۶ در تهديد باز ماندن از جهاد, on fol. 57b.

فصل ۷ درگرفتن جزيه از كفّار ذمّی, on fol. 59b.

باب دويم در عبادات.

فصل ۱ در بيان كلمهٔ طيّبه, on fol. 63b.

فصل ۲ در فضيلت علم وعلما وآموزندگان, on fol. 69a.

فصل ۳ در بيان نماز موافق آيات و احاديث (in two مجلس), on fol. 71b.

فصل ۴ در بيان آداب مسجد و حقوق مسجد بر مسلمين, on fol. 77b.

فصل ۵ درآداب دعا كردن بجناب حقّ جلّ و علا, on fol. 80a.

فصل ۶ در فضيلت درود, on fol. 84a.

فصل ۷ در فضيلت جمعه و روز جمعه و نماز جمعه, on fol. 87a.

فصل ۸ در فضيلت روزهٔ ماه مبارك رمضان, on fol. 92b.

فصل ۹ در فضيلت حجّ, on fol. 96a.

فصل ۱۰ در فضيلت دادن زكوة مال, on fol. 99b.

باب سيوم در بيان متفرّقات.

فصل ۱ در رحمت (in five مجلس), on fol. 104b.

فصل ۲ در بيم و خوف (in four مجلس), on fol. 125a.

فصل ۳ در رعايت حقوق و آداب پادشاه بر سپاه و غيره, on fol. 140b.

فصل ۴ در مذمّت حسد و بغض, on fol. 146a.

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فصل ۵ در منع غیبت, on fol. 150b.
فصل ۶ در مذمّت دروغ, on fol. 155b.
فصل ۷ در منع مسکرات و قمار (in two مجلس), on fol. 158b.
فصل ۸ در سرقت و خیانت, on fol. 166b.
فصل ۹ در منع زنا, on fol. 171a.
فصل ۱۰ در ذکر موت, on fol. 175a.
فصل ۱۱ در ذکر احوال قبر, on fol. 181a.
فصل ۱۲ در احوال قیامت, on fol. 185a.
فصل ۱۳ در بیان بهشت, on fol. 191a.
فصل ۱۴ در بیان دوزخ, on fol. 196b.
فصل ۱۵ در عهد و پیمان و جز آن بحکم قرآن, on fol. 201b.

Copied by Mirzâ Muḥammad Naṣir. College of Fort William.

No. 2159, ff. 206, ll. 11; large Nasta'lîḳ, the Arabic quotations in Naskhî; size, 9 in. by 6¾ in.

2622

Another copy of the same.

Beginning the same as in the preceding copy; the author's name appears on fol. 3b, lin. penult.; the date on fol. 4a, ll. 8 and 9. On fol. 1a it is styled وعظ زاد المجاهدين. Of the bâbs and faṣls, only the first five faṣls and the seventh of the *first bâb* are marked, viz. 1. on fol. 5b, l. 2; 2. on fol. 20b, l. 2; 3. on fol. 23b, last two lines; 4. on fol. 26b; 5. on fol. 35b, lin. penult.; 7. on fol. 52a (marked on the margin). No heading of the sixth faṣl is to be found, and of all the subdivisions of the *second* and the *third* bâb no trace is left.

No date. The copyist was Sayyid 'Alî Riḍâ, son of Sayyid 'Abd-alḳâdir.

Bibliotheca Leydeniana.

No. 2734, ff. 157, ll. 11; Nasta'lîḳ, the Arabic quotations in Naskhî; size, 9¾ in. by 6¼ in.

2623

Khulâṣa-i-Sulṭânî (خلاصهٔ سلطانی).

A work on Muḥammadan ecclesiastical and civil law in Hindûstânî, translated from the (Arabic) original of Abû Ḥafṣ Bukhârî by the same Ghulâm Aḥmad, likewise for Tipû Sulṭân, and beginning, on fol. 3b: حمد و ثنا ثابت هی خاصّ خداکی تین' غیر اسکا خدائی کی لائق الخ.

It is divided into two kisms:

قسم اوّل پنج بیان اعتقاد کی, on fol. 4b.
قسم دویم پنج احکام شریعت کی, on fol. 10b.

The second kism has numerous subdivisions, *bâbs* and *faṣls*. The headings of the former are:

باب الطّهارة, on fol. 10b.
باب حیض و نفاس, on fol. 17a.
باب بیان نجاست, on fol. 22b.
باب الصّلوة, on fol. 24b.
باب الصّلوة (!) المریض, on fol. 31b.
باب الجنازة, on fol. 32b.
باب نماز جمعه, on fol. 38b.
باب العیدین, on fol. 41b.
باب الصّوم, on fol. 43b.
باب الزّکوات (الزّکوة), on fol. 47a.
باب الحجّ, on fol. 49b.
باب النّکاح, on fol. 51a.
باب الولی والکفو, on fol. 54a.
باب المهر, on fol. 56b.
باب الرّضاع, on fol. 59b.
باب نفقه, on fol. 61a.
باب آداب شوهر, on fol. 63a.
باب آداب حقوق مرد بر عورت الخ, on fol. 64b.
باب حقوق عورت بر مرد, on fol. 67a.
باب احکام الطّلاق, on fol. 68b.
باب الظّهار, on fol. 71a.
باب العدّة, on fol. 72b.
باب الکراهیّة, on fol. 73a.
باب الذّبح, on fol. 78a.
باب بیان کلمات کفر, on fol. 82b.

No date. An index (differing a little in the subdivisions from the text) on ff. 1a–2a.

No. 1204, ff. 86, ll. 11–12; Nasta'lîḳ, mixed with Shikasta; size, 8½ in. by 5¾ in.

2624

Some rules and regulations for Muslims from the Shî'ite standpoint, issued by the Shaikh-alislâm, for the greater part in almost illegible handwriting; on fol. 4a a chapter on the فرائض نکاح; on fol. 9b a طریقهٔ بیعت; the latter, being the last portion of this short tract, concludes with a سلسلهٔ فیض الهی, a chain of Shaikhs, through the medium of which the divine grace has come down from Muḥammad to the founder of the Ḳâdirî order, 'Abd-alḳâdir Jîlânî, with the epithet Ghauth (see Safînat-alauliyâ, No. 36, col. 278 above, and Nos. 1795–1803).

Bibliotheca Leydeniana.

No. 2811, ff. 13, ll. 8–10; Shikasta; size, 8 in. by 5¾ in.

2625

Hazâr Mas'alah (هزار مسئله).

A fragment, incomplete both in the middle and at the end, of a book of questions on religious subjects, consisting of 1000 questions and answers, entitled هزار مسئلهٔ سؤال و جواب, and beginning: الحمد لله ربّ العالمین والعاقبة للمتّقین والصّلوة والسّلام علی رسوله محمّد و آله اجمعین' در خبر است از جابر بن عبد الله

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و از قیس ابن عامر و از حسین ابن علی ابن ابی طالب کذ فرموده که رسول علیه السّلام دین اسلام آشکارا کرد الخ

The questions are taken from the Thora, the Gospels, and Psalms, etc.; the first begins on fol. 434a. Ff. 438–447 are left entirely blank, and the book breaks off on fol. 469. There are contained in this fragment only 157 questions, all the rest are missing.

No. 379, ff. 432b–469b, ll. 19; Nasta'lîḳ; size, 10¾ in. by 6¼ in.

2626

Laṭâ'if (لطائف).

A collection of invocations and prayers for special occasions, divided into a number of laṭîfas, beginning: لطیفه در یقظه' در وقت بیدار شدن از خواب گوید الحمد لله الّذی احیانا بعد ما اماتنا الخ

On fol. 227a (the first empty page) it is styled الجزو الاوّل بعضی لطیفهٔ لطائف شاهی'.

No. 1330, ff. 227–274, ll. 15; Naskhî; size, 10¾ in. by 5¼ in.

2627

Masâ'il (مسائل).

Theological discussions in form of mas'alas, by Ḳâḍî Ḳuṭb, beginning: مسئله بدانکه ایمان اقرار الحمد لله ... کردن است بزبان یعنی گفتن کلمهٔ طیّبه لا اله الاّ الله الخ

Copied A. H. 1209 (A. D. 1794, 1795).

No. 1345, ff. 65a–76a, ll. 13; Nasta'lîḳ; size, 7½ in. by 4⅝ in.

2628

Sharḥ-i-nuwad u nuh nâm-i-khudâ (شرح نود و نه نام خدا).

A Persian explanation of the ninety-nine names of God; it begins with the enumeration of the ninety-nine Arabic epithets, on fol. 1b: یا رحمٰن یا رحیم یا مالك یا قدّوس یا سلام یا مؤمن الخ

On fol. 2b the Persian commentary begins thus: شیخ مغربی فرموده جهت حلّ مشکلات الخ

It ends on fol. 22b, and is dated the 10th of Dhû-alḳa'dah (no year being mentioned). The remaining pages of this MS. are filled with miscellaneous matters, viz. *a*) باب زکی نامه, a tradition of the prophet, on fol. 22b; *b*) در بیان اعتبار سال عرب و عجم و ترك, a tract on chronology.

College of Fort William, 1825.

No. 2207, ff. 27, ll. 10–12; Nasta'lîḳ and Shikasta mixed; size, 8¼ in. by 6¼ in.

2629

Kitâb-i-'aḳâ'id (کتاب عقائد).

A collection of theological treatises in Arabic and Persian, intermixed with a grammatical tract and a kaṣîdah of Sa'dî.

Contents:

1. On ff. 1a–15b, ll. 12–16; Naskhî.

Ḥiṣâr akmal (حصار اکمل), prayers and invocations in *Arabic*, ascribed to 'Abd-alḳâdir Jîlânî (see No. 2624 above), and styled, 'the perfect bulwark' (on the fly-leaf رساله در ادعیه و اعمال و خواصّ اسماء). Many marginal and interlinear glosses and additions.

2. On ff. 16b–20a, ll. 11; Nasta'lîḳ.

Ad'iyah (ادعیه), a set of *Persian* prayers.

3. On ff. 20a–28a, ll. 11; Nasta'lîḳ.

Mi'at 'awâmil (مائة عوامل), usually styled Mi'at 'âmil (مائة عامل), Jurjânî's (i.e. Abûbakr 'Abd-alḳâhir bin 'Abd-alraḥmân, who died A.H. 471 = A.D. 1078, 1079) well-known grammatical treatise on the hundred regents, in *Persian* verse, beginning: بعد توحید خداوند و درود مصطفی الخ; see Bodleian Cat., No. 1658, and J. Aumer, p. 52, No. 2; on the Arabic original, comp. G. Flügel i. p. 149 sq.; Loth, Arabic Cat., p. 273 sq.

4. On ff. 28b–32a, 2 coll., each ll. 11; Nasta'lîḳ.

Ḳaṣîda-i-Sa'dî Shîrâzî (قصیدهٔ سعدی شیرازی), beginning: شکر و سپاس و نعمت و منّت خدایرا (the usual introductory poem of the *Persian* ḳaṣîdas of Sa'dî, see above, No. 1117, 8 sq.). Dated the 18th of Ṣafar, A.H. 1176 (A.D. 1762, Sept. 8).

5. On ff. 33a–64b, ll. 12–20, written by various hands in careless Nasta'lîḳ and Shikasta.

Muntakhab-i-kitâb-uṣûl-aldîn wa-alirshâd wa bayân-alyaḳîn wa-ali'tiḳâd (منتخب کتاب اصول الدّین والارشاد و بیان الیقین والاعتقاد), an extract from a *Persian* work on the vindication of the Sunnite creed, by Muḥammad bin alḥasan bin Isrâfil alshurûṭî, in a muḳaddimah, five bâbs, and a khâtimah, beginning: بسم الله ... الحمد لله الّذی هدانا خیر الامور والصّلوة ... بدانکه اصل فرق ضالّه شش اند الخ

Muḳaddimah, on fol. 33a; on the six heretical sects, the خوارج, روافض, قدریّه, جبریّه, جهمیّه, and مرجیّه (see No. 2548 above, fasls 2–7).

First bâb, on fol. 33b: در بیان دلیل بر تعیین فرقهٔ ناجیّه و عقائد ایشان.

Second bâb, on fol. 41a: در بیان بعضی از مشابهات قرآنیّه و خبریّه که موجب تضلیل بسیاری شده.

Third bâb, on fol. 46a: در بحث کلام الله سبحانه.

Fourth bâb, on fol. 58a: در زلّات پیغامبران.

Fifth bâb, on fol. 60b: در کرامات اولیا.

Khâtimah, on fol. 64a, first line: در حقّیّت خلافت.

On the margin of fol. 64b it is stated, that the collation of this copy was completed (بتصحیح رسید) the 22nd of Jumâdâ-althânî, A.H. 1176 (A.D. 1763, Jan. 8).

6. On ff. 65b–144b, ll. 12; Nasta'lîḳ.

Tuḥfa-i-Aurangiyyah (تحفهٔ اورنگیّه), another exposition of the Sunnite creed and refutation of heretical sects, in *Persian*, compiled for the instruction of the crown-prince Aurangzib (the later emperor 'Âlamgir),

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and dedicated to his father Shâhjahân, A. H. 1049 (A. D. 1639, 1640, see ff. 66a, l. 2; 66b, l. 3 sq.; and 67a, ll. 1–3), by Muḥammad Sharîf bin Aḥmad bin Ḥasan al-Bukhârî (see fol. 65b, l. 3 ab infra).

Beginning: الحمد لله الّذى دلّنا على معرفة وحدانيّته و جلال ذاته بالشّواهد والاعلام الخ.

Dated A. H. 1176 by Shaikh Muḥammad bin Shaikh Pir Muḥammad Balgrâmî Ilâhâbâdî Ḳâdirî at 'Aẓîmâbâd; the collation was finished the 23rd of Jumâdâ-althânî in the same year (A. D. 1763, Jan. 9).

7. On ff. 144b–151a, ll. 12; Nasta'lîḳ.

Part of the Shanâ'at-almubtada'at (نبذة من شناعة المبتدعة), or the ugliness of heresy, in *Arabic*, beginning with a quotation from a work styled نواقض الرّوافض, viz. اعلم ان من هفواتهم و تسهيلاتهم فى الشّريعة حيث قالوا الخ.

The last two treatises are written by the same hand.

No. 499, ff. 151; written by various hands in different styles of Naskhî and Nasta'lîḳ; size, 7½ in. by 4½ in.

2630

Theological poems.

Contents:

1. On ff. 1a–15a, ll. 10: Bad'-alamâlî (بدء الامالى), Sirâj-aldîn 'Alî bin 'Uthmân alûshî alfarghânî's Arabic ḳaṣîdah on the unity of God (composed A. H. 569 = A. D. 1173, 1174, see J. Aumer, Arabic Cat., p. 41, No. 147; G. Flügel i. p. 459; Loth, Arabic Cat., p. 259, etc.; and Ḥ. Khalfa iv. p. 558, No. 9524; edited by Peter von Bohlen, Königsberg, 1825, and printed in Kasan, with a Tataric paraphrase, 1849), with an interlinear Persian paraphrase in red ink.

Beginning: مليك مالك مولى الموالى الخ.

The usual beginning of the ḳaṣîdah, viz. يقول العبد فى بدء الامالى, from which the poem has also got the name of يقول العبد, is here the second bait.

Dated the 14th of Rabî'-alawwal, A. H. 1147 (A. D. 1734, Aug. 14).

2. On ff. 15b–28a, ll. 10.

Alasmâ' alḥusnâ (الاسماء الحسنى), Nûr-aldîn of Damietta's Arabic ḳaṣîdah, rhyming in لا, on the beautiful names of God (see J. Aumer, Arabic Cat., p. 234, No. 548; Arabic Cat. of the Brit. Mus., No. 175, 2; A. F. Mehren, p. 165, col. 1; Fleischer, Cat. Lips., p. 435), likewise with an interlinear Persian paraphrase in red ink.

Beginning: بدأت بسم الله والحمد اوّلا الخ.

Dated by 'Abd-alkhâliḳ the 15th of Rabî'-alawwal (the year is omitted, but it is evidently the same as in No. 1, viz. 1147 = A. D. 1734, Aug. 15).

3. On ff. 29a–60, usually 2 coll., each ll. 13.

'Aḳâ'id-i-Jâmî (عقائد جامى), also styled I'tiḳâdnâma (اعتقاد نامه), a collection of poems on the Muḥammadan creed, a few in mathnawî-baits, the majority in form of ḳiṭ'as, mixed with some rubâ'is and fards and interspersed with Arabic quotations from various Sûras of the Ḳurân; comp. above, Nos. 1281 and 1282; and Rieu ii. p. 827a, No. VIII.

Beginning: بعد حمد خداى نعت رسول الخ.

No date.

No. 1476, ff. 60; written in two different kinds of Naskhî; size, 5⅞ in. by 4¾ in.

2631

Miscellanies.

1. An anonymous treatise, incomplete at the beginning, on religious duties, on fol. 1a; ll. 13–15.

2. Tarjuma-i-ḥadithât-i-nabawî (ترجمهٔ حديثات نبوى), a Persian paraphrase of traditions of Muḥammad, on fol. 34b; ll. 11, in thirty-two short bâbs.

Beginning: باب اوّل در فضيلت علم و علماء الحديث قال النّبى الخ.

3. Another copy of the 'Aḳâ'id-i-Jâmî (عقائد جامى), as in No. 3 of the preceding copy, on fol. 72b; ll. 15.

No. 515, ff. 1–101; written in various kinds of Nasta'lîḳ by three or four different hands; size, 8¼ in. by 5½ in.

Appendix: *A Pushtû-Persian Work on the Sunnite Creed.*

2632

Makhzan-alislâm (مخزن الاسلام).

A comprehensive work on the observances, rites, and dogmas of Islâmism, according to the Sunnite creed, with occasional references to Ṣûfic theories, compiled in the Pushtû or Afghân language, with Persian prefaces to each chapter and other Persian quotations, on the basis of the best Arabic and Persian sources, by Âkhund Darwîza Ningarhârî (with his real name 'Abd-alkarim ibn Makhdûm), the founder of the national literature of the Afghâns, who lived under the emperor Akbar (A. H. 963–1014 = A. D. 1556–1605), at Pashâwar, and had received his spiritual tuition from Shaikh 'Alî Tirmidhî. He wrote this book for the purpose of guarding his Afghân countrymen against the heresy of a certain heretic or atheist (زنديق), Bâyazîd Anṣârî, son of 'Abdallâh of Ḳandahâr, commonly known as Yûsuf Zî, the founder of the Rûshânian sect, who was finally defeated by Akbar's general Muḥsinkhân, comp. on this heretic and his sect Dr. Leyden's excellent treatise in 'the Asiatic Researches,' vol. xi. pp. 363–428, entitled: 'On the Rosheniah Sect and its founder, Bayezid Ansari,' and Graf Noer, Kaiser Akbar, vol. ii. pp. 180–219, Leyden, 1885; on the present work, which also bears the titles of مخزن پشتو, مخزن افغانى, and مخزن اسرار, Captain Raverty, Selections, prose and poetical, in the Pushto or Afghân Language, London, 1860; and Z. D. M. G. vol. xvi. p. 786 sq.; B. Dorn, A Chrestomathy of the Pushtu or Afghan Language, St. Petersburg, 1847, preface, p. v sq.; and extracts from it, ib., pp. ۲۴–۷۸; see also Raverty's Gulshan-i-Roh, London, 1860, p. 133 sq.; and his Grammar of the Pukhtô, second edition, London, 1860, introduction, pp. 32–33. Âkhund Darwîza's elder son Karîmdâd, who is occasionally addressed in the original draft of

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his father's work, wrote a تتمّه to it and revised and modified it to some extent (see the next copy); in A. H. 1014 (A. D. 1605) his younger son 'Abd-alkarim again revised and rearranged it, restoring certain parts omitted in Karîmdâd's recension, curtailing other parts and adding new material, where it appeared desirable to him (see Nos. 2634 and 2635 below). The book is divided into eight بيان, each of which has in the present copy, which seems to represent the *original composition* of Âhkund Darwîza himself, a Persian introduction.

Beginning of the preface or introduction to the first bayân, on fol. 1b: الحمد لله الغنى الّذى افتقر الحيوانات باسرهم الى التّفهّم بينهم من احوال ضمائرهم الخ.

Bayân I, on fol. 3a: قصيدهٔ امالى از تصنيفات امام همام حضرت امام محمّد اوسى (اوشى read) الهمام.

A Pushtû translation of the same ḳaṣîdah, بدء الامالى or يقول العبد, by the Ḥanafite Imâm Sirâj-aldîn 'Ali bin 'Uthmân alûshî alfarghânî, which has been noticed in No. 2630, 1 above. This first bayân is incomplete at the end in consequence of a lacuna between ff. 8 and 9; the last words, on fol. 8b, correspond to fol. 50b, l. 2 in No. 2634 below. Beginning of the bayân itself: بسم الله الرّحمٰن الرّحيم، پناهء دحق آغاز كرم اوس لديه علم كلام الخ.

Bayân II, on fol. 9a: در تسهيل قصيدهٔ بُردهٔ.

A Pushtû paraphrase and interpretation of the famous ḳaṣîdah of Imâm Sharaf-aldîn Abû 'Abdallâh Muḥammad bin Sa'îd al-Bûṣîrî (who died A. H. 694 = A. D. 1295) in praise of Muḥammad, and styled البُرْدة (see below, Nos. 2647–2652; edited by Rosenzweig, Vienna, 1824, and by Ralfs, ib. 1860, with a metrical Persian and Turkish paraphrase, and German translation; latest Eastern editions, Bûlâḳ, A. H. 1305. Cairo, A. H. 1307; Kasan, with a Tataric paraphrase, 1888; French translation in Garcin de Tassy, Exposition de la foi musulmane, pp. 127–148; comp. G. Flügel i. p. 465 sq.; H. Khalfa iv. p. 523 sq., No. 9449, etc.). It is incomplete at the beginning, owing to the same lacuna after fol. 8; its abrupt beginning, on fol. 9a, corresponds to fol. 55b, l. 4 ab infra in No. 2634 below.

Bayân III, on fol. 25b: اندرآنكه چون ملّتهاى باطل بهفتاد ودو گروه رسيده هر كدام ايشان بيك اعتقاد از مذهب سنّت وجماعت جدا شده اند الخ.

The seventy-two sects of Islâm and the particular article of faith by which each of them is separated from the orthodox Sunnite creed.

Bayân IV, on fol. 36a: در تيسير آوردن خلاصهٔ كيدانى تا بر جملهٔ عوامّ النّاس آسان واسهل آيد و هركسى را ازآن بهرهٔ بسم الله الرّحمٰن الرّحيم دينى برسد.

The quintessence of Kaidânî (see above, Nos. 2604 and 2605) made easy, an exposition of the various aspects of prayer, in eight bâbs, viz.:

1. در بيان فرائض نماز, on fol. 38a.
2. در بيان واجبات نماز, likewise on fol. 38a.
3. در بيان سنّتهاى نماز, on fol. 39a.
4. در بيان مستحبّات نماز, on fol. 40a.
5. در بيان محرّمات نماز, on fol. 41a.
6. در بيان مكروهات نماز, on fol. 42a.
7. در بيان مباحات در نماز, on fol. 44a.
8. در بيان مفسدات نماز, on fol. 44b.

Bayân V, in three faṣls, viz.:

1. On fol. 45b: در ادا كردن بعضى عقائد كه از عقيدهٔ ضياء الدّين امام محمّد شامى منقول گردانيده و بالفاظ افغانى آورده تا افغانانرا از آن فائدهٔ كلّى باشد.

A Pushtû translation of the four عقائد, or articles of faith, by Ḍiyâ-aldîn Imâm Muḥammad Shâmî.

2. On fol. 48b, first line: اندر آنكه حضرت شيخ الامام (امام read) الانام مفتى الجنّ والانس مولانا نجم الملّة والدّين عمر النّسفى در رسالهٔ خود آورده است الخ.

A Pushtû translation (published in Raverty's Selections, and Dorn's Chrestomathy, see above) of the رسالة on heretical sects, in twelve firḳas, by Najm-aldîn Abû Ḥafṣ 'Umar bin Muḥammad al-Nasafî (died A. H. 537 = A. D. 1142, 1143), the author of another renowned work, called عقائد or the articles of faith (edited by Cureton as Appendix to the 'Pillar of the Creed of the Sunnites,' London, 1843; translated, with extracts from Taftâzânî's commentary, in Muradgea d'Ohsson's 'Tableau de l'Empire Othoman,' vol. i; comp. H. Khalfa iv. p. 219, No. 8173).

3. On fol. 55a: اندر آنكه قرآن را از روى جهل و نادانى بلا ادای مخارج حروف و اعراب خواندن از منهيّاتست.

A treatise on the correct and legitimate reading of the Ḳurân, by the author of this work himself.

Bayân VI, on fol. 61b: اندر آنكه بعضى ملحدان دربن ايّام از حروفات تهجّى چيزى تقرير كرده و تأويل مينموده كه در فلان حرف فلان و فلان معنى مستتر اند امّا هرچه ميگفتند همه كفر و الحاد الخ.

Refutation of the wrong interpretation, given by heretics to the letters of the alphabet, with the recognised Sunnite explanation, beginning with the letter الف (الف اسم د الله دى الخ).

Bayân VII, on fol. 77a: در بيان نكات بعضى چيزها كه از معتقدات مذهب سنّت وجماعت را از دانستن آن ناچاريست الخ.

Twenty-three nuktas on various points of the Sunnite creed, viz.:

1. در بيان ايمان مجمل و ايمان مفصّل و در بيان احكام و اركان و شرائط ايمان, on fol. 77a.
2. در بيان صد وسى مسائل, on fol. 79a.
3. در بيان مذهب سنّت و جماعت و در بيان آنكه هر مؤمنرا بايد كه اينها را بداند و از اعتقاد مبتدعان دور گردد, on fol. 80b.
4. در بيان آنكه هر مؤمن مسلم را بايد كه خداى تعالى را بشناسد, on fol. 82a.

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5. در بیان ده صفت خدای تعالی که از دانش آن ناچاریست, on fol. 83b.

6. در بیان خوف و رجا, on fol. 84a.

7. در بیان فرض دائم, on fol. 84b.

8. در بیان مثالی که در کتاب ذخیرة الملوك در باب نماز آورده الخ, on fol. 84b. (Probably the Persian ذخیرة الملوك, by Sayyid 'Ali bin Shihâb-aldîn Hamadânî, who died A.H. 786=A.D. 1385, see above, Nos. 2176–2179.)

9. در دانستن ده خصلت در نماز الخ, on fol. 85b.

10. در بیان سجدهٔ سهو, on fol. 87a.

11. اندر آنکه دعویٔ علم غیب کفر است, on fol. 88b.

12. اندر آنکه الله تعالی را بسه چیز دانستن فرض است, on fol. 88b.

13. در بیان شرك جلی و خفی, on fol. 89a.

14. در بیان آنکه ده چیز دانستن در کلمهٔ شهادت فرض است, on fol. 89b.

15. اندر آنکه پنج چیز دانستن در کلمهٔ طیّبه نیز فرض است, on fol. 90b.

16. اندر آنکه هر که از علم تفسیر و حدیث و علم فقه و علم مناظره و علم تعاط یعنی محو ساختن مرادات و اطوار نفسانی و بدست آوردن اسرار روحانی (آگاه (supply باشد (که) پیر عالم باین علمها باشد و اگر ازین آگاه نباشد اورا پیر و مرشد نباید دانست, on fol. 91a. (This part contains two Persian rubâ'îs with Pushtû translation, one by Nâṣir bin Khusrau, the other by Bâyazîd Bisṭâmî.)

17. در بیان بزرگان دین (و) در میان عالمیان و کیفیّت احوال پیران و مریدان این زمانه, on fol. 92b.

18. اندر آنکه هر که پنج بنای مسلمانی آرد او مسلمان متشرّع باشد الخ, on fol. 94b.

19. در بیان چهار یاران رسول, on fol. 96a.

20. در بیان عدد مویهای آن حضرت, on fol. 97b.

21. در بیان شمائل آن حضرت, on fol. 98a.

22. در بیان بیست صفت آن حضرت, on fol. 98b.

23. در بیان آنکه پنج چیز در وجود آدمی جوهر اند الخ, on fol. 99a.

Bayân VIII, on fol. 100a: در ذکر ملحدی که سبب شده است مر تألیف این کتاب را.

History of Bâyazîd Anṣârî, called Yûsuf Zî, and his five sons, Shaikh 'Umar, Nûr-aldîn, Khair-aldîn, Kamâl-aldîn, and Jalâl-aldîn, whose heresy caused the composition of this book (the title مخزن الاسرار appears on fol. 108a). This bayân ends on fol. 109a, lin. penult., and is followed by a large number of miscellaneous chapters, beginning with a confession of faith, viz. آمَنْتُ بالله و ملائکته و کتبه و رسله الخ, with a detailed Pushtû paraphrase and explanation, on ff. 109b, first line, to fol. 119b, l. 9; the next chapter is باب در بیان حروفات تهجّی بطریق متصوّفانه تا بعضی اهل درد والم را لذیذ آید وشوق وذوق در دل وقتی از اوقات خاصّ مشعله زند و مفرّح گردد, on fol. 119b, l. 9, to fol. 136a, l. 4 ab infra. Further sections are: a Pushtû explanation of various passages in the Kurân, beginning with Sûrah 25, v. 28, second half: وکان یوما علی الکافرین الخ, on fol. 137a sq.; در بیان معانیٔ نماز در افغانی, on fol. 140b; a Pushtû translation of Sûras 1 and 112, and of some Arabic prayers, on fol. 141a, last line sq.; در بیان نماز جنازه, on fol. 145b; در بیان مفسدات نماز, on fol. 146a; فصل در بیان آداب مبرز رفتن واستنجا و نواقض وضو, on fol. 147a; در بیان آنکه استنجا بچند چیز ممنوع است, on fol. 148a; در بیان شکنندهٔ وضو, on fol. 148b; در تسهیل آوردن, on fol. 149a; در بیان حیض ونِفاس مسئلهٔ خزانة الفقه از باب حیض و نِفاس بلفظ افغانی, on fol. 150a (see on the خزانة الفقه by Abû-allaith Samarḳandî above in No. 2608); در بیان واجبات اسلام, on fol. 150b; در بیان سنّت اسلام, on fol. 151a; در بیان احکام شریعت, on fol. 151b; در بیان تعداد ایّام شهور, ib.; در بیان تعداد ایّام شهور مذکوره شمسیّه, ib.; در بیان سلوك باب, on fol. 152b; در بیان شهیدان, on fol. 155a.

This copy (with the exception of ff. 1–8) was written A.H. 1179 (A.D. 1765, 1766); it belonged formerly to Sir Charles Wilkins, LL.D., F.R.S.

Another, somewhat curtailed copy of this original draft, in which the miscellaneous chapters at the end of the eighth bayân are missing, is described in Bodleian Cat., No. 2350.

No. 2393, ff. 156, ll. 15 (except ff. 1–8 which are added by another hand and contain only 12 lines); Naskhî; greatly worm-eaten throughout; size, 9 in. by 6 in.

2633

Another copy of the same.

This copy represents the *first revised* edition of the مخزن الاسلام by the author's elder son, Karîmdâd bin Makhdûm Darwîza, as his name appears at the end as that of the compiler or جامع. It differs from the original draft mainly by the omission of the Persian introduction to the first bayân and of all the miscellaneous chapters at the end of the eighth, and by the introduction of two short sections at the end of the seventh bayân, on the letters of the Pushtû alphabet, viz. بیان دیگر در حروفات افغانی, on fol. 89a, in Persian, and بیان دیگر بلفظ افغانی, on fol. 89b, in Pushtû.

Bayân I, on fol. 1b, beginning: پنام دحق آغاز کرم اوس لدیه علم کلام الخ, corresponding to fol. 3a, l. 4 in the preceding copy.

Bayân II, on fol. 8a.

Bayân III (here styled فصل), on fol. 26b.

Bayân IV (again styled فصل), on fol. 36b. The eight bâbs are found here: 1. on fol. 38b; 2. on

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fol. 39b; 3. on fol. 40a; 4. on fol. 41a; 5. on fol. 42a; 6. on fol. 42b; 7. on fol. 44b; 8. on fol. 45b.

Bayân V (without any heading), on fol. 46a. Of the three faṣls only the *first* is found here, in consequence of a large lacuna after fol. 48; the author of the عقائد is called here Ḍiyâ-aldîn Imâm *Shânî*.

Bayân VI (here styled باب), on fol. 49a.

Bayân VII, on fol. 64b. The two rubâ'îs by Nâṣir bin Khusrau and Bâyazîd Bisṭâmî are found here on ff. 79b and 80a; the twenty-three nuktas are the same as in the preceding copy.

Bayân VIII, on fol. 101b; the title appears on fol. 118a.

No date. Bibliotheca Leydeniana.

No. 2467, ff. 120, ll. 13; Naskhî; the first page supplied later; size, 8½ in. by 5¾ in.

2634

The same.

This copy represents, according to the last words on fol. 178b, the *second revised* edition of the مخزن الاسلام, by the author's younger son, 'Abd-alkarîm bin Makhdûm Darwiza. Besides many amplifications and additions to the text and a restoration of various chapters of the original draft, left out in the *first* revision, it differs particularly in the arrangement of the introductory part before the beginning of the *first bayân*. This introductory part, which fills here forty-four leaves, comprises not only a considerable portion of the miscellaneous chapters at the end of the *eighth bayân* in No. 2632 but also the *second* and *third faṣls* of the *fifth* bayân. Another portion of the miscellaneous chapters is here inserted at the end of the *seventh* bayân. The initial words of the Persian preface to the whole in No. 2632 are found here on fol. 44a.

Beginning, on fol. 1b: بنامه دحق آغاز کرم اوس لحق سرب الخ, corresponding to fol. 141a, last line in No. 2632. Immediately after the introductory words the Pushtû translation and explanation of Sûras 1 and 112, and the Arabic prayers follow, see fol. 141b, l. 2 sq. in No. 2632, with slight modifications in the arrangement of the prayers. On fol. 5b, last line, a فصل دویم appears, corresponding to the *second faṣl* of the *fifth* bayân in the original copy; and on fol. 12b a فصل سیوم, agreeing with the *third faṣl* of the *fifth* bayân there; the latter ends on fol. 19b, l. 7. Ff. 19b, l. 8–20a, l. 5 correspond to fol. 149a, first line to l. 3 ab infra in No. 2632; ff. 20a, l. 6–21b, l. 6 to ff. 147a, lin. penult.–148b, last line in the same copy; fol. 21b, l. 7 sq. to fol. 151b sq., ib. Fol. 22a, lin. penult. sq. is found on fol. 150a sq. in No. 2632; ff. 23a–24b, last line on ff. 137a–138b, lin. penult. there; ff. 26a, l. 8–37a, l. 7 on fol. 109b, first line to fol. 119b, l. 9, ib. Fol. 38b sq. corresponds to fol. 150b in No. 2632; fol. 39b sq. to ff. 151a and b there; fol. 40a to fol. 149a, ib.; and ff. 40b–42a to ff. 146a–147a, l. 3 ab infra, ib.

Bayân I, on fol. 45b.

Bayân II, on fol. 52a (for قصیدهٔ امالی must be read قصیدهٔ برده); ff. 56a, l. 5–57a, l. 3 are wanting in No. 2632 between ll. 7 and 8 on fol. 9a.

Bayân III, on fol. 74b.

Bayân IV, on fol. 85b. The eight bâbs are found here: 1. on fol. 87b, lin. penult.; 2. on fol. 88a; 3. on fol. 89a (here headed در بیان سنّتهای در نماز); 4. on fol. 90a; 5. on fol. 91b (در بیان حرامها در نماز); 6. on fol. 92a (در بیان مکروهات در نماز); 7. on fol. 94b (در بیان مباحات نماز); 8. on fol. 95a, last line.

Bayân V, on fol. 96a, consisting of the *first faṣl* only (see the *second* and *third* in the introductory part), although by an oversight the words مشتمل بر سه فصل are left after the heading; the author is called here Ḍiyâ-aldîn Imâm Muḥammad *Shâhî*, but at the end of the faṣl, on fol. 99a, l. 4 ab infra, and last line, the usual designation *Shâmî* appears.

Bayân VI, on fol. 99b, first line.

Bayân VII, on fol. 116b, در بیان نکات (که) بعضی چیزهای که معتقدات مذهب سنّت و جماعت را از دانستن آن مسلمانان را چاری است. Some of the headings of the twenty-three nuktas differ slightly from those in No. 2632 and are usually more correct in wording; for instance, nuktah 16 . . . . اندر آنکه اسرار روحانی آگاه نباشد اورا پیر و مرشد نباید دانست; nuktah 17 در بیان بزرگان دین در میان عالم و عالمیان الخ; nuktah 18 . . . . اندر آنکه مسلمانی بجا آرد الخ; nuktah 20 در بیان عدد . . . . حضرت پیغمبر صلّی الله علیه و سلّم و بیان مأکولات و عمر آنحضرت. Nâṣir and Bisṭâmî's rubâ'îs are found here on ff. 133a and b. To this bayân is added here another portion of the miscellaneous chapters at the end of the eighth bayân in No. 2632, viz. ff. 142b, l. 9–167a, lin. penult., the main part of which, from fol. 143b, l. 4 to fol. 163b, l. 8, with several amplifications, corresponds to ff. 119b–136a, l. 4 ab infra in that copy.

Bayân VIII, on fol. 167a, lin. penult.; it ends on fol. 177b, l. 4 ab infra, corresponding to fol. 109a, lin. penult. in No. 2632.

In the concluding words 'Abd-alkarîm denotes himself as the editor.

Dated the 1st of Muḥarram in the fourteenth year of Aḥmadshâh Durrânî's reign (=A.H. 1175, A.D. 1761, August 2), by Sayyid Muḥammad. Presented by J. Cotton, Esq., Nov. 19th, 1813.

No. 2882, ff. 178, ll. 14; Naskhî; size, 10⅝ in. by 7 in.

2635

The same.

Another copy of the *second revised* edition by 'Abd-alkarîm, quite like the preceding one, except, that at the end of the seventh bayân the two chapters on the Pushtû alphabet, as in No. 2633, fol. 89a sq., are substituted here for the miscellaneous portions, taken from the eighth bayân of No. 2633, in the preceding copy. It begins like No. 2634, and contains the same preliminary parts; on fol. 7a, the رسالهٔ of 'Umar al-Nasafî begins, corresponding to the *second faṣl* of the *fifth* bayân in the original draft; and on fol. 17b the

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treatise on the correct reading of the Ḳurân, corresponding to the *third faṣl* in the same (styled فصل سیوم, as in the preceding copy); then follow the same miscellaneous chapters as in No. 2634.

Bayân I, on fol. 52a.

Bayân II (here styled فصل), on fol. 59b.

Bayân III, on fol. 80b.

Bayân IV (here styled again فصل), on fol. 92a; the eight bâbs are found here: 1. on fol. 94a; 2. on fol. 94b; 3. on fol. 95b; 4. on fol. 96b; 5. on fol. 97b; 6. on fol. 98a; 7. on fol. 100b; 8. on fol. 101a.

Bayân V, consisting of the *first faṣl* only, on fol. 102a; the author's name Shâmî is here corrected into Shâfi'î (!).

Bayân VI, on fol. 105b.

Bayân VII (here styled باب), on fol. 124b, in twenty-three nuktas. Nâṣir and Bisṭâmî's rubâ'îs are found here on ff. 143a and b. On fol. 153b sq. the two chapters on the letters of the Pushtû alphabet.

Bayân VIII, on fol. 166a. The title appears here in the colophon only, viz. نامهٔ مخزن الاسلام; and the concluding words about 'Abd-alkarîm are wanting here.

No date.

No. 2599, ff. 184, ll. 13; Naskhî; worm-eaten throughout; size, 9⅝ in. by 6½ in.

2636

The same.

This and the following copy differ in the arrangement of the *first five* bayâns entirely from all the preceding redactions, and represent a *third revised* edition of the original work by an anonymous editor.

Bayân I, on fol. 2b.

Bayân II, on fol. 6b, headed (read چون) اندر آنکه چونه ملّتهای باطله بهفتاد و دو گروه رسیده الخ, on the seventy-two sects of Islâm, etc., corresponding to the third bayân in all the previous copies.

Bayân III, on fol. 19a, headed مشتمل برسه فصلست اوّل در اد (read ادا) کردن بعضی عقائدهای که از عقیدهٔ ضیاء الدّین امام محمّد شامی منقول گردانیده الخ, and corresponding therefore to the *first faṣl* of the fifth bayân in the previous copies, containing four عقائد. After this follow seven short sections, corresponding to some of the miscellaneous chapters at the end of the eighth bayân in the original draft and the introductory part of the second revised edition of 'Abd-alkarîm, viz.:

1. در بیان واجبات اسلام, on fol. 21a = fol. 150b in No. 2632, and fol. 38b in No. 2634.

2. در بیان سنّت اسلام, on fol. 21b = fol. 151a in No. 2632, and fol. 39b in No. 2634.

3. در بیان احکام شریعت, ib. = fol. 151b in No. 2632, and fol. 39b in No. 2634.

4. در بیان حیض و نِفاس, ib. = fol. 149a in No. 2632, and fol. 40a, first line, in No. 2634.

5. در بیان مفسدات نماز, on fol. 22a = fol. 146a in No. 2632, and fol. 40b in No. 2634.

6. در بیان نماز جنازه, on fol. 23a = fol. 145b in No. 2632.

7. در بیان استنجا, ib. = fol. 148a in No. 2632.

Bayân IV, on fol. 23b, headed در تسهیل قصیدهٔ بُرده الخ, and corresponding therefore to the second bayân in the previous copies.

Bayân V, on fol. 37a, headed در تفسیر آوردن خلاصهٔ کیدانی الخ, and corresponding to the fourth bayân in the previous copies; the eight bâbs are found here: 1. on fol. 38a; 2. on fol. 38b; 3. on fol. 39a; 4. on fol. 39b; 5. on fol. 40b; 6. ib.; 7. on fol. 42a; 8. on fol. 42b. There are added to this bayân here, (*a*) on fol. 43a the same introductory pieces, Sûras 1 and 112, and Arabic prayers, as on ff. 1b–5b in No. 2634 (the *second revised edition*), and on fol. 141b sq. in No. 2632 (the *original draft*); (*b*) on fol. 48a, فصل دویم اندر آنکه حضرت شیخ امام مفتی الجنّ الخ, i.e. the رسالة of 'Umar al-Nasafî, corresponding to the second faṣl of the fifth bayân in No. 2632, and fol. 5b, last line sq. in No. 2634; (*c*) on fol. 52b, فصل سیوم اندر آنکه قرآنرا الخ, i.e. the treatise on the correct reading of the Ḳurân, corresponding to the third faṣl of the fifth bayân in No. 2632, and fol. 12b sq. in No. 2634.

Bayân VI (here styled باب), on fol. 56b, agreeing with the sixth bayân in the other copies.

Bayân VII, on fol. 76b, in twenty-three nuktas, agreeing with the seventh bayân in the other copies; no additions here.

Bayân VIII, on fol. 91a; to this bayân are added, as in the original draft (No. 2632), some miscellaneous chapters, beginning on fol. 101a with the مسئلهٔ خزانة الفقه از باب حیض و نِفاس (= fol. 150a in No. 2632, fol. 22a, lin. penult. in No. 2634), and ending with the باب در بیان شهیدان (= fol. 155a in No. 2632).

Dated the 27th of Rabî'-althânî, A.H. 1180 (seventh year of Shâh 'Âlam's reign) = A.D. 1766, Oct. 2.

No. 2456, ff. 122, ll. 15; Naskhî; size, 9⅝ in. by 6⅝ in.

2637

The same.

Another, but defective, copy of the same *third revised* edition, agreeing with the preceding one.

Bayân I (not marked), on fol. 3a.

Bayân II (= Bayân III in the other copies) entirely wanting here.

Bayân III (not marked, = Bayân V, *first faṣl* in the other copies), on fol. 14a. The same additional seven sections as in the preceding copy, on ff. 18a–23b.

Bayân IV (= Bayân II in the other copies), on fol. 23b.

Bayân V (= Bayân IV in the other copies), on fol. 53a. The eight bâbs are found here: 1. on fol. 55b; 2. on fol. 56b (no heading); 3. on fol. 58a; 4. on fol. 59a; 5. on fol. 61a; 6. on fol. 62a; 7. on fol. 65a; 8. on fol. 66a. The same three additions as in the preceding copy, viz. (*a*) on fol. 67a; (*b*) *second faṣl* of

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Bayân V, on fol. 79b; (*c*) *third faṣl* of Bayân V, on fol. 90a.

Bayân VI, on fol. 100b.

Bayân VII, on fol. 146b; to the twenty-three nuktas a twenty-fourth is added here, which, however, is a repetition of the seventh section in the additional part of Bayân III.

Bayân VIII (not properly marked), on fol. 183b. The title is mentioned on fol. 206a; of the miscellaneous chapters only three pages are found, at the end of which this copy breaks off.

Bibliotheca Leydeniana.

No. 2476, ff. 207, ll. 11; Naskhî; size, 9⅝ in. by 6 in.

2638

A fragment of the same.

A small portion of the مخزن الاسلام, consisting of twelve leaves which contain parts of the *second* and the *third* bayâns, with a lacuna after fol. 3. Ff. 1a–3b correspond to fol. 13a, last line–fol. 17a, last line in No. 2632; ff. 4a–12b to fol. 18a, l. 4 ab infra–fol. 27a, l. 2 in the same copy. One half of the first leaf is torn away besides.

No. 2599a, ff. 12, ll. 13; Naskhî; size, 8½ in. by 5¼ in.

3. Traditions of Muḥammad and the Imâms.

a. *Sunnite Traditions.*

2639

Lubâb-alakhbâr (لباب الاخبار).

400 traditions of Muḥammad, in forty bâbs, each of which contains ten traditions, on all points of Muḥammadan theology and law, a kind of general introduction into the science of حديث. The original collection in Arabic was compiled by Aḥmad bin 'Abdallâh, see Loth, Arabic Cat., p. 48a (No. 191, II); the present work contains the text with a Persian paraphrase and Persian preface by Muḥammad (bin) Maḥmûd, see fol. 1b, l. 4 ab infra. An index of the forty bâbs on ff. 2a–3a.

Beginning: حمد بیحدّ و ثناء بیعدّ مر خدایرا جلّ جلاله و عمّ نواله علم علما بر عالم علوی بر افراشته الخ.

The headings of the bâbs are as follows:

1. On fol. 3a در فضیلت علم و علما; 2. on fol. 5a در فضیلت کلمهٔ لا اله الّا الله محمّد رسول الله; 3. on fol. 7b در فضیلت (گفتن) بسم الله الرّحمٰن الرّحیم; 4. on fol. 10a, last line در فضیلت درود (the index adds after it: بر محمّد مصطفی صلّی الله علیه و سلم); 5. on fol. 12a در بیان ایمان; 6. on fol. 14b در فضیلت وضو ساختن (in the index the headings of chapters 6 and 8 are transposed by mistake); 7. on fol. 16a در فضیلت خلال و مسواك; 8. on fol. 17b در فضیلت بانگ نماز گفتن; 9. on fol. 20a در فضیلت نماز بجماعت گذاردن; 10. on fol. 22a در فضیلت روز جمعه; 11. on fol. 23b در فضیلت مسجد رُفتن; 12. on fol. 25a در فضیلت دستار بستن; 13. on fol. 26b, first line در فضیلت روزهٔ ماه رمضان و جز آن; 14. on fol. 28a در فضیلت نماز فریضه; 15. on fol. 31a, first line در فضیلت نماز سنّت; 16. on fol. 32a در فضیلت صدقه; 17. on fol. 33a در فضیلت زکوة دادن; 18. on fol. 34b دادن آشکار و نهان; در فضیلت سلام گفتن 19. on fol. 35b در فضیلت خواستن پیش از سخن گفتن; 20. on fol. 36b در فضیلت استغفار دعا; 21. on fol. 37b در ذکر خدای; 22. on fol. 39a در فضیلت تسبیح; 23. on fol. 41a در فضیلت توبه; 24. on fol. 42a در فضیلت فقر; 25. on fol. 43b, first line در فضیلت نکاح; 26. on fol. 44b در عقوبت زانی; 27. on fol. 46a در عقوبت لوطی; 28. on fol. 47a در عقوبت شراب خوار; 29. on fol. 48b, first line در حقّ مادر; 30. on fol. 49b در فضیلت تیر انداختن; 31. on fol. 51b در حقّ فرزند بر مادر و پدر و پدر بر فرزند; 32. on fol. 53a در فضیلت تواضع; 33. on fol. 54b در منع بسیار خوردن; 34. on fol. 56a در فضیلت خاموشی و گفتن; 35. on fol. 57a در منع خندیدن (in the index منع خنده (و) قهقهه); 36. on fol. 58a در پرسیدن بیماران; 37. on fol. 59b, last line در ذکر موت; 38. on fol. 61b در منع کردن نوحه; 39. on fol. 64b در ذکر کور و احوال آن (in the index در عقوبت نوحه کردن); 40. on fol. 66b در فضیلت صبر.

Dated the 5th of Rabî'-althânî (no year) by Shaikh Imâmbakhsh, son of Shaikh Luṭf-allâh, who copied it for Miyân Ḥâfiẓ Muḥammad Rûshanjiw.

Bibliotheca Leydeniana.

It was printed in Bombay A. H. 1280.

No. 2733, ff. 1–70, ll. 15; careless Nasta'lîḳ, the Arabic text in Naskhî; size, 9½ in. by 5⅛ in.

2640

Baḥr-alsa'âdat (بحر السّعادة).

A large collection of more than 3000 traditions on the whole Muḥammadan theology and law, according to the Sunnite creed, compiled in the eighth or ninth century of the Hijrah by Muḥammad bin Muḥammad Ibrâhîm, called Ḥâjî Tâj-aldîn (see the title on fol. 5a, lin. penult., and the author's name on fol. 6b, l. 5), and divided into the following twelve bâbs:

1. در بیان نیّات, on fol. 8a, in eight faṣls.

2. در بیان فضیلت علم و علما, on fol. 68b, in eight faṣls.

3. در بیان طهارت, on fol. 118a, in ten faṣls.

4. در بیان نماز و ارکان و شرائط و فریضه و سنن آن, on fol. 151b, in ten faṣls.

5. در بیان زکوة, on fol. 195a, in eight faṣls.

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6. در بیان روزهٔ فرض و سنّة, on fol. 217a, in five fasls.

7. در بیان حجّ کردن و مناسك آن, on fol. 234a, in twelve fasls.

8. در بیان توبه, on fol. 265b, in ten fasls.

9. در بیان خُلق و خوی نیکو, on fol. 323a, in ten fasls.

10. در بیان خوی بد, on fol. 366b, in eighteen fasls (the باب نهم of the text must be corrected into باب دهم).

11. در بیان اخلاص و تقوی, on fol. 405b, in three fasls.

12. در بیان ثواب قرآن خواندن و دعوات و اذکار, on fol. 423a, in eight fasls.

Khâtimah, on fol. 454b.

Beginning: الحمد لله ذی العظمة والکبریاء والطّول و الا آلاء الّذی نبّه علی معرفته بمواقع نعمته وهدی الی ربوبیّته الخ.

The author quotes as his guides the Shaikhs Abû Tâhir bin Muḥammad bin Ya'kûb alfîrûzâbâdî; Aḥmad Isma'îl Khunjî; Junaid bin Maḥmûd al'amîrî; 'Abdallâh aldâniyâlî; Muḥammad bin 'Alî Najât, etc.

This copy is dated by Muḥammad bin Rûḥ-aldîn bin Muḥammad the 21st of Sha'bân, A. H. 898 (A. D. 1493, June 7).

No. 368, ff. 480, ll. 19–23; Naskhî; the first fourteen and the last two leaves are supplied by other hands; size, 10¾ in. by 5½ in.

2641

Tarjuma-i-Ḥiṣn ḥaṣîn (ترجمهٔ حصن حصین).

A Persian translation and explanation of the Arabic collection of traditions of Muḥammad, with special reference to prayers, styled حصن حصین 'the strong castle,' and compiled by the Shâfi'ite Shaikh Shams-aldîn Abû-alkhair Muḥammad bin Muḥammad bin Muḥammad bin 'Alî bin Yûsuf al'umarî aldimishkî alshîrâzî, known as Ibn-aljazarî, who was born A. H. 751 (A. D. 1350) at Damascus and died, eighty-two years old, A. H. 833 (A. D. 1429, 1430); he was buried at Madînah. He completed this collection in Damascus A. H. 791, the 22nd of Dhû-alḥijjah (A. D. 1389, Dec. 12), revised and partly enlarged, partly curtailed it in Shîrâz, and then sent it by Maulânâ Najîb Shâfi'î to Aḥmadshâh, see fol. 3b, and comp. G. Flügel iii. p. 145, and H. Khalfa iii. p. 71, No. 4529; other copies of the Arabic original are noticed in Loth, Arabic Cat., p. 88, and J. Aumer, Arabic Cat., p. 32; printed at Calcutta, A. H. 1229.

The Persian translator was Abûbakr bin Muḥammad Bihrûjî, who completed this paraphrase for Sulṭân Abû-alfatḥ Maḥmûdshâh bin Muḥammadshâh bin Aḥmadshâh bin Muẓaffarshâh of Gujarât (reigned A. H. 863–917=A. D. 1459–1511) the 24th of Dhû-alḥijjah, A. H. 910 (A. D. 1505, May 28), see ff. 1a, l. 9, 1b, lin. penult., and 3a, ll. 3 and 4.

Beginning: الحمد لله الواحد الفرد الصّمد الّذی فتح لرسوله محمّد حصنًا حصینًا لم یفتح الخ.

No date.

No. 883, ff. 94, ll. 17–19; very careless Nasta'lîk, which gradually turns into a regular Shikasta; the first and the last leaf damaged; size, 9⅝ in. by 5½ in.

2642

Sharḥ-i-Ḥiṣn ḥaṣîn (شرح حصن حصین).

A detailed Persian commentary on the same collection of traditions, by Ḥâjî Muḥammad alkashmirî, who finished it the 6th of Muḥarram, A. H. 996 (A. D. 1587, Dec. 7), see fol. 253b, ll. 4 and 10 sq. In the khâtimah the commentator enumerates a great number of other works, which he composed, viz.:

1. تفسیر القرآن الکریم من اوّله الی آخره بالعبارة الفارسیّة; 2. شرح شمائل النّبی للتّرمذی; 3. کتاب فضائل القرآن; 4. شرح العقائد العضدیّه; 5. شرح المحرّر; 6. کتاب شرح مصباح الشّریعة فی مذهب الامام الشّافعی; 7. خلاصة کتاب الافصاح فی بیان مسائل المذهب الاربعة; 8. مشارق الانوار کتاب خلاصة الجامع فی جمع الاحادیث; 9. شرح الاوراد الفتحیّة; 10. منتخب و شرح الاوراد کتاب معجزات النّبی المشتمل بالعقائد العصریّة; 11. الرّسالة المنظومة فی العقائد الدّینیّة; 12. رسالة ذکر الجهر; 13. کتاب خواصّ الرّسول; 14. المناجات; 15. رسالة اسم الاعظم.

Beginning: اللّهمّ لك الحمد حمدًا یوافی نعمك و یکافی مزید کرمك و افضل الصّلوة واکمل التّسلیمات علی حبیبك .... امّا بعد بر ارباب ضمائر صافیه و افهام زاکیه پوشیده نماند الخ.

An index on the fly-leaves; the copy is dated the 12th of Rabi'-alawwal, A. H. 1174 (A. D. 1760, Oct. 22), at Muḥammadpûr (commonly called ارکات).

No. 228, ff. 254, ll. 17; Nasta'lîk; many marginal glosses; size, 8½ in. by 4⅝ in.

2643

Bânat Su'âd (بانت سعاد).

A copy of the Arabic text of Ka'b bin Zuhair's famous kaṣîdah in praise of Muḥammad, not included in Loth, Arabic Cat., see there pp. 233b and 239b, and comp. J. Aumer, Arabic Cat., p. 232 sq.; G. Flügel i. p. 432, etc. Edited by G. J. Lette, Leyden, 1748, and G. W. Freytag, Halle, 1823; also in Calcutta.

Beginning: بانت سعاد فقلبی الیوم متبول الخ.

The poem contains here sixty-one baits (instead of the usual fifty-seven), and is preceded, on fol. 55a, by some Arabic quatrains, ascribed to 'Abd-alkâdir Jîlânî (حضرت غوث الاعظم) and Imâm Shâfi'î.

Dated A. H. 1078 (A. D. 1667, 1668).

No. 2309, ff. 55–57, 3 coll., in diagonal lines, each ll. 10–12; Naskhî; size, 8 in. by 5 in.

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2644

Sharḥ-i-ḳaṣîda-i-Bánat Su'âd (شرح قصيدهٔ بانت سعاد).

A Persian commentary on the same ḳaṣîdah, compiled by Muḥammad Na'îm albadakhshî alrustâḳî at the request of his spiritual brother Muḥammad Fâḍil.

Beginning: الحمد لله .... بعد ميگويد اضعف عباد الله الباقی محمد نعيم البدخشی الرّستاقی الخ.

No date of composition or of the copy itself.

No. 1333, ff. 1–28b, ll. 15; Nasta'lîḳ; a little worm-eaten; size, 9½ in. by 5⅝ in.

2645

Tanmîḳ-i-Sharḥ (تنميق شرح).

Another, far more detailed Arabic-Persian commentary on the same ḳaṣîdah, by Maulânâ Ṣadr-aldîn Ḥusâm albanbânî (see fol. 2a, l. 5, and fol. 59b, first line). The title is given in the colophon on fol. 59a, last line, thus: تنميق شرح شرح بده صدور العلماء و فرح بده قلوب الفضلاء. After a lengthy Persian introduction, beginning, on fol. 1b: حمد و سپاس و ثناء بی قياس مر مُفْضِلی را كه جوش بخور بخور نحارير اثر فيض وافضال اوست و خروش شقاشق مضامير الخ, and dealing with Ka'b bin Zuhair's life, the commentary opens on fol. 4a, l. 3 sq. with the first bait of the Arabic poem; each bait is first paraphrased in Persian; after that follows a grammatical explanation, called الصّرف or التّصريف, then a syntactical one, styled النّحو, further a more lengthy discussion on the subtle points and deeper mystical meaning of the verse, entitled النّكات والاسرار, and finally a general summing up, الحاصل. All these sections, except the Persian paraphrase, are written in Arabic. Many marginal glosses.

Dated the 1st of Jumâdâ-alawwal, A.H. 978 = A.D. 1570, Oct. 1), by Maḥmûd bin Muḥammad Ḳuraishî.

No. 1856, ff. 1–59, ll. 17; Nasta'lîḳ; size, 9½ in. by 5⅝ in.

2646

A third commentary on the same ḳaṣîdah, compiled by Muḥammad Dâ'ûd bin Sulaimân Khâḳânî (see fol. 105a, l. 6), and dedicated to Sulṭân Muḥammad bin Tughluḳ (A.H. 725–752 = A.D. 1325–1351, see fol. 105a, first line). It is written throughout in Persian, except an introductory Arabic ḳaṣîdah of eight baits, beginning, on fol. 104b:

حمد تلألأ منه بخير مأمول لله طوبى لمن بحمد مشغول الخ; the real preface begins in l. 4 ab infra, on the same page thus: حمد بی پايان و ثنای بيغايت مر حضرت خدايرا جلّ جلاله كه روز بعدل خداوند عالم كه آفتاب فلك شهريارى و مهر بختيارى الخ, and gives, like the preceding commentary, a short sketch of Ka'b bin Zuhair's life. The first bait of the Arabic ḳaṣîdah, بانت سعاد فقلبى اليوم متبول الخ, is found on fol. 106b; each bait is accompanied, (*a*) by a تفسير or commentary; (*b*) by an اعراب or grammatical analysis; and (*c*) by a معنى or summing up of the meaning, all in Persian.

No date.

No. 1298, ff. 104–135, ll. 15; Naskhî, the Arabic text in red ink; size, 10 in. by 6⅞ in.

2647

Ḳaṣîda-i-Burdah (قصيدهٔ بُرده).

The Arabic text of Sharaf-aldîn Abû 'Abdallâh Muḥammad bin Sa'id Bûṣîrî's (died A.H. 694, 696, or 697 = A.D. 1295, 1297, or 1298) famous ḳaṣîdah in praise of the prophet, styled Burdah (see Loth, Arabic Cat., p. 237 sq.; J. Aumer, Arabic Cat., p. 234; G. Flügel i. p. 465 sq.; W. Pertsch, Gotha Arabic Cat., No. 2275 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 76 sq.; H. Khalfa iv. p. 523 sq., No. 9449, etc.; editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien, 1860, with Persian and Turkish metrical paraphrase and German translation; French translation by De Sacy in Garcin de Tassy's Exposition de la foi musulmane, pp. 127–148), with an interlinear *Persian* paraphrase. Beginning, on fol. 96b: اَمِنْ تَذَكُّرِ جِيرَانٍ بِذِى سَلَم الخ.

The text is pointed throughout; the Persian paraphrase is written in red ink. On fol. 96a some traditions in a different handwriting.

No date. Similar copies of the Burdah with an interlinear Persian version are noticed in Loth, Arabic Cat., loc. cit., and p. 232a, and W. Pertsch, Berlin Cat., p. 105.

Bibliotheca Leydeniana.

No. 2515, ff. 96–117, 4 Arabic lines in each page, written in Naskhî, the Persian paraphrase in Nasta'lîḳ; size, 7¾ in. by 4⅝ in.

2648

The same.

Another copy of Bûṣîrî's ḳaṣîdah with interlinear *Persian* paraphrase and an endless number of both interlinear and marginal glosses and explanations, of grammatical as well as exegetical character, partly in *Persian*, partly in *Arabic*.

Beginning of the *Persian* paraphrase: ايا بسبب ياد كردن همسايگانى و دوستانى الخ.

Copied for Ḥasan 'Alî Ṣâḥib by Sayyid Afḍal; as date appears the 10th of Dhû-alḥijjah only (in the next part of the same MS., which contains a commentary on the same poem, see No. 2650 below, there is added جلوس ۱۷, in the seventeenth year of the reign, but the name of the Moghul emperor is not given). The Arabic text in this copy is written in red ink.

No. 1298, ff. 1–42, 4 Arabic lines in each page, written in Naskhî with full vowels, the paraphrase in Nasta'lîḳ; size, 10 in. by 6⅞ in.

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2649

Takhmîs bar ḳaṣîda-i-Burdah (تخميس بر قصيدهٔ برده).

An amplification of the Burdah by 'Alî Ṣadr-aldîn bin Aḥmad Niẓâm-aldîn alḥusainî alḥasanî in Arabic, with a *Persian* translation of the poem in mathnawî-baits and short *Persian* notes on the margin.

Beginning of the Arabic preface: الحمد لله الّذى مدح نبيّه الامين باشرف المدائح الخ.

Beginning of the first mukhammas, on fol. 340b: يا ساهر اللّيل يرعى النّجم فى الظّلم الخ.

Beginning of the *Persian* translation: اى از ياد آوردن همسايگان آنمقام الخ.

No date. Another Arabic تخميس on the Burdah is noticed in Loth, Arabic Cat., p. 300b (No. XV).

Bibliotheca Leydeniana.

No. 2420, ff. 339–367, ll. 12 in the centre-column, ll. 18 in the margin-column; the first four pages written in Naskhî, the remainder by the same hand in centre and margin in Nasta'lîḳ; size, 9⅝ in. by 6 in.

2650

Tarjuma-i-ḳaṣîda-i-sharîfah (ترجمهٔ قصيدهٔ شريفه).

A metrical Persian paraphrase of the Burdah with a more or less elaborate explanation, likewise in Persian, and usually introduced by the word يعنى, by an anonymous author. It is preceded by two prefaces, (1) a treatise, styled اسناد قصيدهٔ بُرده, or according to the concluding words خواصّ و اسناد در بسيار خواندن, setting forth the reasons for and the effects of a repeated reading of this ḳaṣîdah according to various traditions, and beginning, on fol. 43a: نقلست بر روايت صحيح هركه اين قصيده را بخواند نورى و صفائى دل حاصل آيد الخ; (2) a general preface, giving the common story about the origin of this ḳaṣîdah, beginning, on fol. 49a: الحمد لناصر العباد بقدرته و جلاله القادر المحمود فى كلّ فعاله الرّازق من خزائن نعمه .... امّا بعد بدان نصرك الله تعالى كه قصيدهٔ بُرده مشتملست بر يكصد و شصت بيت الخ.

According to this statement the ḳaṣîdah contains 160 baits (see the same remark in the first preface, on fol. 47b, l. 3 ab infra), but the Arabic text of the present paraphrase has 162 (in the text of No. 2648 above there are two more, one before and one after the last bait here, 164 altogether). The initial bait of the Burdah is found on fol. 50b, and the Persian paraphrase of it runs thus:

اى زياد صحبت ياران (يارانت correctly) اندرزى سلم
اشك چشم آميختى با خون روان گشته بهم

Copied by Sayyid Afḍal for Ḥasan 'Alî Ṣâḥib, and dated the 27th of Dhû-alḥijjah in the seventeenth year of the reign (of whom, is not stated, see the remark in No. 2648 above).

No. 1298, ff. 43–103, ll. 13; Naskhî; the Arabic text in red ink; size, 10 in. by 6¼ in.

2651

Another copy of the same paraphrase.

Of the two prefaces only the second is found here, beginning, on fol. 1b: الحمد لناصر العباد بقدرته الخ.

The first bait of the Burdah appears on fol. 2b. The ḳaṣîdah contains here 167 baits, i.e. five additional ones to the 162 of the preceding copy, between vv. 5 and 6, 53 and 54, 73 and 74, 134 and 135, and immediately before the last bait (this fifth one is the first of the two additional ones in No. 2648), but a strange point in connection with these additions is, that there are blanks left after each of them, on ff. 4a, 20b, 27b, 48a, and 56a respectively, and either the Persian paraphrase or the Persian explanation or both, are missing. Moreover v. 166 in this copy (i.e. the last but one) precedes v. 161 in the preceding one (in No. 2648 the same verse stands after 161 of the preceding copy).

The last bait of the ḳaṣîdah has neither paraphrase nor explanation, and the end of the copy corresponds accordingly to fol. 102a, l. 4 in the preceding one.

No date. College of Fort William, 1825.

No. 2041, ff. 56, ll. 13; Nasta'lîḳ, the Arabic text in Naskhî, written in red ink; size, 9¾ in. by 6½ in.

2652

Sharḥ-i-ḳaṣîda-i-Burdah (شرح قصيدهٔ بُرده).

Another Persian commentary on the Burdah, defective at the beginning: two leaves seem to be missing, according to the Arabic paging; besides, the first seventeen leaves are greatly damaged, the first pages even to such an extent, that more than one half of the text is torn away; the commentator's name is consequently lost, but fortunately, the date of composition is intact, viz. A.H. 921 (A.D. 1515), see fol. 1a, ll. 1, 2, and 10. The Arabic text is indicated by نظم, the Persian commentary by ترجمه. The first bait of the text is found on fol. 1b, l. 3, but the greater part of it is destroyed too. The last twenty leaves are more or less worm-eaten.

Dated by Ḥabîb Muḥammad the 12th of Sha'bân, A.H. 1056 (A.D. 1646, Sept. 23); collated the 8th of Ramaḍân in the same year (A.D. 1646, Oct. 18) with the copy of Miyân Shaikh Fâḍil in the presence of Mîr (or Mîrân) Sayyid Ḥaidarjîw, Mîr (or Miyân) Ṣadr-i-'âlam, Miyân Ḥabîb Muḥammad (or, as he is called a few lines before, Mîr Sayyid Ḥabîb-allâh, probably the transcriber of the copy himself), Miyân Nûr Muḥammad, Miyân Ṣadr-aldîn, and others.

Another Persian commentary on the Burdah, written by Yûsuf bin Muḥammad bin Shihâb al-Jâmî, commonly called Yûsuf Ahlî, A.H. 863 (A.D. 1459), is noticed in Cat. Codd. Or. Lugd. Bat. ii. p. 85.

Bibliotheca Leydeniana.

No. 2582, ff. 64, ll. 19; distinct Nasta'lîḳ; many various readings and additions on the margin; size, 9 in. by 6⅛ in.

2653

Sharḥ-al-Maṣâbîḥ (شرح المصابيح).

The *third* volume of a Persian commentary on the famous collection of 4719 traditions of Muḥammad, styled مصابيح السنّة, by the Imâm Abû Muḥammad

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al-Ḥusain bin Mas'ûd al-Farrâ al-Baghawî alshâfi'î, who died A.H. 510 or 516 (A.D. 1116 or 1122), comp. on the Arabic original H. Khalfa v. p. 564 sq., No. 12128; Ibn Khallikân, No. 184; G. Flügel iii. p. 85; Loth, Arabic Cat., p. 35b sq.; J. Aumer, Arabic Cat., pp. 28 and 29; Cat. Codd. Or. Lugd. Batav. iv. p. 74, etc. The commentator's name does not appear. This volume contains the following kitâbs, quite agreeing with those in the Arabic original:

كتاب البيوع, on fol. 2b; كتاب النّكاح, on fol. 50b; كتاب العتق, on fol. 98b; كتاب القصاص, on fol. 109b; كتاب الحدود, on fol. 129a; كتاب الامارة والقضا, on fol. 148b; كتاب الجهاد, on fol. 167a; كتاب الصّيد والذّبائح, on fol. 222b; كتاب الاطعمة, on fol. 235b; كتاب اللّباس, on fol. 257b; كتاب الطّبّ والرّقى, on fol. 286a; كتاب الرّؤيا, on fol. 302b. With the last-named kitâb this copy ends; the last three kitâbs of the original, viz. كتاب الآداب, كتاب الرّقاق, and كتاب الفتن, are entirely missing here, although the first of them is noted in the index on fol. 1b, margin, as كتاب الادب, with reference to fol. ٢٩٧ (whilst the actual Arabic paging only goes down to fol. ٢٩١); there were originally also several bâbs of this kitâb enumerated in the index (going so far as fol. ٣١٠), but they have been afterwards struck out. From this we may conclude, that some unforeseen circumstance prevented the (anonymous) copyist from completing his task. An elaborate index of these missing three kitâbs is noticed in No. 2655 below.

No date. Collated, with many marginal glosses and additions.

No. 1640, ff. 312, ll. 27; distinct Nasta'lîḳ; size, 12¼ in. by 7⅞ in.

2654

Ashi"at-allama'ât fî sharḥ-almishkât (اشعّة اللّمعات فى شرح المشكوة).

The *first two* volumes of a Persian commentary on the revised and enlarged edition of the preceding work, made by Shaikh Walî-aldîn Abû 'Abdallâh Muḥammad bin 'Abdallâh Khaṭîb Tabrîzî and finished the last day of Ramaḍân, A.H. 737 (A.D. 1337, May 2), under the title of مشكوة المصابيح, comp. on the Arabic original H. Khalfa v. p. 567; Arabic Cat. of the Brit. Mus., p. 721a; Loth, Arabic Cat., p. 36b sq.; the editions of Delhi, A.H. 1268, and Bombay, 1865; and the English translation by Capt. A. N. Matthews, Calcutta, 1809–1810. The Persian commentator is the well-known and prolific writer 'Abd-alḥaḳḳ bin Saif-aldîn alturk aldihlawî albukhârî (born A.H. 958 = A.D. 1551, died A.H. 1052 or 1053 = A.D. 1642, 1643), on whose different works comp. No. 2583 above. According to a note in a copy of the *fourth* volume of this commentary, see Rieu i. p. 14, 'Abd-alḥaḳḳ began the work at Dihlî in the middle of A.H. 1019 (A.D. 1610, Sept.), and completed it there in Rabî'-alâkhar, A.H. 1025 (A.D. 1616, April–May).

Beginning: الحمد لله اكمل الحمد على كلّ حال و فى كلّ حين والصّلوة والسّلام الاتمّان الاكملان على سيّد المرسلين الخ.

The muḳaddimah, on fol. 2a, first line (مقدّمة مختصر در بيان بعضى از مصطلحات علم حديث), explains some of the technical terms used in the science of tradition, and adds to this explanation, on fol. 5b, last line sq., accounts of fifteen renowned collectors of traditions, previous to the Mishkât, viz. 1. Abû 'Abdallâh Muḥammad bin Isma'îl bin Mughîrah bin Isma'îl al-*Bukhârî* (who died A.H. 256, the 1st of Shawwâl = A.D. 870, Sept. 1, but see a different date below in No. 2659); 2. Abû-alḥusain (in the following copy Abû-alḥasan) *Muslim* bin al-Ḥajjâj Ḳushairî Nîshâpûrî (who was born A.H. 204 or 206 = A.D. 819, 820, or 821, 822, and died the 24th of Rajab, A.H. 261 = A.D. 875, May 4); 3. Abû 'Abdallâh *Mâlik bin Anas* (born A.H. 95, 94, 91 or 97 = A.D. 713, 714, or 712, 713, or 709, 710, or 715, 716, died A.H. 179 = A.D. 795); 4. Abû 'Abdallâh Muḥammad bin Idrîs bin 'Abbas *Shâfi'î* (born A.H. 150 = A.D. 767, died the last of Rajab, A.H. 204 = A.D. 820, Jan. 20); 5. Abû 'Abdallâh *Aḥmad bin Ḥanbal* (born in Baghdâd, A.H. 164 = A.D. 780, 781, died in Baghdâd, A.H. 241 = A.D. 855, 856); 6. *Abû Dâ'ûd* Sulaimân bin Ash'ath *Sajastânî* (born A.H. 200 = A.D. 815, 816, according to the شرح سفر السّعادة (No. 2656 below, fol. 17a, last line), A.H. 202 = A.D. 817, 818; died A.H. 275, Rajab = A.D. 888, Nov.); 7. Abû 'Îsâ bin Saurat bin Mûsâ *Tirmidhî* (born A.H. 209 = A.D. 824, 825, died A.H. 279, Rajab = A.D. 892, Oct.); 8. Abû 'Abd-alraḥmân bin Aḥmad bin Shu'aib *Nasâ'î* (born A.H. 215 = A.D. 830, died A.H. 303 = A.D. 915, 916); 9. Abû 'Abdallâh bin Muḥammad bin Yazid *Ibn Mâjah alḳazwînî* (born A.H. 209 = A.D. 824, 825, died A.H. 273 = A.D. 886, 887, according to the سفر السّعادة A.H. 293 = A.D. 906); 10. Abû Muḥammad 'Abdallâh bin 'Abd-alraḥmân *Dârimî* (born A.H. 181 = A.D. 797, died A.H. 255 = A.D. 869); 11. Abû-alḥasan bin 'Alî bin 'Umar al-*Dârḳaṭanî*, in the following copy al-*Dârḳanaṭî* (but see De Jong's Al-Moschtabih, p. ٣٢٨, note 5), (born A.H. 305 or 306 = A.D. 917–919, died A.H. 385, the 22nd of Dhû-alḳa'dah, A.D. 995, Dec. 18); 12. Abûbakr Aḥmad bin al-Ḥusain al-*Baihaḳî* (born in Sha'bân, A.H. 384 = A.D. 994, Sept., Oct., at Kharjird near Baihaḳ, died in Nîshâpûr, A.H. 458 = A.D. 1066); 13. Abû-alḥusain Zarrîn Ma'wiyat (معوية) al-*'Abdarî*, a descendant of 'Abd-aldârain Ḳusayy Baṭnî of the Ḳuraish (died after A.H. 520 = A.D. 1126, author of the كتاب تجريد فى الجمع بين الصّحاح); 14. *Imâm-i-Tûdî*, i.e. Muḥyî-aldîn Abû Zakariyyâ Yaḥyâ bin Sharaf Ḥizâmî (born in Tûdî, تودى, a village near Damascus in Syria, A.H. 631 = A.D. 1233, 1234, died in the same place the 14th of Rajab, A.H. 676 = A.D. 1277, Dec. 11); 15. Abû-alfaraj 'Abd-alraḥmân bin 'Abd-albaghdâdî, known as *Ibn al-Jauzî* (born A.H. 508 = A.D. 1114, 1115, or A.H. 510 = A.D. 1116, 1117, died in Ramaḍân, A.H. 597 = A.D. 1201, June).

The Arabic text with the Persian commentary begins, on fol. 16a: نحمده و نستعينه و نستغفره الخ.

The *first* volume contains two kitâbs, the *second* five, all subdivided into many bâbs, faṣls, etc.

Kitâb I (كتاب الايمان), on fol. 25b, in No. 972; II (كتاب الصّلوة), on fol. 195b, in No. 972; III (كتاب الزّكوة), on fol. 1b, in No. 973; IV (كتاب الصّوم), on fol. 53a, in No. 973; V (كتاب فضائل القرآن), on fol. 87a, in No. 973; VI (كتاب الدّعوات), on fol. 118b, in No. 973; VII (كتاب المناسك), on fol. 236a, last line, in No. 973. The second volume has an index on the fly-leaves.

No date. The copyist was Muḥammad Ḥusain, a resident of سودهرة. On fol. 1a, in the first volume, there is an entry, dated Ramaḍân, A.H. 1160 (A.D. 1747, Sept.).

No. 972, ff. 522, ll. 25; size, 13¾ in. by 9½ in.; No. 973, ff. 343, ll. 25; size, 14 in. by 9¾ in.; Nasta'lîḳ, the Arabic text in Naskhî.

2655

Another copy of the same.

The same two volumes of 'Abd-alḥaḳḳ's Persian commentary on the Mishkât, beginning on fol. 9b as in the preceding copy. It is preceded, on ff. 1–8, by two indexes, the *first* of which, on ff. 1–3 and 5, does not belong at all to the present work, but gives all the bâbs and faṣls of the *last three kitâbs* of the third volume of the Sharḥ-al-Maṣâbîḥ, which were wanting in the copy of that work, No. 2653 above, viz. كتاب الآداب, كتاب الرّقاق, and كتاب الفتن (but to which copy the pages indicated refer, is impossible to say); the *second*, on ff. 4 and 6–8, gives the details of the present copy. The muḳaddimah begins on fol. 10a, but is not marked by any heading; the accounts of the fifteen traditioners are found here on ff. 13a–20b, beginning with *Al-Bukhârî* and ending with *Ibn al-Jauzî*.

First volume: Kitâb I, on fol. 27b; II is styled here كتاب الطّهارة, and begins on fol. 94a; the كتاب الصّلوة of the preceding copy appears here as a mere باب الصّلوة, on fol. 140b. It ends on fol. 363b.

Second volume, on fol. 364b (with a separate بسم الله الرّحمٰن الرّحيم at the top of the page): Kitâb III, on fol. 364b; the following four kitâbs are all styled by mistake باب; IV, on fol. 411b; V, on fol. 426a; VI, on fol. 448a; VII, on fol. 511b. Ff. 223 and 228 are turned upside down and must exchange places with one another, as fol. 228b is the proper continuation of fol. 222b, and fol. 223b of fol. 227b.

No date. Various seals of Muḥammadshâh on fol. 9a.

No. 349, ff. 564, ll. 25; written by different hands, partly in Nasta'lîḳ, partly in Naskhî; illuminated frontispiece on fol. 9b; size, 11¾ in. by 8 in.

2656

Sharḥ-i-Sufar-alsa'âdat (شرح سُفر السّعادة).

A Persian commentary by the same 'Abd-alḥaḳḳ bin Saif-aldîn on the large collection of authentic traditions relating to Muḥammad's life, practices, and teachings, styled سُفر السّعادة or صراط المستقيم and compiled by the famous author of the Ḳâmûs (see above, No. 2397), Muḥammad bin Ya'ḳûb bin Muḥammad bin Ibrahîm bin 'Umar bin Abibakr bin Aḥmad bin Maḥmûd bin Idrîs bin Faḍl-allâh bin Shaikh-alislâm Abî Isḥâḳ alkâzarûnî, known as Shaikh Majd-aldîn alfîrûzâbâdî allughawî alḳuraishî alyamanî albakrî alshâfi'î, who was born in Rabî'-alawwal, A.H. 729 (A.D. 1329, Jan.), and died in the night of the 20th of Shawwâl, A.H. 817 (A.D. 1415, Jan. 2), see fol. 2b, ll. 1–5 (the date of birth given as A.H. 727 in Rieu i. p. 15a is a mere oversight). On the original work comp. Ḥ. Khalfa iii. p. 599; and W. Pertsch, Gotha Arabic Cat., p. 55.

Beginning, on fol. 1b: سبحانك لا علم لنا الّا ما علّمتنا إنّك انت العليم الحكيم اللّهمّ صل على محمّد هادى الخلائق الى الصّراط المستقيم والمنهج القويم الخ.

The commentator's name appears on fol. 2a, ll. 12 and 13; the two titles of the Arabic work, ib., l. 3 ab infra. From 'Abd-alḥaḳḳ's own sketch of his life and works (see Rieu iii. p. 1077b) we learn, that he gave to this commentary the title الطّريق القويم فى شرح الصّراط المستقيم. It is preceded by a *muḳaddimah*, in two ḳisms: 1. در مصطلاحات علم الحديث وآنچه متعلّق است بدان, on the science of tradition, on fol. 5a; 2. در بيان منشأ اختلاف مجتهدين و ذكر ائمّهٔ اربعه و بيان حكم تقليد واتباع ايشان وآنچه متعلّقست بآن, on the four Imâms or heads of legal schools, viz. *Abû Ḥanîfah* Nu'mân bin Thâbit Kûfî, Abû 'Abdallâh *Mâlik bin Anas*, *Shâfi'î*, and Abû 'Abdallâh Aḥmad bin Muḥammad *bin Ḥanbal*, and cognate matters, on fol. 19b.

The سفر السّعادة or صراط المستقيم begins on fol. 25a and is subdivided into a fâtiḥah, seven bâbs, and a khâtimah. Subdivisions are faṣls, tanbîhs, far's, and fâ'idas.

فاتحة الكتاب در ذكر حال حضرت رسالت پيش از نزول وحي و بيان عبادت وى در آن ايّام, on fol. 25a, lin. penult.

باب در طهارت حضرت پيغمبر, on fol. 31a, second line.

باب در نماز حضرت پيغمبر, on fol. 50a, last line.

فصل فى كيفيّة الرّكوع, on fol. 67a.

فصل فى كيفيّة السّجود, on fol. 76a.

فصل تطويل الصّلوة باليل (بالنّيل) و تحقيقها بالنّهار, on fol. 83a.

فصل كيفيّة الاعتدال من السّجود, on fol. 85a.

فصل كيفيّة الخروج من الصّلوة, on fol. 101a, first line.

فصل فى الادعية فى الصّلوة, on fol. 102a.

فصل در نسيان رسول الله, on fol. 112b.

فصل گشاده داشتن چشم در نماز, on fol. 123a.

فصل الاذكار بعد الصّلوة, on fol. 124b.

فصل در سنن روايت از نماز, on fol. 132b.

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فصل الاضطجاع بعد سنّة الفجر, on fol. 142a.
فصل قيام اللّيل (اللّيل), on fol. 144b, lin. penult.
فصل كيفيّة قيام اللّيل (اللّيل), on fol. 149a.
فصل دو رکعة نمازی, on fol. 159a.
فصل در نماز چاشت و عادت و روش و طریقهٔ حضرت پیغمبر در گذاردن آن نماز الخ, on fol. 167b.
فصل در بیان سجدهٔ شکر, on fol. 180b.
فصل در بیان سجدهٔ تلاوت, on fol. 186b.
فصل در فضل روز جمعه, on fol. 191b.
فصل عادت کریم و سنّة قویم حضرت نبوی الخ, on fol. 205a.
فصل در خطبهٔ نبویّه, on fol. 229a.
فصل در نماز عید, on fol. 244a.
فصل در عادت حضرت رسالت بوقت استسقا, on fol. 255b.
فصل در عبادات سفر آنحضرت, on fol. 263b.
فصل در عادت حضرت نبوی در قراءة قرآن واستماع آن و کمال خشوع و خضوع الخ, on fol. 276b.
فصل در عادت حضرت نبوی در پرشش (read پرسش) بیماران, on fol. 280a.
فصل در عادت حضرت نبوی در احوال میّت و ادای حقوق وی الخ, on fol. 285a.
فصل در بیان صلوة خوف, on fol. 310b.
باب (here wrongly styled فصل) در زکوة و صدقات, on fol. 315a.
فصل در زکوة فطر, on fol. 321b.
باب (here styled کتاب) صیام النّبی, on fol. 330b.
فصل در روزهٔ نافله, on fol. 347b, first line.
فصل در بیان اعتکاف, on fol. 358a.
باب حجّ النّبی الخ, on fol. 364b.
فصل در سیاق و بیان حجّ پیغمبر, on fol. 367a, last line.
فصل در حجّ پیغمبر, on fol. 374b, first line.
فصل در دخول خانهٔ کعبه, on fol. 413a.
فصل در قربانیٔ پیغمبر الخ, on fol. 420a.
فصل در سنن حضرت . . . در عقیقه, on fol. 426a.
باب اذکار النّبی, on fol. 440a.
فصل در اذکار اذان, on fol. 451b.
فصل در عشر ذی الحجّة, on fol. 453a.
فصل در سلام وآداب حضرت نبوی, on fol. 457b.
فصل در استئذان, on fol. 462b.
فصل در اذکار سفر, on fol. 465b.
فصل در القاضی (read القاظی) که در کراهت آن کسی را خلافی نیست, on fol. 472b.
فصل در اسباب انشراح صدر حضرت رسالت, on fol. 473b.
باب در عموم احوال و معاش حضرت نبّوت, on fol. 475b.
فصل در خورش, on fol. 475b.
فصل در پوشش, on fol. 478b.
فصل سُبَح, on fol. 485b.
فصل در عادت حضرت نبوی در معاشرت با ارواح ظاهرات, on fol. 492a.
فصل در خواب و بیداریٔ حضرت نبوی, on fol. 498b.
فصل در سواریٔ آنحضرت, on fol. 499a.
فصل در عدد گوسپندان آنحضرت, on fol. 499b, first line.
فصل در بیع و شراکهٔ حضرت نبوی, on fol. 500b, first line.
فصل در بعضی اخلاق آنحضرت, on fol. 502a, last line.
فصل استطلاق بطن الخ, on fol. 505a.
فصل در علاج طاعون و وبا, on fol. 506a.
فصل در استسقا, on fol. 508b.
فصل در علاجات جراحات, on fol. 509b, lin. penult.
فصل در علاج عِرْق النّسا, on fol. 512b.
فصل خشکیٔ مزاج, on fol. 513a.
فصل در خارش بدی, on fol. 513b.
فصل در (a space is left blank here for this word) علاج ذات الجنب, on fol. 514b.
فصل داوی (دوای read) خدر کلّی, on fol. 520a.
فصل در اصلاح طعام و شراب, on fol. 520a, lin. penult.
فصل در بثرات الخ, on fol. 520b.
فصل در تفریح مریض بسخنان خوش, on fol. 521a.
فصل در علاج زهر, on fol. 522a.
فصل در علاج سحر یهود, on fol. 522b.
فصل در معالجهٔ بدن, on fol. 523b.
فصل از تداوی بمحرّمات الخ, on fol. 526a, first line.
فصل در علاج قمل, on fol. 526b.
فصل در معالجه بادویهٔ روحانیّه الخ, on fol. 526b.
فصل در مجموع امراض الخ, on fol. 531a.
فصل در علاج اندوه وغم, on fol. 533a.
فصل در عادت حضرت نبوی در طعام و شراب, on fol. 534a.
فصل در امر مسکن ومنزل, on fol. 536b.
فصل در حفظ صحّت باستعمال بوی خوش, on fol. 537a.
فصل در حفظ صحّت چشم, on fol. 538b.
فصل در فرض و سلف عادت حضرت نبوی, on fol. 539a.
فصل در رفتن حضرت نبوی, on fol. 539b.
فصل در کلام و سکوت و ضحک و بکای حضرت نبوی, on fol. 541a.

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فصل در فطرت و توابع آن, on fol. 542a.

فصل شاب (read شارب) مبارك, on fol. 544b, last line.

فصل در جهاد وآداب آن, on fol. 546a.

خاتمة الكتاب در اشارت بابوابی كه در آن احاديث مروّبست الخ, on fol. 553a (subdivided into many small bâbs).

A great number of fasls without any special heading appear besides the above-quoted ones, viz. on ff. 103b, 339a, 416b, 448b, 449a, 449b, 454b, 455a, 456b, 463b, 467b, 469b, 503b, 510a, 511b, 515b, 516a, 516b, 517a (twice), 518a, 519b, 524a, and 537a; the headings of most of these can be verified from the index in the following copy.

Dated the 24th of Jumâdâ-alawwal, A.H. 1016 (A.D. 1607, Sept. 16).

Some pages, both at the beginning and end, are greatly damaged and worm-eaten.

College of Fort William, 1825.

No. 2150, ff. 633, ll. 21; Naskhî; size, 10 in. by 6 in.

2657

Another copy of the same.

Another excellent copy, not dated. A complete index on ff. 1b–6a, supplying many headings of fasls, which are not given in the text itself.

Beginning as in the preceding copy, on fol. 7b. All the smaller subdivisions are noted on the margin in red ink, together with many additions.

Mukaddimah, first kism, on fol. 10b, second line; *second kism*, on fol. 22b.

Fâtihah, on fol. 27b.

The seven *bâbs* are found here on ff. 31b; 46a; 235a (here styled فصل در زكوة و صدقات, as in the preceding copy; on the margin بيان زكوة و صدقات); 247a (on the margin كتاب صيام, as in the preceding copy); 272b (on the margin در بيان حجّ النّبی); 324b; and 348a.

Khâtimah, on fol. 399b.

No. 739, ff. 452, ll. 21; splendid Naskhî; size, 15⅝ in. by 9½ in.

2658

Dastûr-i-fâ'id-alnûr (دستور فائض النّور).

A treatise on the prophet's dress (در بيان آداب لباس حضرت سيّد البشر) by the same 'Abd-alhakk bin Saif-aldîn, see fol. 1b, ll. 5 and 6, and fol. 2a, ll. 3 and 4. It is identical with the little tract, styled در آداب لباس, in W. Pertsch, Berlin Cat., p. 41, No. 25; and p. 111, No. 2.

Beginning: بعد حمد و ستايش الهی و پس نعت و تحيّت رسالت پناهی نموده می آيد الخ.

No date. College of Fort William, 1825.

No. 2298, ff. 19, ll. 9; large Nasta'lîk, the Arabic quotations in Naskhî; size, 8½ in. by 6½ in.

2659

Taisîr-alkârî' fi sharh-i-Sahîh-albukhârî (تيسير القارئ فی شرح صحيح البخاری).

A Persian commentary on the famous Sahîh or collection of traditions by Imâm Abû 'Abdallâh Muhammad bin Isma'îl Bukhârî (who was born, according to fol. 8a, ll. 9–12, the 13th or 16th of Shawwâl, A.H. 194=A.D. 810, July 20 or 23, and died the 1st of Shawwâl, A.H. 255=A.D. 869, Sept. 12, contrary to the usual date, A.H. 256 = A.D. 870, Sept. 1, comp. G. Flügel iii. p. 83 sq.; Krehl in Zeitschrift d. D. M. G. iv. p. 5 sq.; Loth, Arabic Cat., p. 26. etc., and see above, No. 2654), compiled by Nûr-alhakk alturk albukhârî alshâhjahânâbâdî (i. e. aldihlawî), the son of Shaikh 'Abd-alhakk (the compiler of the preceding works), and himself the author of the زبدة التّواريخ (No. 290 in this Cat.), who died A.H. 1073 (A.D. 1662, 1663), see here, fol. 2a, ll. 7 and 8. It is dedicated to the emperor 'Âlamgîr.

Beginning of the commentator's preface, on fol. 1b: بسم الله والحمد لله والصّلوة والسّلام علی رسول الله .... امّا بعد اين صحيفهٔ كرامت و نميقهٔ شرافت صحيح الخ. On fol. 311a sq. a biography of the author of the Sahîh is given (احوال بخاری).

On fol. 8b, the original Arabic text begins with باب كيف كان بدوُ الوحی رسول الله (read الی رسول الله) صلّی الله عليه و آله و سلّم الخ.

The كتاب الايمان begins on fol. 25b, the كتاب العلم on fol. 65b, the كتاب الوضوء on fol. 96a, and so on in the order of the original (see Krehl, loc. cit., and the complete edition of Bukhârî's text by the same, Leyden, 1862 sq.); also the edition of Bûlâk, A.H. 1280.

Ff. 88b, 103b, 104, 150a, 377b, and 378a are left blank, but the text seems uninterrupted.

No date.

No. 1105, ff. 753, ll. 19; large and distinct Nasta'lîk; size, 13⅜ in. by 6⅝ in.

2660

Makhâzin-alma'rûf (مخازن المعروف).

A large collection of traditions, with Persian paraphrases and explanations of the quoted Arabic texts, compiled by the Hanafite Khawâsskhân alkâdirî almadanî (خواصّخان الحنفی القادری المدنی), A.H. 1116 (A.D. 1704, 1705, see fol. 54a), and divided into *four volumes* (جلد). This Persian work, as the order and titles of the kitâbs show, is chiefly based on the مصابيح السنّة and the مشكاة المصابيح, see above, Nos. 2653–2655. The present copy contains the *first volume* or جلد اوّل of the whole work, beginning, on fol. 53b: انفس نفائس جواهر زواهر حمد و سپاس بی اندازه و قياس سزاوار عرش گردون فرش قديم السّلطان معروف الاحسان خلعت روشنی بخش زمين و آسمانی است الخ.

A large *fihrist* or very detailed index of the first

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volume is prefixed on ff. 37b–52b. This volume comprises *five kitâbs*, each of which is subdivided into numeral *bâbs*, and every bâb generally into *three faṣls*.

The *five kitâbs* of the present volume are:

1. كتاب الايمان, on fol. 57a.
2. كتاب العلم, on fol. 112b.
3. كتاب الطّهارة, on fol. 130a.
4. كتاب الصّلوة, on fol. 200a.
5. كتاب الجنائز, on fol. 436a.

The first volume concludes on fol. 495b, and on ff. 498b–533b follows (as in the following volumes too) a supplement, containing all those traditions which have been omitted in the principal text, احاديث متروكه از اصل نسخه: Kitâb I, on fol. 498b; II, on fol. 508a; III, on fol. 510b; IV, on fol. 523a; V is missing, as the copy is a defective one and breaks off in the supplement to the *fourth kitâb*. Ff. 1–36a of this copy do not belong at all to the مخازن المعروف, but contain the fragment of a collection of *legends* about famous Shaikhs and Imâms, the twenty-four first leaves of which are missing according to the Arabic paging.

No date.

No. 7, ff. 553, ll. 21; Nasta'lîḳ, the Arabic quotations in larger Naskhî; illuminated frontispiece on fol. 53b; illuminated heading also at the top of the fihrist; ff. 53b and 54a richly adorned; size, 13⅝ in. by 8¾ in.

2661

The same.

The *second volume* or جلد ثانى of the same work, comprising, like the first, *five kitâbs* with the same subdivisions. A large *fihrist* on ff. 1b–9b. The *five kitâbs* of the second volume are as follows:

1. كتاب الزّكوة, on fol. 10b.
2. كتاب الصّوم, on fol. 64b.
3. كتاب فضائل القرآن, on fol. 104a.
4. كتاب الدّعوات, on fol. 131b.
5. كتاب المناسك, on fol. 213a.

The supplement of this second volume is found on ff. 293b–325a: Kitâb I, on fol. 293b; II, on fol. 299b, last line; III, on fol. 304b; IV, on fol. 307b; V, on fol. 314b, last line.

No date.

No. 123, ff. 325, ll. 21; Nasta'lîḳ, the Arabic quotations in Naskhî; illuminated frontispiece on fol. 10b, the other embellishments like those in the preceding copy; size, 13⅝ in. by 9 in.

2662

The same.

The *third volume* or جلد ثالث of the same work, comprising twelve kitâbs with the same subdivisions as the first and second volumes. A large *fihrist* on ff. 1b–16b. The *twelve kitâbs* of the third volume are:

1. كتاب البيوع, on fol. 17b.
2. كتاب النّكاح, on fol. 91a.
3. كتاب العتق, on fol. 159b, last line.
4. كتاب القصاص, on fol. 175a.
5. كتاب الحدود, on fol. 202a.
6. كتاب الجهاد, on fol. 259a.
7. كتاب الصّلح, on fol. 323b.
8. كتاب الصّيد, on fol. 335b, first line.
9. كتاب الاطعمة, on fol. 356b.
10. كتاب اللباس, on fol. 386b.
11. كتاب الطّبّ, on fol. 423b.
12. كتاب الفال والطّيرة, on fol. 434b (this *kitâb* is styled in the text also kitâb, but afterwards corrected on the margin into *bâb*, and as twelfth kitâb appears in the text, on fol. 440b, كتاب الرّؤيا, which is styled *bâb* in the fihrist).

The supplement to this *third volume* is found on ff. 451b–498b: Kitâb I, on fol. 451b; II, on fol. 462b; III, on fol. 470a; IV, on fol. 472a; V, on fol. 475b; VI, on fol. 481b; VII, on fol. 485b; VIII, on fol. 486b; IX, on fol. 488b; X, on fol. 490b; XI, on fol. 495b (here styled باب الطّبّ); XII, باب الفال, on fol. 497a, كتاب الرّؤيا, on fol. 498a.

No date.

No. 124, ff. 498, ll. 21; Nasta'lîḳ, the Arabic quotations in Naskhî; illuminated frontispiece on fol. 17b; size, 13⅝ in. by 8¾ in.

b. *Shî'ite Traditions.*

2663

Sharḥ-i-dîwân-i-'Alî bin Abî Ṭâlib (شرح ديوان على بن ابى طالب).

A Persian commentary upon 'Alî bin Abî Ṭâlib's alleged Arabic dîwân, by Ḥusain bin Mu'in-aldîn Maibudî (with the takhallus Manṭiḳî), completed according to fol. 252a, ll. 11 and 12, in Ṣafar, A.H. 890, the year 406 of the Jalâlî era (= A.D. 1485, Feb.–March), and introduced by a long preliminary discourse (فواتح) on metaphysical, psychological, and mystical matters in seven fâtiḥas, see Rieu i. pp. 19 and 20; and H. Khalfa ii. p. 499, iii. p. 297 sq., and vi. p. 474; see also Krafft, p. 27 (where a collection of Maibudî's letters is noticed); on account of these فواتح, the following copy bears the title of فواتح و شرح ديوان على بن ابى طالب. On the Arabic original, comp. Arabic Cat. of the Brit. Mus., p. 276; G. Flügel i. pp. 432–434, where the full title of 'Alî's diwân is given as انوار العقول من كلام وصىّ الرّسول; Krafft, p. 56; etc. A Turkish translation of an Arabic commentary on the same, by Mustaḳîmzâda Sa'd-aldîn bin Sulaimân, was printed in Bûlâḳ, A.H. 1253.

The seven fâtiḥas are headed as follows:

فاتحهٔ اولى در بيان راه راست كه مسلوك اصفياست (the true path of the elect), on fol. 3b.

فاتحهٔ ثانيه در ذات خدا تقدّس و تعالى (God's essence), on fol. 11a.

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فاتحهٔ ثالثه در اسماء و صفات (God's names and qualities), on fol. 16a.

فاتحهٔ رابعه در انسان کبیر (the greater man, i. e. the macrocosm), on fol. 21b.

فاتحهٔ خامسه در انسان صغیر (the lesser man, i. e. the microcosm), on fol. 36a.

فاتحهٔ سادسه در نبوّت و ولایت (prophecy and saintship), on fol. 44b.

فاتحهٔ سابعه در فضائل و احوال مرتضی ('Alî's excellent qualities and the circumstances of his life), on fol. 55b.

On fol. 1a an index of these seven fâtiḥas is given, together with an explanation of the abbreviations used in them as well as in the commentary itself, viz. ش (or negligently written س) = مؤلّف (i. e. the commentator Maibudî, the شارح); مح = شیخ محیی الدّین (probably Muḥyî-aldîn Ibn 'Arabî; see Safînat-alauliyâ, No. 60, col. 281 in this Cat.); د = شیخ محمود (i. e. Maḥmûd Shabistarî, the author of the گلشن راز); ظ (negligently written ط) = حافظ; مث (or می) = مولانا صاحب المثنوی (i. e. Jalâl-aldîn Rûmî); ض (negligently written ص) = ابن فارض (Ibn al-fârid, see above, No. 1811).

Beginning of 'Alî's dîwân, on fol. 69a:

النّاس من جهة التّمثال اکفاء ابوهم آدم والأمّ حوّاء

First words of the commentary: مفهوم تعریف اشارتست به تعیین و تمییز معنی در ذهن سامع و حرف تعریف که نزد سیبویه لام و نزد مبرّد همزه و نزد خلیل مجموع همزه و لام است الخ.

Beginning of the فواتح, on fol. 1b: سپاس سعادت اساس و شکر عبادت لباس معبودی را که اعلام نبوّت و ولایت الخ.

The فواتح are collated and annotated throughout.

Dated the 18th of Rabî'-althânî, A.H. 1070 (A.D. 1660, Jan. 2), by Asad-allâh bin Ḥâjî Bûdâḳ, in his fifty-second year.

Bibliotheca Leydeniana.

No. 2681, ff. 252, ll. 21; Naskhî, the Arabic text written in red; size, 11½ in. by 7⅛ in.

2664

Another copy of the same.

Beginning as in the preceding copy.

Fâtiḥah I, on fol. 4b; II, on fol. 17b; III, on fol. 27b; IV, on fol. 38b; V, on fol. 60a; VI, on fol. 77b; VII, on fol. 100a.

Beginning of the dîwân on fol. 128b.

No date.

No. 1230, ff. 449, written by three different hands; ff. 1–127, ll. 19, in Nasta'lîḳ; ff. 128–449, ll. 17, in two kinds of Naskhî; size of ff. 1–127, 7¾–8¼ in. by 4⅝ in.; size of ff. 128–449, 8¼ in. by 4½ in.

2665

The same.

Beginning as usual.

Fâtiḥah I, on fol. 4a; II, on fol. 14b; III, on fol. 21b; IV, on fol. 29a; V, on fol. 42b; VI, on fol. 54a; VII, on fol. 70b (styled in the text simply فتح, while on the margin the proper heading فاتحهٔ سابعه is added).

Beginning of the dîwân on fol. 91a.

The date of composition appears on the last page, ll. 1 and 2; the date of the copy is incomplete, only the 1st of Sha'bân is given. Collated and annotated.

Bibliotheca Leydeniana.

No. 2377, ff. 280, ll. 21; Nasta'lîḳ, the Arabic text written in red; size, 8¾ in. by 5¼ in.

2666

The same.

This copy contains the commentary only, without the فواتح, and begins at once with the first bait of 'Alî's dîwân.

No date. The last page greatly damaged. A former owner was Chas. Bodham, Calcutta, May 1st, 1787.

No. 2967, ff. 270, ll. 17; Nasta'lîḳ, the Arabic text in Naskhî, ff. 114–127 written by another hand; size, 9⅝ in. by 5⅝ in.

2667

Sharḥ-i-Kâfî (شرح کافی).

A Persian commentary on the *first* book of the famous collection of Shî'ah traditions, entitled الکافی, by Abû Ja'far bin Muḥammad bin Ya'ḳûb bin Isḥâḳ alrâzî al-Kalînî (died A.H. 329 or 328 = A.D. 940, 941 or 939, 940, according to the preface on fol. 3a, in Baghdâd), on which comp. Loth, Arabic Cat., pp. 32b and 33. The commentator is Mullâ Khalîl bin Alghâzî alḳazwînî, who entered Ḳâzwîn with his sovereign Shâh 'Abbâs II, A.H. 1064 (A.D. 1654), and began this work at the king's request forthwith. He finished the explanation of the first book the 28th of Muḥarram, A.H. 1065 (A.D. 1654, Dec. 8), as he states in the last words of the conclusion. He died, according to Rieu, Supplement, p. 253b, in Ḳazwîn, A.H. 1089 (A.D. 1678). In the preface he mentions a former Arabic commentary on the same collection of traditions, styled الشّافی, and quotes two traditions of the prophet, which he found in the احادیث غیبت صاحب الزّمان of Abû Ja'far Ṭûsî (i. e. Muḥammad bin alḥasan, the author of the well-known فهرست, who died A.H. 460 = A.D. 1068, see Loth, Arabic Cat., p. 84, and Sprenger's edition of the Fihrist, in the Bibliotheca Indica, Calcutta, 1853–1855), and which seemed to him to have a prophetical reference to Shâh 'Abbâs II. On fol. 3a, last line, the initial words of the Arabic text begin: الحمد لله المحمود لنعمته المعبود لقدرته الخ.

On fol. 33a an index of the whole Arabic work is given; according to that it is subdivided into thirty-three books (کتاب) or even into thirty-four, when the

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كتاب الرّوضة (on which a Persian commentary, under the title منهج اليقين, was completed in Shawwâl, A.H. 1081 (A.D. 1671, Feb.–March), by 'Alâ-aldîn Muḥammad bin Abû Turâb Gulistâna alḥusainî, see Rieu i. p. 22) is added to it, which, however, according to another authority, simply styled here Zain-aldîn, does not really belong to the كافى. These thirty-three books (Loth's Arabic text has only twenty-nine or thirty) are as follows:

1. كتاب العقل; 2. كتاب التّوحيد; 3. كتاب الحجّة; 4. كتاب فضل القرآن; 5. كتاب الدّعا; 6. كتاب الايمان والكفر; 7. كتاب العشرة; 8. كتاب الطّهارة; 9. كتاب الحيض; 10. كتاب الجنائز; 11. كتاب الصّلوة; 12. كتاب الزّكوة; 13. كتاب الصّيام; 14. كتاب الحجّ (this book is in Loth's Arabic text the 8th, and books 8–13 here appear there as 9–14); 15. كتاب الجهاد; 16. كتاب المعيشة; 17. كتاب النّكاح; 18. كتاب العقيقة; 19. كتاب الطّلاق (the books 16–19 are entirely wanting in Loth's copy; book 20 here corresponds to 16 there, and so on to the end); 20. كتاب العتق والتّدبير والكتابة; 21. كتاب الصّيد; 22. كتاب الذّبائح; 23. كتاب الاطعمة; 24. كتاب الدّواجن; 25. كتاب الزّيّ والتّجمّل والمروّة الاشربة; 26. كتاب الوصايا; 27. كتاب المواريث; 28. كتاب الحدود; 29. كتاب الدّيات; 30. كتاب الشّهادات; 31. كتاب القضايا والاحكام; 32. كتاب الايمان والنّذر والكفارات; 33.

The commentator adds, that Ṭûsî in his list of Shî'ah books (i.e. the Fihrist) enumerates, including the book of the روضة, only thirty kitâbs, and gives the following explanation: Ṭûsî has entirely omitted the كتاب العشرة (book 7) and the كتاب العقيقة (book 18); he has besides counted as *one* book the كتاب الطّهارة and the كتاب الحيض, and equally as *one* the كتاب الاطعمة and the كتاب الاشربة (which form here four books altogether, viz. 8, 9, 23, and 24). The first kitâb begins here on fol. 33a, and is subdivided into twenty-three bâbs, the first of which (on fol. 34b) is styled باب العقل والجهل.

Beginning of the preface, on fol. 1b: فتح صافئ گنجينهٔ شاهى شرح كافى احاديث رازداران الهى گشاد نعيم الخ.

Copied from an authentic manuscript in the possession of Ḥâjî Muḥammad Bâḳir Ṭalḳânî, which was written by Mullâ Muḥammad Yûsuf in Ḳazwîn, and collated with the commentator's own autograph, A.H. 1086 in Aurangâbâd, and finished the 16th of Dhû-alḥijjah of that year (= A.D. 1676, March 2).

No. 1152, ff. 136, ll. 21; Nasta'lîḳ, the Arabic text for the greater part in small Naskhî; size, 10¼ in. by 5⅝ in.

2668

'Ain-alḥayât (عين الحياة).

An exhaustive work on Muḥammadan theology and ethics, based on verses of the Ḳurân and traditions, from a strict Shî'ite standpoint, by the great champion of the Shî'ah, Muḥammad Bâḳir bin Muḥammad Taḳî Majlisî, who was born A.H. 1038 (A.D. 1628, 1629), and died A.H. 1110 or 1111 (A.D. 1698–1700); see a full list of the works of this most prolific writer (ten Arabic and forty-nine Persian ones) in W. Pertsch, Berlin Cat., pp. 59 and 60; and a detailed description of the present work in E. G. Browne, Cambridge Cat., pp. 64–69; extracts from it are also noticed in W. Pertsch, Berlin Cat., p. 47, No. d, and p. 75, No. 6; it was printed at Teheran, A.H. 1240. The most prominent among the author's Persian compositions, besides the عين الحياة and the حلية المتّقين (see the following number), are تذكرة الائمّة (see Rieu, Supplement, p. 30); جلاء العيون (Bodleian Cat., No. 140; Rieu i. p. 154; W. Pertsch, Berlin Cat., p. 536; edited at Teheran, A.H. 1240 and 1266); مقباس المصابيح (said to be an extract from the larger Arabic work of the same author, بحار الانوار, which was edited in single volumes at Teheran, A.H. 1270–1283, see Rieu i. pp. 20 and 21); حياة القلوب (see extracts from it in W. Pertsch, Berlin Cat., p. 31; edited at Tabrîz, A.H. 1241, besides at Teheran, and (without name of place) A.H. 1274); زاد المعاد (based on the same بحار الانوار, see Rieu i. p. 21; W. Pertsch, Berlin Cat., p. 257, and p. 148, No. 2; edited Teheran, A.H. 1244); زائدهٔ زاد المعاد (an extract from the preceding one, see Rieu, Supplement, p. 6a); حقّ اليقين (Rieu i. p. 33; edited Teheran, A.H. 1241); جبر و تفويض (Rieu ii. p. 857a); مناسك حجّ (Bodleian Cat., No. 1794); رسالهٔ نكاح (W. Pertsch, Berlin Cat., p. 261); كتاب تقويم or رسالهٔ اختيارات و اختيارات (W. Pertsch, Berlin Cat., p. 334, and p. 74, No. 2); كتاب سؤال و جواب (edited at Teheran, A.H. 1247); etc.

Beginning: لآلئ حمد و جواهر ثنا تحفهٔ بارگاه جلال كبرياء حكيمى كه الواح ارواح قابلهٔ نوع الخ.

There are numerous subdivisions, styled باب, فصل, اصل, فائده, لمعه, شعبه, وجه, ينبوع, etc., see E. G. Browne, loc. cit.; the most important of them are: رؤيت, on fol. 11a; شرائط اعمال, on fol. 12a; غرض, on fol. 12b; عبادت, on fol. 14b; معرفت الهى, on fol. 24a; بيان ضرورت وجود نبى و احتياج خلائق بآن, on fol. 36b; بيان عصمت امام, on fol. 52b; فضيلت محبّت اهل بيت, on fol. 54b; بيان بعضى از صفات و علامات امام و شرائط امامت, on fol. 57a; عمل و احتراز از طول عمل, on fol. 72b; بيان دجّال, on fol. 77b; بيان مجملى از معاد, on fol. 78b; فضيلت علم و ياد گرفتن, on fol. 86a; اصناف علم, on fol. 88a; شرائط و آداب علم, on fol. 89a; مذمّت عمل بى علم, on fol. 93a; اصناف علما و صفات عالمى, on fol. 93b; عدم اغترار بعبادت و اعتراف بعجز, on fol. 94a; شكر, on fol. 95a; توبه, on fol. 96b; فضيلت صلوة, on fol. 105a; بيان اختلاف شرائع و مذمّت بدعت در دين, on fol. 106a; رهبانيّت, on fol. 110a; بيان

بیان طلب مال از حلال, on fol. 111b; اعتزال از خلق, on fol. 113a; بیان تجمّل و زینت و ملبوسات نمودن, on fol. 116a; فاخره, on fol. 120b; بیان حرمت غنا, on fol. 122b; بیان ذکر, on fol. 132b; خوف و رجا, on fol. 134a; بعضی از قصص خائفان, on fol. 140b; مذمّت دنیا, on fol. 180a; بیان معنیٔ دنیا, on fol. 207a; کسل و سستی, on fol. 211b; در عبادت, on fol. 213a; عفّت فرج, on fol. 213b; نگاهداشتن چشم, on fol. 215a; فضیلت دعا, on fol. 221a; شرائط و آداب دعا, on fol. 237b; سبب مستجاب نشدن, on fol. 238a; بعضی از دعاها, on fol. 259a; اکرام پیران مسلمانان, on fol. 292a; فضیلت قرآن, on fol. 294a; مجملی از احوال سلاطین و امرا و معاشرت نمودن با ایشان وعدل وجور ایشان, on fol. 297a; مذمّت غیبت و حرمت آن, on fol. 298a; معنیٔ غیبت, on fol. 301b; درمذمّت بهتان, on fol. 305a; مذمّت تکبّر, on fol. 309a; مذمّت حسد, on fol. 314b; اصلاح سریره, on fol. 321a; فضیلت اذکاری که مخصوص بوقتی نیست (with this bâb the *khâtimah* begins); بیان اذکاری که مخصوص بوقتی چندند.

According to his statement, on fol. 2a, the author tried in this work to give a paraphrase of and a commentary on the last will and the precepts, confided by Muḥammad to *Abû Dharr Ghaffârî* (ابو ذرّ غفّاری), whom he calls گزیدهٔ اصحاب و زبدهٔ اتباع.

Dated the 4th of Ṣafar, A.H. 1085 (A.D. 1674, May 10).

No. 587, ff. 321, ll. 21; Nasta'lîḳ, the Arabic phrases and quotations in Naskhî; illuminated frontispiece; size, 12⅝ in. by 7¼ in.

2669

Ḥilyat-almuttaḳîn (حلیة المتّقین).

Another Shi'ah treatise on the customs and observances of daily life according to the precepts of the Imâms, by the same Muḥammad Bâḳir bin Muḥammad Taḳî Majlisî, who completed it in Rajab, A.H. 1079 (A.D. 1668, Dec.), see Rieu i. p. 20, and Supplement, p. 110a; W. Pertsch, Berlin Cat., pp. 313 and 314; it was printed in Teheran, A.H. 1248. In the preface, on fol. 1b, l. 11 sq., the author quotes his previous work, the عین الحیاة.

The Ḥilyat-almuttaḳîn is divided into fourteen bâbs and a khâtimah, but in consequence of a very large lacuna between ff. 45 and 46 the present copy contains only bâbs 1–3 and 11–14 complete, parts of bâbs 4 and 10, and the whole khâtimah; the following headings are given according to the index on fol. 2a:

1. در آداب لباس (on dress), on fol. 2b.

2. در آداب حلی و زیور پوشیدن و سرمه کشیدن و در آئینه نظر کردن (on ornaments, dyes, etc.), on fol. 9a.

3. در آداب خوردن و آشامیدن (on eating and drinking), on fol. 17a.

4. در آداب تزویج و آداب مجامعت و معاشرت زنان و کیفیّت ترتیب (؟ تربیت) فرزندان و معاشرت ایشان (on marriage, sexual intercourse, and the rearing of children), on fol. 35b; this bâb breaks off on fol. 45b in the eighth faṣl.

5–9, on using the toothpick and clipping the nails, on scents, bathing, sleeping, and bleeding, are entirely missing.

10. در آداب ملاقات و معاشرت مؤمنان و حقوق اصناف ایشان (on intercourse with believers), opens abruptly on fol. 46a in the middle of the third faṣl.

11. در آداب مجالس و سلام و عطسه و مصافحه و معانقه و امثال اینها (on assemblies, greetings, handshakings, embraces, etc.), on fol. 64b.

12. در آداب خانه و داخل شدن و بیرون رفتن (on entering and leaving the house), on fol. 75a.

13. در آداب سوارشدن و راه رفتن و تجارت و زراعت نمودن و چهاربایان نگاه داشتن (on riding, walking, marketing, tilling, etc.), on fol. 84a.

14. در آداب سفر (on travelling), on fol. 93a.

Khâtimah: در بعضی از فوائد متفرّقه (on miscellaneous matters), on fol. 107b.

No date. Modern copy. A former owner was Mr. Edw. Galley.

Bibliotheca Leydeniana.

No. 2623, ff. 114, ll. 18 on ff. 1–3, ll. 19 on ff. 4–114; written by three different hands, in two kinds of Naskhî on ff. 1–3 and 113–114, and in a very careless Nasta'lîḳ on ff. 4–112; all the Arabic quotations in Naskhî; size, 9¼ in. by 6¼ in.

2670

Sanad-alsa'âdât fî ḥusn-i-khâtimat-alsâdât (سند السّعادات فی حسن خاتمة السّادات).

A theological essay on the special privileges and essential peculiarities of the Sayyids or descendants of the prophet through his daughter Fâṭimah, by Mîr Ghulâm 'Alîkhân Ḥusainî Wâsiṭî Balgrâmi, with the takhallus Âzâd, who died A.H. 1200 (A.D. 1786), see above, No. 2135, where his most prominent works are enumerated.

Beginning: الحمد لله الّذی ارسل الینا حبیبه الخ.

No date.

No. 1824, ff. 269b–277, ll. 21; Nasta'lîḳ; size, 9½ in. by 5¾ in.

c. *Miscellaneous.*

2671

Some riwâyât, beginning with one of Ibn 'Abbâs: بروایت از ابن عبّاس رضی الله تعالی عنه آورده اند که از آفریدن آسمان الخ.

College of Fort William, 1825.

No. 2351, ff. 6, ll. 9–11; Nasta'lîḳ, mixed with Shikasta; size, 6⅛ in. by 4⅜ in.

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2672

A short miscellaneous collection of sayings of the prophet and selected verses of the Ḳurân, with paraphrases and commentary, for the greater part in Arabic, mixed here and there with some quotations from exegetical works in Persian.

Beginning of the first section (mostly sayings of the prophet), on fol. 187a: الحمد لله . . . قال النّبيّ صلّى الله عليه و سلّم من قرأ و حفظ اربعين حديثا من امّتي الخ.

Beginning of the second section, on fol. 195a: يا بني اسرائيل اذكروا الخ (= Sûrah II. 38 sq.).

Beginning of a third section (not connected with the previous two, and written by quite a different hand), on fol. 201a: قال سبحانه تعالى وَإِذْ اَخَذْنَا مِنَ النَّبِيِّينَ الخ (= Sûrah XXXIII. 7 sq.).

No. 2380, ff. 187–207, ll. 8–11; Naskhî, by different hands; size, 8⅜ in. by 5⅝ in.

2673

Iblîs-nâma (ابليس نامه).

The book of Iblîs, a curious dialogue between Satan and Muḥammad, with many good hints and advices, beginning: سبحان الله والحمد لله ولا اله الّا الله والله اكبر ولا حول ولا قوّت الّا بالله العليّ العظيم اين نسخهٔ ابليس نامه عليه اللّعنة روزى بفرمان حقّ سبحانه و تعالى ابليس لعين پيش پيغمبر عليه السّلام آمد الخ.

A similar story of Satan and Muḥammad is noticed in Bodleian Cat., No. 1241, 46.

No. 1720, ff. 85–96, ll. 14; large Nasta'lîḳ; size, 8⅞ in. by 5 in.

2674

Waṣiyyatnâma-i-Paighambar (وصيّت نامهٔ پيغمبر).

The last will of Muḥammad, or advices bequeathed by the prophet to 'Alî, beginning: الحمد لله . . . امّا بعد بدانكه اين وصيّت نامهٔ حضرت خواجهٔ كائنات و خلاصهٔ موجودات حبيب خدا محمّد مصطفى صلّى الله عليه و آله و سلام كه با امير المؤمنين على كرّم الله وجهه وصيّت فرمودند كه يا على الخ.

The same little tract is noticed in Rieu ii. p. 851a, No. II.

No. 1627, ff. 4b–8b, written in diagonal lines; Naskhî; size, 8⅞ in. by 4⅞ in.

2675

Khulâṣat-alaurâd (خلاصة الاوراد).

The quintessence of breviaries, a selection of prayers, invocations, traditions, and sayings of holy Shaikhs suitable to all daily occasions and occurrences in life, compiled by Shihâb-aldîn, son of Shaikh Fatḥ Muḥammad ibn Abû-albarakah 'Ain-al'urafâ, that is Shaikh Shâh'Îsâ, beginning, on fol. 3a: الحمد لله . . . گويد خادم الفقرا شهاب الدّين الخ.

It is incomplete at the end, breaking off on fol. 40b. Ff. 1b–3a contain a short collection of similar sayings and traditions, beginning with one of 'Umar 'Abd-al'azîz: كنيزكى عمر عبد العزيز را يكروز از خواب بر خواست گفت الخ.

College of Fort William, 1825.

No. 2333, ff. 40, ll. 16; careless Nasta'lîḳ; size, 7¼ in. by 4¼ in.

2676

A description, based on Ḳurân and traditions, of the twelve months of the Muḥammadan year, giving the memorable events that happened on certain days in each of them in the lives of the prophets, Imâms, saints, etc., and also furnishing instruction as to the proper thing for a Muslim to do on such days. *Muḥarram*, on fol. 1b (with a very detailed account of the martyrs of Karbalâ); *Safar*, on fol. 22b; *Rabî'-alawwal*, on fol. 26a; *Rabî'-alâkhar*, on fol. 33a; *Jumâdâ-alawwal*, ib.; *Jumâdâ-alâkhar*, on fol. 33b; *Rajab*, ib.; *Sha'bân*, on fol. 34a; *Ramadân*, on fol. 34b; *Shawwâl*, on fol. 35a; *Dhû-alḳa'dah*, ib.; *Dhû-alḥijjah*, on fol. 35b. The *first* month therefore is treated in the fullest way, next to that the *second* and the *third*; all the remaining ones are dispatched in a few lines. As a very large number of blank leaves are left after fol. 35, it was probably intended gradually to supplement the scanty information given with regard to the last nine months.

Beginning: فصل اوّل در ذكر ماه محرّم الحرام بدانكه حقّ سبحانه تعالى در كلام مجيد فرموده است الخ.

Bibliotheca Leydeniana.

No. 2804, ff. 35, ll. 8–12; Shikasta, by different hands, as it seems; size, 8 in. by 5½ in.

4. Commentaries and other explanatory Works on the Ḳurân.

2677

Ḳurân (قرآن).

The Ḳurân with an interlinear Persian paraphrase, beginning:

بسم الله الرّحمٰن الرّحيم، الحمد لله ربّ العالمين بنام خداى بخشايندهٔ مهربان، سپاس مر خداى پروردگار عالميانست

الرّحمٰن الرّحيم ملك يوم الدّين بخشايندهٔ مهربان پادشاه روز جزا الخ

For other copies of the Ḳurân with an interlinear Persian version see Loth, Arabic Cat., pp. 5 and 6 (Nos. 25, 27, and 30); Rieu i. pp. 6–8; E. G. Browne, Cambridge Cat., pp. 40–43.

No date. A seal with the date A.H. 1188 (A.D. 1774, 1775) on fol. 1a. The copy belonged formerly to Mr. Richard Johnson. On the last two pages the Persian paraphrase is omitted.

No. 3488, olim 20. J. 3, ff. 393, 12 lines of Arabic text in Naskhî in each page, the interlinear Persian in red ink; the first two and the last two pages beautifully adorned; the headings of all the Sûras written on gold ground; additional illuminations both in the text and on the margin; size, 9 in. by 5¼ in.

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Tafsîr-i-kalâm-i-rabbânî (تفسير كلام ربّانى).

A Persian commentary on Sûrah 1 and Sûras 67–114, by Maulânâ Ya'ḳûb (see fol. 87b, ll. 4 and 3 ab infra, and fol. 199a, l. 2), i.e. Ya'ḳûb bin 'Uthmân bin Maḥmûd bin Muḥammad alghaznawî alćarkhî, a disciple of Bahâ-aldîn Naḳshband (who died, according to the Safînat-alauliyâ, No. 82, col. 283 above, the 3rd of Rabî'-alawwal, A.H. 791=A.D. 1389, March 2), and the spiritual guide of 'Ubaid-allâh Ghujdawânî Aḥrâr (see ib., No. 87). Maulânâ Ya'ḳûb, the author of many theological and mystical tracts (see above, Nos. 1919, 1; and 1923, 10), died A.H. 838 (A.D. 1434, 1435), see Rieu iii. p. 1078a. Another copy of the present commentary, in which likewise Sûras 2–66 are omitted (not by oversight, but deliberately, as the author states there in an Arabic preface, which is wanting in our copy), is described by J. Aumer, p. 127. Our copy begins with a short introduction on various famous passages and phrases of the Ḳurân thus: قال النّبى عليه السّلام مفتاح القرآن تسمية و قال ابن عبّاس رضى الله عنه اجلال القرآن أعُوذُ بِاللّهِ مِن الشّيطانِ الرّجيم و مفتاح القرآن بسم الله الرّحمٰن الرّحيم بدان وفّقك اللّه بتوفيقه و يسّرك بفضله و كرمه بسلوك طريقه كه شاه مفسّران عبد الله ابن عبّاس چنين روايت ميكند الخ, and is divided into two sections, each with a special colophon, the first comprising Sûrah 1 and Sûras 67–77, the second Sûras 78–114.

Sûrah 1. on fol. 4a; 67. on fol. 9a; 68. on fol. 24b; 69. on fol. 35a; 70. on fol. 50a; 71. on fol. 54a; 72. on fol. 58b; 73. on fol. 66a; 74. on fol. 72a; 75. on fol. 77a; 76. on fol. 80a; 77. on fol. 85a, lin. penult.; 78. on fol. 88a; 79. on fol. 97a; 80. on fol. 106b; 81. on fol. 112a; 82. on fol. 116a; 83. on fol. 119b; 84. on fol. 125b; 85. on fol. 130a; 86. on fol. 135b; 87. on fol. 138b; 88. on fol. 142a; 89. on fol. 145b; 90. on fol. 152a; 91. on fol. 155a; 92. on fol. 157a; 93. on fol. 160a; 94. on fol. 163b; 95. on fol. 166a, first line; 96. on fol. 167b; 97. on fol. 171b; 98. on fol. 173b; 99. on fol. 176b; 100. on fol. 178b; 101. on fol. 180a, last line; 102. on fol. 181a; 103. on fol. 182a; 104. on fol. 182b; 105. on fol. 183b; 106. on fol. 186b; 107. on fol. 188a; 108. on fol. 189b; 109. on fol. 191b; 110. on fol. 192b; 111. on fol. 193b; 112. on fol. 194b; 113. on fol. 196a; 114. on fol. 197b, first line.

This copy is dated in both colophons (on ff. 87b and 199a) the 6th of Jumâdâ-alâkhar, A.H. 1089 (A.D. 1678, July 26); the copyist, whose name is partly erased in both, seems to be Muḥammad Ashraf ibn Shâh-i-Gadâ (sic!) Ḥasan alḥusainî. The commentary ends on fol. 199a; the remaining pages are filled, just as a number of fly-leaves in the beginning, with short tracts of various kinds; on fol. 199b sq. a number of medical prescriptions appear; on fol. 202b an Arabic prayer with Persian interlinear paraphrase, etc.; on the third fly-leaf in the beginning a mystical tract, styled رسالهٔ پنج محله, by Badî'-aldîn; on the fourth another tract: در بيان منسوبات حروف و جهات; etc.

No. 754, ff. 203; written by many different hands, partly in Nasta'lîḳ, partly in Naskhî; ll. 13 on ff. 1–24, 41–48, and 88–199; ll. 23 on ff. 25–40, and 49–87; size, 10⅝ in. by 5⅛ in.

2679

Baḥr-i-mawwâj (بحر موّاج).

The *first* volume (جلد اوّل) of a very extensive Persian commentary on the Ḳurân, composed by Shihâb Shams-i-'Umar Daulatâbâdî Zâwulî of Dihlî (see fol. 2b, l. 3 ab infra), that is Ḳâdî Shihâb-aldîn Malik-al'ulamâ bin Shams-aldîn bin 'Umar alzawâlî (!) aldaulatâbâdî, as he is called with his fuller name in the مآثر الكرام تأريخ بلگرام (No. 682 above), who died A.H. 849 (A.D. 1445, 1446), see W. Pertsch, Berlin Cat., p. 567, ll. 11 and 12. He dedicated this work to Shams-aldunyâ wa-aldîn Abû-almuẓaffar Ibrâhîm Shâh Sulṭân (see fol. 2b, l. 14), that is Sulṭân Ibrâhîm Shâh Sharḳî of Jaunpûr, who reigned A.H. 804–844 (A.D. 1401–1440), and was a great patron of arts and letters, encouraging the composition of many literary works. A date of composition is not found in this copy, which comprises the first eighteen Sûras (سورة الفاتحة begins on fol. 5b, and سورة الكهف on fol. 637b).

Beginning of the preface: حمّاد اى حمد طبيب (!طيّب) كه رائحهٔ فائحهٔ آن بنفحهٔ آلاء مطايبه و فوحهٔ نعماء مستطابهٔ مشامّ جان حامد را معطّر گرداند الخ.

The chief authorities, quoted by the author of this commentary, are تفسير زاهدى; تفسير امام كلبى; تفسير بستى; تفسير نفسى مدارك (probably a mistake for مدارك التّنزيل و حقائق التّأويل, i.e. مدارك نسفى, by Nasafî, see in No. 2608 above); كشّاف (by Zamakhsharî) and various commentaries on the same; تفسير امام رازى (i.e. التّفسير الكبير or مفاتيح الغيب, composed A.H. 602=A.D. 1205, 1206, by Fakhr-aldîn Abû-alfaḍl Muḥammad bin 'Umar Râzî, see Loth, Arabic Cat., p. 13b); تفسير ابو اللّيث سمرقندى (see J. Aumer, Arabic Cat., p. 13, and No. 2608 above), etc.

Dated the 15th of Rabî'-alâkhar, A.H. 1187 (A.D. 1773, July 6).

No. 1095, ff. 666, ll. 23; Nasta'lîḳ; size, 14⅜ in. by 9 in.

2680

Jawâhir-altafsîr li tuḥfat-alamîr (جواهر التّفسير لتحفة الامير).

The *first* volume (الجلد الاوّل) of the extremely rare Persian commentary on the Ḳurân by Ḥusain bin 'Alî alwâ'iẓ alkâshifî, the renowned author, who died A.H. 910 (A.D. 1505), comp. No. 2188 above, where his most prominent works are enumerated (there should be added to that list the تحفة الصّلوات, composed A.H. 899=A.D. 1494, see G. Flügel iii. p. 449; Ḥ. Khalfa ii. p. 230; and Rieu, Turkish Cat., p. 12b, where a

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Turkish translation on the same, made A.H. 990 = A.D. 1582, is noticed; the رسالة العليّة في الاحاديث النّبويّة; see W. Pertsch, Berlin Cat., p. 240; Ḥ. Khalfa iii. p. 421, No. 6241; and Schefer, Chrest. Pers., i. 191 sq.; and the قصص و آثار حاتم طائی, written A.H. 891 = A.D. 1486, see Bodleian Cat., No. 452; W. Pertsch, Berlin Cat., p. 992; and No. 780 in this Cat.). According to the preface in the same author's smaller commentary, the مواهب علیّه (see the following numbers), he began this very extensive commentary at the request of Mîr 'Alîshîr and meant it to comprise *four* volumes; but after having finished the *first*, he was prevented from continuing it, and wrote his shorter work to satisfy his patron; see a full statement of these circumstances in No. 1805 of the Bodleian Cat., and comp. also Ḥ. Khalfa ii. p. 360, No. 3259, and p. 641, No. 4274; parts of this first volume are also noticed in Rieu i. p. 11 (the جواهر التّفسير in J. Aumer, p. 127, and the Cat. des MSS. et Xylographes, p. 247, is merely a wrong designation for the smaller commentary, the مواهب علیّه, as both the beginning of those copies and their date, A.D. 897, prove).

This *first* volume (probably the only one he completed) comprises the first *three* Sûras and a portion of the *fourth*, preceded by a detailed introduction on the science of the Ḳurân and its exegesis, divided into the following four اصل (see the index on ff. 4[a] and [b]):

1. در بیان شمّه از فضائل قرآن وذکر بعضی از اسامیٔ آن و مباحث حدوث و قدم و حقیقت تکلیم و کیفیّت سماع آن, in four عنوان, on fol. 4[b].

2. در جامعیّت قرآن وانشعاب علوم دینیّه از آن و بیان علمهائی که تعلّق بقرآن دارد و آنچه مفسّر را از دانش آن چاره نیست, in five عنوان, on fol. 10[a].

3. در ذکر الفاظی که میان مفسّران متداولست و بیان برخی از معانیٔ هر یك از آن, in eight عنوان, on fol. 17[a].

4. در فوائد متفرّقه, in six عنوان, on fol. 24[a], last line.

The six important عنوان of this last section are:

(*a*) در بیان جمع قرآن و کیفیّهٔ انتظام آن, on fol. 24[b], first line.

(*b*) در شرف علم تفسیر و ذکر بعضی از فوائد آن, on fol. 25[a].

(*c*) در بیان اعجاز قرآن و کشف حجاب اسرار از وجوه آن, on fol. 27[b].

(*d*) در بیان افضلیّهٔ بعضی سور و آیات و ذکر شمّه از خواصّ و منافع حروف و کلمات, on fol. 29[b].

(*e*) در شرائط تدبّر و تفکّر در الفاظ و معانیٔ آیات قرآنی, on fol. 30[b].

(*f*) در ذکر اشارات عرفا و حقائق اولیا, on fol. 33[b] (the five introductory عنوان quoted in Rieu i. p. 11, correspond, as a comparison with the headings given above shows, to *b*–*f* in the fourth and last اصل).

The *first Sûrah* begins on fol. 35[a]; the *second*, on fol. 153[b]; the *third*, on fol. 400[b]; the *fourth*, on fol. 577[b]. It breaks off with the end of v. 84 of the *fourth* Sûrah.

Beginning, on fol. 1[b]: نبدأ والله علیم حکیم، زینت فاتحهٔ هر کتاب و زیور خاتمهٔ هر خطاب جزئیاته ثنای الارباب الخ.

Title and author's name are written in the two vignettes on fol. 1[b], and appear besides in the text, on fol. 3[b], ll. 2 and 11.

Dated A.H. 967 (A.D. 1559, 1560) by Abû-alnaṣr Muḥammad al-Ṣadr bin Nâṣir-alsharî'at Manṣûr bin Ṣadr alḥasanî alḥusainî aldashtakî alshîrâzî.

No. 1381, ff. 626, ll. 25; excellent Naskhî; the first two pages gorgeously embellished; other illuminated frontispieces on ff. 153[b], 400[b], and 577[b]; splendid Eastern binding; size, 15½ in. by 10 in.

2681

Mawâhib-i-'aliyyah (مواهب علیّه).

A complete copy of the smaller commentary on the Ḳurân by the same Ḥusain bin 'Alî alwâ'iẓ alkâshifî, usually styled تفسير حسينى, and composed between A.H. 897 and 899 (A.D. 1492–1494), see Bodleian Cat., Nos. 1805–1808; Rieu i. pp. 9–11, and Supplement, p. 1; Cat. Codd. Or. Lugd. Bat. iv. p. 39; A. F. Mehren, p. 3; Fleischer, Cat. Lips., p. 390[b], No. 32; E. G. Browne, Cambridge Cat., pp. 37–40; etc. A Turkish translation of this commentary was made by Abû-alfaḍl Muḥammad bin Idrîs Bidlîsî, who died A.H. 982 (A.D. 1574, 1575). Ḥusain alkâshifî finished his work, according to the chronogram on the last page, l. 12, the 2nd of Shawwâl, A.H. 899 (A.D. 1494, July 6). An index on ff. 1[b]–2[b].

Beginning, on fol. 3[b]: بعد از تمهید قواعد محامد الهی و تأسیس مبانیٔ ثناخوانی الخ.

A few various readings on the margin; the last pages slightly damaged, but well repaired.

Dated the 1st of Rabî'-alawwal, A.H. 981 (A.D. 1573, July 1), by Muḥammad bin 'Uthmân Bakrî.

College of Fort William, 1825.

No. 2023, ff. 588, ll. 25; small, neat Naskhî; illuminated frontispiece; size, 11⅝ in. by 8¼ in.

2682

Another copy of the same.

Another complete copy of the Mawâhib-i-'aliyyah, dated the 12th of Ṣafar, A.H. 1051 (A.D. 1641, May 23), at Aḥmadâbâd in Gujarât (the name of the transcriber is erased). This excellent copy is arranged in this way, that the Arabic text of the Ḳurân fills the centre-column, and Ḥusain's Persian paraphrase and commentary the margin.

Beginning of the commentary as usual: بعد از تمهید قواعد محامد الهی الخ.

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In the last few Sûras there is also a Persian interlinear translation in red ink added to the Arabic text. The commentary ends on fol. 414[a]; ff. 415[a]–417[a] are filled with a فالنامه, beginning: صدق الله العلیّ العظیم و صدق رسوله النّبیّ الکریم الخ.

No. 302, ff. 417, ll. 11 in the Arabic text (متن), ll. 48 in the Persian commentary (حاشیه); splendidly illuminated frontispieces, corners in variegated colours and other exquisite embellishments on ff. 1[b] and 2[a]; Naskhî in the text, Nasta'lîḳ in the commentary; size, 12⅞ in. by 8 in.

2683

The same.

Good old copy, not dated. Beginning as usual. Many valuable marginal glosses. It belonged formerly to Sir Barry Close. The usual chronogram is found here on the last page.

No. 1133, ff. 767, ll. 25; Naskhî; illuminated frontispiece; size, 10⅝ in. by 6 in.

2684

The same.

Beginning as usual. No date. The centre-column comprises Sûras 1–18; the margin-column, beginning with Sûrah 19 on fol. 1[b], the remaining Sûras of the Ḳurân. Two seals, one of Shihâb-aldînkhân alḥusainî with the date A.H. 1146 (A.D. 1733, 1734) on the fly-leaf, another dated A.H. 1188 (A.D. 1774, 1775), on fol. 1[a]; an entry from A.H. 1150 (A.D. 1737, 1738) besides on the fly-leaf. The copyist was Muḥammad Ashraf bin Nûr Muḥammad.

No. 769, ff. 521, centre-column, ll. 19, and an additional margin-column, ll. 38 and more, on ff. 1–358; Nasta'lîḳ; illuminated frontispiece; size, 10⅝ in. by 6¾ in.

2685

The same.

Beginning as usual. No date.

No. 2648, ff. 367, ll. 25; small, neat Naskhî; illuminated frontispiece; the first two pages adorned with gilt stripes and arabesques; size, 13⅛ in. by 7½ in.

2686

The *first volume* of the same.

The *first* volume or *first half* of the Mawâhib-i-'aliyyah, comprising the first eighteen Sûras. It is divided into two sections, the first of which, containing the preface and Sûras 1–6, is found on ff. 247[b]–461; the second, containing Sûras 7–18, on ff. 1[b]–246[a] (the two parts of the copy being transposed). Beginning as usual.

Dated the 23rd of Ṣafar, A.H. 1191 (A.D. 1777, April 2), by 'Abd-alḳâdir ibn Shaikh 'Abdallâh, living in Talûjah near Bîlâpûr in the district of Islâmâbâd (probably the present Chittagong in Bengal). The first owner of the copy was Ḥâjî Thanâ-allâh bin Muḥammad Muḳîm Fâḍil bin Muḥammad Ghâzî of Bangâlah.

No. 2441, ff. 461, ll. 19; Nasta'lîḳ; size, 12¼ in. by 8¼ in.

2687

A slightly incomplete copy of the same.

This copy breaks off in v. 30 of Sûrah 18 (سورة الکهف), which begins on fol. 408[a]. Beginning as usual.

College of Fort William, 1825.

No. 2015, ff. 413, ll. 20; Naskhî; size, 12 in. by 7¾ in.

2688

The *second volume* of the same.

The *second* volume or *second half* of the Mawâhib-i-'aliyyah, comprising Sûras 19–114, and dated Jumâdâ-alawwal, A.H. 1080 (A.D. 1669, Sept.–Oct.).

Bibliotheca Leydeniana.

No. 2560, ff. 429, ll. 25; Naskhî; worm-eaten throughout, some of the first and last pages damaged besides; size, 10⅝ in. by 6⅜ in.

2689

The same.

This copy of the *second* volume or *second half* begins here with Sûrah 18 (سورة الکهف), on fol. 2[b]; there is moreover added on fol. 1[b], as a kind of introduction, the *first Sûrah* (سورة فاتحة), see the initial words: الحمد لله .... تکرار سورة فاتحة الکتاب واقعه شد زیرا که این سورهٔ سبع المثانی است و مکرّر نازل شده پس از جهت تیمّن و تبرّک درین جلد نیز مسطور شده الخ.

The copyist seems to be (so far as we understand the colophon) Muḥammad Pâyanda bin Maḥmûd; both the name of a transcriber, mentioned a little above, viz. Amîn-aldîn bin Muḥammad 'Abdallâh alaminî, and the date, 2nd of Muḥarram, A.H. 11[x] (1114? = A.D. 1702, May 29), belong apparently to the MS. from which the present one was transcribed.

College of Fort William, 1825.

No. 2229, ff. 545, ll. 17; large Nasta'lîḳ, the Arabic text in Naskhî; size, 11⅝ in. by 7¾ in.

2690

An incomplete copy of the same.

This copy begins like No. 2688 with Sûrah 19, but goes down to Sûrah 68, v. 50 only. All the rest is wanting, except on fol. 258[a] the last words of the colophon and the date, A.H. 960 (A.D. 1553). Sûrah 68 (here called سورة القلم) begins on fol. 256[a], l. 6.

No. 3484, olim 20. J. 1, ff. 258, ll. 23; small Nasta'lîḳ; many pages injured and portions of the text effaced; size, 10⅛ in. by 7⅜ in.

2691

Tarjumat-alkhawâṣṣ (ترجمة الخواصّ).

A very detailed Shî'ah commentary on the Ḳurân, by 'Alî bin Ḥasan alzawwârî (الزوّاری), see fol. 1[b], l. 13, and completed according to the chronogram at the end:

از فضل الٰه چون باتمام رسید
تأریخ وی از فضل الٰه است عیان

A.H. 946 (A.D. 1539, 1540). This commentary, which

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is styled both on fol. 1a and in the final words of the text ترجمة الخواصّ بر طريق اهل بيت, is divided into two halves, the first of which, on ff. 1b–265b, comprises Sûras 1–17, the second, on ff. 266b–504, Sûras 18–114.

Beginning: حمد بيحدّ و شكر بلا عدّ منعمى را سزد كه شقائق قرآنى را در حدائق صدور انسانى الخ. The explanation of the words اعوذ بالله الخ, on fol. 1b, viz.: پناه مى گيرم والتجا مى نمايم و امان ميطلبم و يارى ميجويم و فرياد ميخواهم بمعبود بحقّ و خداوند مطلق از شرّ وسوسهٔ ديو فريبندهٔ رانده از رحمت يا محروم شده از رياض جنانى الخ, although being much more copious, agrees so well with the paraphrase of the same words in the anonymous Shî'ah commentary, described in Rieu i. p. 12b (which also, like the first half of our copy, goes down to the end of the seventeenth Sûrah), that it must be practically identical with that.

This copy is dated the 4th of Muḥarram, A.H. 959 (A.D. 1552, Jan. 1); but the transcriber's name is torn away. An entry from A.H. 1196 (A.D. 1782), on fol. 1a.

The proper order of ff. 15–24 is: 15, 23, 17–22, 16, and 24.

No. 120, ff. 504, ll. 29; clear and distinct Nasta'lîḳ; illuminated frontispieces on ff. 1b and 266b; size, 14⅝ in. by 9¼ in.

2692

Khulâṣat-almanhaj (خلاصة المنهج).

The *first* volume (جلد اوّل) of the Shî'ite commentary on the Ḳurân, by Ibn Shukr-allâh Fatḥ-allâh alsharîf alkâshânî (who died A.H. 978 = A.D. 1570, 1571, comp. Rieu i. p. 12 and iii. p. 1077b), an abridgement made by the author himself from his larger commentary in five volumes, styled منهج الصّادقين فى الزام المخالفين, see fol. 1b, l. 9 (a complete copy of this larger work is preserved in the Bodleian Library, see Bodleian Cat., No. 1809). The author's name appears on fol. 1b, ll. 11 and 12; the title خلاصة المنهج on fol. 1b, last line.

Beginning (like that of the larger work), on fol. 1b: this word is added on) حمدى چون كلمات ربّانى بيغايت شايستهٔ لطيفيست كه از (the margin by the collator محض لطف ابدى بواسطهٔ وجود با جود احمدى الخ.

This first volume comprises the first seventeen Sûras, viz.: 1. on fol. 3a; 2. on fol. 7a; 3. on fol. 70b; 4. on fol. 109a; 5. on fol. 146a; 6. on fol. 169b; 7. on fol. 192a; 8. on fol. 224b; 9. on fol. 236a; 10. on fol. 258a; 11. on fol. 275a; 12. on fol. 290b; 13. on fol. 318a; 14. on fol. 326a; 15. on fol. 332a; 16. on fol. 338a; 17. on fol. 350a.

Other works of the same author are the تنبيه الغافلين (a Persian version of Sayyid Raḍî-aldin's Arabic collection of 'Alî's discourses and letters, styled نهج البلاغة), composed A.H. 955 (A.D. 1548), see Rieu i. pp. 18 and 19; and the Persian translation of Jamâl-aldin Ḥasan al-Ḥilli's قواعد الاحكام, see ib., iii. p. 1077b.

Dated the 19th of Dhû-alḥijjah, A.H. 1093 (A.D. 1682, Dec. 19). Collated throughout by Ḥâjî Muḥammad Kâżim, who completed his task the 4th of Jumâdâ-alawwal, A.H. 1103 (A.D. 1692, Jan. 23). A former owner of the copy was 'Alî Naḳî bin Muḥammad Taḳî bin Muḥammad Ja'far alḥusainî (probably a son of the author of the great romance Bûstân-i-Khayâl, Muḥammad Taḳî alja'farî alḥusainî, who died A.H. 1173=A.D. 1759, 1760, see above, No. 833 sq.).

No. 1499, ff. 368, ll. 27; excellent Nasta'lîḳ; size, 13½ in. by 7¾ in.

2693

Khulâṣat-almanhaj.

The *second* volume (جلد دوم) of the same Shî'ite commentary on the Ḳurân, written by the same hand as the first, and no doubt about the same time (a special colophon is not added here); it is also collated throughout. It comprises Sûras 18–114, viz.: 18. on fol. 1b; 19. on fol. 22a; 20. on fol. 35a; 21. on fol. 49a; 22. on fol. 66a; 23. on fol. 80b; 24. on fol. 92a; 25. on fol. 107b; 26. on fol. 125a; 27. on fol. 140b; 28. on fol. 155b; 29. on fol. 173a; 30. on fol. 183a; 31. on fol. 192b; 32. on fol. 200a; 33. on fol. 205a; 34. on fol. 227b; 35. on fol. 239a; 36. on fol. 249a; 37. on fol. 257b; 38. on fol. 272a; 39. on fol. 281a; 40. on fol. 296a; 41. on fol. 310a; 42. on fol. 319a; 43. on fol. 329a; 44. on fol. 339a; 45. on fol. 344b; 46. on fol. 349a; 47. on fol. 357b; 48. on fol. 364a; 49. on fol. 377a; 50. on fol. 386a; 51. on fol. 392b; 52. on fol. 398b; 53. on fol. 402a; 54. on fol. 410a; 55. on fol. 415a; 56. on fol. 423a; 57. on fol. 430b; 58. on fol. 439b; 59. on fol. 445b; 60. on fol. 453a; 61. on fol. 458a; 62. on fol. 461b; 63. on fol. 466a; 64. on fol. 469a; 65. on fol. 472a; 66. on fol. 475b; 67. on fol. 481a; 68. on fol. 485b; 69. on fol. 493b; 70. on fol. 497a; 71. on fol. 500b; 72. on fol. 503b; 73. on fol. 507a; 74. on fol. 510b; 75. on fol. 515b; 76. on fol. 518b; 77. on fol. 523a; 78. on fol. 526b; 79. on fol. 529b; 80. on fol. 532a; 81. on fol. 534a; 82. on fol. 536a; 83. on fol. 537b; 84. on fol. 541a; 85. on fol. 542b; 86. on fol. 545b; 87. on fol. 546b; 88. on fol. 548b; 89. on fol. 550a; 90. on fol. 554a; 91. on fol. 555b; 92. on fol. 556b; 93. on fol. 558a; 94. on fol. 560b; 95. on fol. 561b; 96. on fol. 562b; 97. on fol. 564b; 98. on fol. 566a; 99. on fol. 567b; 100. on fol. 568b; 101. on fol. 570a; 102. on fol. 570b; 103. on fol. 571b; 104. on fol. 572a; 105. on fol. 573a; 106. on fol. 575a; 107. on fol. 575b; 108. on fol. 576a; 109. on fol. 577b; 110. on fol. 578a; 111. on fol. 581a; 112. on fol. 582b; 113. on fol. 583b; 114. on fol. 584b.

No. 1500, ff. 585, ll. 27; excellent Nasta'lîḳ; size, 13½ in. by 7¾ in.

2694

Another copy of the *first* volume of the Khulâṣat-almanhaj.

This copy goes down to the end of the eighteenth Sûrah, and is styled in the colophon: جلد اوّل از تفسير

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خلاصة الصّادقين من تأليف علّامة العلما مولانا فتح الله كاشى.

Beginning as in No. 2692; collated.

No date. College of Fort William, 1825.

No. 2241, ff. 390, ll. 29; small Naskhî; slightly worm-eaten; size, 11 in. by 6 in.

2695

A defective copy of the *second* volume of the same.

This copy opens abruptly in the *first* verse of Sûrah 39 thus: از اشباه و امثال الحكيم دانا در همه افعال و اقوال الخ, corresponding to fol. 281a, l. 19 in No. 2693 above. Sûrah 40 begins on fol. 16b, l. 2.

No date. The same title as in the preceding copy appears at the end of this.

No. 1101, ff. 380, ll. 19; large Nasta'lîḳ, some leaves seem to have been supplied by other hands; size, 14¼ in. by 10⅝ in.

2696

Tafsîr-i-Ṭâhirî (تفسير طاهرى).

The *second* volume (جلد ثانى) of a Persian commentary (with an interlinear paraphrase in addition) on the Ḳurân, by the Shaikh alkabîr Abû-almuẓaffar Ṭâhir bin Muḥammad al-Asfarâ'inî, comprising Sûras 19–114. No date of composition appears anywhere. Each Sûrah is preceded by a shorter or longer discourse on the number of verses, words, letters, etc., found in it, the place where it was revealed, and other explanatory matters. Frequently the text of the Ḳurân consists of rather a long passage, including a number of verses, each with the interlinear Persian version, after which a continuous, and sometimes a very lengthy, commentary follows. The authorities quoted (chiefly traditionists) are very much the same as in Albaghawî's Arabic commentary (comp. J. Aumer, Arabic Cat., p. 14, and Arabic Cat. of the Brit. Mus. i. p. 61 sq.), viz. ('Abdallâh) Ibn 'Abbâs, Ka'b-alaḥbâr, Muḥammad bin Ka'b alḳuraṭî, Kalbî, Mujâhid, 'Ikramah, Ibn 'Umar, 'Abdallâh bin Mas'ûd, Hishâm bin 'Urwah, Ḍaḥḥâk, Ḳatâdah, Ḥasan Baṣrî, Mukâtil, Muḥammad bin Isḥaḳ, Abû Hurairah, and many others; Ibn 'Abbâs is cited on almost every page.

Beginning, on fol. 1b: اين سورة مكّى است و نود هشت آية است و كلماتش هزار و صد و شصت و دو است و حروفش سه هزار و هشتصد است الخ.

The beginning of the nineteenth Sûrah on the same page with its paraphrase and commentary runs thus: بسم الله الرّحمٰن الرّحيم بنام خداى بخشايندهٔ مهربان كهيعص كافى و هادى و رحيم و عليم و صادق است خداى عزّ و جلّ گروهى گفتند كه اين نام مهين وى است و گفتند كه ذكر اين حرفها تنبيهى است سامع را از غفلت تا گوش بدان دارد الخ

No date; a number of entries of former owners, both on ff. 1a and 389b, giving various years of a particular reign (for instance, the forty-sixth, which must necessarily refer either to Akbar or to 'Âlamgîr).

No. 335, ff. 389, ll. 23; the Arabic text in fine Naskhî in alternate blue and gold colours; the Persian paraphrase and commentary in excellent Nasta'lîḳ, the former in red, the latter in black; a splendid vignette with the author's name on fol. 1a; a gorgeously illuminated frontispiece on fol. 1b; the first two pages richly adorned; smaller illuminations round the headings of each Sûrah and on the margin too; size, 11⅞ in. by 7⅞ in.

2697

A large portion of a very extensive, but unfortunately anonymous, paraphrase and commentary of the Ḳurân in Persian, comprising the twenty-first, and the greater part of the twenty-second section, out of the thirty sections into which it is divided.

The twenty-first section (الجزء حادى العشرون من اجزاء الثّلثين) begins on fol. 1b with Sûrah 29, v. 44; the twenty-second (here by mistake headed الجزء ثانى و عشر من اجزاء الثّلثين, the twelfth) on fol. 129a with Sûrah 33, v. 31. The copy breaks off on fol. 374b with the first word of Sûrah 38, v. 51, مُتَّكِئِينَ, explained: و ايشان تكيه زدگان باشند. There is besides, a lacuna from the middle of fol. 14a to the beginning of fol. 15a, comprising the last verses of Sûrah 29 from v. 58 onwards, and the first two of Sûrah 30. Fol. 15a opens in the Persian explanation of Sûrah 30, v. 2, and the first Arabic text, appearing again on fol. 15b, is Sûrah 30, v. 3.

Sûrah 31 begins on fol. 54a; 32. on fol. 82b; 33. on fol. 100b; 34. on fol. 175b; 35. on fol. 218a; 36. on fol. 255a; 37. on fol. 295b; 38. on fol. 344b.

No. 2423, ff. 374, ll. 9; Naskhî; size, 11⅝ in. by 6¾ in.

2698

Exegetical treatises by Bahâdur Tarkhân.

A collection of four treatises, explanatory of different Sûras of the Ḳurân and of some traditions, compiled at the request of his friends by Alsayyid alḥusainî alridawî 'Ubaid-allâhkhân aldihlawî, surnamed Mîr Jumlah Bahâdur Tarkhân, viz.:

1. Persian paraphrase and explanation of the *first* Sûrah (سورة فاتحة الكتاب), beginning, on fol. 1b: حمد بى نهايت و شكر بى غايت خداوندرا كه آفريننده و بخشندهٔ حيات الخ.

2. Persian paraphrase and explanation of Sûrah 112 (سورة التّوحيد or سورة الاخلاص), beginning, on fol. 21a: حمد فراوان و مدح بى پايان مختصّ معبود الخ.

3. A collection of forty traditions, selected from those of the most trustworthy Shaikhs, beginning, on fol. 27b: يا غفّار الذّنوب و يا ستّار العيوب صلّى الله الخ.

4. Persian paraphrase and explanation of Sûrah 36 (سورة يسين), beginning, on fol. 35b: سپاس بيقياس مر پروردگاريرا كه شهباز قدمش در آشيانهٔ حدوث الخ.

No date.

No. 909, ff. 57, ll. 13; large Nasta'lîḳ; size, 9¼ in. by 6⅛ in.

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2699

Tarjumân-i-Ḳurân (ترجمان قرآن).

The interpreter of the Ḳurân, that is a very short and concise glossary of the Ḳurân, explaining in Persian the more difficult words appearing in it, Sûrah by Sûrah; it is compiled by Mir Sayyid Sharîf Jurjânî, the author of the رسالة الكبرى في المنطق (see above, No. 2180). the رسالة الصّغرى في المنطق (see Nos. 2181 and 2182), the صرف مير (see Nos. 2406–2409, and 2413, 2 above), the metaphysical tract بيان مراتب موجودات در موجوديّت (Rieu ii. p. 864a, I, and W. Pertsch, Berlin Cat., p. 19, No. 5), and numerous Arabic works, comp. col. 465 above, No. 1162 in the Haft Iḳlim; he died A.H. 816 (A.D. 1413, 1414); another copy of the same glossary, but without the author's name, is noticed in E. G. Browne, Cambridge Cat., p. 46; different from this is the little work of the same title, noticed in W. Pertsch, Berlin Cat., p. 275, No. 8. A new edition of this glossary in alphabetical order was made by 'Âdil bin 'Alî bin 'Âdil al-Ḥâfiż, see W. Pertsch, Berlin Cat., p. 88.

Beginning: اين كتاب ترجمان قرآنست و ترجمان تعريب ترزفان است و در وى سه لغتست تَرْجَمَان و تُرْجُمَان و تَرْجُمَان الخ.

The *first* Sûrah begins on fol. 1b, the *last* ends on fol. 44a. At the end this glossary is styled ترجمهٔ كلام الله, and on the title-page ترجمهٔ لغات قرآنى.

Dated Shawwâl, A.H. 858 (A.D. 1454, Sept.–Oct.).

No. 715, ff. 1–44, ll. 19; Naskhî; size, 8 in. by 5 in.

2700

Ḥall-i-lughât u alfâż-i-Ḳurân (حلّ لغات و الفاظ قرآن).

Another short glossary, arranged alphabetically according to the first letter and explaining in Persian the principal words occurring in the Ḳurân, by Tâj bin Muḥammad bin Ibrâhim alhâshimî; the above title is given on the title-page. A curious incident is, that on fol. 46b, a few lines before the beginning of the glossary, the introductory words of the preceding one are repeated, viz. اين كتاب ترجمان قرآنست الخ.

Beginning: سپاس بى قياس خدايرا جلّ ذكره و عمّ شكره كه مُنَزِّل قرآنست و رازق ثقلان و درود فراوان بر انبياء مرسلين خصوصًا بر سيّد انبياء الخ.

Copied by Maḥmûd bin Muḥammad alhumâ'î, apparently the same who copied the preceding glossary in A.H. 858 (A.D. 1454).

No. 715, ff. 45–82, ll. 19; Naskhî; size, 8 in. by 5 in.

2701

Khulâṣa-i-mustakhliṣ (خلاصهٔ مستخلص).

A third short glossary of the Ḳurân, explaining the principal words occurring in it, Sûrah by Sûrah, as in the ترجمان قرآن, but with this peculiar difference, that after the first Sûrah, on fol. 2a, there follows, on fol. 2b, Sûrah 114, and then the Sûras are taken in their opposite order from 113 backwards to 2; from fol. 25a onwards the headings of the Sûras are left blank. There is no date nor author's name; the anonymous compiler (اين فقير ضعيف) simply states, that some friends, who had neglected their theological education in their younger years and now in their old age wanted to know something of the meanings and imports of the Ḳurân, induced him to write this little manual, which, according to a marginal note on fol. 1a, was transcribed by Mîr Ḥaidar Khushnawîs.

Beginning, on fol. 1a: الحمد لله ربّ العالمين .... بدان الهمك الله كه بعضى اصحاب ما وفّقهم الله على تحصيل علوم ربّانى الخ.

No date.

No. 504, ff. 55, ll. 13; Nasta'lîḳ; size, 7½ in. by 4¾ in.

2702

Two treatises on the reading of the Ḳurân.

I. Ḳitâb-i-ḳirâ'at (كتاب قراءت), on ff. 1b–40b.

A short tract on the proper reading of the Ḳurân and its composition, by a بندهٔ ضعيف سمرقندى, who put together in a Persian compendium all he had read in Arabic works on this subject, and all he had heard from the lips of his spiritual teacher Shams-almillah wa-aldîn Muḥammad bin Khâlidî aljunaidî (see fol. 2a), in ten bâbs:

1. در تجويد فاتحه, on fol. 3b.
2. در رعايت حروف و معرفت لحن خفى, on fol. 8a.
3. در رَوْم و اشمام و كيفيّت وى كه بر كدام حرف روا داشته اند و بر كدام حرف روا نداشته اند اهل اين صنعت, on fol. 15a.
4. در كيفيّت وقوف كه وقف بر چند وجه مى آيد در قرآن و بر كدام حرف مى آيد و بر هر حرفى چگونه وقف كرده اند اهل اين صنعت, on fol. 17a.
5. در ادغام حروف ساكن كه از يك جنس آيد از يك مخرج يا بسبب قرب مخرج ادغام ميكنند و اين هر سه نوع را ادغام صغير ميخوانند الخ, on fol. 20a.
6. در مدّات كه در قرآن مدّ بر چند نوع است و هر مدّى را چه نامست و شرح آن الخ, on fol. 21a.
7. در مخارج حروف, on fol. 25b.
8. در بيان آنكه نون ساكن و تنوين را چند حالتست در قرآن و كلام عرب, on fol. 30b.
9. در بيان حدّ و تحقيق در قراءة و قراءة گرفتن سنّت است و صفت قراءة از حضرت محمّد است الخ, on fol. 32b.
10. در معرفت هيجاء مصحف و تأليف قرآن و جمع كردن در مصحف, on fol. 35b.

The last bâb is incomplete and breaks off on fol. 40b.

Beginning: الحمد لله ربّ العالمين .... اعلم هداك الله الخ.

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II. Tarjuma-i-Shâṭibî dar 'ilm-i-ḳirâ'at (ترجمهٔ شاطبی در علم قرائت), on ff. 41a–146b.

A Persian commentary on the famous ḳaṣîdah on the correct reading of the Ḳurân, by Abû-alḳâsim bin Fîrruh bin Khalaf bin Aḥmad Ru'ainî Shâṭibî, who died A.H. 590 (A.D. 1194), comp. Ḥ. Khalfa iii. p. 43; Nöldeke, Geschichte des Qorâns, p. 337 sq.; J. Aumer, Arabic Cat., p. 20; Loth, Arabic Cat., p. 8. This copy is incomplete at the beginning, opening in the middle of the preface. The Persian commentator's name is not mentioned.

Dated end of Rajab, A.H. 907 (A.D. 1502, Febr.).

No. 1473, ff. 146, ll. 13 (on ff. 1–40 and 139–146), ll. 11 (on ff. 41–138); written by two different hands in Naskhî and Nasta'lîḳ, fol. 8 added in Shikasta; size, 6⅛ in. by 4⅜ in.

2703

Ḳawâ'id-alḳurân (قواعد القرآن).

A third treatise on the proper reading of the Ḳurân, or the علم القراءت, compiled by Yâr Muḥammad bin Khudâdâd of Samarḳand, who had frequented the lectures of the best teachers of this discipline in Transoxania and Khurâsân. It is dedicated to Abû-alghâzî 'Ubaid-allâh Bahâdurkhân (who reigned in Transoxania A.H. 939–946 = A.D. 1532–1540), and divided into the following twelve bâbs:

1. در بیان استعاذه و بسمله, on fol. 2b.
2. در بیان مخارج حروف, on fol. 3b.
3. در بیان رعایت کردن مخارج حروف, on fol. 4b.
4. در بیان صفات حروف, on fol. 7b.
5. در بیان احکام نون ساکن و تنوین, on fol. 8b.
6. در بیان متفاقات (read متّفقات) ادغام, on fol. 10a.
7. در بیان مدّ و قصر, on fol. 11b.
8. در بیان های کنایه, on fol. 13b.
9. در بیان تفخیم و ترقیق, on fol. 14b.
10. در بیان وقف بر آخر کلمه, on fol. 15b.
11. در رسم الخطّ و کیفیّت وقف بر آن, on fol. 17b.
12. در بیان اختلافات راویان امام عاصم که ابو بکر و حفص است, on fol. 22a.

Beginning; حمد بیحدّ و ثنای بیعدّ قادری را که قرآن مجید بر ما فرو فرستاد الخ.

No date. Another fragmentary copy of the same treatise is noticed in Rieu ii. p. 803, No. IV.

No. 1829, ff. 31, ll. 15; Nasta'lîḳ, the Arabic quotations in Naskhî; size, 10 in. by 6⅝ in.

2704

Ḥayât-alfu'âd (حیوة الفؤاد).

A fourth treatise on the correct reading and reciting of the Ḳurân (در علم تجوید قراءت) by Muḥammad bin Ḥasan 'Alî alkûsârî, known as 'Alî alḳârî', and divided into seventeen فصل and a خاتمه (these subdivisions are, however, not marked in the text).

Beginning: الحمد لله العلیّ الّذی رفع اهله و خاصّه قرّآء القرآن المجید مکانا علیّا الخ.

No date.

No. 961, ff. 97, ll. 12; Nasta'lîḳ; size, 5¾ in. by 3½ in.

2705

Mufîd-alḳurrâ' (مُفید القُرّآء).

A fifth treatise on the proper reading of the Ḳurân, compiled in the emperor 'Âlamgîr's time, by Ni'mat-allâh bin Raḥmat-allâh of Lâhûr. It deals with the مخارج حروف و قواعد قرآن and is divided into fourteen bâbs, viz.:

1. در اسامیٔ قرّاء سبعه و راویان مع رموزها و شهرهای ایشان, on fol. 3a.
2. در بیان استعاذه, on fol. 4b.
3. در بیان بسمله, on fol. 5b.
4. در بیان مخارج حروف, on fol. 7b.
5. در بیان صفات حروف, on fol. 11b.
6. در بیان نون ساکن و تنوین, on fol. 12b.
7. در بیان متّفقات ادغام, on fol. 14b.
8. در بیان تفخیم و ترقیق, on fol. 16a.
9. در بیان مدّ و قصر, on fol. 17b.
10. در بیان های کنایه, on fol. 19b.
11. در بیان وقف, on fol. 20b.
12. در بیان معانقات, on fol. 24b.
13. در بیان وقف غفران و غیره, on fol. 26a.
14. در بیان رسم الخطّ و طریق وقف, on fol. 29b.

Beginning:

من بغیر تو نه بینم در جهان
قادرا پروردگارا جاودان الخ

Copied by Muḥammad Ṣâdiḳ.

No date.

No. 1764, ff. 45, ll. 15; Nasta'lîḳ; size, 8⅜ in. by 6 in.

2706

Khawâṣṣ-i-Ḳurân (خواصّ قرآن).

The characteristic qualities and peculiar benefits of each Sûrah in the Ḳurân, described in form of ḳiṭ'as, beginning:

در خواصّ کلام ربّانی
کان فزونست از حد و احصا الخ

No author's name appears.

Fol. 53b contains an Arabic explanation of the meaning of كِذْبٌ, beginning: قِيلَ الكِذْبُ ثلثة أَحْرُف الكاف والذّال والباء فالكاف عبارة عنِ الكُرْبَةِ والذّال عبارتٌ عَنِ الذَّنْبِ الخ.

Dated the 24th of Rabî'-alawwal, A.H. 1082 (A.D. 1671, July 31).

No. 2309, ff. 37–54, 3 coll. in diagonal lines, each ll. 11–12; Naskhî; size, 8 in. by 5 in.

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2707

'Alâmât-i-nujûm-alfurḳân (علامات نجوم الفرقان).

A concordance of the Ḳurân, arranged alphabetically with reference to the sections (جزو) and the places of رکوع in each of them, by Ibn Muḥammad Sa'îd Muṣṭafâ, of Afghân extraction, A.H. 1103=A.D. 1691, 1692 (the title is a chronogram, see fol. 4b, ll. 4 and 5), and dedicated to the emperor 'Âlamgîr (fol. 3b, ll. 9 and 10). After the preface (on fol. 1b) and the muḳaddimah (در بیان ضوابط و قواعد استخراج) the real concordance begins with a general enumeration of the thirty sections of the Ḳurân, and the places of رکوع in each of them (on fol. 9a sq.), after which the special and main part of the whole follows, in alphabetical order (on fol. 18a). After each word a cipher indicates the number of the section, and one or more letters the number of the رکوع in the respective section where it is found, for instance, آبارِیق ۲۷ يد = 27th section, 14th رکوع (Surâh 56, 18), etc.

Beginning: حمد و سپاس متعالی از مقیاس قیاس سزاوار جناب احدیّتیست که از آیات کتاب الخ.

Dated by 'Alî Ḥusainî Wâsiṭî Balgrâmî the 27th of Ṣafar, A.H. 1219 (A.D. 1804, June 7); the copy was written for the transcriber's brother Maulawî Karam Ḥusain.

College of Fort William, 1825.

No. 2325, ff. 248, ll. 11; Naskhî; worm-eaten; size, 7⅞ in. by 5 in.

2708

Ḳawânîn-i-Ḥafṣiyyah (قوانین حفصیّه).

A sixth, very modern, treatise on the proper reading of the Ḳurân, principally on the difference between the seven legitimate readers (قرّاء سبعه) in general, and the particular views of 'Umar Ḥafṣ in particular, made at the request of Tîpû Sulṭân, see fol. 2a, lin. penult., and fol. 45a, l. 3, A.H. 1208 (dated the 11th of Jumâdâ-alawwal of that year (A.D. 1793, Dec. 15). The compiler's name does not appear. The title is mentioned on fol. 2b margin, and on fol. 44b, last line. It is divided into the following fourteen bâbs:

1. در احوال حفص, on fol. 2b.
2. در بیان خواندن قرآن ... (heading omitted in the text and partly cut off in the index), on fol. 3b.
3. در بیان مخارج, on fol. 5a.
4. در بیان لحن و رعایت حروف, on fol. 7b.
5. در بیان صفات حروف, on fol. 12b.
6. در بیان احکام نون ساکنه و تنوین, on fol. 14a.
7. در بیان حکم راء, on fol. 17a.
8. در بیان حکم حرف لام, on fol. 17b.
9. در بیان های ضمیر مفرد مذکّر عائب, on fol. 18a.
10. در بیان ادغام, on fol. 18b.
11. در بیان مدّ و انواع آن, on fol. 20a.
12. در بیان تخفیف و تسهیل همزه, on fol. 23a.
13. در بیان وقف بر آخر کلمه, on fol. 23b.
14. در بیان کلمات که موافق قراءت حفص است و گذاشتن اختلاف دیگران, on fol. 31b.

Beginning: الحمد لله العلیم العلّام الّذی نزّل الفرقان علی النّبیّ ذی الاکرام الخ.

College of Fort William, 1825.

No. 2292, ff. 45, ll. 12; careless Nasta'lîḳ; size, 8 in. by 5¾ in.

2709

Jawâhir-alḳurân (جواهر القرآن).

A complete index to all the رکوعات or times of bowing in reading the Ḳurân, arranged alphabetically in 254 bâbs, according to the first two letters of the words at which the رکوع is due, compiled by request of the same Tîpû Sulṭân (see fol. 9a, lin. penult.) by Ghulâm Aḥmad (the author of the زاد المجاهدین and the خلاصهٔ سلطانی, see Nos. 2621–2623 above) and Sayyid 'Alî Ḳâḍî (see fol. 9b, l. 4 ab infra) in the year 1223 since Muḥammad's birth (see fol. 9b, ll. 4 and 5, در سنهٔ یکهزار و دو صد و بیست سه مولود محمّد). If this date was literally interpreted, it would be about A.H. 1170, long before Tîpû's accession; but as Ghulâm Aḥmad uses in his other work the زاد المجاهدین, the era of Muḥammad's prophetic mission, it is very likely that مولود, birth, is taken in a symbolical sense and means the same as بعث there; in this case it would be about A.H. 1211 (A.D. 1796, 1797).

Beginning, on fol. 1b: الحمد لله الّذی انزل علی عبده الکتاب و جعله آیة الهدایة الخ.

After the preface and a long encomiastic poem on Tîpû Sulṭân follows a muḳaddimah in three faṣls: 1. در ذکر قوانین استخراج, on fol. 10a, first line; 2. در بیان رکوعات هر سوره, on fol. 10a, lin. penult.; 3. در فهرست کتاب, on fol. 21b (an index of the 254 bâbs). On fol. 26a the first bâb (باب الالف مع الالف) begins.

Copied, as it seems, in the year 1225 of the same era.

No. 491, ff. 245, ll. 9; Naskhî; size, 8 in. by 5⅞ in.

2710

Rukû'ât-i-Ḳurân (رکوعات قرآن).

Another, very short, index to the رکوعات, or times of bowing in reading the Ḳurân, compiled from a larger work, the نجوم القرآن (which might perhaps be the same as noticed in No. 2707 above), by order of the same Tîpû Sulṭân. It amounts to 574 رکوعات.

Beginning: الحمد لله ربّ العالمین .... امّا بعد سبب تحریر رکوعات قرآن مجید و باعث تسطیر رکوعهای فرقان الخ.

No date.

No. 1726. ff. 16, ll. 13; distinct Nasta'lîḳ; size, 9 in. by 6⅝ in.

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2711

Fihrist-i-Sûrahâi Kitâb-allâh (فهرست سورهای کتاب الله).

A third, likewise very short, index to the Ḳurân, stating with regard to each Sûrah, whether it is revealed in Makkah or Madînah, how many verses, words, and letters, how many رکوع, and what peculiarities it contains besides. After that there follows, on fol. 13b, a غزل در تفصیل آیات کلام الله; on fol. 14a a short chapter on the correct reading and pronunciation of certain words and phrases in the Ḳurân (taken from the تفسیر جامع, perhaps Ṭabarsî's جامع الجوامع, see Loth, Arabic Cat., p. 12b); and on fol. 15b an indication of the fifteen passages where the سُجُود or prostration is required (بیان سجدات تلاوة در تمام کلام الله).

This little book was prepared for the same Tipû Sulṭân as the three preceding ones.

Beginning: فهرست سورهای کتاب الله مجید و فرمان حمید بموجب حکم ظلّ الخ.

College of Fort William, 1825.

No. 2302, ff. 16, ll. 11–12; Shikasta; size, 8¼ in. by 6 in.

2712

Ṣuḥuf-i-Ibrâhîm (صحف ابراهیم).

The alleged books or revelations of Abraham, which are mentioned in the Ḳurân (comp. Sûrah 87, last verse) as the oldest testimony of Islâm, appearing here in a Persian garb and consisting of thirteen short kitâbs.

Beginning of the first kitâb:

بنام آنکه هستی نام ازو یافت ـ فلك جنبش زمین آرام ازو یافت ـ جواهر بخش حکمتهای باریك ـ بروز آرندهٔ شبهای تاریك ـ، این تفسیر صحفیست که بحضرت ابراهیم صلّی الله علیه و سلّم نازل شد الخ.

The thirteenth kitâb ends on fol. 64b. The remaining leaves (ff. 65–69) are filled with fragments of a psychological treatise, etc., in a different handwriting.

No. 1338, ff. 29b–69, ll. 15; Nasta'lîḳ; a little worm-eaten; size, 9½ in. by 5⅜ in.

5. Translation of the Gospels.

2713

Arba' anâjîl-i-muḳaddas (اربع اناجیل مقدّس).

A good copy of the oldest Persian translation of the Gospels, by Yuḥannâ bin al-ḳass (the presbyter) Yûsuf al-Ya'ḳûbî, who made it from the Syriac version; it is the same which is printed with a Latin translation by Dr. Thomas Greaves in Walton's Polyglot, tom. v; comp. Bodleian Cat., Nos. 1835 and 1836. The present copy is a modern transcript, dated by Muḥammad Ashraf Zamân the 23rd of October, 1798 = A.H. 1213, 12th of Jumâdâ I. Both the introduction to the reading of the Gospels and the study of Christ's life and death, and the detailed index, which are found in No. 1835 of the Bodl. Cat., are wanting here; the copy begins at once with the Gospel according to St. Matthew:

بسم الله الواحد الاب والابن و روح القدس، انجیل متی که در شهر فلسطین بزبان عبری گفته شد و در انطاکیه بسریانی نبشتند، باب اوّل کتاب زاییدن یوشع مسیح پسر داوٗد پسر ابرهیم الخ.

The Gospel according to St. Mark begins on fol. 59b.
The Gospel according to St. Luke begins on fol. 99b.
The Gospel according to St. John begins on fol. 183b.
Bibliotheca Leydeniana.

No. 2693, ff. 248, ll. 14; clear and distinct Nasta'lîḳ; size, 9⅞ in. by 7½ in.

2714

The Gospels in Persian.

Another hitherto unnoticed anonymous Persian translation of the Gospels, each of which is subdivided into the usual chapters, called اصحاح, and into smaller sections called فصل.

St. Matthew, on fol. 1b, very incomplete, as there is a large lacuna after fol. 1. The first page ends with chap. i. v. 11, the second begins with chap. xxii. v. 43.
St. Mark, on fol. 17b.
St. Luke, on fol. 57a.
St. John, on fol. 122b.

Beginning of St. Matthew: کتاب نسب یسوع مسیح فرزند داوٗد فرزند ابراهیم از ابراهیم بهم رسید اسحق و از اسحق یعقوب الخ.

Dated the 13th of Dhû-alḥijjah, A.H. 1168 (A.D. 1755, Sept. 20), at Rasht by Muḥammad Ḥusain Ḳazwînî. Former owner, Edw. Galley.

Bibliotheca Leydeniana.

No. 2475, ff. 171, ll. 12; Nasta'lîḳ; collated; size, 7⅞ in. by 6 in.

6. Hinduism.

2715

Ḥujjat-alhind (حجّة الهند).

A controversy between Hindû mythology and Muḥammadan religion, in the form of a dialogue between a parrot (طوطی) and a starling (شارك), alleged to be a translation from an Indian original, written for the daughter of Nal Râe, king of Naldrug (نل درگ) or Nuldrug (see Hunter, Imperial Gazetteer of India, vii. 41, a fortified town in Ḥaidarâbâd), with the name of Damyatî (دمیتی, W. Pertsch in the Berlin copy reads دیمنی). The story deals with the conversion of the princess by means of the questions and answers exchanged by the two birds, and showing the superiority of Islâm over Hinduism, and her final marriage to the young Muslim, who having fallen in love with the princess had trained these birds and brought about

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their purchase by her. The present work is the Persian translation of that rather fabulous story, made by 'Alishah Miḥrâbî (علیشه محرابی), or as he is called in the following copy, 'Umar Miḥrâbî (عمر محرابی); in the British Mus. copy the name is given as *Ibn* 'Umar Miḥrâbî; in the Berlin copy *Ibn* 'Umar *Miḥrânî* (محرانی), see Rieu i. p. 29; and W. Pertsch, Berlin Cat., p. 111.

Beginning: الحمد لله ربّ العالمین .... امّا بعد حمد الله عزّ وجلّ ونعت رسول الله صلّی الله علیه وآله و سلّم میگوید دعا گوی اهل اسلام کمترین بندگان بفیض فضل الخ.

Dated the 1st of Ṣafar in the 16th year (probably of 'Âlamgîr's reign=A.H. 1084, A.D. 1673, May 18).

No. 542, ff. 149, ll. 14–15; careless Nasta'lîḳ; size, 8⅝ in. by 5¼ in.

2716

Another copy of the same.
Beginning as in the preceding copy.
Dated A.H. 1157 (A.D. 1744).
College of Fort William, 1825.

No. 2175, ff. 136, ll. 13–15; written by different hands in careless Nasta'lîḳ, mixed with Shikasta; large water-spots throughout; size, 8¼ in. by 5¾ in.

2717

Tarjuma-i-dharmshâstr (ترجمهٔ دهرم شاستر).

The law of the Hindûs, drawn up at the request of the Governor-General of India, Warren Hastings (see fol. 3a, ll. 1 and 2), by a number of learned Pandits (whose names are given here on fol. 3a, last line, and fol. 3b, ll. 1–3, see Halhed's translation, p. 6), in Fort William, Calcutta, from the best Sanskrit sources, and translated from Sanskrit into Persian by Zain-aldîn 'Alî Rasâ'î (the translator's name does not appear in this copy, but is given in full in the immediately following one, on fol. 4b, l. 3 ab infra); according to fol. 3a, ll. 9–11, the work was commenced in May, 1773 (A.H. 1187, Rabî' II), and completed in February, 1775 (A.H. 1188, Dhû-alḥijjah), corresponding to the Bangâlî era, 1180–1182; comp. Rieu i. pp. 62 and 63; and N. B. Halhed's English version: 'Code of Gentoo Laws, from a Persian translation, made from the original, written in the Shanscrit language,' London, 1776.

Beginning, on fol. 1b: بر آگاه خاطران روشنضمیر ومعنی شگافان حقیقت پذیر که دل را الخ.

On fol. 3b the same two introductory chapters, noticed in Rieu, loc. cit., follow, headed حقیقت سرست (in the following copy حقیقت سرشت), beginning: مبدع حقیقی اوّل زمین و آسمان و آب و آتش و هوا پیدا کرده الخ, and on fol. 17b sq., the index, with the list of the Sanskrit works used (see Rieu, loc. cit.); on fol. 21b the translation of the Sanskrit work itself begins: ترجمهٔ پوتهی بسنهای پندتان. The title, given to this book above, is taken from No. 2719 below; here it is merely styled پوتهی, and in the following copy, on fol. 5a, اسرار نهان شرع هندی.

No date.

No. 1291, ff. 179, ll. 13; Nasta'lîḳ; illuminated frontispieces on ff. 1b and 21b; each line surrounded by a gilt frame; splendid eastern binding; size, 11⅛ in. by 6¾ in.

2718

Another copy of the same.

Beginning, on fol. 1b: بر آگاه خاطران روشن ضمیر و معنی شگافان حقیقت پذیر سنجل دل را الخ.

The wording of the preface differs slightly from that in the preceding copy, and there is moreover a substantial addition, viz. the name of the translator, on fol. 4b, and three chronograms, on fol. 5a, for the completion of the work, which take the place of the more detailed statement in the preceding copy. Unfortunately one or two of these ta'rîkhât are apparently as incorrect as in the British Museum copy; they are (*a*) the chronogram for the year of the Hijrah گفتا که بیان شرع هندی است (which, if the که is counted, will give the correct date, A.H. 1188); (*b*) the chronogram for the Bangâlî era: کلام شرع هند است (which gives only 1181 instead of 1182, as the preceding copy has); (*c*) the chronogram for the English (i. e. Christian) era, حلّ راز شریعت هندی است (which in its present form would only give 1756; in order to make it 1775, it ought to be corrected into حلّ راز شریعت هندست, and, contrary to general usage, the tashdîd of حلّ ought to be taken into consideration, giving for the first word the numerical value of 68).

The introductory chapters begin, on fol. 5a: مبدع حقیقی اوّل زمین الخ, the index on fol. 24b, first line; the work itself on fol. 28b.

No date.

No. 602, ff. 251, ll. 9; large and clear Nasta'lîḳ; illuminated frontispieces on ff. 1b and 28b; all the lines on ff. 1b, 2a, 28b, and 29a surrounded by a gilt frame; splendid eastern binding; size, 10¼ in. by 7½ in.

2719

The same.

The preface is wanting here; it begins at once with the first introductory chapter, مبدع حقیقی اوّل زمین الخ, corresponding to fol. 5a, l. 3 ab infra, in the immediately preceding copy.

Beginning of the work itself on fol. 19b. Index on fol. 16b, second line sq.

No date.

No. 1567, ff. 243, ll. 8–13; Nasta'lîḳ; size, 9⅝ in. by 6¾ in.

2720

Riyâḍ-almadhâhib (ریاض المذاهب).

An autograph of Pandit Mathurânâth, a Brahman of Mâlwa's interesting work on the castes and sects of the Hindûs, including the Jainas and Sikhs, composed A.H. 1228 (A.D. 1813) at Banâras at the request of

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Mr. John Glyn, the registrar of Banâras (see fol. 58a, ll. 1 and 2; the author's name appears on fol. 56b, l. 5, the date on fol. 59b, lin. penult. and last), comp. Rieu i. p. 64; Bodleian Cat., No. 1824 (where the title of كنه ذات مجمع الصّفات is given to this treatise); and H. H. Wilson's Works, vol. i. p. 8. The substance of the little work is embodied in H. H. Wilson's 'Sketch of the Religious Sects of the Hindûs.'

Beginning: حمدی که سزاوار واجب حقّ بود از کمترین ممکنات الخ.

No. 3404, ff. 56–167, ll. 7; Nasta'lîḳ, slightly mixed with Shikasta; size, 6⅝ in. by 4⅞ in.

2721

An incomplete copy of the same.

Beginning as in the preceding copy. Author's name on fol. 1b, last line. Title on ff. 3a, l. 2, and 3b, ll. 4 and 5. Date on fol. 3a, last line.

This copy breaks off on fol. 55b with the words, لیکن نه آنکه بشن و مهادیو . . . ., corresponding to fol. 135b, lin. penult. in the preceding copy.

No. 3404, ff. 1–55, ll. 12; Nasta'lîḳ; size, 6⅝ in. by 4⅞ in.

7. Miscellaneous.

2722

Dastûr-al'amal-i-'adâlathâi ta'alluḳah (دستور العمل عدالت‌های تعلّقه).

A code of laws for the administration of justice in the East India Company's Jâgîr and in the districts ceded by Tipû Sulṭân, also called the Bengal code of laws, translated 1793 into Persian by A. Falconer, who had previously translated the same work into the Jentoo language, i.e. the language of Tiling or Tilinga (see No. 2529 above), as the following letter, written by the author to the Hon. Sir Charles Oakeley, Bart., Governor in Council, on fol. 81a, shows:

Honorable Sir,

When I had the Honor of addressing you on the 3rd of October last, I promised to prepare, from the Bengal Code of Regulations for the Courts of Justice, a Persian Translate, agreeably to the Alterations of the Board of Revenue —, and having now accomplished that Work, I have the Honor herewith to lay it before the Board.

When I gave in my Jentoo Translation of these Regulations, your Honorable Board were pleased to express your approbation of my Zeal—and your Satisfaction in my Labors — recommending me also to receive one Thousand Pagodas, in Consideration of my Trouble.

At the same Time that I am desirous of expressing my best Acknowledgments for your kind Consideration of my humble Services—I beg leave to Suggest, that their object was, to recommend myself for that Promotion in the Service, which, while it will compensate for my late Exertions, will encourage my future Assiduity.

I have the Honor to be,
Honorable Sir,
Your most obedient and faithful Servant,
A. Falconer.

Fort St. George, 27th December, 1793.

As full title appears both on fol. 1a and on the fly-leaf: دستور العمل بنابر اجرا نمودن عدل و انصاف در زمین کمپنی یعنی جاگیرو در تعلّقات که از تیپو سلطان گذاشت گردید.

It is divided into eighty-eight short آئین.

This copy, by the translator's own hand, was received from the Examiner's Office, Oct. 9, 1804.

No. 2907, ff. 81, ll. 10–11; very legible Shikasta; size, 10½ in. by 8 in.

VI. Varia.

1. Travels.

2723

'Awâlim-alasrâr fî gharâ'ib-alasfâr (عوالم الاسرار فی غرائب الاسفار).

A very interesting and valuable report of travels in Transoxania, Khurâsân, to Kâbul, etc., by 'Abd-alkarîm bin Maḥmûd Ḳâḍî bin Nûr-aldîn Muḥammad Ḳâḍî, known as Ḳâḍî Ikhtiyâr, see fol. 13b, together with a detailed biographical account of all the great men, Shaikhs and poets, who lived and flourished at his time in Bukhârâ, both those who were born in Bukhârâ, and those who came from other towns or countries and settled there. This work was commenced in A.H. 1009 (A.D. 1600, 1601), see fol. 11a: تسطیر این ابتدا یافت در عامی که اسمش حاصلست از الف اسمی وقتی که ساکن الوسط گردد (i.e. الْف=1000) بضمّ عددی که اسم او دو حرفست هر دو پنجاه وپنج عدد (55=نه) و ازین عدد چون عدد مو (=46) اسقاط کنی عدد مطلوب باقی ماند.

Beginning: مجموعهٔ عوالم الاسرار فی غرائب الاسفار از صادرات عوالم آفاقی . . . . و بیان احوال اکابر محروسهٔ بخارا الخ.

No date.

No. 1330, ff. 10–102, ll. 11; large and clear Nasta'lîḳ; size, 10⅛ in. by 5½ in.

2724

Account of a thirteen days' journey and its adventures from Shâhjahânâbâd to a place called مُکْتسیر or مکتسر, beginning on the 3rd of Dhû-alḳa'dah, A.H. 1156 (A.D. 1743, Dec. 19). No author's name appears in the text, nor a title; on fol. 1a it is styled وقائع سَیْر گنگا (events on a journey on the Ganges). According to

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a seal on the same page, this copy belonged originally to a certain 'Ibâd-allâh, A.H. 1188 (A.D. 1774, 1775).

Beginning: روز اوّل سیوم شهر ذی قعده سال هزار یکصد وپنجاه ششم هجری که پنجمی ماه کاتك هندی بود الخ.

No. 1612, ff. 1–16, ll. 14–15, mostly in diagonal lines; Shikasta, often without any diacritical points; size, 8¼ in. by 5⅛ in.

2725

Travels in Upper Hindûstân by Ghulâm Muḥammad-khân (see fol. 6a, last line, and fol. 14b, l. 6 sq.), who may be identical with the author of the نوادر القصص or anecdotical memoirs (described in Rieu iii. pp. 981 and 982). They were undertaken at the request of the Governor-General, Warren Hastings, in A.H. 1196–1201 (A.D. 1782–1787); and the present work, which is unfortunately incomplete at the end, contains both a journal of his journey, especially from Shâhjahânâbâd (Dihlî) to Kâbul and Ḳandahâr, and reports of all the contemporary historical events, together with the various observations he made on the road. The title given to it is simply رسالهٔ تصنیف غلام محمّدخان.

Beginning: سبحان الله این چه گوهر گرانمایه و اختر بلندپایه است که آشنایان زمان وحی و الهام بسخنش موسوم کرده اند و نسخهٔ حلّ و عقد مصالح انام بنام نامیٔ او مرقوم ساخته الخ.

No. 654, ff. 104, ll. 15; large Nasta'lîḳ; size, 8¾ in. by 6¼ in.

2726

Bayân-i-ḥâlât-i-manâzil-i-Kâbul az balda-i-Shâhjahânâbâd (بیان حالات منازل کابل از بلدهٔ شاهجهان آباد).

Diary of a journey from Shâhjahânâbâd (Dihlî) to Kâbul in A.H. 1211, 1212 (A.D. 1796–1798), undertaken by Shaikh Raḥm 'Alî for the East India Company, in order to ascertain the different stations on the road and the state of things in the territory of the Amîr (here called partly والی, partly شاه) of Kâbul, his army, his generals, officials, etc. His dispatches were sent to one of the officials of the East India Company, Bahâdur 'Abd-alḳâdirkhân, who revised and edited this diary, which contains the description of seventy-five manzils or stations between Dihlî and Kâbul. 'Abd-alḳâdirkhân appears to be identical with the author of the حشمت کشمیر (A.H. 1245=A.D. 1829, 1830), who was staying A.H. 1212 with John Lumsden in Lucknow, see Rieu iii. p. 1016, where a short biographical sketch of 'Abd-alḳâdir is given.

Beginning, on fol. 1b: بعد از حمد شاهنشاهی که اقالیم حدوث .... امّا بعد کمترین ملازمان سرکار فیض آثار کمپنی انگریز بهادر عبد القادرخان گذارش مینماید که در شهر الخ.

Attached to this diary there are twenty-two special questions and answers relating to the same topics, on ff. 29–52.

No. 396, ff. 52, ll. 11; large and clear Nasta'lîḳ; illuminated frontispiece; size, 11 in. by 6½ in.

2727

Masîr-i-Ṭâlibî fi bilâd-i-afranjî (مسیر طالبی فی بلاد افرنجی).

Abû Ṭâlib bin Muḥammad Begkhân Tabrîzî Iṣfahânî Londonî's journey to Europe in A.H. 1213–1218 (A.D. 1798–1803), compiled by the author immediately after his return, and completed, according to the chronogram in the British Museum copy (Rieu i. p. 384), A.H. 1219 (A.D. 1804); for other copies comp. Bodleian Cat., No. 1855, and E. G. Browne, Cambridge Cat., p. 194. The chronogram in our copy (last line in the last page) runs thus: معطی علم و دانش افرنج, which would give the date A.H. 964—a bad joke of the copyist, no doubt —who prided himself on having substituted a genuine Persian word, دانش, for the correct Arabic صنعت. The author is identical with the compiler of the famous tadhkirah خلاصة الافكار, completed between A.H. 1206 and 1207 (A.D. 1791–1793), see above, No. 696, and the author of the دیوان طالب (edited with English translation by George Swinton, London, 1807), see Bodleian Cat., No. 1994.

Beginning: بعد حمد خداوند عالم که بخشندهٔ هم الخ.

The narrative of this journey was translated into English by Ch. Stewart, London, 1810; the text has been edited by the author's son, Mirzâ Ḥusain 'Alî, Calcutta, 1812, and in an abridged form by Dr. Macfarlane, Calcutta, 1827 (a copy of this abridgement is preserved in the Berlin Library, see W. Pertsch, Berlin Cat., p. 377).

No date. This copy belonged formerly to Mr. W. H. Bayley.

No. 2955, ff. 296, ll. 15; clear and distinct Nasta'lîḳ; size, 10⅝ in. by 8⅛ in.

2728

Diary of a journey from Attak or Attock (اتك in the Panjâb) to Bukhârâ viâ Kashmîr, Tibet, Yârkand, Kâshghar, Ḳokân in Farghâna, and Samarḳand, and back viâ Balkh, Khullam, Kâbul, Bâmiyân, and Peshâwar to Attock, undertaken by Mîr 'Izzat-allâh in A.H. 1227 and 1228 (A.D. 1812 and 1813) on behalf of Mr. William Moorcroft (ولیم مورکرافت). 'Izzat-allâh left Dihlî the 7th of Rabî'-althânî, A.H. 1227 (20th of April, A.D. 1812), Attock the 27th of Rajab in the same year (6th of August, A.D. 1812), and returned there towards the end of Dhû-alḥijjah, A.H. 1228 (second half of December, A.D. 1813), comp. Bodl. Cat., No. 1858; Rieu iii. p. 982, and Supplement, p. 97b.

Beginning: احوال سفر بخارا و تفصیل منازل از اتك تا کشمیر من کشمیر الی تبت من تبت الی یارکند الخ.

This interesting and minute account of the various stages on the road from Attock to Bukhârâ and back has been partly translated into English by H. H. Wilson in the Calcutta Quarterly Magazine and Review, vols. iii and iv, 1825, and retranslated into French and German (Magasin Asiatique, Juillet, 1826; Ritter, Geographie von Asien, ii), comp. also 'Travels in the Himalayan

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Provinces of Hindustan and the Panjab, etc.,' by Mr. William Moorcroft and Mr. George Trebeck, prepared for the press by H. H. Wilson, London, 1841, vol. i, preface, p. xviii. A complete translation of these travels into English was published in Calcutta, 1872, by Captain Henderson, 'Travels in Central Asia, by Meer Izzut Oollah.'

No date. Presented by H. Wood, Esq., late Acctt.-Genr., Bengal; received from Secretary, July 18, 1829.

No. 2884, ff. 178, ll. 14–17; Shikasta; size, 11 in. by 7⅛ in.

2729

Another copy of the same.

Beginning as in the preceding copy. Bound up with the MS. is a 'Map of the Himalayan Provinces of Hindustan, the Punjab, Ladakh, Kashmir, Kabul, Kunduz, and Bokhara, to illustrate the travels of Moorcroft and Trebeck,' by John Arrowsmith, 1841.

No. 3210, ff. 183, ll. 11; Shikasta; size, 9⅞ in. by 6½ in.

2. Historical Dates and Chronograms.

2730

Historical tables, showing the prominent events of every year since the creation of the world. The anonymous compiler of this book states that A.H. 1075 (A.D. 1664, 1665), when being in Baghdâd, he saw a chronological compendium written by a savant of Constantinople, in Turkish, and at the request of some friends he at first translated it into the language of the Arabian 'Irâḳ, that is into Arabic, afterwards into Persian. The latter paraphrase, with some additions made by the translator, is contained in the present copy.

The introduction deals with the different *eras*, particularly with the تأريخ قبطى, تأريخ تركى, تأريخ هجرى, تأريخ يزدجردى (that is), تأريخ فارسى, سكندرى and تأريخ جلالى (that is the era of Sulṭân Jalâl-aldîn Malikshâh Saljûḳî).

On fol. 9b the ante-Muḥammadan tables begin with the creation of Âdam.

The Muḥammadan tables begin on fol. 19b and go down from A.H. 1 to A.H. 1085, A.D. 622–1674 (on the margin they are even carried on to A.H. 1091 = A.D. 1680). On ff. 88b–94b special tables are added, showing the duration of the different Muḥammadan and ante-Muḥammadan dynasties; the last and most detailed are those of the *'Uthmânî Sulṭâns*.

Beginning: حمد و ثنائى كه غايتى مر اورا نيست بر پروردگارى كه اورا بدايتى نيست الخ.

Written by 'Abd-alhâdî, servant of Nawwâb Shujâ'-aldaulah Bahâdur, for Muḥammad Yûnuskhân Bahâdur and dated end of Jumâdâ II, A.H. 1179 (A.D. 1765, Dec. 13). Numerous marginal amplifications.

No. 1809, ff. 98, ll. 17–18; distinct Nasta'lîḳ; size, 11⅛ in. by 6⅝ in.

2731

Ta'rikh-i-tawallud u wafât-i-pâdishâhân (تاريخ تولّد و وفات پادشاهان).

A very valuable and trustworthy collection of historical dates, giving the exact time of birth and death of all rulers, princes, Amîrs, learned men, poets, etc., and of the principal events in each period, from the birth of Timûr, the 25th of Sha'bân, A.H. 736 (A.D. 1336, April 8), to A.H. 1144 (A.D. 1731, 1732), compiled by an anonymous author. It gives besides a good deal of biographical information.

Beginning: بر ضمائر ارباب دانش و خاطر اصحاب بينش واضح و لائح است كه در تواريخ حوادث ايّام علماى عظام الخ.

No date.

No. 1161, ff. 201, ll. 17; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 9⅝ in. by 5⅝ in.

2732

A large portion of another very interesting collection of historical dates, giving for every day of the year all the notable events, the birth, death, and incidents of life of renowned personages which happened thereon. To every date the authority is added, from which the statement is taken.

It begins with the 1st of Rabî'-alawwal and goes down to the last of Dhû-alḳa'dah. Three months therefore are missing: Muḥarram, Ṣafar, and Dhû-alḥijjah.

College of Fort William, 1825.

No. 2139, ff. 190; Nasta'lîḳ; size, 9⅞ in. by 5½ in.

2733

Ta'rîkh-i-Wafât-i-Buzurgân (تأريخ وفات بزرگان).

A kind of historical almanac, giving for every day of the Muḥammadan year the names of all the great and eminent persons who died or are supposed to have died thereon, beginning with the 1st of Rabî' I and closing with the last of Ṣafar. The respective years are not mentioned at all. It was compiled at the request of Tipû Sulṭân (see above, Nos. 2024–2032, 2616–2623, and 2708–2711) by Muḥammad Sharîf (according to a note on the fly-leaf) and styled صحيفة الاعراس or تأريخ وفات بزرگان or عرائس بزرگان.

A short preface, on fol. 1a, beginning: الحمد لله ربّ العالمين .... امّا بعد اين رساله حسب الامر جهان مطاع و عالم مطيع پادشاه دين پناه حضرت تيپو سلطان الخ.

The first date, on fol. 1b, runs thus: غرّهٔ ربيع الاوّل حضرت رسالت مرتبت صلّى الله عليه و سلّم و شاه نعمان برهانورى (? برهانپورى) و شيخ امين ابن احمد و سيّد محمّد عطا قادرى و شاه طيّب محمّد قادرى الخ.

No. 1176, ff. 46, with a varying number of lines in each page; careless Nasta'lîḳ, mixed with Shikasta; worm-eaten; size, 9⅝ in. by 5¼ in.

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2734

Mîzân-ala'dâd (میزان الاعداد).

A reference-book for chronograms, that is tables exhibiting all the various words and phrases, by which a certain date can be expressed in a Persian ta'rîkh, from 3 upwards to 1484. The short preface begins thus: حمد بیحدّ مبدعی را که تعداد اسماء جبروتش از حیطهٔ احصای الخ.

The tables commence with ۳ (which can be expressed by آب, با, پا, etc.) and end with ۱۴۸۴ (denoted by شدهٔ تشنگی, سراپردهٔ غیب, بتکبّر خرامیده, بر افراخت, ظلمت عدم).

Fragments of similar tables and other chronological matters on the fly-leaves.

No. 1629, ff. 83, usually 9 coll. in the page; Nasta'lîḳ; size, 5¾ in. by 8¼ in.

3. Taxes and Revenues.

2735

Risâlah dar aḥkâm-i-bait-almâl (رساله در احکام بیت المال).

Regulations of the Treasury or rules of taxation in Muḥammadan countries, a treatise, divided into four faṣls, viz.:

1. On the capitation tax, to be paid by the Jews and Christians (درگرفتن جزیه از کفّار مشرکین), on fol. 1b.

2. On the poor-rate, or the alms to be paid by the Muslims (درگرفتن زکوات از مسلمین), on fol. 8a.

3. On inheritance-duty (در تقسیم میراث و گرفتن مال ترکهٔ میت در بیت المال), on fol. 12b.

4. On bribery-gifts, and fees, to which a judge is entitled from the litigating parties (درمعنیٔ رشوت و هدیه و جواز گرفتن حاکم چیزی مال از اهل خصوم بعد دهانیدن حقّ بحقّدار), on fol. 26b.

Beginning: رساله ایست در بیان احکام بیت المال و مشتمل است بر چهار فصل الخ.

No date.

No. 1708, ff. 28, ll. 11; clear Nasta'lîḳ; all the quotations from the Ḳurân in red ink; size, 8¼ in. by 5⅝ in.

2736

Dastûr-al'amal (دستور العمل).

A handbook of the proper management of tax and revenue accounts, statistical records and official calculations of every kind, compiled by Udaićand, son of Rangîladâs Nâmî Kâyath (اودیچند پسر رنگیلداس نامی کایته), in three bâbs, viz.:

1. در بیان دانستن دستور و دستورات.

2. در باب دانستن طریقهٔ حسابات.

3. در بیان دانستن شرح و سر رشتجات, but only the *first* bâb is marked in the text.

Beginning: دستور العمل عمل دستور دستورات و حسابات و هنر امورات و سر رشتجات دفاتر کارپردازی و علم نویسندگی الخ.

This copy was written, as it seems, by the author himself for Mr. Richard Johnson, and finished the 27th of Rajab, A.H. 1202 (thirtieth year of Shâh 'Âlam's reign) = A.D. 1788, May 3, at Calcutta. A second copy of the same work, but very incorrectly written, is noticed in W. Pertsch, Berlin Cat., p. 474, No. 1; the compiler is stated there to have been an inhabitant of Salîmâbâd in Bangâlah. Other statistical works of the same title (but all referring to special reigns or particular provinces of India) are described above, No. 432; Bodleian Cat., No. 268; Rieu i. pp. 403–405; W. Pertsch, Berlin Cat., p. 153, No. 4, etc.

No. 1855, ff. 71; Nasta'lîḳ; size, 9¼ in. by 5⅞ in.

2737

Dastûr-al'amal (دستور العمل).

Another very short tract on the districts liable to pay taxes to the Indian exchequer, with the same title as the preceding work, copied for Mr. Richard Johnson by Mîr Abû-alḳâsim in May, 1779, at Dacca (in the province of Bangâlah).

Beginning: کفایت شعار مطیع الاسلام رشك داس بمرحمت پادشاهانه امیدوار بوده الخ.

It ends on fol. 9a, and the remaining part of the MS. contains a version of the ظفرنامه (usually ascribed to Ibn Sînâ) like that noticed above in Nos. 1762, 18; 2151; and 2152, beginning: الحمد لله . . . . بدانکه آورده اند روزی نوشیروان عادل خواجهٔ بزرجمهر را که وزیر او بود طلب کرد الخ.

No date.

No. 1610, ff. 14, ll. 13; Nasta'lîḳ; size, 8¾ in. by 4⅝ in.

4. Regulations for Tîpû Sulṭân's Army and his Royal Prerogatives.

2738

Fatḥ-almujâhidîn (فتح المجاهدین).

Rules and regulations for Tîpû Sulṭân's army, describing the duties of men engaged in the holy war against infidels, and written under the direction of the Sulṭân himself and at his request (see fol. 6b, l. 7), A.H. 1197=A.D. 1783 (see fol. 8a, ll. 2 and 3), by Zain-al 'âbidîn Mûsawî ibn Sayyid Raḍî of Shûshtar, the author of the مؤیّد المجاهدین (see Nos. 2619 and 2620 above and fol. 8a, l. 4 here).

It is divided into the following eight bâbs:

باب اوّل در بیان مثائل (read مسائل) عقائد و نماز و غیرها و مثائل (مسائل) منع تمباکو و نمك حرامی و ترکه و جهاد و غیرها (on general points of the Muslim creed, prayers, etc.; also on the prohibition of tobacco, on disloyalty, on bequests, and especially on the holy war), on fol. 9a, last line.

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2. باب دویم در بیان فالنامهٔ اذن علی و اسمای نو مقرّری برای تقسیم حساب و لفظ وزن و تعداد مقرّری الخ (on the fâlnâma, bequeathed by 'Alî, and the newly fixed names for arithmetical divisions, weights and measures, computation, etc.), on fol. 48b.

3. باب سیوم در بیان تدابیر حرب (on strategy), on fol. 50b.

4. باب چهارم در بیان احکام بنام سربخشی و متصدّیان تعلّقهٔ کچهری حضور و غیرها (on the commands issued by the paymaster-general or commander-in-chief and the lower officials connected with the royal head-office, in some copies, see, for instance, No. 2755 below, قشونات, troops, is substituted for تعلّقهٔ کچهری حضور), on fol. 80b.

5. باب پنجم در بیان تفویض خدمات (on appointments), on fol. 99a.

6. باب ششم در بیان قواعد شهابداران و غیرها (rules relating to artillery practice), on fol. 116b.

7. باب هفتم در بیان قواعد سواران تعلّقهٔ عسکر (rules relating to cavalry practice), on fol. 122a.

8. باب هشتم در بیان قواعد پیادهٔ تعلّقهٔ عسکر (rules relating to infantry practice), on fol. 134a.

Beginning: فتح ملك سخنوری و تسخیر اقلیم معنی پروری بصمصام ثنای سلطانی میسّر آید که الخ.

An index on ff. 8b and 9a; the work concludes on fol. 148b; the last two leaves are filled with prescriptions against the venomous bite of snakes, etc. (علاج دفع سمّ مار).

No date. Other copies of the same work are described in Bodleian Cat., No. 1903, and Rieu, Supplement, p. 260 (the latter, according to the description, seems to differ considerably from the Bodleian copy as well as the present and the following copies of the India Office); a few fragments, chiefly belonging to the first and the third bâb, in W. Pertsch, Berlin Cat., pp. 134 and 135.

No. 2213, ff. 150, ll. 9; very careless Nasta'lîḳ, sometimes quite like Shikasta; size, 8⅛ in. by 5¾ in.

2739

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 9b; II, on fol. 61a; III, on fol. 63b; IV, on fol. 95a; V, on fol. 115a; VI, on fol. 131a; VII, on fol. 138a; VIII, on fol. 151b. On ff. 168a–169b the same prescriptions as in the preceding copy.

No date.

No. 2214, ff. 169, ll. 11–13; Nasta'lîḳ; size, 8⅝ in. by 6 in.

2740

The same.

Bâb I, on fol. 10a; II, on fol. 54b; III, on fol. 57a; IV, on fol. 91b; V, on fol. 112a; VI, on fol. 131a; VII, on fol. 137a; VIII, on fol. 150b. At the end the same prescriptions.

No. 517, ff. 170, ll. 9–14; very irregular and careless Nasta'lîḳ; size, 8 in. by 5½ in.

2741

The same.

Bâb I, on fol. 7a; II, on fol. 34b; III, on fol. 36a; IV, on fol. 59a; V, on fol. 68a; VI, on fol. 84a; VII, on fol. 94b; VIII, on fol. 105a. On ff. 118b–119b the usual prescriptions.

No. 2216, ff. 119, ll. 11–15; written by different hands on different paper very badly and irregularly, partly in Shikasta, partly in Nasta'lîḳ, sometimes even in Naskhî; size, 8 in. by 5¾ in.

2742

The same.

This copy and almost all the following ones lack the prescriptions against snake-bite. Bâb I, on fol. 8a; II, on fol. 65a, last line; III, on fol. 67b; IV, on fol. 95a; V, on fol. 116a; VI, on fol. 133a; VII, on fol. 139b, last line; VIII, on fol. 155b.

College of Fort William, 1825.

No. 3093, ff. 173, ll. 9; Naskhî and Shikasta mixed; size, 8¼ in. by 6 in.

2743

The same.

Bâb I, on fol. 9b; II, on fol. 57b; III, on fol. 59b; IV, on fol. 92b; V, on fol. 112a; VI, on fol. 131a; VII, on fol. 137a; VIII, on fol. 150b.

College of Fort William, 1825.

No. 3073, ff. 168, ll. 9–10; Shikasta; size, 8¼ in. by 5¾ in.

2744

The same.

Bâb I, on fol. 9b; II, on fol. 45a; III, on fol. 47a; IV, on fol. 79a; V, on fol. 94a; VI, on fol. 110b; VII, on fol. 112b; VIII, on fol. 125a.

College of Fort William, 1825.

No. 3077, ff. 140, ll. 9–13; moderate Shikasta; size, 7¾ in. by 5¾ in.

2745

The same.

Bâb I, on fol. 10b; II, on fol. 52a; III, on fol. 54a; IV, on fol. 85a; V, on fol. 101a; VI, on fol. 115a; VII, on fol. 117a; VIII, on fol. 130a.

No. 2212, ff. 145, ll. 9–12; careless Nasta'lîḳ; size, 8⅛ in. by 5¾ in.

2746

The same.

Ff. 1a–4a contain a few extracts from Ḥusain bin 'Alî alwâ'iẓ alkâshifî's smaller commentary on the Ḳurân, styled مواهب علیّه or تفسیر حسینی (see above, Nos. 2681–2690); ff. 4b–15b are left blank. The Fatḥ-almujâhidîn begins on fol. 16b. Bâb I, on fol. 24b; II, on fol. 57b; III, on fol. 59b; IV, on fol. 90b (here headed در بیان احکام بنام سپهدار و غیره); V, on fol. 104b; VI, on fol. 121a (here styled در بیان سان قواعد مردم شهابدار); VII, on fol. 122b; VIII, on fol. 134b; the work ends on fol. 150b. On ff. 153b–154b another hand has written some additional baits to the eighth 'Unwân of the fifth bâb of the same Fatḥ-almujâhidîn.

No. 713, ff. 154, ll. 9; Shikasta; size, 7¾ in. by 5¾ in.

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2747

The same.

This copy is arranged in a very confused manner; only the following chapter-headings are marked:

Bâb II. در بیان فالنامهٔ اذن علی الخ, on fol. 60a.

Bâb III. تدابیر حرب, on fol. 62a.

Bâb VII. در بیان قواعد سواران تعلّقهٔ عسکر, on fol. 70b.

Beginning as usual. Bibliotheca Leydeniana.

No. 2640, ff. 104, ll. 9; Shikasta; size, 8⅛ in. by 5¾ in.

2748

The same.

No chapter-headings, except that of bâb II, on fol. 43a. At the end the usual prescriptions.

College of Fort William, 1825.

No. 2199, ff. 74, ll. 9; Shikasta; size, 8⅜ in. by 5⅞ in.

2749

The same.

No chapter-headings at all. The prescriptions on fol. 91a.

College of Fort William, 1825.

No. 2201, ff. 92, ll. 9; Shikasta; size, 8½ in. by 6 in.

2750

The same.

No chapter-headings; on fol. 94b the usual prescriptions.

College of Fort William, 1825.

No. 2200, ff. 96, ll. 9; Shikasta, written on very bad paper; size, 8½ in. by 5⅞ in.

2751

The same.

No chapter-headings, but the beginning of the first three bâbs is marked by the interval of a blank space, either a full page, or half a page (on ff. 10b, 40b, and 43b respectively).

No. 2369, ff. 102, ll. 9; Nasta'lîḳ, mixed with Shikasta; size, 8 in. by 5¾ in.

2752

The same.

No chapter-headings; an entry from A.H. 1220 (A.D. 1805, 1806) on fol. 1a.

College of Fort William, 1825.

No. 2211, ff. 75, ll. 9; Shikasta; size, 8 in. by 5¾ in.

2753

The same in a shorter redaction.

An abridged copy of the Fatḥ-almujâhidîn, beginning in the usual way and ending on fol. 94b; the last two pages contain the prescriptions. No chapter-headings; the first three bâbs begin on ff. 9a, 48a, and 50b respectively.

No. 2215, ff. 96, ll. 9–10; Shikasta; size, 8¼ in. by 5¾ in.

2754

An incomplete copy of the same.

This copy, which is very well written, contains both in the index and the text the *first five bâbs* only, on ff. 9a, 28a, 29b, 59a, and 79b; all the rest is missing. The same prescriptions at the end.

Copied by Sayyid Ḥusain.

No. 2217, ff. 95, ll. 13; clear and distinct Nasta'lîḳ; size, 8½ in. by 6 in.

2755

Another incomplete copy.

This copy contains portions only of the Fatḥ-almujâhidîn; bâb I, on fol. 9b, comprising about two-thirds of the usual contents, the end, on fol. 32b, corresponding to fol. 41a, lin. penult. in No. 2468 (2757 below in this Cat.); bâb II is entirely missing; bâb III begins on fol. 33a; IV, or part of it (headed here احکام بخشی و متصدّیان قشونات, see No. 2738 above), on fol. 54a. Beyond this the copy is a mere labyrinth; on ff. 73b–77b there appear Rekhta ghazals for the various times of the day, with reference to soldiers' duties; on ff. 78–90 miscellaneous matters referring to the same, written by other hands in almost illegible Shikasta.

College of Fort William, 1825.

No. 2513, ff. 90; clear Nasta'lîḳ, mixed with Shikasta in some pages on ff. 1–77, Shikasta alone on ff. 78–90; size, 7¾ in. by 4⅝ in.

2756

A third incomplete copy.

Portions of bâb I occupy ff. 9a–34b, as the following miscellaneous headings show: مسائل وضو, on fol. 12a; فرائض غسل and مسائل نماز, on fol. 12b; مسائل جهاد, on fol. 14a, etc. On fol. 35b a chapter, styled قواعد سوار تعلقهٔ عسکر, begins, evidently corresponding to bâb VII of the complete copies; on fol. 47a a chapter, قواعد حریفانهٔ عسکر; and on fol. 53b a chapter, ضابطهٔ تفویض خدمات, agreeing in substance with bâb V. On fol. 59b sq. some Rekhta verses. There is obviously a large lacuna on fol. 34b, where suddenly quite a new handwriting commences.

Bibliotheca Leydeniana.

No. 2793, ff. 62, ll. 11–15; careless Nasta'lîḳ, mixed with Shikasta, by two different hands; size, 8 in. by 5½ in.

2757

The *first bâb* of the Fatḥ-almujâhidîn.

Beginning as usual; bâb I, on fol. 11a.

Dated A.H. 1200 (A.D. 1786).

Bibliotheca Leydeniana.

No. 2468, ff. 57, ll. 9; Shikasta; size, 8¼ in. by 5⅞ in.

2758

Another copy of the same *first bâb*.

Index, on ff. 9b and 10a; bâb I, on fol. 10a.

No. 1248, ff. 51, ll. 9; Nasta'lîḳ; size, 8⅛ in. by 5¾ in.

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2759

Extracts from the Fath-almujâhidîn.

Ff. 2b–8a: the introduction, beginning, فتح ملك سخنورى الخ.

Ff. 8b–26b: on the dutiful observances of Muslims, entitled مسائل چند از روى فقه, and beginning, الحمد لله الّذى ارشدنا الى طاعته الخ; taken from the *first bâb*.

Fol. 27, written by a different hand and on different paper, seems not to have belonged originally to this copy, as the catchword on fol. 26b corresponds to the initial word on fol. 28a; it is a short tract on disloyalty (نمك حرامى) in four قسم, as practised either by the hand, the tongue, the eye, or the ear, and taken from the same first bâb (see the index in No. 2738 above).

Ff. 28a–79a: continuation of the extracts, beginning with the third bâb, here headed تدبيرات حرب. The first two leaves of this copy (ff. 1b and 2a) contain a short tract on the measure called كُرّ شرعى, beginning: چون تعداد حروف كلمات شهادتَيْن[1] بيست و چهار ميشود لهذا مقدار بيست و چهار عرض الخ, and the last twelve (ff. 79b–90a) arithmetical tables.

Bibliotheca Leydeniana.

No. 2508, ff. 90, ll. 10; Shikasta; size, 8 in. by 5⅝ in.

2760

The proper regulations for the encampment of a Muslim army, illustrated by seven tables and undoubtedly drawn up under the guidance of Tîpû Sulṭân.

Bibliotheca Leydeniana.

No. 2584, ff. 8; size, 9⅜ in. by 7⅝ in.

2761

Ḍawâbiṭ-i-Sulṭânî (ضوابط سلطانى).

Royal usages, that is regulations for the proper shape and form of royal insignia, as the orbs or disks at the top of banners, seals, official signatures, etc., drawn up under the direction of Tipû Sulṭân and dated the 19th of Rabî'-alawwal, A.H. 1211 (that is the year 1224 since Muḥammad's birth, or rather, since his prophetic mission, see No. 2709 above and No. 2762 below, and compare it with No. 2621 = A.D. 1796, Sept. 22). It is divided into four bâbs and subdivided into faṣls, all of which are illustrated with more or less numerous models and specimens. The blankness of many intervening leaves, as well as the abrupt manner in which the copy comes to a close, indicates that this was the first sketch, a mere brouillon, to be properly arranged and completed afterwards.

Beginning: الحمد لله ربّ العالمين . . . . بدانكه آفريدگار عالم و آدم چون انواع كائنات را بوقت موعود از ممكن غيب الخ.

Bâb I (در بيان تقطيع قرصهاى كه بنابر شرف و عزّت جميع اهل خدمت و بنابر خود بدولت مقرّر فرموده شده), in seven faṣls:

1. در بيان طوز قرص خاصّهٔ جواهر و پارچه و طرّهٔ جواهر و پارچه, on fol. 3b.
2. در تقطيع قرص علامت ميرميران و علاقه داران الخ, on fol. 6a.
3. در تقطيع قرص علامت ميرخازن, on fol. 10b.
4. در تقطيع قرص علامت علاقداران ميريمّ, on fol. 11a.
5. در تقطيع قرص علامت ميرآصف و علاقهٔ آنها, on fol. 14a.
6. در تقطيع قرص علامت علاقهٔ صدور كچهرى, on fol. 16b.
7. در تقطيع قرص علامت ملك التّجار, on fol. 20b.

Bâb II (در تقطيع مُهر و طغراى اسم الله دستخطّى و الفاظ عربىٔ دستخطّىٔ شش فرقهٔ رياست خداداد), in six faṣls:

1. در تقطيع مهر و دستخطّ علاقه‌داران ميرميران كچهرى, on fol. 21b.
2. در تقطيع مهر و طغراى دستخطّىٔ اسم الله و غيره ميرخازن كچهرى, on fol. 27b.
3. در تقطيع مهر و غيره كچهرى ميريمّ, on fol. 28b.
4. در تقطيع مهر و دستخطّ علاقه‌داران آصف كچهرى, on fol. 29a.
5. در تقطيع مهر و دستخطّ علاقهٔ صدور كچهرى, on fol. 35b.
6. در تقطيع مهر و دستخطّ ملك التّجار حضور معلّى, on fol. 37a.

Bâb III (در بيان ضابطهٔ اعلام ظفرارتسام سركار خداداد), in four faṣls:

1. در بيان ضابطهٔ علمهاى خاصّ نصرت اختصاص, on fol. 38a.
2. در ضابطهٔ اعلام فوج فيروزىٔ علاقهٔ ميرميران كچهرى, on fol. 43a.
3. در ضابطهٔ اعلام علاقهٔ ميريمّ, on fol. 48b.
4. در ضابطهٔ اعلام علاقهٔ صدور, on fol. 49b.

Bâb IV, without any general heading; even the number of faṣls is not stated; there appear two, viz.:

1. در بيان نشستن برخورداران در محفل خاصّ و راه رفتن در سوارى عقب خود بدولت و نصب كردن خيمه‌ها بر راست و چپ خيمهٔ خاصّ, and
2. در بيان مثل نشستن شش فرقهٔ رياست در محفل خاصّ و راه رفتن در سوارى و فرود آمدن در لشكر فيروزى.

The headings of both are given at the beginning of this bâb, on fol. 52b.

An additional part, dealing with the question of stigmas or brands (ضابطهٔ داغهاى سركار خداداد), on ff. 76b–78a.

Bibliotheca Leydeniana.

No. 2379, ff. 78; written by different hands in Nasta'lîḳ and Shikasta; size, 8¾ in. by 6 in.

[1] I.e. لا اله الّا الله, and محمّد رسول الله.

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2762

A fragment of the same.

A short extract from the Ḍawâbiṭ-i-Sulṭânî, without any apparent subdivision, beginning, on fol. 1b: كتاب قرصهای علامت میر میران زمره و علاقه‌داران میر میران کچهرئ زمره که بتأریخ بیست و یکم ماه حیدری سال حراست سنهٔ یك هزار و دو مد و بیست و چهار مولود محمّد مطابق نوزدهم ربیع الاوّل سنهٔ ۱۱۲۱ (read ۱۲۱۱) هجری بروز پنجشنبه الخ.

The additional part of the preceding copy, ضابطهٔ داغهای سرکار خداداد, begins here on fol. 24a.

Copied by Sayyid Ḥusain in the year 1226 of Muḥammad's birth (i.e. his prophetic mission).

Bibliotheca Leydeniana.

No. 2745, ff. 31; Nasta'lîḳ; many intervening pages left blank; size, 8⅝ in. by 6 in.

5. Arts, Technical and Practical Pursuits.

a. *Music* (for special works on Indian music, see above, Nos. 2008–2033).

2763

Kanz-altuḥaf (كنز التّحف).

An anonymous treatise on music (رساله در فنّ موسيقى), in a muḳaddimah and four maḳâlas (index on ff. 6a–7a):

Muḳaddimah: در بيان شرف اين صناعت بر ساثر صناعات (the pre-eminence of music over other arts), on fol. 7a.

Maḳâlah I: در علم موسيقى (the theoretical side of music), in two ḳisms, (*a*) در حدود تعريفات موسيقى, on fol. 8a; (*b*) در علت اسباب حدّت و ثقل و عوارض, on fol. 8b.

Maḳâlah II: در عملئ موسيقي (the practical side of music), in two ḳisms, (*a*) در تعريف عود و تسويه اوتار آن و استخراج ادوار و آوازها از آن, on fol. 11b; (*b*) در تشريح ايقاعات سبعهٔ مشهورة و انتقال مستحسن, on fol. 15b.

Maḳâlah III: در تصنيع سازات (ساز index) و تعديل آن (the composition of melodies), on fol. 17a.

Maḳâlah IV: در وصيّتى كه طالبان اين فنّ را بكار آيد و بيان اشعارى كه مناسب تعليفات (read تأليفات) باشد (valuable hints to students of the art, and verses appropriate to the compositions), in two ḳisms, on ff. 22a and 25b.

Beginning: شكر و سپاس بى حدّ و قياس سزاوار حضرت آن پادشاهى كه در سراپردهٔ الخ.

The date of composition is contained in the following ta'rîkh at the end of the treatise:

آن روز كز احداث جهان مهمل بود
در آخر اين رساله ام مدخل بود
اندر سنهٔ لح ذ دو نو
بيست و دوم جمادى الاوّل بود

that is the 22nd of Jamâdâ I, A.H. 756=A.D. 1355, June 4 (if we read لح ذ دو بو); or A.H. 764 = A.D. 1363, March 9 (if we read يو instead of بو).

Other copies of the same treatise are noticed in Rieu, Supplement, p. 115b (where the letters of the date are given as لح ذ و نو, which, however, does not agree, as stated there, with A.H. 741 or 749, but rather with A.H. 752 or 760), and in Cat. Codd. Or. Lugd. Bat. iii. p. 302 (where A.H. 746 is given, which agrees neither with the one nor the other combination of letters). The third alternative, to read نو, as Rieu suggests, is out of question, as it would make the date of composition considerably later than the date of our copy, which was finished the 1st of Dhû-alḳa'dah, A.H. 784 (A.D. 1383, Jan. 6). Library of Richard Johnson, A.H. 1194 (A.D. 1780).

No. 2067, ff. 27, ll. 21; Naskhî; the original leaves are put into a modern margin; size, 9¼ in. by 5½ in.

2764

Jalwah nâma (جلوه نامه).

An epithalamium or series of nuptial songs, celebrating the various stages of the wedding feast, by Ghulâm Ḥusainkhân Lûhânî, composed in the year 1223 since Muḥammad's birth (i.e. his prophetic mission, see above, Nos. 2709, 2761, and 2762, about A.H. 1211=A.D. 1796), by order of Tîpû Sulṭân. It is divided into twelve رسم or modes, and to each a smaller or longer song is allotted, consisting partly of one bait only, partly of longer ḳasîdas, with one rubâ'î for the fifth رسم. The majority of the songs are written in Hindûstânî, the minority and the whole of the preface in Persian.

Beginning of the preface: سپاس بيقياس مر خالق قدسى اساس را از مكمّن بطون الخ.

No date. Bibliotheca Leydeniana.

No. 2420, ff. 145–152, ll. 11; Nasta'lîḳ; size, 8 in. by 4⅛ in.

b. *Calligraphy.*

2765

Sixteen folios (fastened together so as to form a long coherent strip), containing specimens of Persian calligraphy and fine illuminations. The sixteenth folio bears the signature of Sulṭân 'Alî almashhadî, the famous calligrapher, who died in Harât, A.H. 919 (A.D. 1513), compare Bodleian Cat., Nos. 1896 and 1900, Rieu ii. p. 573a, iii. p. 1089a; the second that of Shihâb-aldîn Muḥammad Shâhjahân Pâdishâh ibn Jahângîr Pâdishâh ibn Akbar Pâdishâh, i.e. the emperor Shâhjahân.

No. 3544 (olim 3520); size, 8⅛ in. by 5 in.

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2766

Risâla-i-Khushnawîsî (رسالهٔ خوشنویسی).

A short mathnawi on the art of calligraphy, beginning:
خواهی خط جانفزا نویسی — باید همه از طلا نویسی

No date.

No. 1905, ff. 11b–14b, 2 coll., each ll. 11–15; Nasta'lîḳ; size, 9⅝ in. by 5⅛ in.

c. *Art of War.*

2767

Âdâb-almulûk u Kifâyat-almamlûk (آداب الملوك و كفاية المملوك).

A work, chiefly on the art of war, with a number of introductory chapters on the proper characteristics of a king and his duty to select fit officers of state. It was composed by Muḥammad bin Manṣûr bin Sa'îd bin Abû-alfaraj Kuraishî, with the epithet Fakhr Mudabbir, who traced his pedigree back to Abûbakr (see fol. 3b, ll. 5–3 ab infra), and dedicated by him to Shams-aldunyâ wa-aldîn Abû-almuẓaffar Îltamish al-Sulṭân Nâṣir Amîr-almu'minîn (see fol. 4a, l. 1 sq.), who reigned in Dihlî from A. H. 607 to 633 (A. D. 1210–1236); the title as given above is found here on fol. 4a, ll. 8 and 9; in Rieu ii, pp. 487 and 488 (the only other copy extant) it is styled آداب الحرب والشّجاعة; it is divided into forty bâbs (Rieu's copy has thirty-four, the introductory chapters on regal duties being there only six, whereas the present MS. numbers twelve). An index, on ff. 4a–5a; a دیباچهٔ کتاب, on ff. 5a–6b. The headings in the index differ frequently from those in the text (which are always fuller), but, unfortunately, in bâbs 13, 14, 16–30, and 33–40 these latter are left blank and therefore afford no help in giving a more detailed summary of the contents.

The forty bâbs are headed as follows:

1. اندر کرم و حلم و عفو پادشاهان, on fol. 6b, on the generosity, gentleness, and forgiveness of kings.

2. اندر عدل و نیّت نیك پادشاهان (text اندر نیّت و عدل پادشاهان و حصال حمیدهٔ ایشان), on fol. 18b, on the justice, good intention, and other laudable qualities of kings.

3. اندر شفقت (read شفقت) و رحمت پادشاهان (text اندر شفعت (شفقت) و مرحمت کردن پادشاهان در حقّ رعیّت و سیرت حمیدهٔ ایشان), on fol. 25b, on the kindness and compassion of kings towards their subjects, and their laudable conduct.

4. اندر آنچه پادشاه باندکی از آن غافل نباشد (text اندر آنچه پادشاه باید که زندگانی برین جمله کند), on fol. 32b, on things of which a king must not in the least be unmindful in his life.

5. اندر اختیار کردن وزیر کافیٔ عالم ناصح الخ, on fol. 35b, last line, on the choice of an efficient, wise, and faithful vizier.

6. اندر اختیار کردن مستوفیٔ عالم امین متدیّن (text عالم متّقی نیك اعتقاد معاملت‌دان امین), on fol. 39b, on the choice of a wise, trustworthy, pious, and business-like secretary of state.

7. اندر نصب کردن وکیل ذو فنون (text کافی در فنون معاملت راست قول), on fol. 42b, where it appears as ninth bâb, on the appointment of a well-versed, business-like, truth-speaking deputy or representative (lord-lieutenant).

8. اندر نصب کردن (دادن text) مُشْرِف راستگار کاردان (text کاردان کافیٔ امین راست قول راست قلم), on fol. 40b, where it appears as seventh bâb, on the appointment of an expert and thoroughly reliable treasury-official.

9. در نصب کردن (دادن text) صاحب برید کافیٔ راست (text راست قلم متدیّن خدای ترس قول), on fol. 41b, where it appears as eighth bâb, on the appointment of an efficient, God-fearing head courier, i. e. postmaster-general.

10. اندر اختیار کردن امیر صاحب محترم کافی الخ, on fol. 43b, on the choice of a respected and efficient president of the council (امیر صاحب perhaps identical with صاحب دیوان), or chief governor.

11. اندر اختیار کردن امیر دادور و عادل (text امیر داد عادل مسلمان مشفق نیکو اعتقاد خدای ترس), on fol. 44b, on the choice of a just, orthodox, compassionate, God-fearing chief judge.

12. در فرستادن رسول و تحف و هدایا, on fol. 46b, on the sending of an ambassador, and on gifts and presents.

13. اندر مشورت کردن بجنگ و مصاف, seems to begin on fol. 52a, on deliberation with regard to war and battle.

14. اندر خلقت و فضیلت اسپ و برکت او, seems to begin on fol. 55b, on the natural constitution, the excellent qualities, and use of the horse.

15. اندر شیبت وعیّت (و وعیّت read) و ریاضت اندر رنگ و شیب وعیّت (text و اوردها (آوردها read) و (و وعیّت) اسپان و سواری و ریاضت آوردها الخ), on fol. 58b, on the colour, white hair, robustness of horses, on horsemanship and breaking in for battles.

16. اندر شناخت اسپ و دندان (؟ بدندان) و معالجت ایشان, on ascertaining the age of horses by their teeth, and on their medical treatment.

17. اندر فضیلت و خاصّیّت هر سلاحی, on the excellence and peculiar quality of every weapon.

18. اندر عرض کردن لشکر و ترتیب آن, on reviewing an army and arranging it in order.

19. اندر فرود آوردن لشکر و لشکرگاه کردن, on bringing the army to its camping-ground.

20. اندر بیرون فرستادن طلایه و جاسوس, on sending out patrols and scouts.

21. اندر شباخون فرستادن که چه وقت باید, on the proper time to make night-attacks.

22. اندر کمین فرمودن که چگونه باید, on the proper way to place ambushes.

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23. اندر اختیار کردن زمین و مصافّ و جنگجائی, on the choice of a battle-field.

24. اندر تعبیر راست کردن مصافّ هر گروه از اصناف خلق, on the proper arranging of the various divisions of troops.

25. اندر صفّها راست کردن در حرب, on the proper order of battle.

26. اندر حرب کردن و بیداری سالاران و مبارزان, on the coming to action and the vigilance of commanders and combatants.

27. اندر آغاز کردن جنگ که اوّل رسم کراست, on the question who has first to engage in battle.

28. اندر بیرون شدن بمبارزت و نماز کردن در حرب, on public worship at the beginning of a battle.

29. اندر فرهنگ دادنهای حرب, on courtesies in battle.

30. اندر آنکه از سپاه حشرکاری بر نیاید, on the necessity of preventing uproar and tumult in an army.

31. اندر غزا کردن و فضیلت جهاد بر کافران (text در فضیلت غزو کردن و جهاد بر کافران و دشمنان دیگر), on fol. 108b, lin. penult., on warfare, especially the holy war against infidels and other foes.

32. اندر ستدن غنیمت از لشکریان و جزیه از کافران (text از لشکریان و حشم و ستدن جزیه از کافران و ذمّیان), on fol. 111b, on taking booty from soldiers and the capitation-tax from infidels and non-Muhammadans.

33. اندر جنگ حصار و تدبیر ساختن و حیلت آن, on the siege of fortified places and its stratagems.

34. اندر لشکر صلاح و مدد و معونت ایشان, on the 'salvation army,' i. e. the pious in the army who pray, and their help and assistance.

35. اندر علامت ظفر و پیروزی در روز حرب, on the sign, i. e. omen, of victory on a battle-day.

36. اندر آنچه پادشاه را باید که بشناسد که حقّ هر یك بر آید از کار و خدمت ایشان, on the necessity of the king's ascertaining which reward is due to every soldier according to his services.

37. اندر آنچه لشکریان بدان سزاوار عقوبت گردند, on things by which soldiers become liable to punishment.

38. اندر آنچه از اجل بجنگ پر هنر بیشتر و مهتر شود, on the better chance a courageous man has with regard to death in battle (in Rieu's copy the wording of this heading must be different, as Major Yule sums up its contents in this way: 'on the fact that, whether you flee like a poltroon, or face the enemy like a hero, you will not die till your day come,' which would require at least نبود instead of شود and some additional words, which the blank in our text makes it impossible to supply).

39. اندر آنچه استادان نهاده اند هریك حکمتی را, on the rules laid down by masters for every physical skill or exercise.

40. اندر پندها که پادشاه و لشکر و رعیّت باید که آنرا کار بندد, on advices which king, army, and people must in a like manner attend to.

Beginning: حمد و ثنای بی نهایت و سپاس و ستایش آن صانعی را که از گل خاره و خاك الخ.

No date. The last pages greatly injured; a few interlinear and marginal glosses in the beginning.

No. 647, ff. 138, ll. 19; Nasta'lîḳ; size, 8⅝ in. by 4⅝ in.

d. *Archery.*

2768

Hidâyat-alrâmî (هداية الرّامي).

A compendium of archery (در علم تیر اندازی), compiled by Muḥammad Budha'î, commonly called Sayyid Mîr 'Alî (correctly in the following copy 'Alawî), and divided into twenty-seven bâbs, the first of which is headed در بیان وجوب تیر اندازی الخ.

Beginning of the preface: حمد و ثنای مر خدایرا جلّ و علا آن توانایکه تیر چرخ اعلا همیشه در قبضهٔ قدرت و آلای او خمیده چون کمان الخ.

It is dedicated to 'Alâ-aldunyâ wa-aldîn Abû-almuẓaffar Ḥusainshâh Sulṭân, who reigned in Bangâlah, A. H. 904–927 (A. D. 1498–1521); comp. Rieu ii. p. 488b, and W. Pertsch, Berlin Cat., pp. 337 and 338 (in the first Berlin copy the treatise is styled اساس الوافی, respectively اساس الرّمی; in the second هداية الرّمی), where the headings of the twenty-seven bâbs are given in full.

Dated by 'Abd-alḳâdir ibn Shaikh Ḥusain the 25th of Rabî' I, A. H. 1065 (A. D. 1655, Feb. 2).

No. 2005, ff. 74, ll. 15; Nasta'lîḳ; size, 7¾ in. by 4⅝ in.

2769

Another copy of the same.

This copy contains twenty-eight bâbs, the first of which commences on fol. 2a. Beginning the same as in the preceding copy.

Dated the 6th of Jumâdâ II, A. H. 1143 (the thirteenth, more correctly the twelfth, year of Muḥammadshâh's reign) = A. D. 1730, Dec. 17.

No. 790, ff. 47, ll. 15; Nasta'lîḳ; size, 10 in. by 6¼ in.

2770

Treatises on archery in prose and verse.

1. رسالهٔ تیر و کمان, on fol. 1b, compiled A. H. 1023 = A. D. 1614 (the title is a chronogram), in three سطر, found on ff. 6a, 18b, and 29a respectively.

Beginning:

ای ذات تو زه جوز همه در همه حال
دل گشته نشان تیر غمت را بخیال الخ

Dated at Burhânpûr the 14th of Shawwâl, A. H. 1112 (A. D. 1701, March 24). This treatise is different from one with the same title, noticed in Rieu ii. p. 797a, No. IV, and Bodleian Cat., No. 1887, which, on the contrary, is identical with the قوس نامه, described in No. 2773 below.

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2. A short ḳaṣîdah, styled قصیدهٔ در بیان قواعد تیر اندازی, on fol. 36a; see a similar one in No. 2772 below.

3. کشف اسرار رمی, on fol. 37b, compiled A.H. 1112 = A.D. 1700, 1701 (the title is a chronogram), by Khwâjah Muḥammad Fâḍil bin Khwâjah Muḥammad Ḳâsim, in twenty-five bâbs, the last of which in thirty-one faṣls (on fol. 85a) deals with farriery, the treatment, diseases, and cures of horses, see another copy of the same in Bodleian Cat., No. 1886; and comp. Rieu iii. p. 1047a, No. VI, 3 (where it is stated that these thirty-one faṣls on veterinary art are translated from the Sanskrit work Sâlihotra, see ib. II, p. 480b sq.).

Beginning: حمد بیحدّ و سپاس بیعدّ مر صانع بیچون و بیچگون را کہ عالم گوناگون الخ.

Dated the 17th of Muḥarram, A.H. 1112 (forty-fourth year of ʿÂlamgîr's reign) = A.D. 1700, July 4.

4. A short mathnawî, styled قواعد تیر اندازی, on fol. 119a; it is different from the versified رسالهٔ تیر اندازی by Shahbâz in Rieu ii. p. 837a, No. IV.

No. 1744, ff. 121, ll. 17; very careless Nasta'lîḳ; size, 7¼ in. by 4⅝ in.

2771

Kulliyyât-alramy (کلّیّات الرّمی).

A detailed work on archery, in a muḳaddimah, twenty-five kulliyyas, and a khâtimah, by Sayyid Amîn-aldîn, son of Mîr Muḥammad Hâshim bin Sayyid Aḥmad Najafî Andajûdî (اندجودی, perhaps misspelt for اندخودی, Andakhûd being a town in Khurâsân between Balkh and Marw), a descendant of Sayyid Abû-albarakât, who was attached to the service of Timûr, see fol. 2a, ll. 4 and 5; the title appears on fol. 2a, ll. 11 and 12. It was completed A.H. 1132 (A.D. 1720), see the chronogram on the last page رسید تیر بآماج سینهٔ اعدا, and dedicated to the emperor Muḥammadshâh, compare fol. 2b, first line; a complete index on fol. 3a sq. The muḳaddimah begins on fol. 15b, the first kulliyyah on fol. 15b, the khâtimah on fol. 130b.

Beginning: تیر روی ترکش زبان و زه کمان معانی و بیان حمد حکیمی است کہ تیر را با کمان الخ.

No date. There is an entry from A.H. 1197, 1st of Dhû-alḳa'dah (A.D. 1783, Sept. 28), at the end of the last page, and a seal, dated A.H. 1191 (A.D. 1777), on fol. 1a.

Purchased from the executors of the Marquess of Hastings.

No. 3114*, ff. 133, ll. 15; clear Nasta'lîḳ; size, 9¾ in. by 6⅝ in.

2772

Risâla-i-tîrandâzî (رسالهٔ تیر اندازی).

A short tract on archery by an anonymous author, divided into four bâbs, each subdivided into several قاعده.

Beginning: الحمد لله .... امّا بعد این رساله ایست بی نظیر در بیان قواعد تیر اندازی الخ.

It ends on fol. 9b and is followed on fol. 10a by a short ḳaṣîdah on the same subject (see No. 2770, 2 above), beginning: ای برسر نشانه نشان کن تو شانه را الخ.

No date.

No. 1905, ff. 1–10, ll. 23; Nasta'lîḳ; size, 10⅝ in. by 4⅝ in.

2773

Ḳausnâma (قوس نامه).

Another short tract on archery, by Mîr Muḥammad of Nîshâpûr, identical with the رسالهٔ تیر و کمان in Rieu ii. p. 797a, No. IV, and No. 1887 in the Bodleian Cat., see above, No. 2770, 1, and beginning: الحمد لله .... قال النّبیّ علیه السّلام من ترک سنّتی و من ترک سنّتی لم یرمی بعد العلم فقد ترک سنّتی و من ترک سنّتی فلیس مِنّی هر کسی کہ ترک کند تیر اندازش را الخ.

It ends on fol. 119b. The remaining pages are filled with some ethical remarks, discussions on lucky and unlucky days, and some traditions, mas'alas, etc.

No. 1627, ff. 113–125, ll. 17; Naskhî; size, 9 in. by 4⅝ in.

2774

Two treatises on archery.

1. منتخب از قوس نامه, on fol. 11b, beginning: الحمد لله ربّ العالمین .... امّا بعد بدانکه این کلمهٔ چند است منتخب از قوس نامه الخ.

Neither this nor the following tract is identical with the preceding قوس نامه.

2. رسالهٔ قوس نامه, on fol. 15a, divided into seventeen short faṣls, and beginning: الحمد لله ربّ العالمین .... امّا بعد چنین گوید کہ بدان ایّدك الله الدّارین کہ از جملهٔ سلاح تیر و کمان افضل است الخ.

Copied by Abû-alḥasan bin Muḥammad Ṣâdiḳ, at Ḥaidarnagar.

No date.

No. 1741, ff. 11–24, ll. 13; distinct Nasta'lîḳ; size, 8¼ in. by 5⅜ in.

e. *Cookery.*

2775

Kitâb-i-Ni'matnâma-i-Nâṣirshâhî (کتاب نعمتنامهٔ ناصرشاهی).

A large and curious, but unfortunately defective work on Indian cookery, preparation of sweetmeats, spices, etc., without author's name and date of composition. It seems to begin on fol. 162b, where a frontispiece appears together with a kind of title or heading, which runs thus: کتاب نعمتنامهٔ ناصرشاهی و عطرنامه و ترکیب خوشبوئیها و ترکیب چووه (چَوا or چَوْوَا i. e. (a fragrant paste of four ingredients و ترکیب تیلهای خوشبوی و ترکیب پختن کافور الخ and goes down to fol. 194, after which must be added ff. 1b–161b; there

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are some leaves missing between fol. 194 and fol. 1, the latter opening abruptly thus: a wide-mouthed cauldron (پاتیلی ..... بیارند خواه از زر یا از نقره یا از برنج الخ).

The proper place of ff. 195[b] and 196[a] is doubtful; they evidently belong to the same work, but are detached from it by an intervening blank page. Besides the lacuna already mentioned, there are several others, for instance, one leaf is missing after ff. 16, 17, 19, 37, 46, 56, 60, and 67; two leaves after ff. 80 and 151; several pages are moreover badly injured. According to a note on fol. 1[a] this copy must have been written before A.H. 1044 (A.D. 1634, 1635).

No. 149, ff. 196, ll. 10; very large Naskhî; illuminated frontispiece on fol. 162[b]; illustrations on ff. 4[b], 5[a], 6[b], 8[b], 11[a], 14[a], 18[a], 23[a], 25[b], 29[a], 32[a], 35[b], 40[b], 44[b], 51[a], 54[a], 66[a], 71[b], 76[a], 79[b], 83[b], 88[b], 91[b], 94[a], 98[a], 100[b], 103[b], 111[b], 115[b], 118[b], 121[b], 124[b], 129[b], 133[b], 136[b], 144[b], 147[a], 153[b], 157[a], 159[b], 165[b], 168[b], 171[b], 174[b], 177[b], 180[b], 183[b], 186[b], 189[b], and 192[b]; size, 12⅝ in. by 8 in.

2776

A short tract on the art of cookery, without title, preface, or author's name. There appears at the top of fol. 1[a] a heading, added by a later hand: طعام (پزیدن (؟ ترتیب بریدن, and the tract begins at once with the first bâb: باب اوّل در بیان اقسام کهچری (hodge-podge).

No date.

No. 717, ff. 17, ll. 11–13; Shikasta; size, 7⅝ in. by 6 in.

2777

Another short tract on culinary art, containing a series of tartîbs, likewise without author's name and preface.

No date.

No. 230, ff. 113–124, ll. 18; Shikasta, two pages and a half (ff. 115[b]–116[b]) are supplied later by another hand; size, 8¾ in. by 5 in.

f. *Mineralogy.*

2778

Jawâhirnâma (جواهر نامه).

A work on precious stones and metals by Muḥammad bin Manṣûr, who wrote it at the desire of prince Abû-alfatḥ Khalîl Bahâdurkhân, the son of the reigning monarch Sulṭân Abû-alnaṣr Bahâdurkhân, who according to Rieu, Supplement, p. 113 (in which the old time-honoured idea, that the book was written about A.H. 700=A.D. 1300, 1301, has been demolished for ever), was the founder of the Âk-Koyunlû dynasty and ruled over Persia from A.H. 873 to 882 (A.D. 1468–1477); other copies of the same are described in Rieu ii. pp. 464[b] and 465[a], and Supplement, loc. cit.; Bodleian Cat., Nos. 1877 and 1878; and G. Flügel ii. p. 516, where a detailed table of contents is given; compare also Hammer in 'Fundgruben des Orients,' vi. pp. 126–142, and Wiener Jahrbücher, vol. 66, Anzeigeblatt, p. 52. It is divided into a muḳaddimah (در ماهیّت اجسام معدنی و کیفیّت تکوّن ایشان و امور متعلّقه بآن), on fol. 4[a], and two maḳâlas, the first of which (on fol. 5[b]) deals, in twenty bâbs and a khâtimah, with precious stones (در جواهر), the second (on fol. 43[a]), in seven bâbs and a khâtimah, with metals (در فلزّات).

Beginning: ستایش و سپاس بی اندازه و قیاس صانعی را که جوهری (جوهر read) صنعش الخ.

Several additions on the margin by another hand.

Dated the 8th of Ramaḍân, A.H. 1071 (A.D. 1661, May 7).

No. 357, ff. 51, ll. 23; Nasta'lîḳ; worm-eaten on the first leaves; size, 10¾ in. by 5¾ in.

2779

Another copy of the same.

The work is styled here رساله در بیان احوال جواهر, and begins (with a transposition of the first two words): سپاس و ستایش بی اندازه و قیاس صانعی را که جوهر صنعش الخ.

Muḳaddimah, on fol. 78[a]; *first* maḳâlah, on fol. 80[b], *second*, on fol. 117[b]. Copied by Shâh Muḥammad Uzbeg.

No date.

No. 1097, margin-col., ff. 77[b]–124[b], ll. 41–43; large and distinct Nasta'lîḳ.

2780

Mukhtaṣar az Jawâhirnâma (مختصر از جواهر نامه).

An abridgement of an older book on precious stones (whether the preceding جواهر نامه or another unknown work), compiled, according to the Bodleian copy, Bodleian Cat., No. 1879, by Aḥmad bin 'Abd-al'aziz Jauharî (the author's name does not appear either in the present copy or in that of the British Museum, Rieu ii. pp. 789[b] and 790[a]), and divided into twelve short chapters. It is styled here جواهر نامه like the preceding work, and begins: الحمد لله .... امّا بعد بدانکه منتخبی (مختصری Rieu) از جواهر (جواهر نامهٔ) اصل (اصلی) مشتمل بر دوازده باب الخ.

The twelve bâbs are headed as follows:

باب اوّل در معرفت الماس (diamond)
باب دویم در معرفت یاقوت (sapphire)
باب سیم در معرفت لعل (ruby)
باب چهارم در معرفت زمرّد (emerald)
باب پنجم در معرفت مروارید (pearl)
باب ششم در معرفت فیروزه (turquoise)
باب هفتم در معرفت پازهر (the bezoar stone)
باب هشتم در معرفت عنبر اشهب (amber)
باب نهم در معرفت لاجورد (lapis-lazuli)
باب دهم در معرفت مرجان (coral)

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باب یازدهم در معرفت عقیق (cornelian)

باب دوازدهم در معرفت یشم (jasper)

Copied in the reign of the emperor Aḥmadshâh (A. H. 1161–1167 = A. D. 1748–1754).

No. 1997, ff. 1–13[a], ll. 15; careless Nasta'lîḳ, mixed with Shikasta; size, 8⅝ in. by 6 in.

g. *Polytechnics.*

2781

Majmû'at-alṣanâ'i' (مجموعة الصّنائع).

The collection of arts, in the usual redaction which is described in Bodleian Cat., Nos. 1869 and 1870, and Rieu ii. pp. 489[b] and 490[a], i. e. in forty-two bâbs and 140 faṣls; the work deals with all the various branches of artificial, especially alchemical, handicraft, for instance, the art of imitating precious stones, of dissolving gold for writing and painting purposes, dyeing ivory, preparing all kinds of colours, poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, sympathetic inks, Greek fire (here called روغن اسکندری = alexandrine oil), etc. According to fol. 333[b] the author was Mîr Yaḥyâ, whereas in the larger and amplified edition (see No. 2783 below) he is called Ḥakîm Failaṣûf-i-Maghribî, and the book must have been composed before A. H. 1033 (A. D. 1624), the date of the second copy in the Bodleian Library. A Turkish translation was made at the request of Abdâlkhân, the Khân of Bidlîs, who was beheaded at Constantinople 1668 (A. H. 1078, 1079), see G. Flügel ii. pp. 525 and 526.

Beginning: حمد و سپاس بدیع الاساس حضرت صانعی را کہ مجموعهٔ موجودات نقطه از پرتو صنع و کمال قدرت الخ.

The work seems to end on fol. 332[a], but a separate chapter on the elixir of life, باب در دانستن اسماء رموزات الک س ی ر (اکسیر) زر شمس آب الخ, is found on ff. 332[b]–333[b]; fol. 334 contains a sort of index to the مجموعة الصّنائع.

Dated the 22nd of Rajab, A. H. 1147 (A. D. 1734, Dec. 18), at Jahângîrnagar by Muḥammad 'Alî bin Naṣr-allâh.

No. 1752, ff. 261–335, ll. 18; Nasta'lîḳ; size, 9 in. by 5⅛ in.

2782

Another copy of the same.

A rather badly and incorrectly written copy, not dated.

Beginning: حمد و سپاس بدیع الاساس حضرت صانع مجموعهٔ وجود و جمیع موجودات نقطه از پرتو الخ.

The title appears on fol. 2[a], l. 8; on fol. 67[b] a short tract is added (see bâb XLIII in the following copy): نسخهٔ آتشبازی بابت سیّد حسین (on fireworks).

No. 1945, ff. 1–68, ll. 17; careless Nasta'lîḳ; size, 9½ in. by 5½ in.

2783

An enlarged copy of the same.

This one differs from the preceding ones in *three* essential points, viz. (1) it contains forty-three bâbs, (2) the number of faṣls is 212, and (3) the author's name is given here as Ḥakîm Failaṣûf-i-Maghribî. The preface besides is wanting; the copy opens with an index of the forty-three bâbs, after which the *first* faṣl of the *first* bâb begins at once.

List of contents:

Bâb I. در ساختن مروارید, on fol. 2[b], in seven faṣls.

Bâb II. در ساختن لعل و یاقوت, on fol. 7[b], in two faṣls.

Bâb III. در جلا دادن مروارید بحری, on fol. 9[a], in four faṣls.

Bâb IV. در حلّ کردن طلا و نقره, on fol. 11[a], in three faṣls.

Bâb V. در ساختن زمرّد و زبرجد, on fol. 13[a], in three faṣls.

Bâb VI. در ساختن فیروزه و الماس و نیلم و مرجان, on fol. 14[a], in four faṣls.

Bâb VII. در رنگ کردن فیلدندان (عاج) از هر رنگ, on fol. 16[a], in six faṣls.

Bâb VIII. در تلاوهٔ (read طلاوهٔ) سنگ بلور, on fol. 17[b], in two faṣls.

Bâb IX. در ساختن روغن گونهٔ فرنگ و بطانهٔ چینی, on fol. 19[b], in four faṣls.

Bâb X. در ساختن تیغ فرنگ, on fol. 22[b], in two faṣls.

Bâb XI. در ساختن تیغ و پیکان و تیر و نیزهٔ مُهْلِك, on fol. 23[b], in two faṣls.

Bâb XII. در آب دادن تیغ و غیره اعلات (read آلات) حرب, on fol. 24[a], in four faṣls.

Bâb XIII. در صنعت رنگ کردن سنگ بلور مکرّر, on fol. 25[a], in seven faṣls.

Bâb XIV. در عمل میناکاری غایت اعلی, on fol. 27[b], in five faṣls.

Bâb XV. در صنعت آراست کردن نگینهٔ یاقوت, on fol. 29[a], in one faṣl.

Bâb XVI. در صنعت خضاب انسان و اسپ, on fol. 29[a], in seven faṣls.

Bâb XVII. در پختن شنگرف از هفت نوع, on fol. 30[b], in seven faṣls.

Bâb XVIII. در رنگ کردن کاغذ بانواع روش, on fol. 34[a], in twenty-seven faṣls.

Bâb XIX. در ساختن زنگار بهفت نوع, on fol. 40[a], in eight faṣls.

Bâb XX. در ساختن سنگ لاجورد, on fol. 42[b], in three faṣls.

Bâb XXI. در صاف کردن شنگرف, on fol. 44[a], in six faṣls.

Bâb XXII. در صنعت پختن کُرهٔ شنگرف, on fol. 45[a], in seven faṣls.

Bâb XXIII. در رنگ کردن ظروفهای کلی, on fol. 47[b], in one faṣl.

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Bâb XXIV. در حلّ کردن اجسادهائی, on fol. 48a, in five faṣls.

Bâb XXV. در کُشتن زر ونقرهٔ و مس و طلق, on fol. 49a, in six faṣls.

Bâb XXVI. در ساختن نگینهٔ نان تابنهٔ (?تابناك), on fol. 55b, in two faṣls.

Bâb XXVII. در حکمت ساختن روغن اسکندری, on fol. 57a, in four faṣls.

Bâb XXVIII. اندر ساختن گُنْکه های جهت امساك, on fol. 59a, in twelve faṣls.

Bâb XXIX. در عمل سفید آب کاشغری, on fol. 67a, in three faṣls.

Bâb XXX. در صنعت نخل‌بندی از زر و سیم, on fol. 67b, in one faṣl.

Bâb XXXI. در صنعت حلب (?) الکتاب و روغن از کاغذ بر داشتن, on fol. 69b, in nine faṣls.

Bâb XXXII. در صنعت نوشتن خطّ آتشی و آبی, on fol. 74a, in one faṣl.

Bâb XXXIII. در صنعت ساختن دسته‌های کارد لاجوردی, on fol. 75a, in two faṣls.

Bâb XXXIV. در عجائبهای طلسم که حقّ تعالی از سیب آن روی زرق نماید, on fol. 76a, in thirteen faṣls.

Bâb XXXV. در صنعت ساختن سریشم پنیر, on fol. 79b, in one faṣl.

Bâb XXXVI. در چشپانیدن (read چسپانیدن) پر تیر که در باران و آب خراب نشود, on fol. 81a, in one faṣl.

Bâb XXXVII. در صنعت ساختن سیب سحق (?) که اورا هر بار بجنبانند چون بلبل آواز دهد و بوی مشك از او آید الخ, on fol. 81b, in two faṣls.

Bâb XXXVIII. در صنعت ساختن برنج دمشقی و زیبق الخ, on fol. 82b, in seven faṣls.

Bâb XXXIX. در رنگ کردن یاقوت سفید که سرخ گردد و قیمتی شود, on fol. 87b, in one faṣl.

Bâb XL. در نوشتن بر عقیق و خواصّ سنگها و ساختن مس, on fol. 88a, in four faṣls.

Bâb XLI. اگر رنگ بر جامه ویا روغن ویا سیاهی از ابریشمی و کمخواب و اطلس و قطنی و صوف بآسانی از آن دور توان کرد, on fol. 91b, in one faṣl.

Bâb XLII. در رنگ کردن و دراز کردن موی و داروی الخ, on fol. 93a, in four faṣls.

Bâb XLIII. در ساختن آتشبازی بانواع قسم الخ, on fol. 98b, in one faṣl.

Copied by Sayyid Ghulâm Murtaḍâ Ja'farî for Sir Charles Wilkins and finished the 26th of Rajab, in the twenty-second year of the reign of شاهنشاه عالمگیر ثانی (read, of Shâh 'Âlam, that is, A.H. 1194=A.D. 1780, July 28, for 'Âlamgîr II barely ruled six years and was assassinated A.H. 1173, 8th of Rabî' II=A.D. 1759, 29th of November).

No. 2363, ff. 101, ll. 13; Nasta'lîḳ; size, 8½ in. by 6 in.

2784

Bayâḍ-i-khushbû'î (بیاض خوشبوئی).

A work on general household management by an anonymous author, giving advices and prescriptions on the preparation of perfumes, essences, salves, sweetmeats, beverages, meals, on baking, on the arrangement of houses and gardens, on the different receptacles for animals, carpets, furniture, etc.; on the wardrobe, and general outfitting of the library, etc.; on fireworks, games of chance, weights and measures, chess, etc., divided into seventeen bâbs, viz.:

1. در عطریّات, on fol. 5a.
2. در معجونیّات, on fol. 12a.
3. در بیان مراهم, on fol. 26a.
4. در حلویّات و اشربهٔ (the beginning of this chapter is not marked in the text).
5. در اطعمهٔ الوان, on fol. 96a.
6. در قرص موم و شمع موم و موم جامه, on fol. 103b.
7. در ساختن عمارات و باغ, on fol. 108a.
8. در رنگهای الوان از کاغذ و غیره, on fol. 111a.
9. در اسباب شترخانه و فیلخانه و غیره, on fol. 126b.
10. در اسباب فراشخانه و توشکخانه, on fol. 130b.
11. در اسباب قورخانه, on fol. 135b.
12. در اسباب کتابخانه از قلمدان و غیره, on fol. 137b.
13. در آتشبازی, on fol. 139b.
14. در ایّام سعد و نحس رخت بریدن و غسل کردن و سفر کردن, on fol. 154a.
15. در بازیها, on fol. 156a.
16. در بیان اوزان, on fol. 162b.
17. در بیان حساب شطرنج و حقیقت ممالك محروسه و جریب, on fol. 174b.

A full index is found on ff. 1b–3a.

Beginning of the book, on fol. 3b: روائح حمد شائقه که شمّهٔ از شمائم نکهتش لخلخهٔ مشامّ قدسیّان ملائك و مادّهٔ انشراح ارواح سکّان سبع ارائك باشد الخ.

Dated in the month Sha'bân, A.H. 1109 (forty-first year of 'Âlamgîr's reign)=A.D. 1698, Feb.–March, by Muḥammad A'ẓam.

No. 828, ff. 182, ll. 11; Nasta'lîḳ; size, 8¼ in. by 4⅝ in.

2785

A treatise on the preparation of perfumes, the art of dyeing and colouring, etc., drawn from the writings of Tipû Sulṭân (ابو الفتح تیپو سلطان), and divided into two bâbs, viz.:

1. در تراکیب ارگجه و عود بتّی و عبیر خاصّه و غیره, on fol. 1b.
2. در رنگ کردن پارچه, on fol. 8a.

Beginning: الحمد لله الّذی عطّر مشامّ العارفین بروائح الایمان و نوّر قلوب المؤمنین بانوار العرفان والصّلوة علی من ارسله بدین الحقّ الخ.

Dated in the month of Rajab, A.H. 1211 (A.D. 1797, Jan.), by Sayyid Ḥusain.

No. 948, ff. 30, ll. 12–13; Nasta'lîḳ; size, 7⅝ in. by 4⅛ in.

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h. *Alchemy.*

2786

Risâlah dar kimiyâ (رساله در کیمیا).

A tract on alchemy, dealing particularly with the elixir of life and the philosopher's stone, with frequent references to Hermes Trismegistus (هرمس حکیم), by an anonymous author.

Beginning: سپاس فراوان که از اعداد ارقام عطارد افزون بود بحضرت ذو الجلال خالقی که از کواکب و بروج آسمان الخ.

No date.

No. 1741, ff. 25–44, ll. 11–12; Shikasta; size, 8¼ in. by 5⅝ in.

2787

Risâlah dar shinâkhtan-i-khawâṣṣ-i-âwâz-i-karfash ai ćalpâsa (رساله در شناختن خواصّ آواز کرفش ای چلپاسه).

A curious tract on the small venomous lizard, called کرفش or چلپاسه or وزغه, or سپلك in India, its peculiar sound and the hidden influences thereof.

Beginning, on fol. 46a: کرفش .... چلپاسه و وزغه را گویند که هندش سپلك نامند کیفیّت دریافت آواز اینکه بروز یکشنبه الخ.

On the page immediately before this tract (fol. 45b) a figure dealing with the peculiar star called (?) سکر یلدوز is exhibited, headed by a few lines, beginning thus: طریق دانستن سکر(?) یلدوز که آن ستاره است که بصورت شتر بغدی میباشد الخ.

No. 1741, ff. 45b–51a, ll. 7; Shikasta; size, 8¼ in. by 5⅝ in.

2788

A short tract on quicksilver (سیماب).

Beginning: نسخهٔ مسکهٔ سیماب و نشانیدن فضّهٔ آن: بیارد سیماب چهار دام الخ.

No. 1752, ff. 336–340, written partly in diagonal lines; Nasta'lîḳ; size, 9 in. by 5⅛ in.

i. *Coins and Coinage.*

2789

Tafṣîl-i-Sikkah (تفصیل سکّه).

A treatise on Indian coins and the art of coining from the early Râjahs down to Shâh 'Âlam, with numerous illustrations and short historical notices of the various dynasties; the Muḥammadan era begins on fol. 5a with Nâṣir-aldîn Sabuktagîn; the last chapter deals with Nâdirshâh (on fol. 17a sq.). The little work was compiled for the Nawwâb Yaḥyâkhân Bahâdur Hizbarjang, at Faiḍâbâd, and dated the 5th of Dhû-alḳa'dah, A.H. 1186 (A.D. 1773, Jan. 28).

No. 1939, ff. 22, ll. 12; clear and distinct Nasta'lîḳ; size, 9¾ in. by 7½ in.

2790

Copies of inscriptions on coins, particularly of the Moghul emperors of India from Jahângîr to Shâh 'Âlam, presented by Edward Smith, Esq.

No. 2071, ff. 7; large Naskhî; size, 8¾ in. by 7¼ in.

k. *Agriculture.*

2791

Nuskhah dar fann-i-falâḥat (نسخه در فنّ فلاحت).

A tract on agriculture, forming the eleventh 'amal of a larger anonymous work, with a few marginal glosses.

Beginning: عمل یازدهم از فلاحت زمین صالح و زمین بد و در دانستن خوبی و بدیٔ زمین الخ.

No. 479, ff. 37, ll. 13; large and distinct Nasta'lîḳ; size, 8¼ in. by 4⅝ in.

Appendix: A MS. of Mixed Contents.

2792

A collection of treatises on sanitary, mineralogical, chemical and alchemistic, medical, and culinary matters.

I. on ff. 1b–36a: رسالهٔ حِفْظِیّه. A treatise on hygiene or the art of preserving health, ascribed to Abû 'Alî Ibn Sînâ. There is no preface, the treatise begins (like all the following ones, without exception) at once with the index, after which the first گفتار opens without further remark. It is divided into six گفتار, viz.:

1. در بیان اهویه و ازمنه و اماکن و منفعت و مضرّت و دفع مضرّت هر یك (on the climate), in three faṣls, on fol. 1b.

2. در بیان مأکول و مشروب (on diet), in two جُزء and five faṣls, on fol. 6a.

3. در بارهٔ حرکات یعنی راه رفتن و غیره, or according to the index در تدبیر حرکت و سکون (on motion and rest), on fol. 25b.

4. در خواب و بیداری یعنی حرکت و سکون, or according to the index در تدبیر نوم و یقظ (on sleep and waking), on fol. 27a.

5. در تدبیر استفراغ و احتباس (on depletion and repletion), in six faṣls, on fol. 28b.

6. در بیان عوارض و حوادث نفسانی (on casualties, etc.), on fol. 35a.

II. on ff. 36b–58a: منتخب جواهر نامه. Abridgement of a book on precious stones, without author's name and date. It begins, like the preceding treatise, at once with the index, and is divided into fifteen bâbs which set forth the mines, where the following stones are found, their peculiar qualities, colour, and value:

1. Diamond (الماس), on fol. 37a.
2. Sapphire (یاقوت), on fol. 40a.
3. Pearls (مروارید), on fol. 42a.

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4. Turquoise (فیروزه), on fol. 44b.
5. The bezoar stone (پازهر حیوانی), on fol. 46a.
6. Amber (عنبر اشهب), on fol. 48a.
7. Lapis lazuli (سنگ لاجورد), on fol. 49b.
8. Coral (مرجان), on fol. 52b.
9. Cornelian (عقیق), on fol. 53b.
10. Jasper (سنگ یشم), on fol. 54b.
11. Loadstone (سنگ مقناطیس یعنی آهن ربا), on fol. 55b.
12. Malachite (دهنهٔ فرنگ), on fol. 55b.
13. Crystal (سنگ بلور), on fol. 56a.
14. Ruby (لعل), on fol. 56b.
15. Emerald (زمرّد), on fol. 57b.

III. on ff. 57a–90a: مقالید الکنوز. The keys of treasures, a treatise on chemistry and alchemy, the nature of metals, like gold, silver, copper, iron, steel, tin, lead, quicksilver, brass, etc., sublimation, precipitation, solution and combination, distillation and many similar matters, compiled by Aḥmad bin Arslan on the basis of Hindû works chiefly, as it seems, because so many Hindûstânî terms are found in the treatise. According to the index it contains twelve bâbs, but the text, pretending to be complete, only exhibits nine, viz.

1. در تعریف بعضی اشیا و اسم هر چیز, on fol. 59b.
2. در مصفّا کردن هر اجساد و غیره و کشتن بعضی اشیا, on fol. 63a.
3. در ثبوت هر اشیا و بستن نمکها الخ, on fol. 67b.
4. در بیان حلّ و عقد اجسادهای, on fol. 70a.
5. در تصعید و طبیخ و موازنهای آتش, on fol. 75b.
6. در کشیدن جسدهای و روغنهای, on fol. 77a.
7. در شکل جنترها و بهتیهای (کرهٔ=), on fol. 81a.
8. در ساختن و شکل بوتهها و مُهرهها و مُهر سلیمانی و گِل حکمت, on fol. 86b.
9. در امتحان زهرها و کرسنه (؟) کردن سیماب و غیره, on fol. 88b.

The remaining three bâbs of the index have the following headings:

10. در مزید عیار شمس و نرم کردن اجساد شکننده
11. در جِمْلان قمر و ترتیب قمر یعنی ساختن قمر.
12. در جِمْلان شمس و ترتیب شمس یعنی ساختن آن

Copied by Munshî Ghulâm Murtaḍâ Riḍawî alja'farî.

IV. on ff. 90b–94a: دستور العمل بقول اطبّای هندی. A treatise on the climate of India, the nature of its seasons, their effects upon the human constitution and rules to counteract them, according to the practice of Indian physicians, ascribed to Abû 'Alî Ibn Sînâ.

V. on ff. 94a–97b: نسخه در گشادن یعنی فصد کردن رگهای که آن هفده رگ است. A treatise on bleeding. Beginning: شرائط گشادن رگهای اینست که در موسم بهار الخ.

VI. on fol. 97b: اوزان طبابت. Pharmaceutical weights and measures, taken from the مجموعه of Sayyid Nûr-allâh Najafî and other works.

VII. on ff. 98a–136a: مختصرات نسخهٔ چند در باب پختن نان و پلاو و قلیه و غیره. Recipes for baking and cooking, taken from the کتاب خوان نعمت (which may be the famous cookery-book of the poet Ni'matkhân 'Âlî, who died A.H. 1121 or 1122 = A.D. 1709, 1710, see above, Nos. 1659–1671, and W. Pertsch, Berlin Cat., p. 343, or another work of the same title, ib., p. 344).

Index, on ff. 98a–102a; the twelve bâbs mentioned therein are not marked in the text, but the order of subjects, as indicated in the index, is strictly adhered to.

1. On baking bread (در پختن نان).
2. On making soups (در پختن آش).
3. On making broiled flesh-meat, dressed with anything (در پختن قلیه).
4. On making rich meat-curries (در پختن دوپیازه).
5. On making mash of boiled or fried vegetables (در پختن بهرته).
6. On baking underdone meat (در پختن زیر بریانی).
7. On making Pulâ'o or rice-dishes (در پختن پلاو).
8. On making hodge-podge (در پختن کهچڑی).
9. On making Ḥarisah (در پختن حریسه), a kind of thick pottage, mixed with meat, butter, cinnamon, and aromatic herbs.
10. On making pancakes (در پختن کوکو).
11. On making fried eggs (در پختن خاگینهٔ چاشنیدار).
12. On roasting fowls (در پختن کباب مرغ).

This MS. belonged originally to Sir Charles Wilkins. No date.

No. 2362, ff. 136, ll. 13; clear and distinct Nasta'lîḳ, written throughout by the same hand; size, 8¾ in. by 6¾ in.

6. Sport (Falconry and Hunting).

2793

Shahbâznâma (شهبازنامه).

An elaborate work on falconry, which is divided into sixty-one short bâbs and seems (in spite of a somewhat different beginning) to be identical with the بازنامه of Muḥibb 'Alî, surnamed Khân Khâṣṣ Muḥallî bin Niẓâm-aldîn 'Alî Marghulânî, who died as governor of Dihlî, A.H. 989 (A.D. 1581), see Rieu ii. p. 485.

Beginning: خطیهٔ ذی بال همایون خطاب' خال و خطّ عارض امّ الکتاب' نقطهٔ این بسملهٔ پر فتوح' دانهٔ مرغان گلستان روح الخ. No author's name is mentioned in this copy. The first bâb, در بیان دلائل بر جواز صید کردن, begins on fol. 11b. Fol. 91 is left blank, but the text is uninterrupted. A real lacuna seems to occur on fol. 96b. The work ends on fol. 102a and is followed on ff. 102b–134 by another treatise on the best cure of and proper remedies for the weak sight and sore eyes of falcons, etc.

No date.

No. 718, ff. 134, ll. 11–14; very irregular Shikasta; size, 8¾ in. by 6 in.

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2794

Bâznâma (بازنامه).

Another, very short, tract on falconry.

Beginning: بازنامه که میر شکاران نیك تجربه آزموده اند الخ.

It deals particularly with the different diseases of falcons and their cure.

No date.

No. 956, ff. 14, ll. 10–13; Shikasta; size, $6\frac{7}{8}$ in. by $4\frac{3}{8}$ in.

2795

Risala-i-jânwarân-i-shikârî u ḥaḳîḳat u 'ilâj-i-ân (رسالهٔ جانوران شکاری و حقیقت و علاج آن).

Books of the chase, or rather, fragments of different treatises on falconry, hunting in general, cures of diseases of animals, etc. The collection begins with a large portion of the دولت نامه, an extract from the جامع العلوم, which opens abruptly in the middle of bâb 2, on fol. 1a; bâbs 3–9 are found on ff. 1b–23b, bâbs 10–13 on ff. 87a–94b, the continuation of bâb 13 and bâbs 14–43 on ff. 24a–82a; the intervening leaves, ff. 82b–86b, contain an incomplete abridgement of a treatise on the cure of special diseases of falcons in nine اصل; the extracts from the جامع العلوم are followed on ff. 95a–123a by another fragment of veterinary surgery, and on ff. 126a–132 by the same بازنامه, which has been noticed in the preceding copy, beginning: بازنامه که میر شکاران الخ; it is defective at the end; many lacunas besides.

No. 959, ff. 132, ll. 9; written by many different hands, in Nasta'lîḳ and Shikasta; size, $6\frac{3}{4}$ in. by $4\frac{3}{8}$ in.

7. Miscellaneous.

2796

Khawâṣṣ-alḥaiwân (خواصّ الحيوان).

The medicinal properties of animals, an extract made in Persian from Kamâl-aldîn Muḥammad bin Mûsâ Damîrî's (died A.H. 808=A.D. 1405, 1406) famous Zoological Dictionary, entitled حياة الحيوان (see H. Khalfa iii. p. 122; Arabic Cat. of the British Museum, p. 215; G. Flügel ii. p. 509 sq.; Loth, Arabic Cat., p. 279 sq., etc.; printed in Bûlâḳ, A.H. 1283), by Muḥammad Taḳî Tabrîzî, son of Khwâjah Muḥammad, and dedicated to his patron, Mirzâ Muḥammad Ibrâhîm bin Ṣadr-aldîn Muḥammad in the reign of Shâh 'Abbâs II (A.H. 1052–1077=A.D. 1642–1666).

Beginning: حمد بیحدّ و ثنای بیعدد خداوندی را سزاوارست که مشکوة تبیان (بنیان Rieu) حیوان را بچراغ جان بر افروخت و قلوب بنی نوع انسان را طریقهٔ ادراك الخ.

The alphabetical order of the Arabic original in twenty-eight bâbs, according to the twenty-eight letters, is preserved, and each bâb divided into three faṣls according to the three vowels *a*, *i*, and *u* in the first syllable of the respective words. It begins with اسد; see Rieu ii. p. 842b, and Bodleian Cat., No. 1862 (khâtimah).

Dated by 'Alî 'Imâd bin Muḥammad of Ṭihrân in Rajab, A.H. 1121 (سنة الواحدة من العشر الثالث من المائة بعد الالف)=A.D. 1709, Sept.

No. 912, ff. 149, H. 12 (the last full page ll. 16); Nasta'lîḳ; some leaves damaged by worms; size, $8\frac{7}{8}$ in. by $6\frac{5}{8}$ in.

2797

Tarjuma-i-Kashkûl (ترجمهٔ کشکول).

An incomplete Persian translation of the well-known collectanea of Shaikh Bahâ-aldîn Muḥammad 'Âmilî, the author of the mathnawîs شیر و شکر, نان و حلوا, etc. (who died A.H. 1030 or 1031=A.D. 1621 or 1622, see No. 1517 above), which is styled کچکول or کشکول, 'the beggar's bowl' (chiefly Arabic, with some Persian extracts), comp. G. Flügel i. p. 409; Loth, Arabic Cat., p. 241; Rieu ii. p. 774a; Goldziher in 'Sitzungsberichte der Wiener Akademie,' histor.-philol. Classe 78, p. 462 sq.; Mélanges Asiatiques, vi. p. 108, etc.; extracts in W. Pertsch, Berlin Cat., p. 45, No. 46; p. 50, No. 74; lithographed in Teheran A.H. 1266, printed in Tabrîz A.H. 1260, and in Bûlâḳ A.H. 1288. The present translation was made at the request of Shâh 'Abdallâh Ḳuṭbshâh (A.H. 1035–1083 = A.D. 1626–1672) by Aḥmad alshahîdî al'âmilî, see fol. 2a, last line.

Beginning: مجموعهٔ حمد و سپاس واجب الوجود سفینهٔ شکر و ستایش واجب الجود از آن جامعتر است که بدستیاری الخ.

Of the five مجلّد, of which the original consists, the *first* begins here on fol. 6b; the *second* is not marked; the *third* begins on fol. 119b; the *fourth* on fol. 176a; the *fifth* is missing altogether.

Dated by Bahâ-aldîn ibn Ḥâji, the 4th of Rabî'-alawwal, A.H. 1151 (A.D. 1738, June 22).

No. 1879, ff. 209, 12–13 diagonal lines in a page; a little worm-eaten; size, $8\frac{1}{2}$ in. by $4\frac{3}{8}$ in.

2798

Laṭâ'if-i-shâhî (لطائف شاهی).

Royal delights, a mixed collection of historical, mystical, psychological, and medical aphorisms, discussions on sexual intercourse, etc., interwoven with Ḳurân-verses, traditions, and many poetical specimens, for instance, from Jalâl-aldîn Rûmî's mathnawî, from Amîr Khusrau's dîwâns and other sources, by an anonymous compiler.

Beginning:

آنرا که جائی نیست جهان جمله جای اوست
درویش هر کجا که شب آمد سرای اوست

At the end, on fol. 221b, an index of 'Alî bin al-Ḥusain al-Wâ'iẓ alkâshifî's شحات عين الحيات (completed A.H. 909 = A.D. 1503, 1504, see Nos. 633–635 above).

No. 1330, ff. 104–223, ll. 11–20, for the greater part in diagonal lines; Nasta'lîḳ; size, $10\frac{1}{8}$ in. by $5\frac{1}{2}$ in.

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2799

A MS., written in many different styles and by different hands, containing scattered pieces and fragments in prose and verse, both in Hindûstânî and Persian, short letters, treatises on medicaments, etc. The few more important portions are:

1. A short theosophical mathnawî in *Hindûstânî*, on ff. 1b–14b, dated the 4th of Jumâdâ I in the fifth year of Muḥammadshâh's reign = A.H. 1136 (A.D. 1724, Jan. 30).

2. A short treatise on measures and weights, in *Persian*, on ff. 135a–138a.

3. رموزات (riddles), in *Persian*, on ff. 169b–176b.

4. One of the many translations or adaptations of the Indian standard-book on sexual intercourse, the Koka-śâstra (کوک شاستر), by Kokâ-paṇḍita, in *Persian*, on ff. 188b–210b, beginning: بدان اسعد (؟اسعدك) الله تعالى فى الدّارين كه اين كتاب اوّل بزبان هندوى بود تصنيف كوكا پندت الخ, comp. on the various versions (several of which are called لذّت النّسا), Bodleian Cat., Nos. 1622–1629; Rieu ii. p. 680a (a poetical paraphrase by Muḥammad Kulî Jâmî, completed A.H. 1036 = A.D. 1626, 1627); W. Pertsch, Berlin Cat., pp. 589 and 590, etc. The present version is identical with that in No. 1626 of the Bodleian Cat., styled there رساله در عورت.

5. A large tract on magic art and exorcism, and other mysterious crafts, on ff. 212a–263b, in *Persian*.

No. 908, ff. 265; written in various styles of Nasta'lîk and Shikasta; size, 8½ in. by 4⅝ in.

2800

The first twenty-two leaves of this copy are filled with worthless scraps in prose and verse, a رسالهٔ رموزات (see No. 3 in the preceding copy), عدد اسامیٔ حضرات ائمّهٔ معصومین, tales, traditions, anecdotes, and a small collection of lyrical poems; ff. 23–161 contain an incomplete book of *Collectanea* from the most renowned Persian (and also Arabic) writers in prose and verse, from books on ethics, theology, law, Ṣûfism, from epic and lyric poems, and collections of tales; it is a Persian كشكول (see above, No. 2797); both beginning and end are missing, and no compiler's name appears.

No. 1806, ff. 161, the first twenty-two leaves in Shikasta, the remainder in good Nasta'lîk, 3 coll. in the page, ll. 19–24; size, 10⅝ in. by 6¼ in.

2801

Fragments of grammatical, mystical, and theological treatises.

1. Ff. 1–44: Mîr Sayyid Sharîf Jurjânî's صرف مير (see Nos. 2406–2409 and 2413, 2 above), beginning as usual. It breaks off, on fol. 44b, with these words: وتاء مضمون در نَصَرْتُ ضمير واحد متكلّم است خواه مذكّر و خواه مؤنّث و فاعل فعلست ونا در نَصَرْنَا ضمير متكلّمست با غير خواه تثنيه خواه ....

The last faṣl is marked on fol. 44a and begins thus: الف در نَصَرَا علامة تثنيه مذكّر و ضمير فاعل است و واو در نصروا علامة جمع مذكّر و ضمير فاعلست الخ.

2. Ff. 45–118: a Ṣûfic tract, without beginning or end; it opens abruptly thus: اظهار كرد خَلَقَ السّموات والارض و ما بينهما تا شريف الانس والجنّ ملك و ملكوت الخ.

The following four faṣls are marked in the text: 1. در توحيد, on fol. 46a; 2. نمودن در بيان مشاهدهٔ حقّ, on fol. 49b; 3. در بيان خود را شناختنى, on fol. 62b; 4. در بيان عبادت, on fol. 88b.

3. Ff. 119–130: a tract on the rites and observances of Islâm, without beginning or end. It opens abruptly thus: مجامعت واجب است پس اگر زن يا كنيزك آنكس روزهٔ واجب داشته باشند الخ.

It deals with روزه, اعتكاف (see fol. 122b), نماز, غسل, and حجّ, زكوة.

An entry from the 12th of Jumâdâ-althânî, A.H. 1185 (A.D. 1771, Sept. 22), on fol. 1a. One of the fly-leaves contains the following note: 'Purchased with Dr. Leyden's books, but evidently belonged to Tippu's Library, his marks being on the binding.' These marks, just mentioned, are Arabic and Persian inscriptions, pressed into the leather of the binding both on the front and back, in seven rubrics, viz.: front and back, top and bottom, four times: الله كافي; front, middle: الله, محمّد, علي, فاطمه, حسن, حسين; front, left side: سركار خدادادى; back, middle: سبحانك لا علم لنا الّا ما علّمتنا إنّك انت العليم الحليم.

No. 2639, ff. 130, ll. 11 on ff. 1–44, ll. 13 on ff. 45–118, ll. 14 on ff. 119–130; Naskhî by two different hands in the first two fragments, Nasta'lîk (with Naskhî in the Arabic quotations) in the third; size, 7⅜–7⅝ in. by 4⅝–5⅛ in.

2802

Tracts on mystical, theological, and magic subjects.

1. A few prayers, the first of which, on fol. 66b, begins thus: مناجات بندگى حضرت رسول الله صلّى الله عليه و سلّم كه در شب جمعه يكبار اين مناجات بخواند الخ.

2. رسالهٔ طالبين در سلوك, by Aḥmad bin 'Îsâ bin Tâj 'Aḥmad الدّلوى, on fol. 71b, beginning: الحمد لله الّذى وهب العلماء الرّاسخين الشّريعة والطّريقة والحقيقة الخ.

3. رسالهٔ يارى در بيان شرح معرفت دل و ماهيّت آن, by Darwîsh Farîd-i-Mas'ûd-i-Sulaimân-i-Abû Bakr-i-'Umar Ṣalâḥ of Bukhârâ, on fol. 79b, beginning: الحمد لله ربّ العالمين والعاقبة للمتّقين والصّلوة على رسوله محمّد و آله اجمعين درويش فريد مسعود الخ. This tract seems identical with the same author's comments on a tradition, noticed in Rieu ii. p. 862b, No. VII.

4. Short explanations of different Sûras of the Kurân, beginning, on fol. 87a, with a خاصّيّت سورهٔ مزمّل (that is the seventy-third Sûrah).

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5. علم دعوة, a treatise on invocations in four chapters, viz.: باب اوّل در دعوت اسماء اعظم باب دوم در بیان دعوت اسماء الحسنی باب سیوم در دعوت کلام الله باب چهارم در دعاهای و نمازیکه حقّ تعالی بنده را بید قدرت خویش تعلیم کرده است'.

Beginning, on fol. 114a: الحمد لولیّه والصّلوة علی نبیّه محمّد و آله اجمعین بدان ای عزیز صد باب اسرار باری تبارك و تعالی الخ.

6. باب نهم در بیان تسخیرات من نسخهٔ حوض للحیوة, on fol. 131b, beginning: چون سالك از کدّ و ریاضت و عرفان علم ابدان و معرفت قلب و اجمال انسان الخ.

7. پندنامه, with its correct title مناجات, as the initial words prove, by the famous Shaikh 'Abdallâh Anṣârî (who died A.H. 481 = A.D. 1088), on fol. 139b, beginning: مناجات اسراری (read اسرار) ندیم بارگاه حضرت جبّاری خواجه عبد الله انصاری الخ ای زدردت بیدلانرا بوی درمان آمده الخ. Other copies of the same, see above in Nos. 1779 and 1923, 14; the title پندنامه is sometimes given to another little treatise of the same Anṣârî, the نصیحت, see No. 1780 above.

8. حکایت خواجه حسن بصری الخ, on fol. 153a (comp. on Ḥasan Baṣrî, Safinat-alauliya, No. 19, col. 277 in this Cat.).

9. رسالهٔ قراءت or رسالهٔ تجوید (as it is styled in the colophon), on fol. 154b, beginning: الحمد لله ربّ العالمین .... ذکر احکام النّون السّاکنة والتّنوین الخ. See fuller treatises on the correct reading and reciting of the Kurân in Nos. 2702–2705 above. Copied by the same Aḥmad ibn Shaikh (the name is here omitted) ibn Shaikh 'Abd-alghafûr Kuṭb-i-'âlam Shar'i, as the راحة القلوب, see No. 2208 above, about A.H. 1043 (A.D. 1633, 1634).

10. زینة القاری, another treatise on the reading of the Kurân, by Nuṣrat bin 'Umar, called Sikandar, on fol. 160a, beginning: الحمد لله ربّ العالمین .... ترتیب کلام الله تعالی بتحریر و تألیف بندهٔ کمینه الخ.

No. 541, ff. 66–161, ll. 10–26; written by many different hands in all kinds of Nasta'lîḳ; size, 7⅝ in. by 4¼ in.

2803

Grammatical treatises, and stories in Persian and Dakhanî.

1. A treatise on the Arabic verb, in Arabic, consisting of two parts, the *first* کتاب المیزان, on ff. 1b–14b, beginning: الحمد لله ربّ العالمین .... إعْلَم اسعدك الله تعالی و ایّانا فی الدّارین انّ الافعال کلّها علی اربعة اقسام ماضٍ و مضارع و امر و نهی الخ. The *second* کتاب الاوزان, on ff. 15a–37b, beginning: الحمد لله .... إعْلم اسعدك الله تعالی و ایّانا فی الدّارین انّ الفعل من حیث المعنی نوعان لازم و متعدّی الخ.

2. Lists of Persian verbs, nouns, and particles, with their Hindûstânî equivalents, on ff. 38b–50a, styled at the end: کلید الفاظ عجم 'the key to Persian words.' It begins: کردن کردنها کرنا کرنی الخ.

3. A more detailed treatise on Persian accidence, also partly with Hindûstânî (or rather Dakhanî) paraphrase, styled at the end نسخهٔ تمهید and composed by Sayyid Muḥammad Sharif Ḳâdirî, on ff. 51b–66a. It is dated the 22nd of Shawwâl, A.H. 1206 (A.D. 1792, June 13).

4. A story, in Dakhanî prose, styled قصّهٔ انار رانی, on ff. 67a–90b.

5. Another story, in Dakhanî prose, styled قصّهٔ بندلان علی, on ff. 91a–114b.

6. A story in Persian, prose and verse mixed, containing the description of a journey from Malabar to Penang, on ff. 115a–128b. Beginning:

بشنوید ای دوستان حال این بنده غریب
چون شدم از بهر کاری بر چهار بو العجیب

No date. Worm-eaten.
Bibliotheca Leydeniana.

No. 2624, ff. 128, ll. 9–13; the Arabic treatise in Naskhî, the Persian and Dakhanî pieces in various styles of careless Nasta'lîḳ; size, 8½ in. by 6⅛ in.

2804

Tracts on magic art and the peculiarities of letters.

1. Fragments of a work on invocations, amulets (تعویذ), conjurations, talismans, magic charms and cures with regard to sexual intercourse, etc., styled: ذخیرهٔ سکندر; the first of these scattered and often incoherent fragments begins, on fol. 1b, thus: جواهر سیوم در عمل دعوة اسماء عظام و غیرة الخ.

2. مختصر در علم حروف تهجّی و خواصّ آن, a Persian translation of a treatise on the letters of the alphabet and their peculiarities, by Shaikh Shihâb-aldîn Maktûb, made by Abû-almaḥâsin Muḥammad bin Sa'îd alnahjuwânî, usually called Ibn Sâwajî, and beginning, on fol. 41a: الحمد لله ربّ العالمین .... امّا بعد چنین گوید مترجم این عبارت مختصر و بشارت معتبر و هو ابو المحاسن الخ.

Frequent illustrations in both.

Some other scattered pieces, without any value, on the last two pages, fol. 55b and fol. 56a. Some pages damaged.

No. 928, ff. 56, ll. 17–24; written by several hands in different styles of Nasta'lîḳ; size, 8¾ in. by 5⅛ in.

2805

Tracts on magic art.

An anonymous treatise, or rather, a collection of several loosely connected tracts on exorcism, conjuring prayers, and other branches of magic art and astrology, beginning with a number of Arabic prayers, and ending with sympathetic prescriptions for fever-fits. Between both an endless number of invocations, an Arabic

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ḳaṣîdah with Persian interlinear translation, other prayers in Arabic and Persian, etc.

Beginning: بسم الله الرّحمٰن الرّحيم و اعيذ نفسي بالله العلىّ العظيم الله لا اله الّا هو الحىّ القيّوم الخ.

Many marginal additions, tables, and interlinear glosses.

No. 646, ff. 48, ll. 15–21; written partly in Naskhî (especially in the Arabic portions), partly in Nasta'lîḳ; size, 8⅞ in. by 6½ in.

2806

A collection of similar tracts.

Tracts without any value, partly fragmentary and incomplete at the end, on astrology, geomancy, archery, and other arts and crafts of a similar kind, with many tables.

Beginning: دائرهٔ ابدح اينست حكم دارد آتشى باد آب الخ.

No compiler's name appears, nor any date.

No. 534, ff. 120, ll. 9–15; very unequal and inelegant Nasta'lîḳ; size, 6⅝ in. by 4½ in.

2807

Miscellanies.

1. A long ḳaṣîdah by 'Ain-alḳudât of Hamadân, the pupil of Aḥmad Ghazâlî (died A.H. 517 = A.D. 1123, 1124); the poet was killed by order of Sulṭân Sanjar's wazîr, A.H. 533 (A.D. 1138, 1139), comp. No. 1793 above, and Bodleian Cat., No. 1247.

Beginning, on fol. 10a:

چشم بگشا كه جلوهٔ دلدار
متجلّى است از در و ديوار

2. A few mathnawî-baits and a tradition of the prophet, on fol. 19.

3. Scattered verses, on fol. 20b, and a few prose-pieces, beginning with a saying of Shaikh Bahâ-aldîn Muḥammad 'Âmilî (see No. 2797 above), on fol. 22a. Explanation of the three kinds of وجود, on fol. 23a, of the مقام شيطانى, منزل ناسوت, منزل ملكوت, منزل جبروت, منزل لاهوت, etc., on fol. 25a; verses of the Ḳurân, beginning with Sûrah 33, 72: انّا عرضنا الامانة على السّموات الخ, on fol. 25b, followed by other indifferent fragments of verses and traditions.

College of Fort William.

No. 2355, ff. 10–30, 2 coll., each ll. 11 (on ff. 10–19) in Shikasta; diagonal lines and others without any fixed number, by various hands, in Shikasta and Naskhî (on ff. 20–30); size, 5⅞ in. by 3⅞ in.

2808

Miscellanies.

1. Fragment of a collection of short نصائح or admonitions, on ff. 75a–78b, entitled at the end: الرّسالة الشّريفة. It begins abruptly: بدان عمل كنى سخن باندازهٔ خويش گوى قدر مردم بشناس و حقّ هركس بر خود منه راز خويش نگاهدار الخ. Dated A.H. 1002 (A.D. 1593, 1594).

2. A farmân by the emperor Akbar, on ff. 79–81b, beginning: فرمان عاليشان جلال الدّين محمّد اكبر پادشاه غازى كه بنوّاب خان خانان سپهسالار شرف صدور و عزّ ورود يافت اعتضاد خلافت و فرمان روائى اعتماد سلطنت و كشور گشائى فصّ خاتم شجاعت و بختيارى آبروى فتوّت الخ.

3. A fâlnâma (فالنامه), containing good omens, drawn from the names of all the prophets, viz. Âdam, Nûḥ, Ibrâhîm, Isḥâḳ, Isma'îl, Ya'ḳûb, Zakariyyâ, Yaḥyâ, Mûsâ, Hârûn, Shu'aib, Ṣâliḥ, Lûṭ, Khiḍr, Yûnus, Idrîs, 'Azîz, Dhû-alḳarnain, Hûd, 'Îsâ, Dâ'ûd, Sulaimân, Yûsuf, Ayyûb and Muḥammad, on ff. 82b–89a, beginning: اين اسمهاى پيغمبران عليه (!) السّلام است اگر كسى خواهد كه فال به بيند الخ. Dated by Yârbeg the 29th of Shawwâl, A.H. 1074 (A.D. 1664, May 25).

4. Another fâlnâma, made by the wazîr Yaḥyâ Barmakî bin Khâlid for Hârûn alrashîd, on ff. 91b–95a, beginning: اين فال ايست كه يحيى برمكى بن خالد (كه) وزير پادشاه بود بجهت هارون الرّشيد انار الله برهانه بر سبيل اختصار ساخته و در صفر (سفر) و حضر با خود داشتى و صلاح و فساد در هر امورى در آن ديدى الخ. Dated on a Friday in the month of Dhû-alḳa'dah, A.H. 1074 (A.D. 1664, May–June).

5. Traditions (نقليّات), on ff. 96b–97b, beginning: منقولست بزرگان گفته اند هر كس كه اين شش كار بكند هيچ بد بدو نرسد الخ. On fol. 98a a few poems by Amîr Khusrau.

6. A few extracts from the dîwâns of Sa'dî, Khâḳânî, Nâṣiḥî, etc., on ff. 101–106. Dated by Muḥammad Ṭâhir of Âgra, the 20th of Sha'bân, A.H. 1069 (A.D. 1659, May 13).

No. 208, ff. 75–106, written by many different hands, partly in Nasta'lîḳ, partly in Shikasta, 1–3 coll., ll. 9–15; size, 9½ in. by 5½ in.

2809

Fâlnâma az dîwân-i-Ḥâfiẓ (فالنامه از ديوان حافظ).

A fâlnâma or book of divination applied to the lyrical poems of Ḥâfiẓ of Shîrâz, the غيب اللّسان, as he is called here (instead of the more correct لسان الغيب), beginning: حمد عالم الغيبى كه داناى مطالب خفيّهٔ خواطر بندگان الخ. It ends on fol. 13b and is followed on ff. 14a–16a by a short tract, styled نامهاى شياطين و غيره, containing mainly a string of various names and appellations of the devil.

No date. Bibliotheca Leydeniana.

No. 2641, ff. 16, ll. 7–11; Nasta'lîḳ; size, 7½ in. by 4¾ in.

2810

Miscellanies.

1. On ff. 200–205: a tarkîbband, styled نسخهٔ ما مقيما, with the always returning refrain:

که بچشمان دل مبین جز دوست
هر چه بینی بدانکه مظهر اوست

Incomplete at the end.

2. On ff. 206–211: fragments of an Arabic grammar and vocabulary with Persian explanation.

No. 2420, ff. 200–211, ll. 17–18 in the tarkibband; Shikasta by different hands; size, 9⅛ in. by 5¾ in.

2811

Miscellanies.

1. A tarkibband in honour of 'Alî, in fifteen bands (پانزده بند منقبت حضرت مرتضا علی الخ), beginning, on fol. 336a: ای که از نور جمالت شد منوّر آفتاب الخ. Dated the 20th of Ṣafar, A.H. 1198 (A.D. 1784, Jan. 14).

2. Topographical description of some fortresses in Kashmîr and other matters connected with that country, beginning, on fol. 341a: در کشمیر دولتخانه قلعهٔ مبارك بنا کرده حضرت جهانگیر پادشاه الخ.

No date.

No. 2486, ff. 336–345, ll. 10 in the first piece; the second in diagonal lines; Shikasta; size, 6⅞ in. by 4½ in.

2812

Miscellanies.

1. An anonymous geographical tract on the wonders of the inhabited quarter of the earth and the seven climates, beginning abruptly thus: اکنون شروع کنیم در شرح بعضی از آثار و علامات ایّام سابق و ذکر برخی از عجائبات و غرائبات ربع مسکون الخ, on ff. 181a–203b.

2. A short fragment of a collection of letters, without beginning or end, on ff. 207a–211a.

No. 1945, ff. 181–203, ll. 19, and 207–211, ll. 21; Nasta'lîk by different hands; size, 9½ in. by 5½ in.

2813

Aḥwâl-i-Bâgh-i-Iram (احوال باغ ارم).

Account of the wonderful garden, called باغ ارم, in the Carnatic, in Tîpû's realm, by Mîrzâ Akbal (this name appears only on fol. 76a, not in the text, as it seems).

Beginning: خامهٔ عجز صریر حقائق نگار نظر به عدم معرفت جملهٔ حقیقت باغ معلوم الخ.

No date.

No. 1978, ff. 76–80, ll. 13; Shikasta; size, 9¼ in. by 5 in.

2814

Tables of alphabets, for the greater part purely imaginary, as it seems; they begin with the قلم برناوی, that is the alphabet of the Egyptian Pharaohs at the time of Moses, in five different kisms; after that follows a so-called Greek alphabet (قلم یونانی), then a Hebrew one (قلم عبرانی) in various kisms, a Syriac one in two kisms, and many more, among which some very fantastic ones appear, for instance, the alphabet of Solomon, with which talismans were written, a Zoroastrian one (قلم زردشتیان), which is entirely cuneiform, a Coptic one, a very funny alphabet of the Franks, with the additional statement, that these people write from the left to the right, a secret alphabet (قلم الاسرار), and many similar oddities.

This little MS. was presented by Lord Teignmouth.

No. 2074, ff. 16; size, 9 in. by 6 in.

2815

A farmân of the emperor 'Âlamgîr (نقل فرمان اورنگزیب پادشاه).

Beginning: کفایت شعار مطیع الاسلام رسك داس بمرحمت پادشاهانه امیدوار بوده بداند از آنجا که همگی همّت والا و تمامی الخ.

No. 1146, ff. 8, ll. 9; large ornamental Nasta'lîk; illuminated frontispiece; all the lines on the first two pages surrounded by gilt stripes; size, 10⅜ in. by 7¾ in.

2816

Another farmân of 'Âlamgîr (فرمان مرتّب پادشاه اورنگزیب عالمگیر رازی), beginning with the same initial words as the preceding one: کفایت شعار مطیع الاسلام الخ.

It is followed, on fol. 27a, by another short document, headed: (Johnson) مطابق فرمایش ملازمان مسترجانسین کیفیّت صورتحال بطور مرقوم شده; and beginning: احسن اینکه در صوبهٔ بنگاله شش قسم محال است الخ

On the fly-leaf is written: 'Regulations reg. the Revenues by Aurungzebe received from Moonshee Sudder ul deen, who found it in his father's Byâz or commonplace book, March, 1786.'

No. 1566, ff. 23–28, ll. 15; Shikasta; size, 9⅜ in. by 6¼ in.

2817

An alphabetical index to some Persian work, arranged in European manner and beginning from the left. There is no indication to which book it refers, nor is it clear whether the figures refer to pages in a printed edition or to verses in a poem. The first word is آب with five references, beginning with ۱۷۸, and ending with ۱۰۵.

Sir Charles Wilkins.

No. 2359, ff. 38, 6 colls. in a page, each ll. 28; European handwriting; size, 8¾ in. by 6¾ in.

D. PARSEE LITERATURE.

2818

Ardâi-Vîrâfnâma in prose (ارداى ویراف‌نامهٔ نثر).

A Persian prose-version of the Pahlavî original of the Artâ-Vîrâf-nâmak, beginning, on fol. 1b: چون اردشیر بابکان بپادشاهی بنشست نود پادشاه را بکشت و جهان

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را از دشمنان خالی کرد و آرمیده شد و دستوران و موبدان که در آن روزگار بودند الخ.

This beginning differs only very slightly from that in MS. 28 of Haug's Collection and the two versions are no doubt identical, see another copy of the same in Bodleian Cat., No. 1950. The Pahlavî original was published, with an English translation and introduction, by Dr. M. Haug, Bombay and London, 1872 (comp. on our prose-version the Introductory Essays of that edition, pp. xv–xx); French translation by Adrien Barthélemy, Paris, 1887; see also F. Spiegel, Die traditionelle Literatur der Parsen, pp. 120–128. This version is probably the same on which the poetical paraphrase of Dastûr Zartusht bin Bahrâm bin Pazhdû (see the immediately following copy) was based.

As title appears here: آغاز داستان ویراف‌نامهٔ و قصّهٔ شاه اردشیر بابکان انوشیروان.

No date.

No. 830, ff. 1–50, ll. 11; large and distinct Nasta'lîḳ; size, 8 in. by 5 in.

2819

Ardâi-Vîrâfnâma in verse (ارداى ویراف‌نامهٔ نظم).

The Persian poetical version of the same Arṭâ-Vîrâf-nâmak, probably based on the preceding prose-version, by Zartusht bin Bahrâm bin Pazhdû, who composed it immediately after the completion of the Zarâtushtnâma or Zartushtnâma (a translation in Persian verse of the life of Zoroaster, written originally in Pahlavî), in the year 647 of the Yazdajird era (=A. D. 1277, 1278), comp. Rieu i. p. 47 sq. On this poetical paraphrase the English version of J. A. Pope, 'Ardai Viraf Nameh or the revelation of Ardai Viraf, translated from the Persian and Guzeratee versions,' London, 1816, is principally based; see also J. Wilson, Religion of the Parsis, pp. 435–444; Anquetil, Zend-Avesta, ii. p. xxxii; Sachau, Contributions to the knowledge of Parsee Literature, Journal of the Royal Asiatic Society, 1870, p. 279, etc.

The author's name appears here, on fol. 77a, l. 4: کنون زرتشت بن بهرام پژدو بیاور شرح حال قصّه بر گو. The Zartushtnâma, here called مولود زرتشت, and its poetical paraphrase, are mentioned on fol. 75a, l. 13; the Ardâi-Vîrâfnâma itself, and the heavenly voice which bade the author write a poetical version of this work too, on fol. 75b, l. 9 sq.

Beginning (different from that in Rieu):

سر دفتر بنام پاك یزدان
نگهدار زمین و چرخ گردان

The present copy, which is not dated, seems more an abridgement of the book than a complete representation of it. Another poetical version of the Ardâi-Vîrâfnâma, by Kâ'ûs, Herbad of Nausârî, is noticed by Anquetil, Zend-Avesta, ii. p. xxx.

No. 2506, ff. 47–78, 2 coll., each ll. 15; Nasta'lîḳ, the last page supplied later; size, 7¾ in. by 4⅝ in.

2820

Ṣad Dar (صد در).

A popular exposition of the Zoroastrian law, called the Hundred Gates from the hundred sections into which it is divided, in Persian prose, derived in its contents from the Avastâ, Zand and Pâzand, and beginning, on fol. 51b: سپاس و ستایش مر خدایرا الخ.

It is, no doubt, the basis of the better-known poetical version, made by Îrânshâh bin Malikshâh at the request of the illustrious Dastûr Shahriyâr bin Dastûr Ardashîr bin Bahrâmshâh, in the year 864 of the Yazdajird era (A. D. 1495=A. H. 900), comp. Rieu i. pp. 48 and 49; Bodleian Cat., Nos. 1945 and 1946; translated into Latin by Th. Hyde in 'Veterum Persarum, etc., religionis historia,' Oxford, 1760 (second edition), pp. 431–488; Anquetil, Zend-Avesta, ii. p. xxxiv; Sachau, Contributions, p. 280, etc. The present prose-version has been translated into English by West, S. B. E., xxiv. pp. 253–361, Oxford, 1885.

No date.

No. 830, ff. 51–155, ll. 11; large and distinct Nasta'lîḳ; size, 8 in. by 5 in.

2821

Kitâb-i-shâyist u nâshâyist (کتاب شایست و ناشایست).

Exposition of the chief doctrines and religious ordinances of the Parsees, in Persian prose, intermixed with some pieces in Zend, and beginning: این کتابیست که در شایست و ناشایست که از دین الخ.

On account of its being divided, like the صد در (see the preceding copy), into 100 sections, it is called here کتاب صد در, just as in the Paris MS., where it appears as Sadder Bundehesh; other copies are noticed in Bodleian Cat., Nos. 1952 and 1953, and in Rieu iii. p. 1067, No. II; comp. also Spiegel, Die traditionelle Literatur der Parsen, p. 168 sq., where extracts are given; and J. Wilson, Religion of the Parsis, pp. 444 and 445.

This copy was presented by Mr. Romer, August 31, 1837.

No. 2506, ff. 1–46, ll. 15; Nasta'lîḳ; ff. 41–46 greatly injured; size, 7¾ in. by 4¾ in.

2822

Parsee mathnawîs.

A curious collection of mathnawîs, written apparently by a disciple of the Zoroastrian creed who may be identical with the author of the poetical version of the Ṣad Dar or the Hundred Gates, Îrânshâh bin Malikshâh, who wrote about 864 of the Yazdajird era (=A. D. 1495), see No. 2820 above. We conjecture this from one of the last chapters of the third mathnawî (fol. 180a sq.) where the author enumerates with similar praises, as in the Ṣad Dar, a number of illustrious Dastûrs, among others Ardashîr and Shahriyâr, and repeatedly mentions Malikshâh and Îrânshâh, the latter of which might very well be his own name. The principal Dastûr who encouraged him to write these mathnawis was Dastûr

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Nûshîrwân, see fol. 74b, l. 8: بمن گفت دستور نوشیروان and in many other places.

The *first mathnawî*, a poetical version of an older prose-treatise (see fol. 74a, lin. penult.: که این نسر زیبا به نظم آورم (read نشر); and 74b, l. 1: کنم نظم امشاسفندنامه, and gives a poetical account of the duties and performances of the thirty-one (not thirty-three سی و سه, as both the preface and epilogue state) Amshâspands, viz.: 1. بَهْمَن; 2. أَرْدِی بَهِشت; 3. شَهْرِیور; 4. سِفَنْدار مَزْد; 5. خُرْداد; 6. مُرْداد; 7. دی باذر; 8. آذر; 9. آبان; 10. خورشید; 11. ماه; 12. تیر (or in the heading of the chapter تشتر); 13. گُوشَرَنگ; 14. دَیْ بَهِمر; 15. مِهْر; 16. سَرُوش; 17. رُشن; 18. فَرْوَرْدین; 19. دَرْهِرَام; 20. رام; 21. باد; 22. دی بدین; 23. دین; 24. آرْد (in the heading of the chapter ارشوانگ); 25. آشْتاد; 26. آسمان; 27. زامیاد; 28. مانتره; 29. انارام; 30. هوم; 31. اُنرز; and begins, on fol. 73b:

بنام خداوند روزی رسان ــ که هست آگه اندر دل بندگان

The *second mathnawî* looks like an extract from the Shâhnâma and contains the story of Rustam and Isfandiyâr, beginning, on fol. 114a:

بنام خداوند دستار زند ــ خداوند دارندهٔ ارجمند

The first chapter-heading is: آغاز داستان رفتن اسفندیار بزابلستان بنزد رستم زال.

The *third mathnawî* is styled حکایت شاه نظام and treats of the killing of several Dastûrs by order of Shâh Nizâm in the year 724 (of the Yazdagird era, we suppose), see fol. 174a, l. 4 ab infra. Beginning:

بنام یکی داور غیب دان
که او هست بر بندگان کامران

To one of these martyrs, بندار and his offspring بهرام, بندار, the pedigree of the three Dastûrs, mentioned above, viz. Nûshîrwân, Ardashîr, Shahriyâr, etc., is traced in the epilogue, beginning on fol. 180a, last line.

A more detailed investigation into these mathnawîs and especially into the very elaborate genealogy of these Parsee Dastûrs would be of great interest and importance for the history of the Zoroastrian creed in Khurâsân and Kirmân.

No date. Bibliotheca Leydeniana.

No. 2786, ff. 73–186, 2 coll., each ll. 13; Nasta'lîḳ; size, 8⅝ in. by 6½ in.

2823

Another copy of the same three Parsee mathnawîs.

1. The Amshâsfandnâma, on fol. 1a, beginning:

بنام خداوند روزی رسان
که هست آگه اندر دل بندگان

For the mention of Dastûr Nûshîrwân and of the older prose-treatise which has here been put into verse, see on fol. 2a, l. 6, and fol. 1b, ll. 9 and 12 (که این نصر بمن نصر (نثر) برخواند الخ and زیبا به نظم آورم (read نشر)). The thirty-one Amshâspands are found here: 1. on fol. 3b; 2. on fol. 5a; 3. on fol. 7a; 4. on fol. 8a; 5. on fol. 9b; 6. on fol. 11a; 7. on fol. 16b; 8. on fol. 17b (from آذر onwards they are called ایزد instead of امشاسفند); 9. on fol. 19a; 10. on fol. 20a; 11. on fol. 21a; 12. تیر or تشتر, on fol. 21b; 13. گوشورنگ or گوشرنگ, on fol. 23a; 14. on fol. 24b; 15. on fol. 26b; 16. on fol. 29b; 17. on fol. 34a; 18. on fol. 34b; 19. on fol. 35b; 20. on fol. 37a; 21. on fol. 37b; 22. on fol. 38b; 23. on fol. 39b; 24. ارشونگ or ارد, on fol. 40a; 25. on fol. 40b; 26. on fol. 41a; 27. on fol. 41b; 28. on fol. 42b; 29. on fol. 43a; 30. on fol. 43b; 31. on fol. 44a. Here as in the preceding copy both preface and epilogue speak of thirty-three (سی و سه) Amshâspands, see fol. 2a, l. 3 ab infra, and fol. 44b, l. 8.

2. Rustam and Isfandiyâr (first heading: آغاز داستان رفتن اسفندیار بزابلستان بنزد رستم زال), on fol. 45b, beginning: بنام خداوند دستار ژند الخ.

3. Ḥikâyat-i-Shâh Nizâm, on fol. 110b, beginning: بنام یکی داور غیب دان الخ.

The date 724 of the Yazdajird era appears here, on fol. 111a, l. 1.

Bibliotheca Leydeniana.

No date. The transcriber was Kaiḳubâd, son of Rustam.

No. 2777, ff. 124, 2 coll., each ll. 12; Nasta'lîḳ; size, 8¼ in. by 6⅜ in.

2824

Ḳiṣṣa-i-Sanjân (قصّهٔ سنجان).

The history of the settlement of the Parsees in India, told in Persian verse by Bahman bin Kaiḳubâd bin Hurmuzyâr Sunjânî (see fol. 19a, l. 8 sq.) at Nausârî in the year 969 of the Yazdajird era = A. D. 1600 (see fol. 19b, lin. penult.). It begins:

بنام ایزد دانای سبحان
بهر دم می سرایم نکته از جان

This poem, which was translated into English by E. B. Eastwick, with notes by John Wilson, in the Journal of the Bombay Branch of the Asiatic Society, vol. i. pp. 167–191, has been noticed by Rieu i. p. 50; comp. also W. Hamilton, Description of Hindostan, vol. i. p. 613; Dosabhoy Framjee, The Parsees, London, 1858, pp. 7–21; Anquetil, Zend-Avesta, Discours Préliminaires, pp. 318–324; ii. p. xxxiv; and J. Wilson, Religion of the Parsis, pp. 210–213. The present copy is apparently a transcript of that in the British Museum, as the name of the copyist, Rustam ibn Mobad Bahrâm (see fol. 21b, ll. 3 and 4, and fol. 23b, l. 1), as well as the date 1107 of the Yazdajird era, month of Bahman = A. H. 1151, Jumâdâ II (A. D. 1738), and the place, viz. Sûrat (see fol. 20b, ll. 7, 8, and 11), are exactly the same. In a versified epilogue of the transcriber,

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on fol. 23a, last line, the date appears once more in this form:

سنه از یزدجردی گر ندانی ـ میان غرق را با نقطه خوانی

that is غرق = 1107.

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The proper order of the leaves is: 1–17, 22, 18–21, 23.

No. 2572, ff. 23, 2 coll., each ll. 11; large and distinct Nasta'lîḳ; size, 8½ in. by 6¾ in.

2825

نکاح بستن بروش موبدان هندوستان.

The Marriage Ritual of the Parsees, beginning: بنام ایزد بخشایندهٔ بخشا بشکر مهربان الخ.

No date.

No. 1619, ff. 6, ll. 11; Nasta'lîḳ; size, 7⅛ in. by 5¾ in.

2826

Dasâtîr (دساتیر).

A complete but unfortunately very worm-eaten copy of the Dasâtîr or words of the ancient prophets, twelve before Zartusht and three after him, written in a kind of fictitious language, which most likely formed the secret medium of communication between the members of a particular theosophical sect, nearly related to the Parsees, and accompanied with a Persian paraphrase, see for fuller information the description of this work in Bodleian Cat., No. 2402, and compare De Sacy in Journal des Savans, Jun. 1821, p. 16 sq.; Dabistan, translated by D. Shea and A. Troyer, Paris, 1843, vol. i. pp. xix–lxv, and p. 20 sq.; Spiegel's review of this work in 'Jahrbuch für wissenschaftliche Kritik,' Aug. 1844; J. Darmesteter, Le Zend-Avesta, i. avant-propos, pp. xv and xvi; and A. Chodzko, Le Deçatir (no date). The text with English translation and glossary was published by Mullâ Fîrûz bin Kâ'us in 2 vols., Bombay, 1818, new edition of the translation only, Bombay, 1888, with a reprint of the 'Discussion on the Desatîr' from the introduction to the Dabistân; a Gujerati version appeared in Bombay, 1848.

Beginning: هوزامیم فه مزدان هزما هرس و ز ماس هر شیور هر دیور پناهم به یزدان الخ.

The *first chapter* (not marked by a special heading) deals with Mâhâbâd, on fol. 1b or 2a; the *second* is headed افرام (?) شت وخشور حی, on fol. 20b; the *third*, شت شای کلیو, on fol. 28b; the *fourth*, شت وخشور یاسان, on fol. 34a; the *fifth*, شت وخشور گلشاه, on fol. 39b; the *sixth*, نامهٔ سیامك, on fol. 42b; the *seventh*, نامهٔ شت وخشور هوشنگ, on fol. 45a; the *eighth*, نامهٔ طهمورس, on fol. 47a, first line; the *ninth*, نامهٔ جمشید, on fol. 50a, first line; the *tenth*, نامهٔ فریدون, on fol. 56a, lin. penult.; the *eleventh*, نامهٔ منوچهر, on fol. 59a; the *twelfth*, نامهٔ کیخسرو, on fol. 60b; the *thirteenth*, نامهٔ زرتشت, on fol. 63a; the *fourteenth*, نامهٔ سکندر, on fol. 80a, first line; the *fifteenth*, نامهٔ ساسان نخست, on fol. 81a; the *sixteenth*, نامهٔ پنجم ساسان, on fol. 108b.

According to a note on fol. 1a this copy had come into the possession of Mullâ Kâ'us, the father of Mullâ Fîrûz (who afterwards edited and translated it), in A.H. 1180 (A.D. 1766, 1767), and was finally presented to Major John Malcolm (afterwards Sir John Malcolm) by the same Fîrûz. A commentary on the Dasâtîr (شرح دساتیر) by Najaf 'Alî, son of Muḥammad 'Aẓîm-aldîn, which was dedicated to Sir Henry Elliot, is mentioned in Rieu iii. p. 1038b, No. I.

Bibliotheca Leydeniana.

No. 2718, ff. 111, ll. 14; Nasta'lîḳ; size, 9¾ in. by 5⅝ in.

2827

Another copy of the same.

Beginning as in the preceding copy; the book is styled here تاریخ گبران or قصهٔ آتش پرستان.

Dated the 19th of Rabî'-alâkhar, A.H. 1214 (A.D. 1799, Sept. 20); presented by Lieut.-Col. Wm. Kirkpatrick, May 30, 1804.

No. 245, ff. 102, ll. 15; clear and distinct Nasta'lîḳ; size, 8 in. by 5¾ in.

ADDITIONAL MSS.

I. General History.

2828

Jâmi'-altawârîkh (جامع التواریخ).

A very valuable (despite some occasional misspellings) and, comparatively speaking, one of the most complete copies of Rashîd Ṭabîb or Rashid-aldin's rare general history, see above, No. 17, almost identical in its contents with the British Museum copy, Add. 7628 (Rieu i. p. 74 sq.), and arranged in the same peculiar manner, viz. beginning with the *second* volume and concluding with the *first*. It is the same MS. which Mr. W. Morley has described in the J.R.A.S., vol. vii. pp. 267–272, and to which he refers in his Descriptive Cat., p. 5, No. ii.

Contents:

General preface of the whole work, on ff. 403b–407a, headed: هذا کتاب جامع التواریخ, and beginning: فهرست کتاب داستانها و فذلك حساب بیانها حمد و ثناء و آفرین حضرت مقدّس جهان آفرین الخ.

On ff. 405a, l. 11, and 406a, l. 10, the title is given incorrectly as جوامع التواریخ. According to the statement on fol. 406a sq. the whole work was originally divided into three volumes (مجلد); the *first volume*, containing two bâbs, on the origin and history of the Turkish tribes, and on the history of Cingizkhân, his ancestors and descendants, down to the accession of Uljâ'itû Sulṭân respectively, the first subdivided into a dîbâça and four faṣls, the second into two faṣls; the *second volume*, containing likewise two bâbs, on the life of Uljâ'itû to the time of the composition of

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this work, and on the general history of the world, from Âdam to A.H. 700 (A.D. 1300, 1301) respectively, the second bâb being subdivided into two kisms, the first of which contains two fasls; the *third volume* containing a geographical description of the world.

First volume, on ff. 408b–599a, composed by order of Ghâzânkhân (A.H. 694–703 = A.D. 1295–1304) and therefore styled تأريخ غازانی (see fol. 410b, l. 2), beginning: حمد و ثنای فراوان و شکر و سپاس بی پایان مر آفریدگار بیچون و مبدع الخ.

Bâb I, on the Turkish tribes, etc.:

Dîbâ'ca, on fol. 411b: در ذکر حدود بعضی مواضع اقوام اتراك و تفصیل اسامیٔ هر شعب.

Fasl 1, on fol. 413b: در تأریخ و حکایات اقوام اغوز و بیست و چهار شعبهٔ مذکور از فرزند زادگان او (و) بعضی برادران و عمّزادگانش که با او متّفق بوده اند الخ.

Fasl 2, on fol. 417a, l. 3: در ذکر اقوام از اتراك که ایشان را این زمان مغول گویند لیکن در قدیم هر یك قوم از ایشان علی الانفراد به لقبی و اسمی مخصوص بوده اند الخ.

Fasl 3, on fol. 425a: در ذکر اقوامی از اتراك که ایشان علی حدّه پادشاهی و مقدمی داشته اند لیکن ایشان را با اقوام اتراك که در فصل سابق یاد کرده شد و باقوام مغول زیادت نسبتی و خویشی نبوده امّا بشکل و زبان ایشان نزدیك بوده اند الخ.

Fasl 4, on fol. 431a: در ذکر اقوامی از اتراك که در زمان قدیم لغت ایشان مغول بوده و از ایشان اقوام بسیار پدید آمده الخ.

Bâb II, on the history of Cingizkhân, etc.:

Fasl 1, on fol. 443a: در بیان داستان آباء و اجداد چنگیزخان بما فیه حکایات احوال خویشان ایشان و آن ده داستان است و پیشتر دیباچه در بیان کیفیّت ظهور ایشان گفته میشود الخ.

Fasl 2, on fol. 456b, first line: در داستانهای چنگیزخان و اوروق (اروغ or, اروق, اوروغ) نامدار (او که) بعضی پادشاه (or قاآن) هر عهدی شده اند و بعضی پادشاه الوس معیّن بما فیه مجمل حکایات پادشاهان اقالیم عالم که معاصر ایشان بوده اند تا شهور سنهٔ خمس و سبعمائهٔ هجری.

According to the last words of this heading the second fasl should go down to A.H. 705 (A.D. 1305, 1306) in Uljâ'itû's reign, but in the present copy it ends with the death of Abâkâkhân, A.H. 680, the 20th of Dhû-alhijjah (A.D. 1282, April 1), so that the reigns of Takûdâr, Arghûnkhân, Kaikhâtûkhân, and Ghâzânkhân, corresponding to ff. 283–394 in No. 17 above, are entirely wanting here, a fact which is *not* stated in Mr. W. Morley's account in the J.R.A.S., loc. cit. The main portion of this first volume, including the general preface, is edited with French translation and copious notes by Et. Quatremère in his 'Histoire des Mongols de la Perse,' Paris, 1836. This part is dated the 6th of Sha'bân, A.H. 1082 (A.D. 1671, Dec. 8), by Ṭâhir ibn 'Abd-albâḳi 'Alâ'i.

Second volume, on ff. 1b–402a, beginning: حمد و مدح و آفرین حضرت جهان آفرین را که صانع صنائع غریب و مبدع بدائع عجیب است الخ.

Bâb I, on the life of Uljâ'itû Sulṭân, is missing here altogether.

Bâb II, on the general history of the world to A.H. 700 (A.D. 1300, 1301), with the following subdivisions (which differ in many respects from the original scheme indicated in the general preface above):

Muḳaddimah, on fol. 1a: در ذکر آدم و فرزندان نوح و اولاد و پادشاهیٔ گیومرث که اوّل پادشاهان فرس بود الخ.

Ḳism I, on fol. 4b, first line: در ذکر ملوك فرس و احوالی که در عهد هر یك واقع شده از ظهور انبیاء و دیگر حوادث از زمان گیومرث تا آخر عهد یزدجرد شهریاری که آخر ملوك عجم بوده است, in one fasl and four ṭabaḳât, on ff. 4b, 16b, 28a, and 36a, first line.

Ḳism II, on fol. 55a (here the wrong title زبدة التّواريخ is given to the جامع التّواريخ, comp. Rieu, Supplement, p. 15b, and Rosen, Persian MSS., p. 82 sq.): در ذکر سیّد الاصفیاء محمّد المصطفی علیه افضل التّحیّات والتّسلیمات و خلفاء او تا آخر روزگار المعتصم بالله و وقائع که بزمان هر یك واقع شده از فتوحات الخ, likewise in four ṭabaḳât (which, however, from the second onwards are called maḳâlah), on ff. 55a, 99a, 118a, and 140b. These two kisms, which are dated on fol. 183a, in the month Shawwâl, A.H. 1081 (A.D. 1671, Febr.–March), evidently correspond to the *first fasl* of the *first kism* only in the original scheme of the general preface, and all the following sections, which have no systematic numbering at all, represent the *second fasl* of the same *first kism*. The original *second kism*, a continuation of Uljâ'itû's history, is entirely wanting here.

History of Sulṭân Maḥmûd bin Sabuktagîn, his ancestors and descendants, with many particulars referring to the Sâmânide, Bûyide, and Dailami dynasties (styled in the colophon تأريخ سلطان محمود بن سبكتگين), on ff. 184b–212a, beginning: اين تأريخ مختصری است مشتمل بر شرح مقامات سلطان محمود الخ. The detailed account of the Ghaznawides goes down to the death of Sulṭân Abû-alfatḥ Maudûd bin Mas'ûd bin Maḥmûd (A.H. 432–441 = A.D. 1041–1049), after which a very concise summary of his successors follows, down to Khusraushâh who ascended the throne in A.H. 547 (A.D. 1152); W. Morley's statement, loc. cit., that Maudûd died A.H. 547, must be due to an extraordinary oversight. This part is dated by the same scribe as the foregoing sections, in the month Dhû-alhijjah, A.H. 1081 (A.D. 1671, April–May).

History of the Saljûḳs, on ff. 213b–234a, beginning: سپاس و ستایش خدایرا جلّ جلاله و تقدّست اسماؤه الخ, and ending with the death of Sulṭân Abû Ṭâlib Ṭoghrul bin Muḥammad bin Malikshâh, i.e. Ṭoghrul III, the last Saljûḳ ruler, in A.H. 590 (A.D. 1194, not 589, as

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is stated here, which is in disagreement with the statement in the immediately following appendix). To this part is added, on ff. 234b–236a, a ذيل or appendix from the pen of Abû Ḥâmid Muḥammad bin Ibrâhîm, who composed it in Rabî' II, A.H. 599 (A.D. 1202, Dec., to 1203, Jan.), eight years and two months after Ṭoghrul's death, containing an account of the last years of Saljûḳ rule.

History of the Sulṭâns of Khwârizm (تأريخ سلاطين خوارزم از ابتداء دولت تا انتهاء مملكت ايشان), on ff. 236a–246b, beginning: سلاطين خوارزم كه جلّ اعلیٰ ايشان نوشتگين الخ, and going down to the last independent ruler of Khwârizm, Sulṭân Jalâl-aldîn (A.H. 617–628=A.D. 1221–1231); but the account of his last years is wanting here, as the copy comes to an abrupt end on fol. 246b; the last distinct date that appears is A.H. 625 (A.D. 1228), on fol. 245b, l. 16. W. Morley, loc. cit., represents this history of the Khwârizmshâhs as belonging to Abû Ḥâmid's appendix —an impossibility, considering the date of the latter, viz. A.H. 599.

History of Ughûz, his descendants, and the rulers of the Turks (styled according to the colophon تأريخ اغوز و شرح احوال او و ديگر سلاطين و ملوك ترك), on ff. 247b–258a, beginning: مؤرّخان اتراك و روايات چالاك چنين تقرير ميكنند كه نوح عليه السّلام الخ. The two sections mentioned in Rieu i. pp. 75 and 76, as occurring in the British Museum copy between the histories of the Khwârizmshâhs and Ughûz, viz. the history of the Salghurîs of Fârs and that of the Isma'ilîs, are missing here.

History of the Kings of Ćîn (or *Khaṭâ*, i.e. *China*) *and Mâćîn* (تأريخ ملوك (و) خانان چين و ماچين) down to the final conquest of China by Uktâi Ḳâ'ân in A.H. 631, Jumâdâ I (A.D. 1234, Febr.), on ff. 259b–282a, beginning: ممالك اقوام مذكور چند پارهٔ ولايت معظّم است الخ.

History of the Jews (تأريخ بنی اسرائيل), on ff. 283b–307a, in six fasls, beginning: سپاس بيقياس خدايراست كه آفرينندهٔ عقل و جان و پديد كنندهٔ زمين و آسمان است الخ. This part is dated Ṣafar, A.H. 1082 (A.D. 1671, June–July).

History of the Franks (تأريخ افرنج و قياصره) from the creation to A.H. 705 (A.D. 1305, 1306), on ff. 307b–368a, beginning with a detailed index (فهرست اقسام ابواب تأريخ افرنج از ابتداء ظهور آدم صفی عليه السّلام با (read تا) اين زمان كه شهور سنهٔ خمس و سبعمائهٔ هجری است).

Ḳism I. از ابتداء ظهور آدم عليه السّلام تا زمان ولادت مسيح عليه السّلام, in four bâbs, on ff. 308a (first and second), 309a, first line, and 309b.

Ḳism II. از مبداء ولادت عيسی عليه السّلام الی يومنا هذا الخ, likewise in four bâbs, on ff. 310b, lin. penult., 311a, 311b, and 313b. The last and longest of these bâbs contains extensive lists of emperors and popes, often in a very curious and misleading form of spelling.

This part is dated the first of Rabî' I, A.H. 1082 (A.D. 1671, July 8).

History of India (احوال سلاطين هند و هنديان), on ff. 368b–396a, beginning: ازين جهت طول و عرض ممالك هندوستان بغايت وسيع و فسيح است الخ.

Extracts from this section in English have been published by Sir Henry Elliot in his 'Bibliographical Index,' pp. 28–47, and reprinted in the 'History of India,' i. pp. 44–73. It is divided into the following two ḳisms:

Ḳism I. در معرفت حساب قرون و ادوار و استينابت (read و استبانت) خبر خوك و كلب و كمّيّت مساحت زمين عموماً و اعداد كوهها و رودها و شهرها و قریٰ و ضياع و جزائر زمين هند خصوصاً; in ten (read ده instead of دو) fasls, on fol. 369a, first line. According to the detailed account of this section in the Arabic MS. of the Royal Asiatic Society (W. Morley, p. 8), the first ḳism ought to contain eleven fasls; the first five of our copy agree with the corresponding numbers there, but the sixth here is the seventh of that MS., and so on. This discrepancy is simply due to the fact that the copyist left out the heading فصل ششم on fol. 377b, l. 4 before the words ذكر ولادت باسديو و پادشاهان هند كه پيش از سلطان محمود بوده اند, and consequently got wrong in all the following numbers.

Ḳism II. در كيفيّت ولادت شاكموني و حالات ومقالات و وضع تناسخ از نسخ و مسخ و فسخ و رسخ, dealing exclusively with Buddha's life and teachings, in twenty fasls, on fol. 385b; here again the MS. of the Royal Asiatic Society contains twenty-one, but one of these, viz. that containing a list of Indian books, is omitted in all the Persian MSS. of the جامع التّواريخ and only found in the Arabic version, see W. Morley, pp. 9 and 10, foot-note. Appended to this section, on ff. 396b–402b, is the treatise on metempsychosis, or rather, in refutation of metempsychosis, extracted from the كتاب توضيحات رشيدی, as stated in the colophon of the previous section, and beginning: بدانكه اعتقاد اهل تناسخ آنست كه نفوس قديم است وهر نفسی كه از بدنی مفارقت كرد ببدنی ديگر غير آن بدن متعلّق شد الخ.

This part is dated the 25th of Rabî' I, A.H. 1082 (A.D. 1671, August 1), by the same Ṭâhir ibn 'Abd-albâḳî 'Alawî.

The *third volume* or geographical part is not found in this nor in any other copy extant.

A great number of smaller blank spaces, partly perhaps for the insertion of illustrations, but in many cases denoting real lacunas in the original from which this copy was transcribed, are found on ff. 156b, 161a, 161b, 209b, 210a, 373b, 374a, 374b, 378a, 378b, 381a,

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452b, 455a, 455b, 456a, 494b, 495a, 524b, 536a, 536b, 538b, 539a, 540a, 557a, 568b, 569a, 569b, 570a, 572a, and 572b; besides many slight omissions of words and phrases.

To the references given above in No. 17 must be added Rieu, Supplement, pp. 15 and 16.

Bibliotheca Leydeniana.

No. 3524, ff. 599, ll. 25; excellent Nasta'lîḳ; size, 14⅝ in. by 9⅛ in.

2829

Fragments of general histories and biographies.

A conglomerate of incoherent pieces in an absolutely bewildering disorder, with endless lacunas; so far as the contents can be ascertained, they divide themselves into the following *two* classes:

I. Fragments of the *fourth volume* of Mîrkhwând's روضة الصّفا (see above, Nos. 24–28 and 48–54), arranged in chronological order, on ff. 1–191, viz.:

1. Unconnected portions of the history of the Dailamites of Jurjân and Gîlân, and of the history of the Ghaznawides, on ff. 132–138, 186 and 187, 189, 190 and 191 (lacunas after ff. 138, 187, 189, and 191); the Ghaznawide rulers begin on fol. 136b with Nâṣir-aldîn Sabuktagîn. The last item, on fol. 191b, is the accession of Sulṭân Muḥammad bin Maḥmûd bin Sabuktagîn.

2. Unconnected portions of the history of the Bûyides, from 'Aḍud-aldaulah to Abû 'Alî Kaikhusrau (fol. 142a), and of the history of the Isma'îlîs or Fâṭimides in Maghrib and Egypt, on ff. 154–164, 139–153, 182–184b, l. 3 (lacunas after ff. 164 and 153); the Isma'îlîs begin on fol. 142a, last line; the story of Ḥasan Ṣabâḥ on fol. 152b.

3. Unconnected portions of the history of the Saljûḳs, dealing particularly with Sulṭân Malikshâh, Sulṭân Sanjar and Ṭughânshâh, on ff. 184b, l. 4–end of 185b, 165–181, 39–75a, l. 3 (lacunas after ff. 185, 172, 177, 181, and 54); the proper heading appears on fol. 184b, l. 4, ذكر طبقهٔ سلجوقی الخ, and the end on fol. 75a, l. 3, corresponding to Vullers' edition of 'Mirchondi Historia Seldschuckidarum' (Giessen, 1837), pp. 1 and 272 respectively. As dates appear A.H. 446 (A.D. 1054, 1055), on fol. 169a, first line; A.H. 482 (A.D. 1089, 1090), on fol. 44a, first line; A.H. 551 (A.D. 1156), on fol. 55a, l. 12, etc.

4. Unconnected portions of the history of the Khwârizmshâhs, on ff. 75a, l. 4–82, 88–108, l. 4 ab infra (lacuna after fol. 82); the proper heading: گفتار در استیلای خوارزمشاهیان و شرح حکومت ایشان الخ, appears on fol. 75a, l. 4; the fragments deal especially with Sulṭân Muḥammad Khwârizmshâh, i.e. Muḥammad bin Tukush (A.H. 596–617 = A.D. 1200–1221), and Sulṭân Jalâl-aldin Khwârizmshâh (A.H. 617–628 = A.D. 1221–1231). As dates appear A.H. 706 (correctly 606 = A.D. 1209, 1210), on fol. 90a, first line; A.H. 618 (A.D. 1221), on fol. 101b, l. 3; A.H. 620 (A.D. 1223), on fol. 102a, l. 5 ab infra; A.H. 621 (A.D. 1224), on fol. 103b, l. 2; A.H. 625 (A.D. 1228), on fol. 105b, l. 7 ab infra, etc.

5. Unconnected portions of the history of the Karâkhitâ'is of Kirmân, and of the history of the Muẓaffarîs, on ff. 108a, l. 4 ab infra–116, 1–38, 188 (lacunas after 116 and 38); the latter part deals particularly with Amîr Mubâriz-aldîn Muḥammad and his son Shâh Shujâ' (A.H. 760–786 = A.D. 1359–1384). The Karâkhitâ'is begin, on fol. 108a, l. 4 ab infra, with the proper heading: ذكر جمعی از قراختائیان كه در كرمان حاكم شده اند; and the Muẓaffarîs on fol. 111b, l. 5. As dates appear A.H. 632 (A.D. 1234, 1235), on fol. 108b, l. 7; A.H. 694 (A.D. 1295), on fol. 111b, ll. 6 and 7; A.H. 719 (A.D. 1319), on fol. 114b, l. 9; A.H. 733 and 734 (A.D. 1332–1334), on fol. 115a, l. 9; A.H. 742 (A.D. 1341, 1342), on fol. 1b, l. 12; A.H. 780 (A.D. 1378, 1379), on fol. 37a, l. 3 ab infra, etc.

6. Unconnected portions of the history of the Atâbegs, and of the history of the Ghûrides, on ff. 117–131, 83–86 (lacunas after ff. 131 and 85). As dates appear A.H. 570 (A.D. 1174, 1175), on fol. 130a, l. 7; A.H. 595 (A.D. 1199), on fol. 83a, first line, etc.

7. A small portion of the history of the kings of Dihlî, on fol. 87; the death of Sulṭân Shams-aldîn Îltatmish and the accession of Sulṭân Ruku-aldîn Firûzshâh, in A.H. 633 (A.D. 1236), appear on fol. 87b, ll. 7 and 8.

II. Fragments of Nûr-allâh bin Sharîf-alḥusainî's مجالس المؤمنين (see above, No. 704), on ff. 192–316, viz.:

8. Unconnected portions of the eighth majlis, containing in sixteen جند the history of the sixteen Shî'ah dynasties; of these sixteen جند there appear here the second to the fifth, part of the sixth, the seventh to the eleventh, and the thirteenth to the sixteenth, on ff. 206 and 207, 274–277, 294, 289–292, 208 and 209, 192 and 193, 257–262, 235–242 (lacunas after ff. 207, 277, 294, 292, 209, and 193), viz.:

جند دوم در متقدّمين از حضرت سادات ولايهٔ ولايات كه اندلس بوده اند, the earlier Sayyids who became rulers of Spain, from Idrîs bin 'Abdallâh (date here A.H. 109, correctly 169 = A.D. 785, 786, see Rieu i. p. 112b) to Muḥammad bin Idrîs, styled Mahdî, on fol. 206a.

جند سيوم در سادات رفيع الدّرجات كه سلاطين يمن بوده, Sayyids who became kings of Yaman, on fol. 207a.

جند چهارم در شرفا و حكّام مكّه, the Sharîfs of Makkah, on fol. 276a.

جند پنجم در ذكر بنی فاطمه كه در ديار مغرب و مصر خليفه شدند و ايشانرا اسمعيليّه و عبديّه نيز گويند, the Fâṭimides or Isma'îlîs of Africa and Egypt, on fol. 275a, l. 3 ab infra.

جند هفتم در آل بويه كه ايشانرا ديالمه نيز خوانند, the Bûyides or Dailamites, on fol. 294b (part of جند ششم, containing the history of the Dailamites of Jurjân and Gîlân, which is not marked in our fragments, is found on fol. 294a).

جند هشتم در احوال آل حمدان, the Âl-i-Ḥamdân, on fol. 291b, l. 3 ab infra.

جند نهم در صفّاريّه, the Ṣaffarides, on fol. 208a.

جند دهم در احکام بنی عقیل, the Banû 'Uḳail, on fol. 192a, l. 4 ab infra.

جند یازدهم در بنی اسد که ایشان را مزیدی نیز خوانند, the Banû Asad, on fol. 193b.

جند سیزدهم در متأخّرین سلاطین علویّهٔ گیلان, the late Sayyids or Kârkiyâs (see fol. 260b) of Gilân, on fol. 257b, first line.

جند چهاردهم در سلاطین علویّهٔ قوامیّهٔ مرعشیّهٔ مازندران (read مازندران), the Ḳiwâmî or Mar'ashî Sayyids of Mâzandarân, on fol. 262a.

جند پانزدهم, in two طائفه, viz.:

(a) ملوك مازندران كه ایشان را باوندیّه خوانند, the Bâwandî kings of Mâzandarân, in three firḳas, on fol. 235b.

(b) در ملوك رستمدار كه ملوك (? بملوك) گاوپاره اشتهار دارند, the kings of Rustamdâr or Gâopârah, on fol. 238a, second line.

جند شانزدهم در سادات مشعشع والیٔ خوزستان, the Musha'sha' Sayyids of Khûzistân, on fol. 240a.

9. Unconnected portions of the purely biographical accounts in the various مجلس of the same famous Shi'ah work, with occasional specimens of Arabic and Persian poetry, on ff. 194–205, 210–234, 243–256, 263–273, 278–288, 293, 295–316 (lacunas after ff. 197, 199, 204, 205, 212, 213, 218, 225, 232, 234, 243, 245, 246, 250, 251, 252, 255, 256, 263, 265, 266, 269, 271, 273, 278, 282, 283, 285, 288, 293, 297, 300, 301, 305, and 313). The beginning of the seventh majlis on philosophers (مجلس هفتم در ذكر مشاهير حكماى اسلام و متكلّمين اعلام) appears on fol. 315a. One of the most interesting specimens of Arabic poetry, quoted in these fragments, is the ḳaṣîdah ذات الانوار by Shaikh 'Âbid bin 'Âmir albaṣrî, composed to illustrate the substance or import of Ibn-alfâriḍ's famous قصيدة تائيّة (see No. 1811 above), in twelve نور, of which the first eight are preserved on ff. 227b–231b.

No. 3546, ff. 316, ll. 16–28; written by many different hands and on paper of different colour, in various styles of Nasta'lîḳ; several leaves are mutilated; size, 11¼–11⅝ in. by 7⅜–7⅝ in.

II. History of the Early Khalîfs.

2830

Kitâb-i-Futûḥ (كتاب فتوح).

Another copy of the Persian translation of Aḥmad bin A'tham al-Kûfi's Arabic work, فتوح ابن اعثم, styled كتاب فتوح or—according to the Nigâristân—تاريخ فتوح (see W. Pertsch, Berlin Cat., p. 405, first line), comp. above, Nos. 131–133.

Beginning: الحمد لله الملك القديم المنّان الكريم الخ.

No date. Additional references are Cat. Codd. Or. Lugd. Batav. v. p. 200; W. Pertsch, Berlin Cat., pp. 421–423. Parts of this Persian translation have been published in Oriental Collections, pp. 63 and 160; Wilken's Chrestomathie, p. 152 sq., and Rousseau's Flowers of Persian Literature, p. 88. An Arabic version is found in Gotha (W. Pertsch, Arabic Cat., iii. p. 219).

No. 200, ff. 336, ll. 19; small, but clear Nasta'lîḳ; illuminated frontispiece; each page surrounded by small gold stripes; size, 9⅜ in. by 5¼ in.

III. History of Tîmûr.

2831

Żafarnâma (ظفرنامه).

Another copy of Sharaf-aldîn 'Alî Yazdî's history of Timûr, without the Iftitâḥ or Introduction, see above, Nos. 173–186.

Beginning, on fol. 3b: حمداً كثيراً مباركاً لمن يوتى الملك الخ.

A break in the narrative, indicated by تمّت and a small blank, on fol. 72b, denotes the beginning of Timûr's accession to the throne; the heading, which is omitted here, appears in the following copy, on fol. 69a, last line: گفتار در جلوس حضرت صاحبقرانى بر سرير سلطنت و جهانبانى.

Dated the 7th of Rabî' I, A.H. 1026 (A.D. 1617, March 15), on fol. 426b, where the text ends. Worm-eaten throughout, especially in the first half of the MS. Additional references, W. Pertsch, Berlin Cat., pp. 445–447; E. G. Browne, Cambridge Cat., pp. 143 and 144; Nallino, Manoscritti etc., Torino, 1900, No. 93. It was edited in the Bibliotheca Indica, 1885–1888.

No. 3448, ff. 428, ll. 21; small, neat Nasta'lîḳ; illuminated frontispiece on fol. 3b; ff. 3b and 4a splendidly adorned; larger and smaller pictures on ff. 1b, 2a (both full size), 51a, 60a, 103b, 157a, 219a, 241b, 279a, 288a, 292a, 301a, 343a, 358a, 427b, and 428a (the last two again full size); gorgeous Eastern binding; size, 10⅛ in. by 6 in.

2832

Another, slightly incomplete, copy of the same.

Beginning as usual. The statement on fol. 1a, that it is the second volume of the Tîmûrnâma (جلد دوم تيمورنامه), is incorrect, as there exists only *one* volume of this work; perhaps the Iftitâḥ, which is wanting in this as well as in the preceding copy, was sometimes reckoned as first volume. This copy breaks off on fol. 437b in the middle of the concluding poem, the last verse corresponding to fol. 425b, l. 5 ab infra in the preceding copy. The right order of ff. 94–103 is: 94, 101, 102, 97–100, 95, 96, 103. It was presented to the Library June 8, 1893. Slightly worm-eaten.

No. 3543, ff. 437, ll. 18; very clear Nasta'lîḳ; illuminated frontispiece; size, 10⅛ in. by 6⅝ in.

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IV. Indian History.

a. *Kings of Dihlí, and General History.*

2833

Tûzuk-i-Jahângirî (توزك جهانگيرى).

An excellent copy of the second edition of the emperor Jahângîr's authentic memoirs, with an introduction, a continuation of the original autobiographical work from the commencement of the nineteenth year of his reign to his death, and a list of Jahângîr's wazîrs, by Muḥammad Hâdî (see fol. 2b, l. 3 ab infra), which has been edited, 1864, by Sayyid Aḥmad at Ally Gurh; comp. De Sacy in Journal des Savants, 1830, pp. 359 and 430; Elliot, History of India, vi. pp. 251–391; W. Morley, pp. 118–120; Bodleian Cat., No. 221; see also the first edition of these memoirs, Rieu i. pp. 253 and 254, and Supplement, p. 53b; E. G. Browne, Cambridge Cat., pp. 169–171; and No. 305 above, where Muḥammad Hâdî's edition is also mentioned.

Contents:

1. Index (فهرست) for the twenty-two years of Jahângîr's reign, on fol. 1a.

2. Muḥammad Hâdî's Introduction, giving an account of the emperor's ancestors, his birth, and the events of his life to his accession, together with a list of his wives and children, beginning, on fol. 2b: حمد و ثنای بیحدّ و سپاس و ستایش لا تحصی و لا تعدّ مر یگانه پادشاهی را سزاست که ذات لازم البرکات الخ.

3. The autobiographical memoirs of Jahângîr, beginning, on fol. 13b, quite like the first edition: از عنایات بیغایات الهی یکساعت نجومی از روز پنجشنبه هشتم جمادی الثانی هزار و چهارده هجری الخ.

First year of his reign, on fol. 25b; *second*, on fol. 36a; *third*, on fol. 50b; *fourth*, on fol. 55a; *fifth*, on fol. 58b; *sixth*, on fol. 66a; *seventh*, on fol. 70a; *eighth*, on fol. 78a; *ninth*, on fol. 85b; *tenth*, on fol. 91a; *eleventh*, on fol. 101b; *twelfth*, on fol. 117a; *thirteenth*, on fol. 139b; *fourteenth*, on fol. 159b; *fifteenth*, on fol. 174a; *sixteenth*, on fol. 192a; *seventeenth*, on fol. 201a; *eighteenth*, on fol. 208a; *nineteenth*, on fol. 220b; *twentieth*, on fol. 229b; *twenty-first*, on fol. 232b; *twenty-second*, on fol. 243a. On fol. 222a, last two lines, the same rubric appears which has been quoted in W. Morley, p. 119, foot-note, stating that here the emperor's own work ends and the editor's addition begins.

4. List of Jahângîr's wazîrs and short history of the descent and family of I'timâd-aldaulah (ذكر وزراى حضرت جنّت مكانى), on fol. 247a.

5. A detailed statement of the transcriber, Sayyid Muḥammadkhân Dihlawî alḥusainî alḥasanî, the son of Sayyid Muḥammad Muttaḳikhân Bahâdur, concerning this work and the various collations he made, to produce this copy, between 1839 and 1843, together with some reminiscences of his own life; it was finished after elaborate research the 1st of October, 1843.

Presented to the Library by General J. P. Smith, through Professor Wilson, Oct. 11, 1854.

No. 3112 (Glass Case), ff. 251, ll. 21; excellent Nasta'lîḳ; two splendidly illuminated frontispieces on ff. 2b and 13b, and fine gilt arabesques on ff. 12a and 248a; neat ornaments at the heading of each year of the emperor's reign, and at the copyist's concluding remarks on fol. 249a; each page surrounded by a small gilt frame; gorgeous Eastern binding; size, 12⅝ in. by 8¼ in.

2834

Ta'rîkh-i-Muḥammad bin Mu'tamadkhân (تأريخ محمّد بن معتمدخان).

The memoirs of Mirzâ Muḥammad bin Mu'tamadkhân bin Diyânatkhân (the original names of his father and grandfather were Rustam and Kubâd respectively, the latter having died in A.H. 1083 = A.D. 1672, 1673, the former in A.H. 1117 = A.D. 1705), from the death of 'Âlamgîr to that of Farrukhsiyar (A.H. 1118–1131 = A.D. 1707–1719), with a short summary of events in the last three years of 'Âlamgîr's reign, whose service he had entered the 25th of Jumâdâ II, A.H. 1115 (A.D. 1703, Nov. 5). This copy is identical with and a duplicate of the عبرت نامه, described in No. 392 above, beginning: الحمد لله على الطافه و افضاله و صلّى الله على محمّد . . . امّا بعد چنين گويد بندهٔ اميدوار رحمت پروردگار محمّد بن معتمدخان بن ديانتخان كه اينچند ورقى است در تذكرهٔ احوال خود الخ.

The same wrong date of the author's birth, viz. A.H. 1070, instead of 1098 (A.D. 1687), is given here as in No. 392. Muḥammad bin Mu'tamadkhân is frequently alluded to in contemporary chronicles; see, for instance, Rieu i. p. 181b, where a note of his, dated A.H. 1160 (A.D. 1747), is quoted; iii. p. 895, where his later and larger work, the تأريخ محمّدى, is described; iii. p. 944b, where the present memoirs are mentioned as one of the sources for the preface of Muḥammad Bakhsh Âshûb's history of the life and reign of Muḥammadshâh; Rieu, Supplement, p. 53a, where another note of the author's, dated A.H. 1157, Dhû-alḥijjah (A.D. 1745, Jan.), is quoted; and E. G. Browne, Cambridge Cat., pp. 167 and 168, where a seal of his, with the date A.H. 1120 (A.D. 1708, 1709), is spoken of. These memoirs were translated by Captain Jonathan Scott, 1786.

No. 813, ff. 172, ll. 13; Nasta'lîḳ; size, 8¾ in. by 6¼ in.

2835

Ta'rîkh-i-Mamâlîk-i-Hind (تأريخ ممالك هند).

A modern compendium of general Indian history, compiled chiefly from Firishta's گلشن ابراهيمى (see Nos. 291–302 above), with a short continuation of the Moghul emperors from Akbar to Shâh 'Âlam, and occasional additions in the minor dynasties, by Ghulâm Bâsiṭ (see fol. 8b), A.H. 1196 (A.D. 1782), at the request of General Giles Stibbert (see fol. 9a, ll. 6 and 7), who was commander-in-chief of the Bengal army 1777–

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1779 and 1783–1785, and whom the author served as Munshî in Calcutta, comp. Elliot, History of India, viii. p. 200. Two other copies of this work are noticed in Rieu i. p. 237, and in Rehatsek, Mulla Firuz Library, p. 76, No. 15; extracts from it in Rieu, Supplement, p. 56a, No. ii. A Persian heading, on fol. 1a, states that this copy was transcribed from the Mullâ Firûz Library, that is no doubt from Rehatsek's MS., the 28th of Shawwâl, A.H. 1296 (A.D. 1879, Oct. 15). Compared with the British Museum copy the present MS. contains only the shorter second half of the work, all the earlier chapters on Hindû cosmogony, the early Hindû kings, the early Muḥammadan invasions, the dynasties of the Ghaznawides, Ghûrides, Khiljîs, and Lûdis, the rulers of Sind, Tatah, Multân, Kashmir, Bangâlah, and Jaunpûr being omitted. There is also a frequent incorrectness both in spelling and dates.

Contents:

1. A detailed index, on ff. 1b–5b; fol. 6 is left blank.

2. The author's preface, on ff. 7b–9b, beginning: حمد و سپاس آن خالق بیهمتا که عالم را از پردهٔ مخفی بظهور آورده الخ; fol. 10 is again left blank.

3. The kings of the Dakhan, on fol. 11b sq., viz.:

(*a*) The Bahmanî Sulṭâns of Gulbargah, etc., on fol. 13a, from 'Alâ-aldîn Ḥasan گانگری (so here, for the usual گانگو) to 'Alâ-aldîn III.

(*b*) The 'Âdilshâhî Sulṭâns of Bijâpûr, on fol. 43b, from Yûsuf 'Âdilshâh to Ibrâhîm 'Âdilshâh II.

(*c*) The Niẓâmshâhî Sulṭâns of Aḥmadnagar, on fol. 55b, from Aḥmad Niẓâmshâh Baḥrî to Murtaḍâ Niẓâmshâh II.

(*d*) The Ḳuṭbshâhî Sulṭâns of Gulkundah, on fol. 72a, from Ḳulî Ḳuṭbshâh to Ḥalîm Ḳuṭbshâh, son of Ibrâhîmshâh.

(*e*) The 'Imâd-almulkî or 'Imâdshâhî Sulṭâns of Barâr, on fol. 78a, from Fatḥ-allâh Nâmî to Tufâlkhân's death in A.H. 982 (A.D. 1574, 1575).

(*f*) The Barîdiyyah Sulṭâns of Bidar, on fol. 81b, from Ḳâsim Barîd to Mirzâ 'Alî Barîd, called Amîr Barîd II.

This chapter corresponds to the third maḳâlah of Firishta's history.

4. The kings of Gujarât, on fol. 84b, from Muḥammadshâh bin Firûzshâh to Muẓaffar III. This chapter corresponds to the fourth maḳâlah in the same work.

5. The kings of Mâlwah (here spelt مالوا), on fol. 109a, from Dilâwarkhân Ghûrî to Bâz Bahâdur. This chapter corresponds to the fifth maḳâlah in Firishta.

6. The Fârûḳiyyah kings of Khândîsh, on fol. 127a, from Malik Râjah to Bahâdurkhân bin Râjah 'Alîkhân. This chapter corresponds to the sixth maḳâlah in Firishta.

7. Account of Malabar (here spelt ملیبار), on fol. 142a, first line. This chapter corresponds to the eleventh maḳâlah in Firishta.

8. The Tîmûrides or Moghul emperors of India, on fol. 157b, from Bâbar to Shâh 'Âlam. This chapter corresponds, up to the reign of Akbar, to the second half of the second maḳâlah in Firishta.

The date of the original of this transcript is Rabî' I, A.H. 1240 (A.D. 1824, Oct.–Nov.).

No. 3446, ff. 193, ll. 10; large Nasta'lîḳ; size, 8½ in. by 6½ in.

b. *Minor Dynasties.*

1. The Dakhan (or Dakkan) in general.

2836

Sawâniḥ-i-Dakkan (سوانح دکّن),

Statistics and revenue accounts of the six Ṣûbas of the Dakhan, with a historical account of the Âṣafîs or Niẓâms of Ḥaidarâbâd from their origin to A.H. 1197 (A.D. 1783), the year when this work was compiled, in the reign of Mîr Niẓâm 'Alîkhân, by Mun'imkhân alhamadânî alaurangâbâdî, and styled سوانح دکّن (see ff. 2b, first two lines, 3a sq., 3b, ll. 3 and 2 ab infra), see another copy of the same fully described in Rieu i. pp. 322 and 323.

Beginning: حمد داوری که بوقلمونیٔ اقالیم سبعه الخ.

Contents:

1. Account of the Ṣûbah of Aurangâbâd, on fol. 6a, with its twelve Sarkârs (beginning with سرکار دولت آباد, on fol. 9a) and its Parganas (beginning, on fol. 11b, with the پرگنهٔ حویلیٔ دولت آباد).

2. Account of the Ṣûbah of Khândîs, on fol. 25a, with its six Sarkârs (beginning with آسیر, on fol. 29a) and its Parganas.

3. Account of the Ṣûbah of Barâr, on fol. 39a, first line, with its thirteen Sarkârs (beginning with بالاگهات پاتهری, on fol. 40b) and its Parganas.

4. Account of the Ṣûbah of Muḥammadâbâd Bîdar, on fol. 57b, with its six Sarkârs and its Parganas.

5. Account of the Ṣûbah of Bijâpûr and part of the Carnatic (صوبهٔ دار الظّفر بیجاپور برّ دو قسم صوبهٔ بیجاپور و کرناٹک بیجاپور), on fol. 67a, first line, with its eighteen Sarkârs in Bijâpûr and its Parganas; the سرکار کرناٹک بیجاپور begins on fol. 82b.

6. Account of the Ṣûbah of Ḥaidarâbâd and part of the Carnatic (صوبهٔ فرخنده بنیاد حیدر آباد معه تعلّقهٔ کرناٹک الخ), on fol. 88b, with its forty-three Sarkârs and its Parganas; the تعلّقهٔ کرناٹک حیدر آباد begins on fol. 106b, first line.

7. History of the Nawwâb Niẓâm-almulk Âṣafjâh (died A.H. 1161=A.D. 1748), on fol. 119b.

8. History of the Nawwâb Niẓâm-aldaulah Mîr Aḥmadkhân Bahâdur Nâṣirjang (died A.H. 1164=A.D. 1750), on fol. 140b.

9. History of the Amîr-alumarâ Ghâz- (or Ghâzî-) aldînkhân Bahâdur Fîrûzjang, the elder brother of the preceding Niẓâm (died A.H. 1165=A.D. 1752), on fol. 149a.

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10. History of the Amîr-almamâlik Sayyid Muḥammadkhân Bahâdur Ṣalâbatjang, the younger brother of the same Niẓâm (died A.H. 1177 = A.D. 1763, 1764), on fol. 151b.

11. History of the Nawwâb Niẓâm-almulk Niẓam-aldaulah Niẓâm 'Alîkhân Bahâdur Fatḥjang, to A.H. 1197 (A.D. 1783), on fol. 154b; comp. on these Niẓâms, Nos. 466–468 above.

12. Lives of prominent Amîrs in the reign of the preceding Niẓâm: (*a*) Amîr-alumarâ Shujâ'-almulk, called Basâlatjang, the younger brother of the same Niẓâm (died A.H. 1196 = A.D. 1782), on fol. 168b. (*b*) Rukn-aldaulah Mîr Mûsâkhân Bahâdur Iḥtishâmjang (died A.H. 1189 = A.D. 1775), on fol. 170a. (*c*) Isma'îlkhân Panî (died likewise A.H. 1189), on fol. 185b. (*d*) Mubâriz-almulk Ẓafar-aldaulah Ḍâbiṭjang (died A.H. 1195 = A.D. 1781, see No. 527, 10 above), on fol. 184a. (*e–h*) Ṣamṣâm-aldaulah 'Abdalrazzâḳ (murdered A.H. 1171 = A.D. 1758; the heading gives here by mistake the name of his immediately following eldest son), on fol. 181a, with his three sons: Ṣamṣâm-almulk Mîr 'Abd-alḥayykhân (died A.H. 1196 = A.D. 1782), on fol. 177b; Mîr 'Abd-alsalâmkhân Dilâwarjang (died A.H. 1187 = A.D. 1773), on fol. 175a, last line; and Mîr 'Abd-alnabîkhân (murdered at the same time as his father, A.H. 1171), on fol. 174b. (*i*) and (*k*) Mîr 'Abd-alrazzâḳkhân Ḳadirjang, with the epithets Mushîr-almulk Suhrâbjang A'ẓam-alumarâ Arisṭûjâh, and the original name Ghulâm Sayyid (born A.H. 1145 = A.D. 1732, 1733), and his son Mushîraldaulah Saif-almulk, on fol. 174a. (*l*) Shams-almulk Shams-alumarâ Bahâdur, with his original name Abûalfatḥ, on fol. 171b. (*m*) Sharaf-aldaulah Sharafalumarâ Bahâdur, with his original name Mîr Aḥmad Yâr, brother of Rukn-aldaulah Mîr Mûsâkhân (see *b* above), on fol. 171a margin. (*n*) Muẓaffar-aldaulah Sayyid Dilâwarkhân, on fol. 171b margin. (*o*) Sirâjaldaulah Amîr-alhind Wâlâjâh, son of Anwar-aldînkhân Shahâmatjang (that is Nawwâb Muḥammad 'Alî, the ruler of the Carnatic from A.H. 1162 to 1210 = A.D. 1749–1795, see above, No. 501), on fol. 173a margin. (*p*) Ranmastkhân Bahâdur, known as Munawwarkhân, on fol. 176a margin. (*q*) Ḥaidar 'Alîkhân Bahâdur (of Maisûr), Tipû Sulṭân's father, whose death is fixed here in A.H. 1196 (instead of the beginning of Muḥarram, A.H. 1197 = A.D. 1782, see Nos. 516–522 above), on fol. 176b margin. In the British Museum copy *i* follows after *l* and *n* precedes *i*; besides *g*, *h*, and *k* are not specially mentioned there.

13. Account of Râjah Mâdhû Râo Siwâ'î (see above, No. 491), and the Marattah State, on fol. 178a margin.

14. Account of Raghojî Bhoslah (see above, Nos. 485 and 527, 4), on fol. 184b margin.

15. Conclusion (خاتمة) on fol. 184b margin; it consists here of a few lines only and breaks off on fol. 185a margin, where the present copy ends; consequently the account of the author's life and his ancestors, which it ought to contain, is entirely missing here.

Ff. 171–186 are turned upside down; they must be read in the following order: 186b–171a centre-column, 171a–185a margin-column.

No. 2965, ff. 186, centre-column throughout, and additional margin-column on ff. 171–185; Nasta'lîḳ; size, 9⅞ in. by 6⅝ in.

2837

Revenue accounts of the six Ṣûbas of the Dakhan, from original records, identical with the احوال محاصل شش صوبهٔ دكّن in E. G. Browne, Cambridge Cat., pp. 184 and 185, where they are said to refer to the time of the emperor Bahâdurshâh; on fol. 304b (the last page) the same statement appears which has been noticed in the Cambridge copy, according to which the original computation of these revenues dates back to A.H. 1079 (the day of completion being here as it is there, the 29th of Jumâdâ I in that year, A.D. 1668, Nov. 4, and the name of the two accountants Ṣafî-aldîn Muḥammad and Râm Râe, commissioned by Ṣafîkhân). The present copy is dated on the first fly-leaf 1795; on the second fly-leaf the name of C. Mackenzie as that of the first owner appears.

The six Ṣûbas appear in the following order: Auraṅgâbâd, on ff. 1b–60a; Bidar, on ff. 61a–99a (ff. 100 and 101 left blank); Khândîsh, on ff. 102a–133b; Barâr, on ff. 134a–221b; Bijâpûr, on ff. 222a–289b (ff. 290 and 291 left blank); Ḥaidarâbâd, on ff. 292–304a.

No. 2925, ff. 304; Shikasta; size, 10⅝ in. by 6⅞ in.

2. Bijâpûr.

2838

Muntakhab az Kitâb-i-Tadhkirat-almulk (منتخب از كتاب تذكرة الملك).

A somewhat curtailed edition of Rafî' Shîrâzî, i. e. Rafî'-aldîn Ibrâhîm bin Nûr-aldîn Taufîḳ Shîrâzî's تذكرة الملك or history of the 'Âdilshâh's of Bijâpûr, together with an account of some contemporary minor dynasties in India, especially the Bahmanîs, the kings of Gujarât, the Niẓâmshâhs and the Ḳuṭbshâhs, and a comprehensive history of the Moghul emperors Bâbar, Humâyûn, and Akbar. It was commenced in A.H. 1017 (A.D. 1608) and completed A.H. 1020 (A.D. 1611), see for a fuller description, Bodleian Cat., No. 276; Rieu i. p. 316, and Supplement, p. 56a, No. III; and Rehatsek, Mulla Firuz Library, p. 73, No. 11. The Bodleian copy contains a muḳaddimah, twelve faṣls, and a khâtimah, whilst in that of the British Museum the last four faṣls together form the ninth and last. The present copy has the first ten of the Bodleian and the main portions of the twelfth; the eleventh, i. e. the history of the Ṣafawî kings of Persia, as well as the khâtimah, is entirely wanting.

Contents:

A detailed index on ff. 1b–4a.

Beginning of the work itself, on fol. 5b: امّا بعد يقول العبد الفقير الى الله البادى رفيع شيرازى الخ, the initial words of the Bodleian and British Museum copies (which again differ from one another) being omitted here.

Muḳaddimah, on fol. 8a, in which the author states, that previous to the compilation of this work he had made an abridgement of general history from the first six volumes of Mirkhwând's روضة الصّفا, and the seventh

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volume of Khwândamîr's حبیب السّیر (i.e. the so-called seventh volume of the روضة الصّفا, containing the history of Sulṭân Ḥusain, which was practically composed by Khwândamîr and agrees verbatim with the corresponding part of the third chapter of the third volume of the حبیب السّیر).

Faṣl I, on fol. 8a: History of the Bahmanî Sulṭâns of Gulbargah to the accession of Maḥmûdshâh.

Faṣl II, on fol. 17a: History of Yûsuf 'Âdilkhân, with a short continuation of the Bahmanîs from Maḥmûdshâh to 'Alâ-aldîn bin Maḥmûdshâh, i.e. 'Alâ-aldîn III.

Faṣl III, on fol. 25a: History of Isma'îl 'Âdilkhân.

Faṣl IV, on fol. 28b: History of Ibrâhîm 'Âdilkhân I.

Faṣl V, on fol. 32b, last line: History of 'Alî 'Âdilshâh I to A.H. 966 (A.D. 1558, 1559).

Faṣl VI, on fol. 37a: History of the kings of Gujarât, of the Nizâmshâhs of Aḥmadnagar, and the Ḳuṭbshâhs of Gulkundah, and continuation of the reign of 'Alî 'Âdilshâh I to A.H. 982 (A.D. 1574).

Faṣl VII, on fol. 71a: History of the rise of Afḍalkhân, and the end of the reign of 'Alî 'Âdilshâh I.

Faṣl VIII, on fol. 92a: History of Ibrâhîm 'Âdilkhân or 'Âdilshâh II to the time when this work was compiled, together with an account of Afḍalkhân's death, of Burhân Nizâmshâh, the brother of Murtaḍâ Nizâmshâh, and of his son Ibrâhîmshâh.

Faṣl IX (the number is omitted both in index and text), on fol. 134a: History of the Tîmûrides or Moghul emperors Bâbar and Humâyûn.

Faṣl X, on fol. 148a: History of the emperor Akbar, together with an account of the accession of Salim (i.e. Jahângîr), and the early history of Malik 'Anbar; description of the wonderful excavations at Ellora and other places (on fol. 210b, last line), of the expedition of Prince Parwîz into the Dakhan (on fol. 214b), and of the fresh rise of the Nizâmshâhî government in Daulatâbâd (on fol. 219a); these latter sections form part of faṣl XII in the Bodleian copy.

This copy was transcribed from that in the Mullâ Fîrûz Library by Mîrzâ Jawâd Shîrâzî, and finished the last of December, 1879 (A.H. 1297, the 17th of Muḥarram).

No. 3541, ff. 221, ll. 18; large Nasta'lîḳ; size, 13 in. by 7¾ in.

3. Gulkundah.

2839

Ḥadîḳat-al'âlam (حدیقة العالم).

Another copy of the *first maḳâlah* of Abû-alḳâsim bin Raḍî-aldîn almusâwî, called Mîr 'Âlam's history of the Ḳuṭbshâhs of Gulkundah, compiled shortly after A.H. 1218 (A.D. 1803, 1804), see No. 465 above, and the extracts in No. 469. Beginning the same as there: نظام ملك سخنوری و انتظام قلمرو الخ. Title and index, on fol. 4b.

Muḳaddimah, on fol. 4b: در بیان نسب شریف شاه غفران پناه سلطان قلی قطبشاه (pedigree of Ḳulî Ḳuṭbshâh).

Bâb I. در بیان احوال خسرو مؤیّد پادشاه غفران پناه سلطان قلی قطبشاه (Ḳulî Ḳuṭbshâh's reign), in three faṣls, on ff. 5a, 14b, and 23a.

Bâb II. در احوال جم جاه جمشید قطبشاه و شاهزاده سبحان قلی (Jamshîd Ḳuṭbshâh's and Subḥân Ḳulî's reigns), in three faṣls, on ff. 39b, 55b, and 57a.

Bâb III. در احوال پادشاه خلائق پناه ابراهیم قطبشاه (Ibrâhîm Ḳuṭbshâh's reign), in three faṣls, on ff. 58a, 62b, and 105b.

Bâb IV. در بیان احوال سلطان معدلت نشان سایهٔ لطف الله ابو المظفّر سلطان محمّد قلی قطبشاه (Muḥammad Ḳulî Ḳuṭbshâh's reign), in three faṣls, on ff. 107b, 113a, and 143a.

Bâb V. در احوال حضرت ظلّ الهی زینت بخش سریر شاهی پادشاه دین پناه سلطان محمّد قطبشاه (Muḥammad Ḳuṭbshâh's reign), in three faṣls, on ff. 145a, 151b, and 156a.

Bâb VI. در بیان احوال پادشاه ذی شوکت و حشمت زینت بخش اورنگ شاهی قائم مقام حضرت ظلّ الهی پادشاه معدلت پناه سلطان عبد الله قطبشاه ('Abdallâh Ḳuṭbshâh's reign), in three faṣls, on ff. 170a, 193b, and 203b, first line.

Bâb VII. در بیان احوال پادشاه مشمول رحمت الله سلطان ابو الحسن قطبشاه المشتهر بتاناشاه (Abû-alḥasan Ḳuṭbshâh, called Tânâshâh's reign), on fol. 211a.

No date.

Additional reference, Rieu, Supplement, p. 56b, No. I.

No. 2909, ff. 240, ll. 14–21; written by various hands in different styles of Nasta'lîḳ; illuminated frontispiece; size, 11½ in. by 7¾ in.

2840

Ḳuṭbnumâi 'âlam (قطبنمای عالم).

This work, which (with a few exceptions, mentioned below) agrees word for word with the preceding history, and is nothing but another copy of the same, is ascribed in the preamble (which has been noticed before in No. 465 above, col. 180 of this Cat.) to a certain Mîr Abû Turâb ibn al-Sayyid Aḥmad alridawî, who claims to have been commissioned by Mîr 'Âlam to write a history of the Ḳuṭbshâhs on the basis of extracts from the تأریخ قطبشاه (see Nos. 456–462 above) and other historical sources. This is clearly a specimen of barefaced plagiarism, so much the more so, as the original preface of Mir 'Âlam has been quietly omitted and the present preamble, which begins, on fol. 1b: سپاس و ستایش گوناگون مر قادر بیچون را که آفرینندهٔ جهانست و بخشندهٔ تخت الخ, put in its place. The only points of difference between this copy and the preceding one are: (1) the exchange of one preface for the other, and the invention of a new title (see fol. 2a, first line); (2) the omission of any reference to the division of the work into two maḳâlas; (3) the

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addition of a khâtimah at the end, giving an outline of Mîr 'Âlam's life and a description of the splendid buildings, gardens, caravanserais, etc., which Ḥaidarâbâd and its surroundings owe to that great minister; and (4) the mention of the current year, viz. A.H. 1221 (A.D. 1806), on fol. 2a, l. 9. In all other respects it is identical with the حديقة العالم.

Contents:

Index, on fol. 2a.

Mukaddimah, on fol. 2a.

Bâb I, in three faṣls, on ff. 2b, 10a, first line, and 16b.

Bâb II, in three faṣls, on ff. 28b, 36b, and 37b.

Bâb III, in three faṣls, on ff. 38a, 40b, and 66b.

Bâb IV, in three faṣls, on ff. 67b, 70b, and 86b.

Bâb V, in three faṣls, on ff. 88a, 91a, l. 3 ab infra, and 93b.

Bâb VI, in three faṣls, on ff. 100b, 112b, and 118a.

Bâb VII, on fol. 121b.

On fol. 138a, line 9, the original work of Mîr 'Âlam ends, corresponding to the last words in the preceding copy, and the khâtimah on Mîr 'Âlam and his buildings, etc., begins: خاتمه در ذكر مجملى از احوال ميمنت اشتمال عاليجناب وزارت مآب و بيان كيفيّت عمارات روح افزا و باغات دلگشا و كاروانسراها.

Dated by 'Alîkhân of Nârnaul the 25th of Ramaḍân, A.H. 1222 (A.D. 1807, Nov. 26).

No. 3453, ff. 144, ll. 20; Nasta'lîḳ; small illuminated frontispiece; worm-eaten and mutilated by big holes throughout the pages; size, 12⅛ in. by 6⅞ in.

4. Bangâlah.

2841

Topography and history of the fortress of Gaur or Gauṛh (گوڑ, as it is spelt here, the ancient capital of Bangâlah, also called Lakhnautî) and the township of Pandwah, compiled by Shiyâm Parshâd Munshî in November and December, 1810, at the request of Major William Franklin (see fol. 1a, ll. 3 and 6, and l. 4 ab infra), and divided into the following four faṣls:

فصل اوّل در ذكر مكانات و عمارات بنا ساختهٔ سلطان شجاع واقعهٔ شهر راج محلّ, on fol. 2b.

فصل دويم در ذكر مكانات مساجد و عمارات و حويلى و دولتخانهٔ پادشاهان قلعهٔ گوڑ لكهنوتى, on fol. 4a.

فصل سيوم در ذكر تعظيم و تكريم عمارات مسجد قصبهٔ پندوه, on fol. 10a.

فصل چهارم در ذكر طبقهٔ ملوك سابق دار السّلطنت قديم بنگاله در لكهنوتى و غيره, on fol. 14a, first line.

The title is given on the fly-leaf and fol. 1a in these various forms: خلاصهٔ; خلاصهٔ احوال گوڑ و جاى ديگر احوال سلاطين و مكانات قلعهٔ گوڑ لكهنوتى و قصبهٔ پندوه; and كيفيّت مكانات قلعهٔ گوڑ لكهنوتى و غيره.

No. 2892, ff. 16, ll. 16–18; careless Nasta'lîḳ; size, 11½ in. by 7⅞ in.

5. Banâras.

2842

Tuḥfa-i-tâza (تحفهٔ تازه).

A fragment of the *third bâb* of the Tuḥfa-i-tâza or Balwandnâma (see above, No. 483), containing the latter portion of the history of Râjah Cait Singh (A.H. 1185–1195 = A.D. 1771–1781), with whose deposition in A.H. 1195 the work (as usually) concludes. At the end of the last page the same remark is found as in No. 483 above and in the British Museum copy, that the author intended in a second volume to relate the history of Râjah Mahîpat Narâ'in and Râjah Ûdit Narâ'in from A.H. 1196 (Faṣlî year 1189 = A.D. 1780, correctly 1782) onwards—a task which he seems never to have accomplished.

This fragment begins abruptly, on fol. 1a: گوش... نكرده قدم پيش نهاد بر قيد از آن فرياد آوردند الخ.

No. 3545 (olim 3521), ff. 45, ll. 15; careless Nasta'lîḳ, sometimes resembling Shikasta; size, 10¼–9⅝ in. by 6⅝–6⅜ in.

6. Carnatic.

2843

Sa'îdnâma (سعيدنامه).

Another complete copy of the history of Sa'âdat-allâhkhân, the ruler of the Carnatic from his birth in A.H. 1061 (A.D. 1651) to 1135 (A.D. 1723), styled سعيدنامه (see, for instance, fol. 5a, last line, and the colophons on ff. 63b and 130b, not سعادتنامه, as it is called on the first fly-leaf and in the first line of the second daftar on fol. 64a), see No. 500 above. Like Rieu's copy it is divided into three daftars, the second and third of which begin respectively on ff. 64a and 131a. The author's name is also given in full here on fol. 6b, l. 3 ab infra, sq., Jaswant Râi bin Bhagwant Râi bin Sundardâs bin Malik Haridâs, etc., with the takhalluṣ Munshî (see fol. 7b, lin. penult.).

Beginning, on fol. 1b: اين نامه كه از نام سعيد است سعيد الخ.

The last date mentioned is the same as in Rieu, viz. the 16th of Ramaḍân, A.H. 1135 (A.D. 1723, June 20), see fol. 183b, l. 9, and compare ff. 183a, l. 11, and 181a, l. 2.

This copy is dated A.H. 1265 (A.D. 1849).

No. 3177, ff. 1–184, ll. 17; clear Nasta'lîḳ; size, 10⅜ in. by 8 in.

2844

Waḳâ'i'-i-Sa'âdat (وقائع سعادت).

A condensed history of the rulers of the Carnatic, both the Nawwâbs of Arkât and the Jâgîrdârs of Vellore (ويلور), from Sa'âdat-allâhkhân (see the preceding work) to Ghulâm Murtaḍâkhân, by an anonymous author (to whom on the fly-leaf of the following copy the name Sa'd-allâhkhân seems to be given), compiled A.H. 1218 (A.D. 1803, see fol. 194b, l. 3) from Khâfîkhân Nizâm-almulkî's منتخب لباب

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(see above, No. 396 sq.); Bâḳir 'Alîkhân, the Jâgîrdâr of Vellore's نكات الكائنات; the various literary compositions of Muḥammad Amîn, the Munshî of Sa'âdat-allâhkhân; and some traditional information. It is divided into *three* faṣls, the *first* (on fol. 193b) dealing with the Nawwâbs of Arkât, Sa'âdat-allâhkhân, 'Alî Dûstkhân, the son of Sa'âdat-allâhkhân's brother Ghulâm Ṣâdiḳ 'Alîkhân (commonly called Ghulâm 'Alîkhân), and Ṣafdar 'Alîkhân, who was murdered A.H. 1155, the 15th of Sha'bân (A.D. 1742, Oct. 15), with their offspring; the *second* (on fol. 200a) treating of the Jâgîrdârs of Vellore from Ghulâm 'Alîkhân to Ghulâm Murtaḍâkhân's death in Trichinopoly, A.H. 1176 (A.D. 1762, 1763); the *third* (on fol. 203b) relating other extraneous events. Unfortunately of the third faṣl only two-and-a-half lines are left, but the remainder can be supplied from the following copy.

Beginning, on fol. 193b: سعادت (read وقائعه) وقائع محتوی ذکر قوم و مسکن و دیوانی و صوبداری و قلعداری و جاگیرداری و مدّت ریاست و انتقال الخ.

No. 3177, ff. 193–204, ll. 17; clear Nasta'lîḳ; size, 10⅝ in. by 8 in.

2845

Another copy of the same.

This copy is complete, but very unsatisfactory in point of correctness; many of the most important items, for instance the date of composition, are left out, other dates are wrong; the text is often curtailed, and nothing is said of a division into three faṣls, although, with the help of the preceding copy, their beginnings can easily be traced, viz. on ff. 1b, 12b, and 32a. On the other hand, this copy contains on ff. 23b–32a a continuation of the history of the Jâgîrdârs of Vellore from Ghulâm Murtaḍâkhân to 1803, the date of composition of this historical treatise, which is wanting in the preceding copy. Beginning the same as there.

No. 3061, ff. 37, ll. 7–10; Nasta'lîḳ; size, 9 in. by 5¾ in.

7. Kashmîr.

2846

Ta'rîkh-i-Kashmîr (تأريخ كشمير).

Another copy of Ḥaîdar Malîk bin Ḥasan Malik bin Kamâl-aldîn Malik Muḥammad Nâjî (so the author's name here on fol. 3b sq.) of C'ârwarah's history of Kashmîr, based on the old Sanskrit work Râjataranginî, and completed under Sulṭân Jahângir, A.H. 1030 (A.D. 1621), see above, No. 510. The present copy contains the history of Kashmîr only, as all the other copies do with the exception of the one described above, loc. cit.

Beginning: ای آنکه جهان بوحدت تُست گواه الخ.

Dated the 20th of Rabî'-alawwal, A.H. 1046 (A.D. 1636, Aug. 22).

No. 3517, ff. 188, ll. 10; Nasta'lîḳ; a little worm-eaten; size, 6¾ in. by 3¾ in.

2847

Ta'rîkh-i-Kashmîr (تأريخ كشمير).

Another copy of Narâyan Kûl 'Âjiz' history of Kashmîr, see Nos. 511 and 512 above.

Beginning the same as there: سپاس بیرون از مقیاس قیاس شزاوار جناب پادشاهی الخ.

Dated the 24th of Jumâdâ II, A.H. 1263 (A.D. 1847, June 9). Additional references: W. Pertsch, Berlin Cat., p. 491; E. G. Browne, Cambridge Cat., pp. 177–179.

No. 3523, ff. 163, ll. 10; very large and distinct Nasta'lîḳ; size, 8½ in. by 5⅝ in.

V. Special History of Jatah and Kâshghar.

2848

Ta'rîkh-i-Rashîdî (تأريخ رشيدى).

An excellent copy of the rare work of Muḥammad Ḥaidar ibn Muḥammad Ḥusain Gûrgân, commonly called Mirzâ Ḥaidar (see fol. 3a, l. 11), who was born A.H. 905 (A.D. 1499, 1500, see fol. 108a) and was killed A.H. 958 (A.D. 1551), containing the history of the Khâns of Jatah or Moghûlistân and the Amîrs of Kâshghar, and the detailed memoirs of the author himself, which form the longest and most important part of the book. It is styled تأريخ رشيدى (see ff. 3b, last line, and 4a, l. 8), extends from the time of Tughluk-timûrkhân (whose history begins on fol. 6a, last line) to A.H. 953 (A.D. 1546), which is mentioned as the current year on fol. 96b, l. 6 ab infra, and is divided into two daftars (not three, سه, as is written on fol. 4a, l. 9), the first of which deals with the general historical accounts of the Khâns and Amîrs, the second with Mirzâ Ḥaidar's own life and its stirring events. A detailed description of this work is given in Rieu i. pp. 164–168, and our copy agrees with it throughout, with the exception of a number of dates which have been left out. The contents of the first daftar have also been given in W. Erskine's 'History of India under Baber and Humâyun,' i. pp. 38–192, and Appendix B, pp. 537–539; an abridged translation of the whole by Mr. Erskine, made 1840 and 1841, is preserved in the British Museum; and a complete English version has been published by E. Denison Ross, London, 1895; see also Elliot, History of India, v. pp. 127–135; Veljaminov Zernov, Researches on the Tzars of Kasimof, *ii.* pp. 130–232, etc.; and the Haft Iḳlîm, where an abridged account of the Amîrs of Kâshghar, taken from the تأريخ رشيدى, is inserted (see above, colls. 496 and 497), which has been translated by Quatremère in Notices et Extraits, xiv. pp. 474–489.

Beginning of the preface of the *first daftar*, on fol. 1b: افتتاح تأريخ جهانداری و ابتدای ظفر و بختیاری الخ.

Beginning of the *first daftar* itself (آغاز تأريخ رشيدى), on fol. 5a, l. 8. It goes down, as stated above, to A.H. 953 (A.D. 1546), and concludes with an account of

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'Abd-alrashîdkhân bin Sa'îdkhân (ذكر عبد الرّشيدخان ابن سعيدخان), which begins on fol. 96b. The statement about the completion of this part in Kashmîr, in the month of Dhû-alḥijjah, A. H. 952 (A. D. 1546, Febr.), which is found at the end of this daftar in the British Museum copy, cannot be traced here.

Beginning of the preface of the *second daftar*, on fol. 106b: در حضرت خورده بينان و در خدمت خرد آئينان احقر العباد محمّد حيدر المشتهر بين الخلّان ميرزا حيدر ابن محمّد گورگان الخ (بميرزا ?).

Beginning of the *second daftar* itself (آغاز دفتر ثانى از رشيدى الخ), on fol. 108a. This daftar, which was written before the first, begins with Mirzâ Ḥaidar's birth and goes down to the 8th of Rabî' II, A. H. 948 (A. D. 1541, Aug. 1), that is to the battle by which Ḥaidar became master of Kashmîr, on fol. 373b, first line.

The treatise on the conduct of kings, by Maulânâ Muḥammad Ḳâḍî (i. e. Muḥammad ibn Burhân-aldîn, known as Muḥammad Ḳâḍî), is found here on ff. 258b–262b; and the moral treatise by Khwâjah Nûrâ, which, according to fol. 319b, l. 10, seems to have been styled تذكرهٔ حضرت مخدومى نورا, on ff. 303b–320b.

This copy, which is not dated, was presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804. Rieu, loc. cit., states, at the end of his description, that there are two MSS. of the تأريخ رشيدى in the India Office, No. 39 (the present copy), and No. 814; but this is a mistake, as No. 814 contains the second volume of the معدن اخبار احمدى (see No. 121 in this Cat.).

No. 39, ff. 374, ll. 19; excellent Nasta'lîḳ; size, 10½ in. by 6⅝ in.

VI. Biographies of Rekhta Poets.

2849

Majmû'a-i-Naghz (مجموعهٔ نغز).

A tadhkirah of Rekhta poets, compiled in Persian by Sayyid Abû-alḳâsim, known as Mîr Ḳudrat-allâh Ḳâdirî, with the takhallus Ḳâsim (therefore often styled تذكرهٔ قاسم), A. H. 1221 (A. D. 1806), see fol. 4a, l. 5; the real title appears on fol. 4b, l. 3 ab infra, مجموعهٔ نغز, which is at the same time a chronogram for the same year 1221. The various other chronograms given for the completion of the work are, as is sometimes the case, only approximate, so, for instance, مجموعهٔ انتخاب, on fol. 5a, lin. penult. = A. H. 1218 (A. D. 1803); باغ گل معنى, on fol. 5b, l. 2 = A. H. 1223 (A. D. 1808); باغ و بهار, on fol. 6a, l. 11 = A. H. 1217 (A. D. 1802); also بوستان سخن, on fol. 5a, l. 5, would, if read بستان سخن, give A. H. 1223.

Beginning: بيان فصاحت نشان كه نظام جواهر الفاظش فرحت افزاى قلوب جانفرسودگان الخ.

It is divided into a muḳaddimah, twenty-eight ḥurûf according to the twenty-eight letters of the alphabet, and a takmilah or supplement (giving additional poets not mentioned before).

مقدّمه در بيان بدو ظهور شعراى ذو فنون و ابتداى بروز كلام موزون و تبيان برخى از بزرگى سخن آرائى الخ.

The first poet in the first ḥarf (حرف الالف) is Âftâb, i. e. the emperor Shâh 'Âlam, on fol. 15a; the last in the twenty-eighth ḥarf Mîr Yûsuf 'Alî, with the takhallus Yûsuf, on fol. 426b.

تكمله در تذكره كه نامها يا احوال آن كما هى بدريافت نرسيده يا بعد تحرير اين نامهٔ عنبرين الخ.

On the last pages the takhalluses are left blank.

No date.

Other copies of this tadhkirah are described in A. Sprenger, Catal., p. 186; and W. Pertsch, Berlin Cat., p. 674.

No. 3123, ff. 450, ll. 15; Nasta'lîḳ; size, 10½ in. by 6⅝ in.

2850

Tadhkira-i-Sarwar (تذكرهٔ سرور).

Another tadhkirah of Rekhta poets in Persian, by Mîr Muḥammadkhân, with the takhallus Sarwar (see fol. 2a, ll. 5 and 6) and the honorary title A'ẓam-aldaulah (see the colophon), completed, according to the statement on fol. 378a, l. 9 sq., the 9th of Muḥarram, A. H. 1222, in the first year of the reign of the emperor Muḥammad Akbarshâh II, Shâh 'Âlam's son and successor (= A. D. 1807, March 19), see another copy of the same in A. Sprenger, Catal., p. 185. On ff. 376a–378a various approximate chronograms are given for the date of this work, just as in the preceding one, viz. عمدهٔ منتخبه, on fol. 376b, first line (which A. Sprenger, loc. cit., has adopted as title of the book) = A. H. 1216 (A. D. 1801, 1802); همين اسم اعظم, on fol. 376b, l. 8 = A. H. 1217 (A. D. 1802, 1803); سفينهٔ اعظم, on fol. 376b, lin. penult. again = A. H. 1216; سرور دل شاعران زمان, on fol. 377, l. 3 ab infra = A. H. 1220 (A. D. 1805), etc.

Beginning:

اى پايهٔ افهام از ادراك تو پست
از صنع تو نقش بسته هر چيز كه هست

It is arranged alphabetically in twenty-eight ḥurûf, like the preceding tadhkirah, beginning with Âftâb on fol. 2a, and ending with Yakrang on fol. 376a. According to the colophon this copy seems to be a facsimile of that of Nawwâb Ḥusain 'Alîkhân Bahâdur, and there appears at the end the same chronogram noticed by Sprenger, loc. cit., viz. رحمت خدا بسجد (i.e. رحمت خدا = 1253, without حد = 12), which gives as date of both copies A. H. 1241 (not 1242, as Sprenger reckons), the 26th of Ramaḍân (= A. D. 1826, May 4).

No. 3161, ff. 379, ll. 15; Nasta'lîḳ; size, 10⅝ in. by 6 in.

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VII. Romances, Tales, and Legendary Histories.

2851

Ṭûṭînâma (طوطی نامه).

Another copy of Ḍiyâi Nakhshabi's 'Tales of a Parrot,' see above, Nos. 743–751, of a very uncouth appearance, damaged here and there, and difficult to read in many places. Of the fifty-two stories, only the second, third, fourth, and fifth (on ff. 11b, 15b, 20b, and 26a) are numbered and have a proper heading; the beginning of all the remaining stories is simply marked by a blank.

Beginning, on fol. 2a: مناجات بحضرت رازق النّعاب فی عشّه الخ.

Dated the 22nd of Dhû-alḥijjah, A.H. 1165 (A.D. 1752, Oct. 31), at Aurangâbâd. Additional reference, E. G. Browne, Cambridge Cat., pp. 392 and 393.

On fol. 1 a short treatise on the preparation of Senna (سنا), and its medicinal qualities.

Bibliotheca Leydeniana.

No. 2740, ff. 1–231, ll. 15; written by many different hands in various styles of careless Nasta'lîḳ and Shikasta; size, 8⅝ in. by 5½ in.

2852

Gulrîz (گلریز).

A rare Persian romance by the same Ḍiyâi Nakhshabî, styled 'the rose-embroidered carpet,' and dealing with the love-story or fairy tale of Ma'ṣûmshâh, Nûshlab or Nûshâba, and 'Ajabmalik, see W. Pertsch in Z. D. M. G. xxi. p. 511, and the notice in Ch. Stewart, Descript. Cat., p. 85a, No. X. It is unfortunately defective at the beginning, and opens abruptly thus: صفت کمال او بی زیان لا یضرّه عصیان العباد بر هر مصنوعی که چشم اندازی بر صنع سابق الخ.

Author and title are mentioned on fol. 6a, ll. 10 and 13. The romance is interwoven with numerous and large poetical pieces.

No date.

Worm-eaten in several pages.

No. 513, ff. 153, ll. 15; Nasta'lîḳ; size, 8⅛ in. by 4¾ in.

2853

Ta'rîkh-i-Mûsawî (تأریخ موسوی).

Another copy of Mu'în-almiskîn's legendary history of Moses, see above, No. 605. The above title is found on fol. 1a; in the colophon it is styled کتاب موسی نامه.

Beginning: ربّنا آتنا من لدنك رحمة وهی لنا من امرنا رشدا الله نحمده و نستعینه و نؤمن به و نتوکّل علیه الخ.

Many valuable and interesting marginal glosses and additions, especially in the beginning of the copy.

Dated the 3rd of Jumâdâ II, A.H. 1189 (A.D. 1775, Aug. 1).

No. 680, ff. 292, ll. 15; careless Nasta'lîḳ; size, 8½ in. by 4¼ in.

2854

Another copy of the same.

Beginning (with the omission of the first words of the preceding copies): الحمد لله نحمده و نستعینه و نؤمن به و نتوکّل الخ.

The notice, on fol. 1a, that this work was delivered (sic!) in Harât, in the reign of Sulṭân Shâh Ḥusain, agrees very well with the date of its composition, A.H. 904 (A.D. 1498, 1499). The title, given to it here, is ریاض الواعظین, which bears a curious resemblance to that of another work of the same author, viz. the روضة الواعظین فی احادیث سیّد المرسلین, on forty traditions, in four volumes (see H. Khalfa iii. p. 513, No. 6695; W. Pertsch, Berlin Cat., p. 525; Rieu i. p. 149b, and ib. p. 16a, where it is quoted as an authority of the محاسن الآداب by Nâṣir-aldîn Muḥammad, a translation of Râzî-aldîn Abû 'Alî alḥasan bin Abû-Naṣr alfaḍl bin alḥasan al-Ṭabarsî's Arabic work, the مکارم الاخلاق; and Horn, Persische Handschriften in Constantinople, No. 45 in Z. D. M. G. vol. 54, p. 289). To the list of Mu'în Miskîn's literary productions, given in No. 605 above, must be added بحر الدّرر (see H. Khalfa ii. p. 17, No. 1658).

No date.

No. 463, ff. 145, ll. 21; Nasta'lîḳ; the last twenty leaves seem to have been supplied later; a little worm-eaten; size, 9½ in. by 6¾ in.

2855

Ḳiṣṣa-i-Kâmrûp (قصّهٔ کامروپ).

Another copy of the story of Kâmrûp and Kâmlatâ, see Nos. 821 and 822 above.

Beginning: قصّه پردازان غرائب آثار و دستان طرازان سوانح روزگار الخ.

Dated the 23rd of Sha'bân, A.H. 1198 (A.D. 1784, July 12).

No. 1699, ff. 101, ll. 15; neat and clear Nasta'lîḳ; size, 9¼ in. by 5¾ in.

2856

Another copy of the same.

Beginning as in the preceding copy.

Date illegible.

No. 1205, ff. 99, ll. 15; Nasta'lîḳ; size, 9⅛ in. by 5 in.

2857

The same.

Beginning as in the preceding copies.

No date.

No. 1479, ff. 88, ll. 8–12; Shikasta; size, 7 in. by 4⅝ in.

VIII. Poetry.

a. *Firdausî.*

2858

Shâhnâma (شاهنامه).

Another copy of the Shâhnâma, with the older preface, as in Nos. 860–862 above, beginning, on fol. 1b:

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سپاس و آفرین خدایرا که هر دو جهان آفرید و ما بندگانرا اندر جهان پدید کرد الخ.

Beginning of the poem itself, on fol. 5a, l. 3:

بنام خداوند جان و خرد کزین برتر اندیشه بر نگذرد

No date. Bibliotheca Leydeniana.

Additional references: Nöldeke, das iranische Nationalepos in 'Grundriss der iranischen Philologie,' Band II, Lieferung 1–2, pp. 130–211; Rückert, Firdosi's Königsbuch, herausgegeben von E. A. Bayer, vols. 2 and 3, Berlin, 1894 and 1895; H. Ethé, Die älteste Urkunde über Firdausî, Z. D. M. G., vol. 48, pp. 89–94; Rieu, Supplement, pp. 128 and 129; E. G. Browne, Cambridge Cat., pp. 286–290.

No. 2889, ff. 404, 4 coll., each ll. 29 (sometimes only 27 and even 23); Nasta'lîḳ; small and slightly effaced frontispiece; size, 11⅜ in. by 8⅛ in.

2859

Another copy of the same.

Contents:

The so-called Bâisunghari preface (see above, No. 871), on fol. 1b, beginning: افتتاح سخن آن به که کنند اهل کمال الخ.

Beginning of the *first* half of the poem, on fol. 11b: بنام خداوند جان و خرد الخ.

Beginning of the *second* half of the poem, on fol. 242b, with Luhrâsp's accession: چو لهراسپ بنشست بر تخت شاه الخ.

End of the poem on fol. 490b, dated the 7th of Ṣafar, A. H. 1074 (A. D. 1663, Sept. 10), by 'Abd-almajîd Tarkân Dihlawî; on fol. 490a, ll. 8 and 9, the rare date, A. H. 384 (A. D. 994), appears as marking the completion of the Shâhnâma (see Rieu ii. pp. 534b and 535, and compare with it Nöldeke, das iranische Nationalepos, p. 151, note 4), when the poet was approaching seventy, viz.:

کنون عمر نزدیک هفتاد شد
امیدم بیکباره بر باد شد
بسر شد کنون قصّهٔ یزدگرد
بماه سفندارمذ روز ارد
ز هجرت سه صد سال و هشتاد و چار
بنام جهاندار کردگار

On ff. 491b–501a an account of Firdausî and his epopee is added, giving a prose-résumé of the chief incidents related in the poem, beginning: اکابر و افاضل متّفق اند که شاعری در مدّت روزگار مثل فردوسی از کتم عدم پا بمعمورهٔ وجود ننهاده الخ.

Former owners of this copy were Henry Vansittart and Charles Boddam (Calcutta, Jan. 1, 1788).

No. 2852, ff. 501, 4 coll., each ll. 27; splendid Nasta'lîḳ; illuminated frontispieces on ff. 1b, 11b (particularly gorgeous), 242b, and 491b; ff. 11b and 12a splendidly embellished; all baits framed in with gold borders, the margin covered with flowers in gold; pictures on ff. 22a, 31b, 60a, 87b, 118a, 156b, 162b, 170a, 217a, 225b, 396a, 405b (rather effaced); ff. 47, 93, 166, 183, 184, and 490 are supplied by a later hand; size, 13¾ in. by 8⅝ in.

2860

Dîbâća-i-Shâhnâma (دیباچهٔ شاهنامه).

Another copy of the Bâisunghari preface, see the preceding copy, beginning: افتتاح سخن آن به که کنند الخ.

On fol. 21b begins the satire against Maḥmûd, which contains here seventy-eight verses; on ff. 31b–33b the short genealogical list of the Pishdâdian, Kayânian, Ashkânian, and Sâsânian kings. A strange blunder of the copyist is the date assigned to this preface, on fol. 3a, ll. 3 and 2 ab infra, viz.: درین ایّام که بتأریخ هجری نهصد و بیست و نه رسیده (A. H. 929 instead of the correct 829).

No. 2888, ff. 33, ll. 9–10; Shikasta; size, 12¼ in. by 6½ in.

2861

Genealogical tables of the various kings and dynasties of the world, in the form of vignettes, each containing a famous historical name, with chronological notes, somewhat similar to the genealogical roll in No. 2045 of the Bodleian Cat. (among the Turkish MSS.). In its earlier part it is based on the *Shâhnâma* (therefore styled on a slip of paper, lying inside, مختصر شاهنامه), but along with the old Persian kings, arranged according to the usual four طبقه (beginning with the Pîshdâdians in the طبقهٔ اوّل), the ante-muḥammadan prophets, saints, biblical patriarchs, and kings are given; the Kayânians begin on fol. 6b, the Ashkânians and Sâsânians on fol. 11a; Iskandar Dhû-alḳarnain appears on fol. 10b. On fol. 14b the Muḥammadan period begins with the prophet and the first four Khalifs, after which follow the Umayyades, the Sâmânides, the 'Abbâside Khalifs, the Bûyides, Ghaznawides, Khwârizmshâhs, Cingizkhân and his descendants, and finally the 'Uthmânî dynasty. The last Turkish Sulṭân (in the final vignette) is Aḥmad I, the successor of Muḥammad III (A. H. 1012 = A. D. 1603). As compiler is mentioned at the end Mîr 'Alî.

No. 2644, ff. 32; size, 15½ in. by 9¼ in.

b. *Mas'ûd bin Sa'd bin Salmân.*

2862

Dîwân-i-Mas'ûd (دیوان مسعود).

A more complete but still defective copy of Mas'ûd bin Sa'd bin Salmân's lyrical poems, see No. 908 above, arranged in exactly the same manner as the Bodleian copy (No. 526) and containing:

Ḳaṣîdas in alphabetical order, on fol. 1b, beginning:

دوش در روی گنبدی (؟گنبذ) خضرا
مانده بود این دو چشم من عمدا (عمیا Sprenger)

The catchword of fol. 91b does not agree with the first word on fol. 92a, but there may be only one verse omitted, as metre and rhyme are the same.

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Ghazals, intermixed with ḳiṭ'as and a few musaddasât, on fol. 269a, beginning:

نوبهار عروس کردگار است
سرو بالا و لاله رخسارست

They are arranged alphabetically from fol. 270b, l. 3 ab infra to fol. 307b; in the poems preceding and following this portion there is no systematic order; moreover there is a lacuna after fol. 269.

Rubâ'is, arranged alphabetically, but only comprising the rhyme letters م to ی, on fol. 315b, beginning:

گفتم کین دل بداغ نام تو کنم
گوئی که دو دیده جای کام تو کنم

There is another lacuna after fol. 327.

Dated the 26th of Dhû-alḳa'dah, A. H. 1023 (A. D. 1614, Dec. 28).

Bibliotheca Leydeniana.

No. 2761, ff. 328, 2 coll., each ll. 15; Nasta'lîḳ; slightly worm-eaten; size, 8½ in. by 4¼ in.

c. *Aḥmad-i-Jâm.*

2863

Dîwân-i-Aḥmad Nâmaḳî (دیوان احمد نامقی).

Another copy of lyrical poems by Aḥmad-i-Jâm, i.e. Abû Naṣr Aḥmad Nâmaḳî Jâmî, called Zhandapîl, see No. 910 above, containing:

Ghazals, in alphabetical order, on fol. 1b, beginning as in Sprenger and Rieu: ای یاد تو در دل و زبانها الخ.

A short didactic mathnawî, on fol. 52a, lin. penult., beginning: عمر بگذشت و با چنین غافل الخ.

Rubâ'is, on fol. 54a, beginning: رو بر سر سوزنی نهانی بنشان الخ.

On ff. 56b–68a a collection of poems by Aḥmad-i-Jâm's sons (he had thirty-nine altogether) and descendants is added, containing specimens by Naṣr bin Aḥmad, on fol. 56b; 'Îsâ bin Aḥmad (i.e. Żahîr-aldîn 'Îsâ, the author of the Ṣûfic work رموز الحقائق), on fol. 57b sq.; Shaikh-alislâm Ḍiyâ-aldîn Yûsuf bin Aḥmad, on fol. 59a; Shaikh-alislâm Abû-alḥasan, on fol. 59b; Shaikh-alislâm Ḳuṭb-aldîn Muḥammad (two descendants of the poet with this name are quoted, one a son of his and father of Raḍi-aldîn Aḥmad, the other a son of the Shaikh-alislâm Shams-aldîn Maẓhar, therefore called Ibn Maẓhar, see ff. 59b, 62b sq., and 67a, and compare ff. 65b and 68a); Shaikh-alislâm Shihâb-aldîn Ismâ'îl bin Aḥmad, on fol. 60a sq.; 'Abd-alkarîm bin 'Imâd-aldîn 'Abd-alraḥîm bin Aḥmad Jâmî alnâmaḳî (the poet's grandson), on fol. 67a, first line; and Shaikh-alislâm Raḍi-aldîn Aḥmad bin Ḳuṭb-aldîn Muḥammad bin Aḥmad Jâmî (another grandson, see a few lines above), on fol. 67a. A great-grandson of Aḥmad Nâmaḳî, viz. Khwâjah Ṣafi-aldîn bin Khwâjah Sirâj-aldîn Aḥmad bin Ḍiyâ-aldîn Yûsuf bin Aḥmad al-Jâmî, is quoted on ff. 67b, last lines, and 68a, first line.

The mathnawîs mentioned in No. 910 above, and in A. Sprenger, p. 325, are not found in the present copy.

Dated by Muḥammad Ṣâliḥ ibn Maulânâi 'Abdallâh in Ramaḍân, A. H. 1069 (A. D. 1659, May–June).

Bibliotheca Leydeniana.

No. 3547, ff. 1–68, 2 coll., each ll. 15; Nasta'lîḳ; worm-eaten and otherwise damaged in many places; size, 8 in. by 4¼ in.

d. *Anwarî.*

2864

Dîwân-i-Anwarî (دیوان انوری).

Another excellent copy of the complete works of Auḥad-aldîn 'Alî Anwarî, see above, Nos. 935–949.

Contents:

Ḳaṣîdas, in alphabetical order, on fol. 1b, beginning:

صبا بسبزه بیاراست دار دنیی را
نمونه گشت زمین مرغزار عقبی را

The usual initial poem مقدّری نه بآلت الخ is found here on fol. 93a; the first alphabetical poem of No. 935 sq. above on fol. 2b; that of No. 940 above, سپهر رفعت الخ, on fol. 8b.

Muḳaṭṭa'ât, including satirical pieces (فی الهجا) and elegies (فی المرثیّة), likewise in alphabetical order, on fol. 170b, beginning as in No. 943 above, نگر تا حلقهٔ اقبال ناممکن نجنبانی الخ (the heading has by mistake قصائد, but the colophon on fol. 261a contains the correct remark, تمّت المقطّعات); the larger satirical mathnawî (here included in the muḳaṭṭa'ât) begins, on fol. 257a: حبّذا گیر قاضیٔ گیرنگ الخ.

A slight lacuna between ff. 228 and 229.

Ghazals, arranged alphabetically, on fol. 261b, beginning, as in No. 935 sq.: از دور بدیدم آن پری را الخ.

Rubâ'iyyât, in alphabetical order, on fol. 311b, beginning, as in Nos. 935 and 936: ای هجر مگر نهایتی نیست ترا الخ.

This copy is dated the 18th of Ramaḍân, A. H. 1009 (A. D. 1601, March 23). Presented by Lieut.-Col. Wm. Kirkpatrick, 30th May, 1804. Additional references: Rieu, Supplement, p. 142b, No. V; p. 147a, No. V; and p. 148; E. G. Browne, Cambridge Cat., pp. 298–300; M. Ferté's monograph on Anwarî in J. A., 1895, p. 235 sq.; I. Pizzi, Storia della Poesia Persiana, vol. i. pp. 99–101 and 162–166; three poems are published in the 'Chrestomathie persane' of the same, Turin, 1889, pp. 76–78; H. Ethé, Neupersische Litteratur, pp. 261–263.

No. 2163 (Glass Case), ff. 336, 2 coll., each ll. 20; splendid Nasta'lîḳ; gorgeously illuminated frontispieces at the beginning of each part; ff. 1b, 2a, 170b, 171a, 261b, 262a, 311b, and 312a magnificently embellished; smaller ornaments in gold and other colours at the heading of each poem; splendid Eastern binding with flowers, executed in a very superior style; size, 10 in. by 5¾ in.

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2865

Another copy of the same.

This copy of Anwarî's works is excellent, and very rich in contents too, but the leaves are badly misplaced, and there are several lacunas; the proper order seems to be: ff. 1–16, 193–198, 17–184, lacuna, 247–254, lacuna, 185–192, 215–246, lacuna, 199–214, and 255–356. All parts are arranged alphabetically.

Contents:

A short preface in prose, identical with that in Nos. 935 and 942 above, on fol. 1b, beginning: مهمّ ترین شغلی که اصحاب نطق و دراست الخ (instead of مهترین).

Ḳaṣidas, on fol. 2b, beginning, as the fourth poem in No. 944 above: ای قاعدهٔ تازه ز روی تو کرم را (see Rieu, Supplement, p. 148b, and the preceding copy, fol. 6a; in both ز دست is substituted for ز روی); the usual initial poem, مقدّری نه بالت الخ, is found here, on fol. 81a.

Muḳaṭṭa'ât, on fol. 177a, beginning as in the preceding copy. The satirical mathnawîs, on fol. 258b, beginning: حبّذا گیر قاضی الخ; the first is headed here, در هجو عمّزاد و قاضیٔ گیرنگ.

Ghazals, on fol. 263a, beginning as in the preceding copy.

Rubâ'iyyât, on fol. 325a, likewise beginning as in the preceding copy.

Dated the first of Ramaḍân, A.H. 1038 (A.D. 1629, April 24); the copy was made by order of Khwâjah Ibn Yûsufshâh Muḥammad; on the 3rd of Dhû-alḳa'dah, A.H. 1059 (A.D. 1649, Nov. 8), it was added to the کتابخانهٔ عامره.

As both the present and the preceding copy are very correct and abound in distinct headings, a list of the names of all the eminent persons, praised by Anwarî in his ḳaṣidas and ḳiṭ'as, is added here (II denotes the present, I the preceding copy):

1. *Khâḳân almu'aẓẓam 'Imâd-aldîn Pîrûzshâh* (*or Fîrûzshâh*) *'Âdil* (ruler of Balkh): II, fol. 7a (= I, fol. 2b); II, fol. 196b (= I, fol. 35b); II, fol. 197a (= I, fol. 16a); II, fol. 20b (= I, fol. 14b); II, fol. 59b (= I, fol. 70b); II, fol. 121b (= I, fol. 122a); II, fol. 135b (= I, fol. 136a); II, fol. 138b (= I, fol. 148a); II, fol. 150a (= I, fol. 165b); II, fol. 151b (= I, fol. 153b); II, fol. 163b (= I, fol. 150a); II, fol. 166b (= I, fol. 160a); II, fol. 167a (= I, fol. 154a); II, fol. 174a; II, fol. 186a; II, fol. 209b (= I, fol. 249b); I, fol. 210a; and II, fol. 241a (= I, fol. 233a, where he is styled Firûzshâh Aḥmad and the poem headed 'a ḳiṭ'ah on his flight from Balkh'). *Shâhzâda 'Imâd-aldîn* (no doubt the same Firûzshâh as prince): II, fol. 109b (= I, fol. 119b).

2. *Pîrûzshâh and Nâṣir-aldîn:* II, fol. 161b (= I, fol. 150b).

3. *Nâṣir-aldîn, i.e. Khwâjah Nâṣir-aldîn Abû-alfatḥ Ṭâhir ibn al-Muẓaffar* (Fakhr-almulk), Sanjar's wazîr, styled sometimes Nâṣir-aldîn Ṭâhir, sometimes Abû-alfatḥ Ṭâhir, and occasionally even Ṭâhir ibn al-Muẓaffar: II, fol. 3b (= I, fol. 5a); II, fol. 12b (= I, fol. 22a); II, fol. 14b (= I, fol. 24b); II, fol. 41b (= I, fol. 50b); II, fol. 195b (= I, fol. 27a); II, fol. 45a (= I, fol. 80b); II, fol. 47b (= I, fol. 62a); II, fol. 77b (= I, fol. 89b); II, fol. 79b (= I, fol. 91b); II, fol. 87a; II, fol. 88a (= I, fol. 102b); II, fol. 92a (= I, fol. 104a); II, fol. 96b (= I, fol. 113a); II, fol. 99a (= I, fol. 116a); II, fol. 100b (= I, fol. 110a); II, fol. 101b (= I, fol. 110b); II, fol. 106b (= I, fol. 106a); II, fol. 124b (= I, fol. 124b); II, fol. 132b; II, fol. 136a (= I, fol. 136a); II, fol. 140b (= I, fol. 141a); II, fol. 141b; II, fol. 147a (= I, fol. 144b); and II, fol. 171b.

4. *Sulṭân Sanjar:* II, fol. 26a (= I, fol. 25b); II, fol. 29b (= I, fol. 42a); I, fol. 87b; II, fol. 118b (= I, fol. 128a); II, fol. 144a (= I, fol. 144a); II, fol. 169a; II, fol. 240b (= I, fol. 232a).

5. *Amîr-alajall Ḍiyâ-aldîn Maudûd bin Aḥmad 'Uṣmî*, the wazîr of Balkh: II, fol. 16b (= I, fol. 19a); II, fol. 51a (= I, fol. 82a); II, fol. 56b (= I, fol. 86b); II, fol. 117a (= I, fol. 126a), and his father *Amîr-i-Kabîr Aḥmad 'Uṣmî:* II, fol. 112a (= I, fol. 120b).

6. *Ṣadr alkabîr Majd-aldîn Abû-alḥasan 'Imrânî*, the Khwâja-i-Jahân: II, fol. 27b (= I, fol. 29a); II, fol. 54b; II, fol. 79a (= I, fol. 90b); II, fol. 85a (= I, fol. 95a); II, fol. 104a (= I, fol. 111b); II, fol. 105a (= I, fol. 108a); II, fol. 123b (= I, fol. 127b); II, fol. 129a (= I, fol. 134b); II, fol. 132b (= I, fol. 129b, where he is wrongly called Alamir alajall Ḥusain); II, fol. 152b (= I, fol. 157b); II, fol. 154b (= I, fol. 156a); II, fol. 160b (= I, fol. 152b); II, fol. 182a (= I, fol. 174b); I, fol. 185a; II, fol. 202b (= I, fol. 245a, elegy on his death); II, fol. 254b (= I, fol. 209b); and II, fol. 257a (= I, fol. 256a).

7. *Dastûr Niẓâm-aldîn Maḥmûd:* II, fol. 37b (= I, fol. 40a); II, fol. 67a (= I, fol. 79a); II, fol. 90b (= I, fol. 99b, where he is called Ṣadr-alwuzarâ Muḥammad, a confusion, as it seems, between father and son), and his sons: (*a*) *Amir alajall Niẓâm-aldîn Muḥammad bin Maḥmûd:* II, fol. 68b (= I, fol. 75b); II, fol. 69b (= I, fol. 74a); II, fol. 98a (here called Ṣadr-aldîn Muḥammad, = I, fol. 117b); II, fol. 170a (= I, fol. 163b); a *Khwâjah Muḥammad* (who may be the same) appears I, fol. 178b. (*b*) *Niẓâm-aldîn* (or *Niẓâm-almulk*) *Aḥmad bin Niẓâm-aldîn Maḥmûd:* II, fol. 108b (= I, fol. 118a). (*c*) *Abû-almuẓaffar Nâṣir-aldîn bin Niẓâm-aldîn:* II, fol. 114b (= I, fol. 105a). (*d*) *Abû-alfaḍl bin Niẓâm-aldîn:* II, fol. 130a (= I, fol. 123b). (*e*) *'Alâ-aldîn bin Niẓâm-aldîn:* II, fol. 5b.

8. *'Iṣmat-aldîn* (or *Ṣafwat-aldîn*) *Miryam:* II, on fol. 23a ('Iṣmat-aldîn = I, fol. 36a, where, however, the lady is called Ṣafwat-aldîn Miryam); II, fol. 93a (= I, fol. 99a, in both 'Iṣmat-aldîn); II, fol. 115b, last line (here styled Ṣafwat-aldîn Khair-alnisâ); II, fol. 132a (again Ṣafwat-aldîn Miryam); II, fol. 140a (the same = I, fol. 138b); II, fol. 148b, last line (the same); II, fol. 207b ('Iṣmat-aldîn Miryam = I, fol. 248a); and II, fol. 248b ('Iṣmat-aldîn Miryam = I, fol. 37b, where it is correctly inserted in the ḳaṣidas).

9. *Ṭoghrultigîn*, ruler of Balkh: I, fol. 54b; II, fol. 125b (= I, fol. 133b); and II, fol. 132b.

10. *Mîr* (or *Sayyid*) *Abû Ṭâlib bin Naghma* (also called Pâdishâh Majd-aldîn Abû Ṭâlib): II, fol. 126b; II, fol. 134a (elegy on his death); II, fol. 164b (= I,

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fol. 162b); II, fol. 173a (=I, fol. 162a); I, fol. 175b; II, fol. 184a (=I, fol. 181a).

11. *Abû 'Alî Ḥasan:* I, fol. 8b.

12. *Abû-alma'âlî bin Aḥmad:* II, fol. 10b (=I, fol. 13b).

13. *Ṣadr-alumarâ Kamâl-aldîn Maḥmûd:* I, fol. 13a; II, fol. 194a (=I, fol. 30b); and II, fol. 85b (=I, fol. 97a).

14. *Ṣadr-i-wizârat Jamâl-almu'aẓẓam Kamâl-aldîn Muḥammad:* II, fol. 145a (=I, fol. 145b).

15. *Muḥammad bin Naṣr Aḥmad:* I, fol. 20a.

16. *Sa'd-aldîn Mas'ûd* (or *Sulṭân Mas'ûd*): II, fol. 18a (=I, fol. 32b); and II, fol. 89b (=I, fol. 101a); perhaps identical with *Shâh 'Izz-aldîn Mas'ûd:* II, fol. 44a (=I, fol. 49a); and II, fol. 85a.

17. *Ṣafî-aldîn Muwaffak:* II, fol. 17a; I, fol. 187b; II, fol. 214b (=I, 253b); and *Ṣafî Muḥammad:* I, fol. 208b (elegy on his death).

18. *Shihâb-aldîn* and *Ḥasan Maudûd:* II, fol. 198b (=I, fol. 21b).

19. *Maudûdshâh:* I, fol. 35b; I, fol. 179a (elegy on his death); and II, fol. 184a.

20. *Dastûr Jalâl-aldîn:* II, fol. 19b (=I, fol. 17a); II, fol. 38b (=I, fol. 39a); II, fol. 167b (=I, fol. 161a); and *Jalâl-aldîn Muḥammad* (who may be the same): II, fol. 83a (=I, fol. 95b).

21. *Amîr Badr-aldîn:* I, fol. 48b.

22. *Malik Yûsuf* (or *Malik-almu'aẓẓam Shâh Yûsuf*): II, fol. 22a (=I, fol. 31b); and I, fol. 142a.

23. *'Alâ-aldîn Muḥammad:* II, fol. 35a (=I, fol. 50a); *'Alâ-aldîn Maḥmûd:* II, fol. 65b (=I, fol. 74b); and *'Alâ-aldîn Maudûd:* II, fol. 102b (=I, fol. 114a).

24. *Khwâjah Ḍiyâ-aldîn Manṣûr*, the wazir: II, fol. 52b (=I, fol. 66b); I, fol. 80b; II, fol. 150b.

25. *Shams-aldîn* (or *Shams-aldîn Bihrûz*): II, fol. 58a (=I, fol. 56b); and II, fol. 223a (=I, fol. 217a).

26. *Naṣîr-aldîn Maḥmûd:* II, fol. 62a (=I, fol. 60b); and II, fol. 70b (=I, fol. 59a).

27. *Quṭb-aldîn Shâh:* II, fol. 73b (=I, fol. 76b, where the poem is styled در تعریف بغداد).

28. *Khwâjah Auḥad-aldîn Isḥak:* II, fol. 82a (=I, fol. 94a); and I, ff. 186b and 201b.

29. *Amîr Mu'taman As'ad bin Isma'îl Sarakhsî:* II, fol. 93b (=I, fol. 98a); and II, fol. 181a (=I, fol. 178a).

30. *Sulṭân Sulaimânshâh:* II, fol. 94b (=I, fol. 115a).

31. *Pâdishâh ala'zam Tâj-aldîn Ibrâhîm:* II, fol. 113b (=I, fol. 119a); and II, fol. 174b (=I, fol. 155a).

32. *Amîr-alajall Fakhr-aldîn Abû-almafâkhir* (or *Abû-almuẓaffar*): II, fol. 127b (=I, fol. 132b); II, fol. 159a (=I, fol. 164a); I, fol. 226a; a *Fakhr-alzamân* appears I, ff. 201b and 232a.

33. *Fakhr-aldîn Khâlid Bânûi:* II, fol. 120a (=I, fol. 130a, Anwarî's answer to a greeting he had received).

34. *Malikshâh:* II, fol. 139a (=I, fol. 143b).

35. *'Abdallâh:* II, fol. 143a (=I, fol. 142b).

36. *Ṣadr-aldîn* (or *Amîr*) *Isḥak:* II, fol. 144b (=I, fol. 140a).

37. *Shâh ala'zam Abû-almaḥâsin Naṣr:* I, fol. 146a.

38. *'Azîz-aldîn Ṭughrâ:* II, fol. 153b (=I, fol. 169a).

39. *Athîr-aldîn Maḥmûd:* II, fol. 160a (=I, fol. 155a).

40. *Khwâjah Rashîd-aldîn Kitâbdâr:* II, fol. 166a (=I, fol. 159a).

41. *Ḳâḍî Ḥamîd-aldîn* (of Balkh, the author of the مقامات حمیدی): I, ff. 184a, 185a, and 201b.

42. *Bahâ-aldîn:* I, fol. 184b.

43. *Khâṣṣbeg:* II, fol. 188a (=I, fol. 193b).

44. *Ḍiyâ-aldîn Maḥmûd:* I, fol. 209b.

45. *Kamâl-alzamân:* I, fol. 215b (elegy on his death).

46. *Ulugh Jândâr Sunḳar* (or *Jândârbeg*): II, fol. 220b (=I, fol. 216b).

47. *Arshad-aldîn:* I, fol. 225a.

48. *Kamâl Isma'îl:* II, fol. 229b (=I, fol. 223a).

49. *Khwâjah Isfandiyâr:* I, fol. 236a.

No. 3032, ff. 356, 2 coll., each ll. 17; splendid Nasta'lîḳ; small illuminated frontispiece; size, 8⅝ in. by 5 in.

Khâḳânî.

2866

Tuḥfat-al'irâḳain (تحفة العراقین).

Another copy of Khâḳânî's mathnawî on the two 'Irâḳs, see above, No. 950, 1; and Nos. 952–959.

Beginning of the prose-preface, on fol. 1a: خیر ما اعتصم المرؤ بحباله کلمة التحیّر (instead of العجز) بقصور بابه الخ.

Beginning of the poem itself, on fol. 3b, first line: مائیم نظارگان غمناك زین حقّهٔ سبز (و) مهرهٔ خاك

This copy, dated the 12th of Dhû-alḳa'dah, A.H. ۱۰۸۰ (1080?=A.D. 1670, April 3), is supplied throughout with interesting glosses, both marginal and interlinear.

Additional references, Rieu, Supplement, p. 151a, I: H. Ethé, Neupersische Litteratur, p. 264.

No. 3072, ff. 75, 3 coll., each ll. 15; Nasta'lîḳ; size, 8½ in. by 5¾ in.

2867

Sharḥ-i-Tuḥfat-al'irâḳain (شرح تحفة العراقین).

An anonymous commentary on the preceding mathnawî, different both from Shaikh 'Abd-alsalâm's (see No. 960 above) and Ghulâm Muḥammad's (see Bodleian Cat., No. 580). There is no preface to it, the commentary beginning at once with the first bait of the poem: مائیم نظارگان غمناك.

Not every verse is explained, only the more difficult ones, and these in rather an elaborate way. Usually a certain number of verses is enumerated together and then paraphrased and commented upon; for instance, the first four verses of the poem are given without interruption in ll. 2–4 of fol. 1b, and then the commentary begins thus: حقّهٔ سبز کنایت از فلك و مهرهٔ خاك اشارت زمین الخ.

The copy ends on fol. 121b, where it is stated to have been completed at Dihlî, on behalf of Malik Sayyid

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Muḥammad ibn Sayyid Nûr; but ff. 122–126 belong to the work too and must be inserted somewhere between the leaves immediately preceding fol. 121, but where, is impossible to say, as all the catchwords in the latter half of the MS. are missing; there is moreover a lacuna after fol. 125, and there may be many more which easily escape discovery through the missing of the catchwords as well as through the want of strict continuity in the explanation of verses. The last hemistich explained on fol. 121b is طبعم بقمطرهای شکر, corresponding to fol. 74b, l. 8 in the preceding copy; the last hemistich that appears on fol. 126b corresponds to fol. 70b, last line in the same copy.

No. 3059, ff. 126, ll. 15; written very irregularly in different styles of Nasta'lîḳ; the original brown leaves have been carefully pasted upon white paper; but in many places the text has been slightly damaged; size, 8⅝ in. by 5¾ in.

f. *Nizâmî.*

2868

Four mathnawîs by Nizâmî.

1. خسرو و شیرین, on fol. 1b, beginning خداوندا در توفیق بگشای الخ; the date, A.H. 576 (A.D. 1180, 1181), appears in the last verse but two. The praise of Toghrul is found here on fol. 4b; that of the Atâbeg-i-a'ẓam Shams-aldîn Muḥammad Abûbakr on fol. 5b; and that of the Atâbeg-i-a'ẓam Muẓaffar-aldîn Ḳizil (i.e. Ḳizil Arslân) on fol. 7a.

2. مخزن الاسرار, on fol. 101b, beginning هست کلیدی درگنج حکیم الخ (read کلید); it contains, as usual, twenty maḳâlas; the date is given here, on fol. 135b, l. 10, as A.H. 582, 24th of Rabî' I (A.D. 1186, June 14).

3. هفت پیکر, on fol. 136b, beginning ای جهان دیده بود خویش از تو الخ; 'Alâ-aldîn Shâh Arslân is praised on ff. 140a and 211b. The date is given here, on fol. 212b, l. 10, in the corrupted form (!) از پس و پانصد و نود ز قران قران, instead of از پس پانصد و نود سه چهارده ز ماه صیام (A.H. 593, 14th of Ramaḍân, =A.D. 1197, July 31).

4. لیلی و مجنون, on fol. 213b, beginning ای نام تو بهترین سر آغاز الخ; the ruler, to whom Nizâmî has dedicated this poem, is styled on fol. 278a, ll. 5 and 7, Malik Akhtashân Shâh Abû-almuẓaffar; on fol. 219a, last line, Akhtashân bin Minûćihr, and on ff. 220b, l. 5, and 221a, l. 8, Arslân Akhtashân bin Minućihr. On fol. 222b an introductory chapter, in which the poet gives fatherly advice to his son Ḳurrat-al'ain Muḥammad, fourteen years old.

No date.

Additional references to Nizâmî and his works (see above, No. 972 sq.) are, Rieu, Supplement, pp. 154–156; E. G. Browne, Cambridge Cat., pp. 303–309; I. Pizzi, Storia della Poesia Persiana, i. pp. 217–219 and 254–258; ii. pp. 178–197 and 252–273; H. Ethé, Neupersische Litteratur, pp. 241–244. Edition of the Khamsah, Teheran, A.H. 1301. The designation, given to this copy on the inside of the binding, Panj Ganj-i-Nizâmî, is misleading, as the اسکندر نامه is entirely left out. Received March 29, 1878.

No. 3189, ff. 279, 4 coll., each ll. 17; small, but clear Nasta'lîḳ; ff. 136–159 written by another hand; very plain frontispieces at the beginning of each mathnawî; slight damages here and there; size, 9½ in. by 6⅝ in.

2869

Two mathnawîs by Nizâmî.

1. مخزن الاسرار, in twenty maḳâlas, slightly defective at the beginning; it opens, on fol. 1a, with the ninth verse of the preceding copy (the eighth in the two following ones): مهرکش رشتهٔ یکتای عقل الخ.

The date, given here on fol. 87b, l. 9, is A.H. 552: پانصد و پنجاه و دو شد از قران, as in No. 990 above. This mathnawî is dated the 27th of Jumâdâ II, in the twenty-second year of Muḥammadshâh's reign (=A.H. 1153, A.D. 1740, Sept. 19).

2. خسرو وشیرین, on fol. 88b, beginning as usual; the date is left out at the end; the praise of Ṭoghrul is found here on fol. 95b, and that of Ḳizil Arslân (so written in full here), on fol. 99a, lin. penult.; but that of the Atâbeg Muḥammad Abûbakr is missing, the whole chapter relating to him (fol. 5b, l. 9, to fol. 6b, l. 2 in the preceding copy) being left out (see here, fol. 97b, ll. 2 and 3). This mathnawî is dated by the same hand as the first (about one year and a half sooner), the 20th of Muharram, A.H. 1152 (the twenty-first year of Muḥammadshâh's reign = A.D. 1739, April 29); the name of the copyist and first owner is Muḥammad Ḥasan (or Ḥusain, no diacritical points being added) ادکاری.

On the margins of ff. 1 and 2 the fragment of a commentary on some philosophical or mystical treatise.

In a few places blanks are left, probably for the insertion of pictures. Occasionally various readings and short glosses on the margin.

No. 3085, ff. 313, 2 coll., each ll. 13; somewhat careless Nasta'lîḳ; good Eastern binding; size, 8¾ in. by 5¾ in.

2870

Makhzan-alasrâr (مخزن الاسرار).

Another copy of Nizâmî's مخزن الاسرار, on fol. 4b, beginning as usual. An immense amount of marginal and interlinear glosses throughout. A strange incorrectness is the spelling of مقالات for مقاله in the headings of the twenty chapters. As date appears here on the last page, l. 3, A.H. 572 (A.D. 1176). It is dated the 27th of Muḥarram, A.H. 1070 (A.D. 1659, Oct. 14), and belonged formerly to Lieut. W. Miles at Neriad, who acquired it 1803.

Ff. 1 and 2 contain an anonymous mathnawî, beginning: بنامی جانمن این قصّه بشنو الخ. Fol. 3 is left blank. This MS. was received May 29, 1878.

No. 3193, ff. 77, 2 coll., each ll. 17; Nasta'lîḳ; size, 7¾ in. by 4¼ in.

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2871

Another copy of the same.

Beginning as usual. The date is here, in the last verse but two, A. H. 559, as in Nos. 977, 983, and 994 above: پانصد و پنجاه و نه افزون از آن. Throughout an interlinear paraphrase and explanation of the text in red ink. Fol. 24[a] is left blank by oversight, the text running on without interruption.

No date. Received April 13, 1877.

No. 3184, ff. 93, 2 coll., each ll. 13; Nasta'lîḳ; size, 8½ in. by 5⅝ in.

2872

Sharḥ-i-Makhzan-alasrâr (شرح مخزن الاسرار).

A commentary on Niẓâmî's مخزن الاسرار, beginning, without a preface, at once with the first bait of the poem, on fol. 1[b]. The first words of the commentary are: افتتاح کتاب بتقدیم مصراع اوّل بر تسمیه بسبب آن کرد که بسم جارّ و مجرور است و در کلام عرب جارّ و مجرور البتّه مذکور بود یا مقدّر الخ.

According to the date of this transcript, viz. Jumâdâ I, A. H. 51 (i. e. 1051 = A. D. 1641, Aug.), this commentary is considerably older than the only one, otherwise known, viz. that of Muḥammad bin Ḳiwâm bin Rustam Bakra'î or Karkhî (see above, No. 998). The date of the poem itself is given here, on fol. 241[b], l. 4, as A. H. 552 (see No. 2869, 1 above). The copyist (perhaps identical with the compiler of the work itself, as he styles himself کاتب الکلمات) was Muḥammad ibn alkhalî Sa'd-aldin.

A lacuna after fol. 39, indicated by two blank leaves (ff. 40 and 41); fol. 171[a] is left blank too, but here the text is uninterrupted (صحیح البیاض).

Bibliotheca Leydeniana.

No. 2977, ff. 241, ll. 19; very uncouth Naskhî; the first six leaves supplied by a later hand on whiter paper, ll. 13–18; water-stained and worm-eaten in the last pages; size, 9⅝ in. by 5⅝ in.

2873

Khusrau u Shîrîn (خسرو و شیرین).

Another copy of Niẓâmî's خسرو و شیرین, beginning as usual.

No date. The spaces for the frontispiece and several pictures are left blank, likewise the chapter-headings from fol. 11[b] onwards. A prose adaptation of this poem, styled سرود خسروی, was composed 1815 by Ghulâm Ḥusainkhân Munshî.

No. 2911, ff. 20, 4 coll., each ll. 21; small, but distinct Nasta'lîḳ; large waterspots throughout; size, 11 in. by 7⅛ in.

2874

Khulâṣa-i-Khamsa-i-Niẓâmî (خلاصهٔ خمسهٔ نظامی).

The larger redaction of the extracts from Niẓâmî's Khamsah (noticed above in No. 982) in thirty-seven chapters, of which, however, the twenty-ninth and the thirty-fourth are either missing or not marked in the text.

Beginning: در اصحاب دولت و ارباب مکنت واجب و لازمست الخ.

The thirty-seven chapters are as follows: 1–4. = 1–4 in No. 982. 5. در عشق. 6. در توکّل (in W. Pertsch, Berlin Cat., p. 766, در رزق). 7. در قناعت. 8. در فال نیك زدن. 9. = 8 in No. 982. 10. = 9, ib. 11. = 10, ib. 12. = 11, ib., در شرف دولت. 13. = 12, ib. 14. = 13, ib. 15. = 14, ib., در مراتب کرم, in the index در شرف کرم. 16. = 15, ib., در عقل. 17. = 16, ib. 18. = 17, ib., در شرف سخن, in the index در مراتب سخن. 19. = 18, ib. 20. = 19, ib., در طاعت. 21. = 20, ib., در اخلاص. 22. = 21, ib., در نهان داشتن راز, in the index در نگهداشتن راز. 23. = 22, ib., در تحقیر دشمن. 24. = 23, ib. 25. = 24, ib., در اندازه نگهداشتن, in the index در اندازهٔ کار. 26. = 25, ib., در ضعف و پیری. 27. = 26, ib., در ریاضت, in the index در مسکنت. 28. = 27, ib., در نفی عیب. 29. = 28, ib., wanting in the text, the index calls it در تضرّع. 30. = 29, ib., در مذمّت زنان. 31. نفی بسیار خوردن. 32. = 30 in No. 982. 33. در بیوفائی مردم. 34. = 32 in No. 982. 35. = 33, ib. 36. = 34, ib., در مرثیّه, but not indicated in the text. 37. = 35, ib., در تمثیل.

Copied by Pir Ḥusain al-Kâtib; but no date is added.

No. 2834, ff. 1–51, 2 coll., each ll. 11; Nasta'lîḳ; size, 6⅝ in. by 4 in.

g. *Farîd-aldîn 'Aṭṭâr.*

2875

Manṭiḳ-alṭair (منطق الطّیر).

Another copy of Farîd-aldîn 'Aṭṭar's famous mathnawî, 'the speeches of birds' (see above, Nos. 1031, 5; 1032, 6; 1035, 1; 1036, 1; and 1043–1045).

Beginning: آفرین جان‌آفرین پاك را الخ.

The date of composition, A. H. 583, is not found here.

Dated by Jamâl-almashhâdî, A. H. 985 (A. D. 1577, 1578). Additional references: Rieu, Supplement, p. 158[b], II; E. G. Browne, Cambridge Cat., pp. 312 and 313; I. Pizzi, Storia della Poesia Persiana, i. pp. 224 and 225, and 262–269.

No. 3447, ff. 158, 2 coll., each ll. 14; clear Nasta'lîḳ; worm-eaten; size, 9¼ in. by 5⅝ in.

h. *Jalâl-aldîn Rûmî.*

2876

Mathnawî (مثنوی).

Part of the first daftar of the mathnawî (see No. 1060 sq. above; and compare, for additional references, Rieu, Supplement, p. 162[b]; E. G. Browne, Cambridge Cat., pp. 313–319; Nallino, Manoscritti, etc., p. 68 (No. 74); I. Pizzi, Storia della Poesia, etc., vol. i. pp. 226–230,

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and 269–274; H. Ethé, Neupersische Litteratur, pp. 287–292), beginning in the usual way: بشنو از نی چون حکایت میکند الخ.

No date. Bibliotheca Leydeniana.

No. 2822, ff. 97, 13–15 baits in a page, written in diagonal lines with one or two straight lines between them, quite in the form of an album of poetry; Nasta'lîḳ; size, 8 in. by 3¾ in.

2877

Lubb-i-Lubâb (لبّ لباب).

Another copy of the extracts from the selections of Jalâl-aldîn Rûmî's mathnawi, which have been noticed in No. 1086 above.

Beginning the same. Pertsch's and Sprenger's initial words appear here on fol. 2b, l. 3 ab infra sq.

Beginning of the selections, on fol. 4a, l. 3 ab infra: ای کمینه الخ; title on fol. 3b, l. 10.

Written by 'Abdallâh, known as Shams-aldîn, for Mîr Muḥammad Khalîl-allâh Khân at Ḥaidarâbâd, and finished the 7th of Muḥarram, A.H. 1155 (A.D. 1742, March 14). Additional references: Rieu, Supplement, p. 163a, where the date of these extracts is given as A.H. 875 (A.D. 1470, 1471); and E. G. Browne, Cambridge Cat., pp. 319 and 320.

No. 945, ff. 310, ll. 15; clear Nasta'lîḳ; size, 8¾ in. by 5 in.

i. *Sa'dî.*

2878

Pandnâma (پندنامه).

Another copy of Sa'dî's alleged 'Book of Counsel,' also called Karîmâ, see above, Nos. 1127, 7; 1133, 6; 1134 and 1135; 1768, 3; 2556, 2; and 2557, 2; comp. also Rieu, Supplement, p. 166. This copy is a specimen of the highest art of calligraphy and illuminations, every page being ornamented in the most gorgeous way, with a magnificent blending of colours.

Beginning:

کریما به بخشای بر حال ما
که هستم اسیری (read اسیر) کمند هوا

Last verse:

منه دل بر این دیر ناپایدار
زسعدی همین یك سخن یاد دار

Dated the 16th of Rabî' I, A.H. 1287 (A.D. 1870, June 16), by Ibn (?) Miyân Jân Muḥammad for 'Azîz-aldîn, the son of Miyân 'Abdallâh.

No. 3454, ff. 24, 2 coll., each ll. 5; large ornamental Nasta'lîḳ; very fine frontispiece; ff. 1b, 2a, and 24a, and all the chapter-headings splendidly adorned; every hemistich surrounded by a gilt frame and borders in blue and gold; excellent Eastern binding; size, 12 in. by 7¼ in.

k. *Amîr Khusrau.*

2879

Diwân-i-Khusrau (دیوان خسرو).

A selection of ghazals and rubâ'îs from the various diwâns of Amîr Khusrau (see above, No. 1186 sq.), similar to, but not identical with, those described above in Nos. 1193 and 1194.

Contents:

A number of unalphabetical ghazals, intermixed with a few ḳaṣîdas, on fol. 1b, beginning:

ای سپهر آفریدهٔ و انجم نه ملك مدرك تو نه مردم

Ghazals, in alphabetical order, on fol. 22b, beginning: شبم خیال تو بس با قمر چکار را الخ.

The initial ghazal of No. 1193 above is not found here; the first alphabetical one in the same collection, viz. ای باد برقع بر فکن آن روی آتشناکرا, appears here on fol. 31b, first line; the initial ghazal of No. 1194, ای زخیال ما برون در تو خیال کی رسد, on fol. 131a, l. 6.

Rubâ'îs, on fol. 301a, first line, beginning: صانع احدی که ساخت نه چرخ کهن الخ.

This part breaks off on fol. 303b; there is besides a lacuna after fol. 231. Additional references: Rieu, Supplement, pp. 150b (No. IV) and 151a; Nallino, Manoscritti, etc., p. 69 (No. 78).

Bibliotheca Leydeniana.

No. 3548, ff. 303, 2 coll., each ll. 17; clear and distinct Nasta'lîḳ; some pages damaged here and there; size, 8⅝ in. by 4⅞ in.

2880

Kirân-alsa'dain (قران السّعدین).

Another copy of Amîr Khusrau's mathnawî, the 'conjunction of the two lucky planets,' composed A.H. 688 (A.D. 1289), see above, Nos. 1186, 5; 1187, 10; 1188, 11; and 1208–1214; compare also (as additional references) Rieu, Supplement, p. 167b; and E. G. Browne, Cambridge Cat., pp. 343 and 344. It ends, as in the latter copy, with a ghazal and the concluding bait: شد سخن ختم قبولی که خدا یاور اوست الخ.

Beginning, as usual:

حمد خداوند سرایم نخست
تا شود این نامه بنامش درست

Various readings and valuable glosses as far as fol. 128b.

No. 3060, ff. 134, 2 coll., each ll. 15; Nasta'lîḳ; the older part on brown paper carefully mended; ff. 129–131 and 134 supplied on white paper; neat Eastern binding; size, 8⅞ in. by 5¾ in.

l. *Ibn Yamîn.*

2881

Diwân-i-Ibn Yamîn (دیوان ابن یمین).

Another copy of poetical works by Ibn Yamîn, who died A.H. 745 (A.D. 1344, 1345), see above, No. 1230, and comp. (for additional references) Rieu, Supplement, p. 171a; and Petersburg Cat., No. 403.

Contents:

1. Ghazals, in alphabetical order, on fol. 69b, beginning (as in No. 790 of the Bodleian Cat., and Sprenger's second copy): ای خداوند قادر یکتا الخ.

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2. A tarjî'band, on fol. 147a, beginning:

سرما و سرکوی نگاری تو ار زاهد بگو در سر چه داری

3. A mathnawî, on fol. 133b, beginning: طلب کن تا خبر از گنج یابی الخ. This corresponds to the third mathnawî in No. 1230 above.

4. A mukhammas, on fol. 135b, first line, styled مخمّس ملّا آگه علیه الرّحمة.

5. Rubâ'îs, on fol. 136a, l. 3, beginning: آن یار که رخسار وی آئینهٔ ماست الخ.

6. A second short mathnawî, on fol. 137a, styled مناجات‌نامهٔ حضرت ملّا آگه.

7. A third mathnawî, on fol. 138a, styled هفت مجلس, and beginning:

تا که آن چهره هویدا دارد عاشقانرا همه شیدا دارد

the seven majlis are found here on ff. 138a, 139a, 140a, 141a, 142a, 143a, and 144a respectively.

The proper order of the leaves is: ff. 1–132, 146, 147, 133–145, 148. Copied by Muḥammad Muḳîm.

No date. Bibliotheca Leydeniana.

No. 3547, ff. 69–148, 2 coll., each ll. 14; careless Nasta'lîḳ, bordering on Shikasta; worm-eaten and damaged throughout; size, 8 in. by 4¼ in.

m. *Salmán of Sáwa.*

2882

Ḳaṣîda-i-maṣnû' (قصیدهٔ مصنوع).

Another copy of the long artificial ḳaṣîdah of Salmân of Sâwa (who died A.H. 778 or 779 = A.D. 1376 or 1377), fully described in No. 1241 above. Beginning: صفای صفوت رویت برخت آب بهار الخ.

No date.

The title given to it here, viz. قصائد العروض, is misleading, as there is only *one* ḳaṣîdah, developing by taushîḥ into various other forms of poetry.

No. 407, margin-col., ff. 396b–400a; clear Nasta'lîḳ; ornamental heading.

n. *Ḥáfiẓ.*

2883

Dîwân-i-Ḥâfiẓ (دیوان حافظ).

Another modern copy of Ḥâfiẓ' dîwan (see above, No. 1246 sq., and compare, for additional references, Rieu, Supplement, pp. 176b–180; E. G. Browne, Cambridge Cat., pp. 346–351; Nallino, Manoscritti, etc., p. 71; I. Pizzi, Storia della Poesia, etc., vol. i. pp. 302–310 and 336–347; and H. Ethé, Neupersische Litteratur, pp. 303–305), dated by 'Alî Muḥammad, A.H. 1215 (A.D. 1800, 1801), containing:

1. Preface of Muḥammad Gulandâm, on fol. 1b, beginning: حمد بیحدّ و ثنای بیعدّ و سپاس بیقیاس الخ.

2. Ḳaṣîdas, in alphabetical order (except the last), on fol. 5b; the first two, beginning respectively ثنا گویم خداوندی الخ and مقدّری که زآثار الخ, are identical with the two initial poems in No. 1254 above; the third, سپیده دم که صبا الخ, corresponds to the initial ḳaṣîdah in No. 1264 above, as well as in No. 826 of the Bodleian Cat., and Rosen, Persian MSS, No. 66; the last but one, زدلبری نتوان الخ, is the same as the initial one in No. 1256 above, and the last, جوزا سحر نهاد, agrees with the first in No. 1246 above.

3. Ghazals, in alphabetical order, on fol. 15b, beginning as usual: الا یا ایّها الخ.

4. Three mathnawis, on fol. 201a, the first beginning سر فتنه دارد الخ, the second بیا ساقی الخ, the third الا ای آهوی الخ, see above, No. 1246, ff. 183a and 180b, and No. 1247, fol. 189a.

5. One tarjî'band, on fol. 210b, beginning: ای داد ببداد الخ, corresponding to No. 1252 above, fol. 155a.

6. Muḳaṭṭa'ât, on fol. 214b, last line, beginning: پادشاها لشکر توفیق همراه تو اند الخ, interspersed with one mukhammas, identical with that in No. 1246, fol. 18b above: در عشق تو ای صنم الخ, on fol. 215a, and concluded by a few more ghazals and one musaddas or tarkîbband, the latter beginning, on fol. 224a: دوش بودم در طواف الخ, see Bodleian Cat., No. 838, fol. 208a, and No. 841, fol. 14b.

7. Rubâ'îs, on fol. 226b, beginning: شاها چو ترا بدانش و عقل و سخا; the rubâ'î which frequently opens the series (Brockhaus, No. 626), viz. امشب ز غمت الخ, is found here on fol. 227b, l. 3; another, equally common as initial poem, مردی زکنندهٔ الخ, appears here on fol. 231b, lin. penult.

This copy was presented to the Library by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 2930, ff. 236, 2 coll., each ll. 15; large and distinct Nasta'lîḳ; two gorgeously illuminated frontispieces on ff. 1b and 15b; ff. 1b, 2a, 15b, and 16a splendidly embellished; exquisite Eastern binding in gold and flowers; size, 11½ in. by 7¼ in.

2884

A defective copy of the same.

This old and valuable copy, which is, unfortunately, incomplete both at the beginning and end, contains:

1. Part of a prose-introduction, beginning abruptly on fol. 1a, in which it is stated that the present copy contains a revised edition of Ḥafiẓ' lyrical poems, made by collation with various MSS. A.H. 907 (A.D. 1501, 1502), see fol. 3a, l. 4, in the reign and at the request of Sulṭân Ḥusain.

2. Preface of Muḥammad Gulandâm, on fol. 4b, beginning: (read حمد بیحدّ و ثنای بیعدّ) (و ثنائی بیحدّ و ثنائی بیعدّ و سپاس بیقیاس مر حضرت خداوندیرا الخ.

3. Ghazals, in alphabetical order, on fol. 9b, beginning, as usual.

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4. Mathnawîs, on fol. 202b, the first of which begins: الا ای آهوی الخ, corresponding to the third mathnawî in the preceding copy; on fol. 206a a ساقینامه, beginning: بیا ساقی از من برو پیش شاه الخ, corresponding to No. 838 in the Bodleian Cat., fol. 213a, and Rieu, Supplement, p. 178a.

5. A ḳaṣîdah in praise of ʻAlî (در مدح امیر المؤمنین و امام المسلمین شیر خدا علی مرتضا), on fol. 209a, beginning: آن گلبن باغ وفا وان سرو بستان صفا الخ.

6. A musaddas, on fol. 210b, beginning: ای حریم بارگاهت کعبهٔ عزّ و علا الخ.

7. The usual mukhammas (see No. 6 in the preceding copy), here styled ترجیع بند, on fol. 212a, beginning: در عشق تو ای صنم الخ.

8. A tarjîʻband (corresponding to that in No. 5 of the preceding copy), on fol. 213b, beginning: ای داده بباد دوستداری الخ.

9. A tarkîb (corresponding to Rieu, Supplement, p. 178a, and the so-called tarjîʻband in Bodleian Cat., No. 837), on fol. 215b, beginning:

ماهی چو تو آسمان ندارد سروی چو تو بوستان ندارد

10. Muḳaṭṭaʻât, on fol. 217a, beginning with the same short mathnawî of ten baits which is noticed in Nos. 1246, 1247, 1249, etc., above, but with a slightly different wording: هر که آمد در جهان پر شر و شور الخ; the first real ḳiṭʻah, on fol. 217b, begins: بعهد سلطنت شاه شیخ بو اسحاق الخ; the usual initial ḳiṭʻah (see No. 1246 above) is found here on fol. 218a: دل منه بر دنیا الخ; the first ḳiṭʻah of Nos. 1247 and 1249 above: فساد چرخ نه بینیم الخ, on fol. 221a; and the first of No. 1251 (styled here again ترجیع بند): ایدل مجوی منصب دنیا الخ, on fol. 222b.

11. Rubâʻîs, on fol. 223b, incomplete at the end, beginning: دل گفت مرا علم لدنی الخ; the two initial poems, which usually open this series, quoted in No. 7 of the preceding copy, are found here on fol. 225b, l. 5, and fol. 225a, l. 3 ab infra respectively.

Bibliotheca Leydeniana. A former owner of the copy was Mr. G. Swinton, 1805.

No. 2842, ff. 231, 2 coll., each ll. 15; very small, but neat and distinct Nastaʻlîḳ; illuminated frontispiece on fol. 9b; ff. 9b–10b with ornamentations in blue and gold, like the frontispiece; size, 5⅛ in. by 2⅝ in.

2885

Another defective copy of the same.

This copy, the earlier part of which has many various readings and corrections on the margin, contains:

1. Ghazals, on fol. 1b, beginning as usual. At the end there are a few ḳaṣîdas mixed with the ghazals, the second of which, on fol. 201a, beginning: ز دلبران نتوان لاف زد الخ, corresponds to the last but one in No. 2883, 2 above; the third, on fol. 202a, last line, سپیده دم که صبا الخ, to the third there; and the fourth and last, on fol. 203b, خیر مقدم مرحبا الخ, to the third in No. 271 of Rieu's Supplement, p. 178b. There is a lacuna after fol. 51. Ff. 63 and 64, containing part of the rubâʻîs, must be placed after the last leaf (fol. 233).

2. Mathnawîs, on fol. 204b; the first, الا ای آهوی الخ, is the same as the first in the preceding copy; the second, فتنه دارد الخ, corresponds to the first in No. 2883 above; the third, بیا ساقی از من برو الخ, agrees with the ساقی نامه on fol. 206a in the preceding copy; the fourth is again a ساقی نامه, beginning: بیا ساقی از باده پر کن بطی الخ, etc.

3. A few unalphabetical ghazals, on fol. 211b sq.

4. The usual mukhammas, on fol. 215b, beginning: در عشق تو ای الخ, see No. 7 in the preceding copy.

5. Muḳaṭṭaʻât, on fol. 217a, first line, beginning (as in No. 821 of the Bodleian Cat.): ز خواب مستیّ دوشین الخ.

6. Rubâʻîs, incomplete at the end, on fol. 227a, l. 6, beginning: برگیر شراب طرب انگیز و بیا الخ (corresponding to the initial rubâʻî in Nos. 816 and 821 in the Bodleian Cat.).

No. 3094, ff. 233, 2 coll., each ll. 15; Nastaʻlîḳ; slightly worm-eaten; ff. 54–109 supplied later on paper of whiter colour; size, 7⅞ in. by 4⅝ in.

2886

Ghazaliyyât-i-Ḥâfiẓ (غزلیّات حافظ).

A modern copy of the ghazals only, not dated.

Beginning as usual.

No. 3034, ff. 216, 2 coll., each ll. 13; Nastaʻlîḳ; size, 8⅝ in. by 6⅛ in.

2887

An index to Ḥâfiẓ' dîwân, giving the initial bait of each ghazal in the usual order of rhyme-letters.

Bibliotheca Leydeniana.

No. 2904, ff. 45; Nastaʻlîḳ, with occasional additions by another European hand; size, 11¾ in. by 7 in.

6. *Ḳâsim-i-Anwâr.*

2888

Dîwân-i-Ḳâsim-i-Anwâr (دیوان قاسم انوار).

Another good copy of the lyrical poems of Ḳâsim-i-Anwâr or Ḳâsimî, who died A.H. 837 (A.D. 1433, 1434), see above, Nos. 1285–1289.

Contents:

1. Ghazals, in alphabetical order, on fol. 1b, introduced by the same initial poem as in No. 1285 sq., من بیچارهٔ الخ.

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Beginning of the first alphabetical ghazal, on fol. 2a: ای صبح الخ.

2. One tarji'band, some ghazals, and some short mathnawîs, on fol. 124a; beginning of the tarji'band: بیا ای عشق عالمسوز بی غم الخ.

3. The prose-preface to the Ṣûfic mathnawî انیس العارفین (see Bodleian Cat., No. 862; Rieu ii. p. 636b, II, and Supplement, p. 184a, etc.), on fol. 134a, beginning: منّت خدایرا جلّت عظمته و علت کلمته الخ.

Dated by Taḳî 'Alî, A.H. 1071 (A.D. 1660, 1661).

Additional references: Rieu, Supplement, pp. 180b and 183b–184b; L. Pizzi, Storia della Poesia, etc., i. pp. 112, 113, 176, and 236; Mallino, Manoscritti, etc., pp. 65 (Nos. 3 and 4) and 80 (Nos. 11–13), where in addition to the two mathnawîs of Ḳâsim-i-Anwâr (see Bodleian Cat., No. 862, etc.) a third is described, of Ṣûfic contents like the انیس العارفین, and styled صد مقامات.

No. 3462, olim 13. J. 14, ff. 135, 2 coll., each ll. 16; small, but neat and clear Nasta'lîḳ; size, 7⅞ in. by 5 in.

2889

Another copy of the same.

This copy, which is undated, contains:

1. The same prose-preface to the انیس العارفین, which appears at the end of the preceding copy.

2. The انیس العارفین itself, beginning, on fol. 2b:

یا مغیث المذنبین معطی السّؤال
یا انیس العارفین یا ذو الجلال

3. Two unalphabetical ghazals, together with a larger lyrical poem, on fol. 19b, beginning: من بیچارهٔ الخ.

4. Ghazals, in alphabetical order, on fol. 21b, beginning: ای صبح الخ.

5. Tarji'bands, ḳiṭ'as, rubâ'îs, and a few short mathnawîs, on fol. 192b, beginning: بیا ای عشق الخ. The copy is slightly damaged here and there.

No. 889, ff. 207, 2 coll., each ll. 17; clear and distinct Nasta'lîḳ; illuminated frontispiece; the first two pages ornamented with gold; size, 9½ in. by 5⅞ in.

p. *Jâmî.*

2890

Yûsuf u Zalîkhâ (یوسف و زلیخا).

Another copy of Jâmî's epopee 'Yûsuf and Zalîkhâ,' see above, Nos. 1300, 6; 1317, 5; 1318, 5; and 1342–1356; comp. also, for further references, Rieu, Supplement, pp. 189a–191b; E. G. Browne, Cambridge Cat., pp. 355–358; Nallino, Manoscritti, etc., p. 74 (No. 85). Specimens of an Italian translation in ottave rime by F. Cimmino have lately been published, Naples, *1899*.

Beginning as usual: الهی غنچهٔ امّید بکشای الخ.

Copied by Ḥaidarkhân bin Muṣâḥibkhân; the date is the 13th of the (Hindû) month Pûs (the ninth, Dec.–Jan.) of the year 9 (but of what reign we cannot make out, the following words being written in very bad Shikasta). Occasional interlinear and marginal glosses in the first part of the MS.

No. 3122, ff. 160, 2 coll., each ll. 13; careless Nasta'lîḳ; slightly worm-eaten; size, 8¾ in. by 5¾ in.

2891

Another copy of the same.

Beginning as usual.

No date.

No. 2965, margin-col., ff. 1–149, ll. 28; Nasta'lîḳ.

q. *Hâtifî.*

2892

Haft Manẓar (هفت منظر).

'The seven belvederes,' a mathnawî, in imitation of Niẓâmi's هفت پیکر, by 'Abdallâh Hâtifî of Jâm, who died A.H. 927 (A.D. 1520, 1521); see on the poet and his works in general, Nos. 1398–1416 above; on this poem in particular, Rieu ii. p. 653b, and Supplement, pp. 190b and 194b; Bodleian Cat., No. 1016; A. Sprenger, Catal., p. 422; Cat. des MSS. et Xylogr., p. 383; A. F. Mehren, p. 42; J. Aumer, p. 34 (where it is wrongly styled هفت پیکر); E. G. Browne, Cambridge Cat., p. 362, No. IV; Ouseley, Biogr. Not., pp. 143–145; Wiener Jahrbücher, Band 47, Anzeigeblatt, No. 56; etc.

Beginning:

ای نگارندهٔ صحیفهٔ غیب
نام تو صدر صفّهٔ (other copies صفحهٔ) لا ریب

Dated at Samarḳand, A.H. 983, the 5th of Ramaḍân (رمضارك ?) = A.D. 1575, Dec. 8, by Ḳiwâm-aldîn Muḥammad, known as Farajshâh of Samarḳand. Various readings on ff. 1 and 2.

Bibliotheca Leydeniana.

No. 2511, ff. 24, 4 coll., each ll. 23; clear Nasta'lîḳ; blank spaces left here and there for pictures; illuminated frontispiece; size, 8⅝ in. by 6⅜ in.

r. *Hilâlî.*

2893

Shâh u Gadâ (شاه و گدا).

Another copy of Hilâlî's mystical epopee, 'king and dervish,' also styled شاه و درویش, see above, Nos. 1426–1429, and, for additional references, Rieu, Supplement, p. 192b, II; and E. G. Browne, Cambridge Cat., pp. 365–367.

Beginning: ای وجود تو اصل هر موجود الخ.

No date; but on fol. 61b there is an entry from A.H. 1012 (A.D. 1603, 1604).

Bibliotheca Leydeniana.

No. 2823, ff. 1–61, 2 coll., each ll. 10; distinct Nasta'lîḳ; illuminated frontispiece; the first two pages neatly embellished; three, rather effaced, pictures on ff. 17a, 32a, and 55a; size, 6½ in. by 4⅛ in.

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2894

Another copy of the same.

Beginning as usual. The right order of ff. 143–148 is: 143, 145, 146, 144, 148, 147.

Dated the 7th of Ramaḍân in the twentieth year of 'Âlamgir's reign (correctly the nineteenth)=A.H. 1087 (A.D. 1676, Nov. 13), by Abû Ṭâlib, son of Shaikh Isma'îl Fârûḳî, an inhabitant of Burhânpûr, who copied it for the perusal of Miyân Ḍaif-aldîn Muḥammad.

No. 2754, ff. 104b–148b, 2 coll., each ll. 15; Nasta'lîḳ; size, 9¾ in. by 5⅝ in.

s. *Mujrim.*

2895

Dîwân-i-Mujrim (دیوان مجرم).

A unique copy of the lyrical poems of Mujrim (so the takhalluṣ is spelt everywhere, except on fol. 1a, and in two or three places in the dîwân itself, where it appears by mere carelessness as محرم), i.e. Ḳulî Khânbeg bin Ḥasan Sulṭân Shâmlû, who, according to Rieu iii. p. 1093a, went with Taḳî Auḥadî to India and died there A.H. 1020 (A.D. 1611); comp. also ii. p. 738b, where a مباحثهٔ کوکنار و تنباکو (contest between poppy and tobacco) is mentioned; and Muntakhab-alash'âr, No. 623 (Bodleian Cat., col. 252). Another Shaikh 'Abdallâh Mujrim appears in the Makhzan-algharâ'ib, No. 2661 (Bodleian Cat., col. 382).

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning:

خدایا از مئ مهرت کنی بسر بر جامم را
ز قند گفتگوی خویش شیرین ساز کامم را

Rubâ'îs, likewise arranged alphabetically, on fol. 163b, beginning:

یا رب ز کرم مرا عطائی فرما
در سمع قبول این دعائی فرما

Dated A.H. 1134 (A.D. 1721, 1722); fragment of a ḳaṣîdah on fol. 176b.

No. 237, ff. 176, 2 coll., each ll. 17, and a third on the margin (except ff. 77b–79a, 81a–84a, 92b–98a, 100b–104a, 107b, 108a, 109b, 110a, 125b–130a, 131b–133a, 139b–143a, 145b, 146a, 148b, 149a, and 163b–176); very careless Nasta'lîḳ; size, 9 in. by 5¼ in.

t. *Żuhûrî.*

2896

Three prose-treatises by Żuhûrî.

The same three prose-treatises as in Nos. 1511, 1512, and 1762, 16 above, viz.

1. Preface to the Nauras, on fol. 232b, beginning: سرود سرایان عشرتکدهٔ قال که بنورس الخ; comp. besides Nos. 1509, 1; 1510, 2; 1513, 2; 1514, 2; and 1763, 17 above.

2. Preface to the Gulzâr-i-Ibrâhîm, on fol. 237a, beginning: خرّمی چمن سخن بطراوت حمد الخ; comp. besides Nos. 1500, 4; 1509, 2; 1510, 1; 1513, 1; and 1514, 1 above.

3. Preface to the Khwân-i-Khalîl, on fol. 241b, beginning: ای از تو بر اهل تخت و اکلیل الخ; comp. besides Nos. 1509, 3, and 1510, 6 above.

Additional reference for all three: Rieu, Supplement, p. 269a, No. III.

Dated by 'Abd-alḳâdir Suhrawardî, the 20th of Jumâdâ II, A.H. 1119 (A.D. 1707, Sept. 18), in Aurangâbâd.

Bibliotheca Leydeniana.

No. 2740, ff. 232–254, ll. 19; careless Nasta'lîḳ; size, 8⅝ in. by 5½ in.

u. *Rûḥ-alamîn.*

2897

Gulistân-i-nâz (گلستان ناز).

The rare dîwân of Mîr Muḥammad Amîn, styled Mîr Jumlah, with the takhallus Rûḥ-alamîn, the author of the two mathnawîs, described in Nos. 1539 and 1540 above, خسرو و شیرین and لیلی و مجنون, who died A.H. 1047 (A.D. 1637, 1638); another copy of this dîwân is noticed in Rieu ii. p. 676.

Contents:

1. Prose-preface, on fol. 1b, beginning: یگانهای آفاق سخنوری و بی همتایان اقالیم نکتهٔ گستری الخ. The poet mentions his takhallus on fol. 6b, l. 3; and the title of this dîwân, گلستان ناز, on fol. 7b, l. 10.

2. Ghazals, in alphabetical order, on fol. 9b, beginning:

ای روشن از فروغ تو شمع روان ما
از نور قدرت تو چکیدست جان ما

No date.

No. 470 (Glass Case), ff. 203, 2 coll., each ll. 15; excellent Nasta'lîḳ; illuminated frontispieces on ff. 1b and 9b; fine Eastern binding; size, 8⅝ in. by 5⅛ in.

v. *Hâshim.*

2898

Dîwân-i-Hâshim (دیوان هاشم).

The complete lyrical works of Khwâjah Hâshim, the son of Khwâjah Muḥammad Ḳâsim, a Ṣûfî of the Naḳshbandî order and disciple of the great Shaikh Aḥmad Fârûḳî (who died at Sirhind A.H. 1034=A.D. 1625, see above, Nos. 652 and 1891); he flourished at Burhânpûr in the Dakhan A.H. 1030 (A.D. 1621) and was still alive in A.H. 1056 (A.D. 1646), see A. Sprenger, Catal., p. 420; and Beale, Oriental Biogr. Dictionary, p. 106a; the latest date which appears in this dîwân is A.H. 1040 (A.D. 1630, 1631).

Contents:

1. Three poems in praise of Muḥammad, the *first*, on fol. 1b, a ḳaṣîdah, styled قصیدهٔ علیّه در حلیهٔ خیر البریّة علیه الصّلوة والتّحیّة, and beginning:

اگر پرسی ز قدس (زقدّش Sprenger) سرو باغ راستان آمد
ستون بارگاه پادشاه لا مکان آمد

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the *second*, a shashband (شش بند والا), with the radîf محمّد running through the whole poem, on fol. 3b, beginning:

دلها چه بود خانهٔ سودای محمّد
جانها صدف گوهر یکتای محمّد

the *third*, a mathnawî, on fol. 8a, beginning:

چون جمال خواجه بود اوّل بهار
از گلستان ظهور کردگار

2. Four other mathnawîs, the *first*, on fol. 10b, styled مناجات مقبول مراهل القبول, and beginning:

خداوندا بزخم سینه ریشان
بموئی از جنون دل پریشان

the *second* (without a heading), on fol. 18b, last line; the *third*, on fol. 21a, styled در منقبت سر طریقت (in honour of Shaikh Aḥmad Fârûḳî); the *fourth*, on fol. 23b, last line, styled حکایت جذبهٔ عشق.

3. Another ḳaṣîdah, on fol. 32a, beginning: بسته از قدرت نقّاش ازل نقش دگر الخ.

4. Two other mathnawîs, the *first*, a very long one, on fol. 34a, again in honour of Aḥmad Fârûḳî, and beginning: سحر خفته بودم در آغوش خویش الخ; the *second*, on fol. 49b, last line.

5. A very long tarjî'band, on fol. 54a, styled خرگاه لیلی, and beginning: دم صبح بر خاست بوی کشیم الخ.

6. A ساقی نامه, on fol. 66b, styled سبعهٔ سیّاره, and divided into seven اختر.

These six parts, denoted in the colophon, on fol. 71b, as مجموعهٔ خواجه هاشم (with the seventh the special diwân begins), are dated by Shaikh Nûr Muḥammad the 15th of Rajab, A.H. 1087 (nineteenth year of 'Âlamgîr's reign)=A.D. 1676, Sept. 23.

7. Ghazals, in alphabetical order, on fol. 72b, beginning: بسمل دلها بود بسم الله عنوان الخ.

8. Rubâ'îs in alphabetical order, with some fards at the end, on fol. 185a, beginning: ای نام تو نامهٔ وجود من و ما الخ.

9. Miscellaneous poems, on fol. 250b, beginning with a ghazal and several ḳiṭ'as, after which follow (*a*) the famous ghazal (the first five baits of which are quoted in Sprenger, loc. cit.), in which Hâshim traces his spiritual genealogy to Nakshband and further up to Muḥammad himself; (*b*) a series of chronograms, chiefly on the death of contemporary Shaikhs of great renown; the most prominent are:

Maulânâ Khwâjagî امکنه (died A.H. 1008).

Khwâjah Muḥammad albâḳî (died A.H. 1014).

Shaikh Aḥmad Fârûḳî (died A.H. 1034; this ta'rîkh by his disciple and contemporary proves, that there cannot be any alternative to the date of his death; some other chronograms on ff. 256a, lin. penult., and 257a, first line, give his age as sixty-three, and the date of his birth as A.H. 971).

Shaikh Muḥammad Ṣâdiḳ, Aḥmad Fârûḳî's eldest son (died A.H. 1025), to whom a special elegy is dedicated on fol. 258b.

Shaikh Muḥammad bin Faḍl-allâh (died A.H. 1029, not 1030, as is stated on the margin, the ta'rîkh being ابن فضل الله).

Shaikh 'Îsâ (died A.H. 1031).

Sayyid Mîrakshâh (died A.H. 1032, not 1031, the ta'rîkh being هو سیّد الشّیوخ).

Shaikh 'Alam-allâh Muḥaddith (died A.H. 1038).

Maulânâ Dânishmand of Badakhshân (died A.H. 1030).

Mîr Mu'min of Balkh (died A.H. 1031).

Shaikh Ṭâhir (died A.H. 1040).

Mîr 'Abdallâh Aḥrâr (died A.H. 1025).

Khwâjah Ḥusâm-aldîn (died A.H. 1014).

Ḳâḍî Shukr (died A.H. 995).

Maulânâ Ma'ṣûm (died A.H. 1026).

Khwâjah Muḥammad Ḳâsim, the poet's father (died A.H. 1012).

Khwâjah 'Uthmân (died A.H. 1005).

Shaikh Ḥasan Ḳâdirî (died A.H. 1028, not 1026, the ta'rîkh being شیخ حسن).

Sayyid Maḥmûd (died A.H. 1040).

Maulânâ 'Iṣmat-allâh of Lâhûr (died A.H. 1036).

Mirzâ Khânkhânân 'Abd-alraḥîm (died A.H. 1036).

Mîr Muḥammad Nu'mân (died A.H. 1025); there are besides chronograms on Shâhjahân's accession (A.H. 1037), on the dates of the completion of various buildings, palaces, mosques, etc.

10. Three additional ghazals on fol. 264a, an elegiac panjband and nine (correctly ten) rubâ'îs on the death of the poet's brother Muḥammad Isḥaḳ, two elegiac ḳaṣîdas and two rubâ'îs on the death of another brother of the poet, Muḥammad Ḳâsim; and a series of additional rubâ'îs.

These remaining four parts are dated the 2nd of Ramaḍân, A.H. 1087 (A.D. 1676, Nov. 8), by the same hand which wrote the first six parts.

No. 3096, ff. 286, 2 coll., each ll. 11; Nasta'lîḳ; worm-eaten; size, 8⅛ in. by 5⅛ in.

W. *Bîkhwad.*

2899

Dîwân-i-Bikhwad (دیوان بیخود).

The lyrical poems of Bikhwad (or Bikhwadî), that is probably Mullâ Jâmî Lâhûrî Nâmdâr Khânî who flourished in Shâhjahân's reign and died in that of 'Âlamgîr, A.H. 1086 (A.D. 1675), see A. Sprenger, Catal., p. 110, l. 18 sq., and p. 119, l. 24; Makhzan-algharâ'ib, No. 399 (Bodleian Cat., col. 324).

Contents:

1. Ghazals, in alphabetical order, on fol. 1b, beginning: رنگ عشرت بر نمیتابد دل بیمار ما الخ.

2. Short mathnawîs, and a longer series of rubâ'îs, on fol. 80b. The first rubâ'î, on fol. 88a, begins:

دنیا نبود طلب دل آگه را نتوان بچراغ برق دیدن ره را

3. A larger mathnawî, which seems a ساقی نامه, but may be identical with the حسن و دل, quoted in Sprenger, p. 110, on fol. 95b, beginning: الهی بمستان بزم نیاز الخ.

Dated by 'Abd-alraḥîm the 11th of Ṣafar, A.H. 1153 (A.D. 1740, May 8).

No. 544, ff. 108, 2 coll., each ll. 15; careless Nasta'lîḳ and Shikasta; size, 7⅛ in. by 3¾ in.

x. *Miscellaneous.*

2900

Sâghar-i-bazm âshûb (ساغر بزم آشوب).

A mukhammas by Muḥammad Faiḍ, i.e. Muḥammad Muḥsin bin Shâh Murtaḍâ, called Faiḍ, who was a great favourite of Shâh 'Abbâs II of Persia, and died A.H. 1091 (A.D. 1680), see Rieu, Supplement, p. 253b; A. Sprenger, Catal., pp. 399 and 400; and Âtashkada, No. 585, Bodleian Cat., col. 282. It was composed A.H. 1090 (A.D. 1679), see fol. 12b, ll. 2 and 3, where title and chronogram appear:

چو شد این سواد مخمّس تمام
شدش ساغر بزم آشوب نام
ز ساغر بکش باده بی کف بدام
ز کیفیّت سال شو شادگام

(i.e. take away from ساغر = 1261, the words باده بی کف بدام = 171).

Beginning:

بنام خداوند ملک وملل
که در دست او هست صلح و جدل

Copied by Faḳîr Ghulâm Muḥammad; in No. 2902 below, which is written by the same hand, A.H. 1270 (A.D. 1853, 1854 = Samvat 1911) is given as the date of transcription.

No. 3549, ff. 13, 2 coll., each ll. 11; Nasta'lîḳ; size, 7¼ in. by 4 in.

2901

Ta'rikh-i-Jân Muḥammad (تأریخ جان محمّد).

A very puzzling elegy on the death of Jân Muḥammad, with the honorary epithet Sardârkhân (see fol. 2b, l. 8), son of Mûsâkhân تلوندی, in the form of a long kaṣîdah, composed by a poet with the name Muḥammad Afḍal (see the takhallus Afḍal on fol. 6b, lin. penult., and in the colophon). The date of the lamented Jân Muḥammad is conveyed in a riddle (بوجه معمّا), in the last verse of the poem, which runs thus:

که در خاطر افتاد درد مجدد
فرو ریخت از چشم اشک روان

The overlined words (indicated by a red stroke above) are undoubtedly meant to form the chronogram, those of the first hemistich giving 1069, that in the second 321, but, when poured out from the eye (چشم = 343), i.e. deducted from it, 22, which added to 1069 would represent A.H. 1091 (A.D. 1680); but whether this is a correct interpretation, is very doubtful. However, the date would well fit into the lifetime of the best known poet and writer with the name Muḥammad Afḍal, that is Mirzâ Muḥammad Afḍal Sarkhwash, the author of the کلمات الشّعرا (commenced A.H. 1093 = A.D. 1682, see Nos. 670–672 above), who according to Muḥammad Ṭâhir Naṣrâbâdî (see No. 669 above) resided between A.H. 1083 and 1092 (A.D. 1672–1681) in Lâhûr, comp. A. Sprenger, Catal., p. 107, l. 7 ab infra; and the present poem mentions the Panjâb several times, so fol. 2b, ll. 3 and 9, etc.

Beginning:

پس از حمد پروردگار جهان پئ نعت سرکردهٔ مرسلان

Copied by the same Ghulâm Muḥammad who transcribed the preceding copy (about A.H. 1270 = A.D. 1853, 1854).

No. 3551, ff. 7, 2 coll., each ll. 11; Nasta'lîḳ; size, 6⅞ in. by 3⅝ in.

2902

Farrukhnâma (فرّخ نامه).

A mukhammas in honour of the emperor Farrukhsiyar (A.H. 1124–1131 = A.D. 1713–1719) by Ikhtiyârghan (or ghana), son of Muḥammad Panâh Sunbahriyâlî (سنبهریالی), beginning:

بنام خداوند شمس و قمر شهنشاه شاهان فرّخ سیر

Dated by Faḳîr Ghulâm Muḥammad, A.H. 1270 (Samvat 1911), see the two preceding copies.

No. 3552, ff. 18, 2 coll., each ll. 11; Nasta'lîḳ; size, 7 in. by 4⅛ in.

2903

A double poetical paraphrase of the first ghazal in Ḥâfiẓ' diwân, by the same Ikhtiyâr, here called in the colophon Ikhtiyârsingh Sunbahriyâlî, in mathnawî-baits, which have the same metre as the ghazal, viz. هزج; each section, consisting of 12–14 baits, of the poem begins with one half of a hemistich and concludes with the other half. The first paraphrase begins, on fol. 1b, thus:

الا یا ایّها السّاقی بده ته جرعهٔ باقی
زجام شاه محی الدّین بهار گلشن تمکین

and ends on fol. 10a; the second begins, after a short introduction, on fol. 11b:

الا یا ایّها السّاقی بعارض ماه آفاقی
نظر بر تیره روزان کن چراغ ما فروزان کن

and ends on fol. 23a. The title given to this strange pair of poetical glosses on fol. 1a, viz. بحر طویل, which also appears in the prose-introduction of the second

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paraphrase, on fol. 10b, l. 4, cannot refer to the metre which is, as said above, هزج, and not طویل, but must imply the idea of a lengthened explanation or poetical expansion of an original text. Copied by the same Faḳîr Ghulâm Muḥammad.

No. 3553, ff. 23, 2 coll., each ll. 11; Nasta'lîḳ; size, 7⅛ in. by 3¾ in.

2904

Anwarnâma (انورنامه).

A heroic mathnawî on the exploits of Nawwâb Anwar-aldinkhân of the Carnatic, who died A.H. 1162 (A.D. 1749), together with a summary of subsequent events under his son and successor, Nawwâb Muḥammad 'Alî 'Umdat-almulk (not 'Umdat-alumarâ, as Sprenger and Pertsch call him, since that was the epithet of his son, see No. 502 above), who reigned A.H. 1162–1210 (A.D. 1749–1795), down to the very year of the completion of this poem, A.H. 1174 (A.D. 1760, 1761), by Mir Isma'îlkhân, with the takhallus Abjadî; see above, No. 501; A. Sprenger, Catal., pp. 307 and 308; W. Pertsch, Berlin Cat., pp. 944 and 945. The date appears on fol. 243a, l. 6; on fol. 8b, l. 5, the poet states that he was engaged five years in the composition of this mathnawî.

Beginning, on fol. 1b:

خدایا توئی شاه فرمان‌روا
توئی آفرینندهٔ ما سوا

The title انورنامه (not انوارنامه, as it is wrongly spelt on fol. 1a and in the lettering on the back of the binding) appears in the heading on fol. 9b; two chapters towards the end, on ff. 224a and 225b respectively, deal with the correspondence of the Nawwâb Muḥammad 'Alî 'Umdat-al-mulk with King George III of England in 1760; see a copy of the original letter of the Nawwâb (with its English version), in Rieu i. p. 403a (where the 1st of October, 1760, is assigned as date to that document).

No date.

No. 3178, ff. 244, 2 coll., each ll. 17; splendid Nasta'lîḳ; fine Eastern binding; size, 10⅝ in. by 8 in.

2905

Mathnawî-i-Kajkulâh (مثنوئ کج کُلاه).

The *first* volume (دفتر اوّل) of the same collection of stories by Ânandghana, with the takhallus Khwash, the *second* volume of which has been described in No. 1725 above. It was completed according to fol. 60b, l. 5 sq., in the beginning of the month of Rajab, A.H. 1208 (A.D. 1794, Febr.), about half a year before the second, and copied by the same scribe Bholanâth, the 7th of the same Rajab in the same year 1208 = Faṣlî era, 1201.

Beginning:

بشنو از من چون حکایت میکنم
شکر گویم نه شکایت میکنم

Contents:

1. قصّهٔ پادشاه هارون و عین القضاة Hârûnshâh and 'Ain-alḳudât, on fol. 2a, first line, beginning:

بود یك شاه نام آن هارون شاه
بیقیاس آن داشت زرگنج و سپاه

2. اوصاف حمیدهٔ بنارس و گنگ دریای شریف, description of Banâras and the river Ganges, on fol. 9a, l. 13, beginning:

سجده حق را میکنم از دل و جان
مینمایم رویداد خود بیان

see another description of Banâras and the Ganges, by Mirzâ Muḥammad Taḳî Munshî, in No. 1763, 14 above.

3. این فقیر حقیر بی تدبیر پر از تقصیر تابع تقدیر احوال خود بیان میکند, an autobiographical sketch of the poet himself, on fol. 10a, l. 9, beginning:

مینمایم رویداد خود بیان
گوش فرمائید از من دوستان
ای بهندی نام من آنند گهن
خوش تخلّص فارسی شیرین سخن

4. حکایت دارا شکوه بی اندوه و شاه لال صاحب کمال با جلال, story of prince Dârâ Shukûh and Shâh Lâl (otherwise Shâh La'l, see a similar story in the second volume, No. 1725, 6 above, with the references given there), on fol. 12a, l. 6, beginning:

بود سابق شاه یك دارا شکوه
حق شناس و در تحمّل هم چو کوه

5. در هندوستان یك پادشاه بود بخانهٔ خود فرزند نداشت برای شدن فرزند یك عابد را طلبید الخ, story of a king of Hindûstân, who had no son, and the recluse, on fol. 15a, l. 8, beginning:

بشنوید این داستان ای دوستان
بود یك شه پیش در هندوستان

6. حکایت پادشاه و کاه فروش, story of the king of Balkh and the straw-seller, on fol. 15b, l. 7 ab infra, beginning:

بود یك شه در بلخ (sic! بَلَخ) عادل زمان
دولت و اقبال بخت یار آن

7. حکایت مبارکشاه و حقّ دوست درویش, story of Mubârakshâh and the dervish, on fol. 16a, l. 15, beginning:

بشنوید ای دوستان این داستان
هست این احوال مرد راستان

8. حکایت شیخ بازید, the story of Shaikh Bâzîd or Bâzîd-allâh, of Mâzandarân (who was originally a merchant and became a dervish afterwards), on fol. 25b, l. 2, beginning:

بشنوید ای دوستان این داستان
ذکر مرد حق پرست و راستان
بود یك سوداگری بازید نام الخ

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It is interspersed with the story of another dervish called مردان شاه.

9. داستان قاز و باز, the story of the goose and the hawk, on fol. 29a, l. 9, beginning:

بشنوید ای دوستان این داستان
بود طائر قاز در کوه کلان

10. داستان ابراهیم شاه ادهم, the story of Ibrâhîm-shâh Adham, on fol. 30b, l. 6 ab infra, beginning:

بود یك شه نیك ابراهیم نام
حق پرستی مینمود از دل مدام

11. قصّهٔ (حکایت or) عابد و بقّال, the story of the recluse and the grain-merchant, on fol. 34b, beginning:

گوش کن ای دوستان این داستان
ذکر مرد حق پرست و راست آن

12. حکایت زن صالح (پارسا or) و مرد فاسق, the story of the virtuous woman and the vicious man, on fol. 36b, l. 6, beginning:

بشنوید ای دوستان قصّه عجیب
مرد فاسق زن به عصمت پر غریب

13. حکایت العابد, the story of the recluse, on fol. 39b, l. 10, beginning:

ای عزیزان بشنوید این داستان
ذکر مرد صالح و بسیار دان
بود یك عابد بسی صاحب کمال
عالم و هم فاضل و صاحب جلال

14. حکایت حضرت عیسی, the story of Jesus, on fol. 40a, last line, beginning, on fol. 40b, first line:

در امانت ای خیانت خوب نیست
آن یقین این مرضیٔ محبوب نیست

15. حکایت سلطان فیروز شاه, the story of Sulṭân Fîrûzshâh, on fol. 41a, l. 2, beginning:

گوش کن این داستان را ای حبیب
این حقیقت بس عجیب و بس غریب

16. حکایت فرّخ شاه, the story of Farrukhshâh, on fol. 41b, l. 10, beginning:

ای محبّان بشنوید این داستان
آنچه گویم حال‌دانی راست آن
بود یك سلطان در هندوستان
هند چون خلد است دائم بوستان

17. حکایت جبروت شاه بلند شانه و عبد الله, the story of Jabrûtshâh and 'Abdallâh, on fol. 45a, l. 3, beginning:

ای محبّان بشنوید این داستان الخ
در زمان پیشین شده یك پادشاه
داشت آن بیحدّ یك گنج و سپاه

As in the second volume above, so here in the first the author betrays his Hindû origin frequently by incorrect metre, omission of Iḍâfas, and similar licences.

No. 2879, ff. 60, 4 coll., each ll. 23; Nasta'lîḳ; a picture as frontispiece on fol. 1b; size, 12½ in. by 9⅜ in.

2906

Dîwân-i-Khwash (دیوان خوش).

The lyrical poems of the same author, composed *before* the mathnawî, as the date of this copy, transcribed by the same Bholanâth (or Bholânâth), is A. H. 1205, the 23rd of Shawwâl (A. D. 1791, June 25 = Samvat 1848), see another copy of the same in Bodleian Cat., No. 1202.

Contents:

1. Ghazals, in alphabetical order, introduced by a ḳaṣîdah, on fol. 1b, beginning:

فدا بر کج کله جانم نمیدانم دگر کس را
غلام آن شاه شاهانم نمیدانم دگر کس را

2. Mukhammasât, on fol. 153a, followed by two ghazals, two musaddasât, and several short mathnawîs; the first mathnawî, on fol. 172a, begins:

روز و شب خواهم ترا ای کج کلاه
غیر تو چیزی نخواهم پادشاه

No. 2963, ff. 184, 2 coll., each ll. 15; Nasta'lîḳ; a picture as frontispiece on fol. 1b; worm-eaten; size, 9¾ in. by 6¼ in.

2907

Gauharnâma (گوهر نامه).

The love-story of Jâm and Nîlân, in mathnawî-baits, by a poet Ḳâdir or Ḳâdirî, who according to fol. 14b, conceived the idea of this poem on a journey from Atak (Attock) to Peshâwar, A. H. 1240 (A. D. 1824, 1825), see fol. 14b, l. 7, in which undoubtedly the date is contained, بستّتی دوازده صد چهل هفت. The title, as given above, appears various times, for instance, fol. 16a, l. 3: بگوهر نامه موسومش نمودم; fol. 18a, l. 9: بگوهر نامه اش مرسوم گردان, etc.

Beginning:

زهی قادر که از قدرت قدیمی
به بخشید عشق را رتبه ندیمی

No date; a few corrections here and there on the margin. This MS. was received from Dr. Royle, July, 1856.

No. 3550, ff. 99, 2 coll., each ll. 14; Nasta'lîḳ; size, 9⅝ in. by 6½ in.

2908

A short anonymous mathnawî on moral precepts, beginning, on fol. 1b:

شبی با نو جوانی گفت پیری
کهن دردی کشی صافی ضمیری

No date.

No. 3554, ff. 7, 2 coll., each ll. 19; Nasta'lîḳ; size, 7⅛ in. by 4⅝ in.

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2909

An album of Persian poetry, containing selections from older and modern poets. Among the older ones, 'Umar Khayyâm, Sanâ'î, Khâḳânî, 'Aṭṭâr, Sa'dî, Auḥadî, Jalâl-aldîn Rûmî, and many other well-known names are found; among the innumerable host of more modern contributors, a number of less familiar poets appear, of which the following ones are distinguished by a larger amount of poetical specimens:

Maṭîn (died about A.H. 1175 = A.D. 1761, 1762), on ff. 3b and 4a.

Ḳâsim Dîwâna (pupil of Ṣâ'ib, died about A.H. 1136 = A.D. 1723, 1724), on ff. 4b and 5a.

Mirzâ Malik Masîḥî (died about A.H. 1050 = A.D. 1640, 1641), on ff. 5b, 6a, and 16a and b.

Mirzâ Bâḳir Kâshî (i.e. Bâḳir-i-Khurda, Muḥtasham's pupil, whose brother Makṣûd died A.H. 987 = A.D. 1579), on fol. 6b.

Mukhliṣ Kâshî (lived under Sulṭân Ḥusain Ṣafawî, A.H. 1105–1135 = A.D. 1694–1722), on fol. 7a.

Ẓafarkhân Aḥsan (died A.H. 1073 = A.D. 1662, 1663), on ff. 10a (a مخمّس), and 12a–13a.

Mîr Ilâhî of Hamadân (died A.H. 1057, 1060, 1063, or 1064 = A.D. 1647, 1650, 1653, or 1654), on ff. 18a, 113b, 114a, 135a and b.

Maulânâ Faujî of Nîshâpûr (died A.H. 1075 = A.D. 1664, 1665), on ff. 22a–24a and 100b–102b.

Zamânâ-Mashhûr (still alive about A.H. 1093 = A.D. 1682), on ff. 24a–25b, 29b, and 30a.

Sulṭân 'Alîbeg, on ff. 27b–29b.

Mirzâ Shaidâ-i-Zargar (different from Mullâ Shaidâ, who died A.H. 1080 = A.D. 1669, 1670), on ff. 30a–31a.

Mirzâ Muḥammad Sa'îd Ḥakîm (or Ḥakîm Sa'îdkhân, under Shâh 'Abbâs II of Persia, A.H. 1052–1077 = A.D. 1642–1666), on ff. 32b–34a and 43a and b.

Mullâ Saḥâbî of Astarâbâd, called صاحب رباعیّات (died A.H. 1010 = A.D. 1601, 1602), on ff. 39b, 40a, and 108a and b.

Ḥakîm Ruknâi Kâshî (died A.H. 1066 = A.D. 1655, 1656), on ff. 44a–45a.

Maulânâ Ḍamîrî of Iṣfahân (died about A.H. 990 = A.D. 1582), on ff. 49a and b, 133b, and 134a.

Mullâ Malik of Ḳumm (died A.H. 1024 or 1025 = A.D. 1615 or 1616), on ff. 58a and b, and 104b–106b.

Mîr Muḥammad Ma'ṣûm Kâshî (the son of Mîr Rafî'-aldîn Ḥaidar Mu'ammâ'î, died A.H. 1062 = A.D. 1652), on ff. 60a–61a.

Shahîdî of Ḳumm (a friend of Jâmî, died A.H. 930 = A.D. 1524) and *Mîr Wâlihî of Ḳumm* (a famous musician), on ff. 62b–63b.

Ṭauḳî of Tabrîz (a contemporary of Taḳî Kâshî, see A. Sprenger, Catal., p. 33, No. 424), on ff. 67b and 68a.

Mîr Muḥammad Ḳâsim Kâshî, known as Mashhadî (probably the same who is also styled Surûrî, died about A.H. 1036 = A.D. 1626, 1627), on ff. 76b–77b.

Sâlik of Yazd (died A.H. 1081 = A.D. 1670, 1671), on ff. 92b–94b.

'Abdallâh Waḥdat (died A.H. 1126 = A.D. 1714), on ff. 96b and 97a.

Sayyid Imtiyâzkhân Khâliṣ (killed A.H. 1122 = A.D. 1710), on ff. 97a–99a.

Darwîsh Wâlih of Harât (a pupil of Faṣîḥî, came to India under Jahângîr, was still alive in A.H. 1049 = A.D. 1639, 1640), on ff. 99a–100b.

Mirzâ Raḍî Dânish (died A.H. 1076 = A.D. 1665, 1666), on ff. 102b–104a.

Mukhliṣ Hindî (i.e. Ânandrâm Mukhliṣ, born in or near Lâhûr, died in Dihlî A.H. 1164 = A.D. 1751), on ff. 109a–110b.

Khânazâdkhân Amânî (i.e. Amân-allâh Amânî, died A.H. 1044, 1046, or 1047 = A.D. 1634–1637), on ff. 113a and b.

'Abd-alrasûl Istighnâ Hindî (probably under 'Âlamgîr, see A. Sprenger, Catal., p. 110), on ff. 114a and b.

Some specimens of *Bushaḳ-alaf imah's* culinary poetry (died A.H. 827 or 830 = A.D. 1424 or 1427, comp. on him Ethé, Neupersische Litteratur, pp. 304 and 305; edition of his works, Constantinople, A.H. 1303) are found on ff. 74a and 74b; at the end, on fol. 137b sq., there are some prose-pieces by *Arzû* (i.e. Sirâj-aldîn 'Alîkhân, the author of the مجمع النّفائس, see Nos. 680 and 681 above, who died A.H. 1169 = A.D. 1756), styled فائدهای آرزو.

According to the Arabic paging there is one leaf wanting at the beginning, and another after fol. 15; fol. 92a is left blank. The right order of ff. 133–138 is: 133, 135, 134, 137, 136, and 138.

Bibliotheca Leydeniana.

No. 2764 (13 D.), ff. 140, written in diagonal lines, mostly in 3 or 4 coll.; moderate Shikasta; size, 12⅛ in. by 8⅛ in.

IX. ṢÛFISM.

2910

Munâjât-i-'Abdallâh Anṣârî (مناجات عبد الله انصاری).

Another copy of 'Abdallâh Anṣârî's (died A.H. 481 = A.D. 1088) pious invocations to God, see above, Nos. 1779; 1923, 14; and 2802, 7.

Beginning as usual: ای ز دردت بیدلانرا بوی درمان آمده الخ.

It is styled here رسالهٔ مناجات.

No date.

No. 1090, ff. 50–62, ll. 15; large and distinct Nasta'lîḳ; size, 6¾ in. by 3¾ in.

2911

Zâd-almusâfirîn (زاد المسافرین).

Another copy of Mîr Fakhr-alsâdât Ḥusainî's Ṣûfic mathnawî, 'the provision for travellers on the mystic road,' see above, Nos. 1832–1834. The date, given here, is the same as in No. 1834, viz. A.H. 729 (A.D. 1329), see the last verse, first hemistich:

در هفصد و بیست و نه زهجرت

Beginning: ای برتر از آن همه که گفتند الخ.

The headings of the eight maḳâlas differ here in wording very considerably from No. 1832 above.

Maḳâlah I, on fol. 4a, last line در تنزیه و تقدیس عزّ اسمه; II, on fol. 8b در فضیلت و شرف انسان و غفلت

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او; III, on fol. 15b در بیان طریقت وکیفیّت سلوك; IV, on fol. 20b, last line در حقیقت سالکان طریقت; V, on fol. 26b در بیان عشق و مراتب آن; VI, on fol. 34a, first line در معرفت نفس و اوصاف او; VII, on fol. 40a در بیان معرفت و تحقیق آن; VIII, on fol. 49a در بیان پیر و مرید وشرط صحبت.

No date.

No. 3555, ff. 56, 2 coll., each ll. 13; good Nasta'lîḳ; worm-eaten throughout; size, 8¼ in. by 5 in.

2912

Tarjuma-i-Lama'ât-i-anwâr (ترجمهٔ لمعات انوار).

The Persian commentary of Ni'mat-allâh Walî (died A.H. 834 = A.D. 1431, see Rieu ii. p. 634b) on the famous treatise on mystic lore, styled لمعات or لمعات انوار, by the poet Fakhr-aldîn 'Irâḳî (see above, No. 1116), comp. Rieu ii. pp. 594b and 831b, No. II; and Bodleian Cat., No. 1298, 16; fuller descriptions of 'Irâḳî's original Lama'ât are found in G. Flügel iii. p. 446; Fleischer, Cat. Lips., p. 401, No. 11; and W. Pertsch, Berlin Cat., p. 281; see also Ḥ. Khalfa v. p. 133, No. 11185.

Beginning of the commentary, on fol. 1b (the same words with which the original treatise begins on fol. 3b, l. 9): الحمد لله الّذی نوّر وجه حبیبه بتجلّیات الجمال یعنی جمیع محامد مختصّ است مر حضرت وجود مطلق الخ.

The twenty-eight لمعات of the original text are headed as follows:

1. اشتقاق عاشق و معشوق از عشق است, on fol. 23b.
2. سلطان عشق خواست که الخ, on fol. 27b.
3. عشق هر چند دائم خود را بخود می دید, on fol. 32b.
4. غیرت معشوقی آن اقتضا کرد که الخ, on fol. 35b.
5. محبوب در هر آئینه هر لحظه روی دیگر نماید الخ, on fol. 38b.
6. نهایت این کار آنست که محبّ محبوب را آئینهٔ خود بیند الخ, on fol. 42a.
7. عشق در همه اشیا ساریست, on fol. 45a.
8. محبوب یا در آئینه صورت رخ نماید و یا در آئینه معنی الخ, on fol. 50b.
9. محبوب آئینهٔ محبّ است درو بچشم خود خبر خود را نه بیند, on fol. 53a.
10. ظهور دائم صفت محبوبست الخ, on fol. 55b.
11. بدانکه ای عزیز نظر محقّق میان صورت و آئینه الخ, on fol. 59b.
12. بر هر که بحقیقت این در بگشایند در خلوتخانهٔ نابود خود بنشیند الخ, on fol. 61a.
13. محبوب هفتاد هزار حجاب نور و ظلمت بهر آن بر روی فرو گذاشته الخ, on fol. 63a.
14. محبّ و محبوبرا یك دائرهٔ فرض کن که آنرا خطّی بدو نیم کند الخ, on fol. 67b.
15. محبّ ظلّ محبوبست هر کجا که رود در پیّ او رود, on fol. 72a.
16. یك استاد از پس پردهٔ ظلّ و خیال چندین صور مختلفه و اشکال متضادّه مینماید الخ, on fol. 76b.
17. معشوق هر لحظه از دریچه بهر صفتی با عاشق روی دیگر نماید, on fol. 78b.
18. عاشق با بود و نابود خود آرمید بود, on fol. 85b.
19. عاشق را دلیست منزّه از تعیین که الخ, on fol. 88a.
20. عشق سلطنت و استغناء بمعشوق داد و مذلّت و افتقار بعاشق, on fol. 91b.
21. عاشق باید که بیفرض با معشوق صحبت دارد, on fol. 97a.
22. شرط عاشق آنست که هر چه دوست دوست دارد او نیز دوست دارد, on fol. 100a.
23. عشق آتشی است که چون در دل افتد هر چه در دل یابد همه را سوزد, on fol. 103b.
24. طلب و جست و جوی عاشق نمونهٔ طلب معشوقست, on fol. 105b.
25. چون محبّ خودست که بعین الیقین جمال دوست به بیند الخ, on fol. 108a.
26. محبّ چون خواهد که مراقب محبوب باشد چارهٔ او آن بود که الخ, on fol. 110b.
27. عاشق را طلب شهود بهر فناست از وجود قدم در عدم الخ, on fol. 114b.
28. محبوب چون خواهد که عاشق را بر کشد الخ, on fol. 116b.

Other commentaries on 'Irâḳî's Lama'ât are Ṣâ'in-aldîn 'Alî Tarikah's ضوء اللّمعات, composed A.H. 815 (A.D. 1412); see Rieu ii. p. 831b, No. XXXI; and Jâmî's اشعّة اللّمعات, composed A.H. 886 (A.D. 1481), see above, Nos. 1357, 11, and 1375.

No date. College of Fort William, 1825.

No. 2316, ff. 122, ll. 15; Nasta'lîḳ; size, 8¼ in. by 4¾ in.

2913

Sharḥ-i-ḳaṣîda-i-mîmiyya-i-khamriyyah (شرح قصیدهٔ میمیّهٔ خمریّه).

Another copy of Jâmî's commentary on 'Umar Ibn al-Fâriḍ's (died A.H. 632=A.D. 1235) famous 'wine-ḳaṣîdah,' usually styled لوامع, or, as here on fol. 1a, لوامع انوار الکشف, composed A.H. 875 (A.D. 1470, 1471), see above, Nos. 1357, 16, and 1358, 1.

Beginning: رَبِّ أَنْعَمْتَ فَزِدْ سبحانه من جمیل لیس لوجهه نقاب الّا النّور ولا لجماله حجاب الّا الظّهور الخ.

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An older commentary on the same Arabic ḳaṣîdah, by 'Alî bin Shihâb of Hamadân, who died A.H. 786 (A.D. 1385), is noticed above in No. 1922, 12.

No date. College of Fort William, 1825.

No. 2282, ff. 48, ll. 15; Nasta'lîḳ; size, 9⅝ in. by 5¼ in.

2914

Collection of mystical treatises.

Contents:

1. On ff. 60b–75b: شرح قصیدهٔ تائیّهٔ فارضیّه, Jâmî's Persian commentary on Ibn Fârid's Tâ'iyyah (see above, No. 1357, 17), beginning: پاکا خداوندی که صفحات کائنات نامهٔ سپاس و ستایش اوست و صحیفهٔ مکوّنات نسخهٔ بخشش و بخشایش او الخ. The first bait of Ibn Fârid's poem begins on fol 2a, l. 4; each bait is followed (1) by a grammatical analysis; (2) by a paraphrase, introduced by میگوید; (3) by one, or sometimes two rubâ'îs. A larger Persian commentary on the same poem by Sa'îd-aldîn al-Farghânî is described in No. 1811 above.

2. On ff. 76b–80a: شرح بیتین مثنوی مولوی, Jâmî's commentary on two baits in Jalâl-aldîn Rûmî's Mathnawî (see above, No. 1357, 13), beginning: عشق جز نائی و ما جز نی نه ایم الخ.

3. On ff. 80b–87b: مصطلاحات صوفیّه, a tract on Ṣûfic terminology by the poet 'Irâḳî (who died A.H. 686 or 688=A.D. 1287–1289, see Nos. 1116 and 2912 above), beginning: شکر و سپاس موجودی را که اعیان اشیارا بظهور نور خویش بنواخت الخ. It is divided into three مطلب; another copy of the same is noticed in Rieu ii. p. 832b, No. XIII.

4. On ff. 88a–93b: جام جهاننما, a Ṣûfic treatise in two دائره (on ff. 88b and 91a respectively), described in No. 1927, ff. 9b–29b above. Beginning: حمد بی حدّ و شکر بی عدّ سزای ذاتی که وحدتش الخ. The commentary is wanting here. Dated the 29th of Shawwâl, A.H. 988 (A.D. 1580, Dec. 7), by 'Abd-alṣamad bin Shaikh Muḥammad Kanbû('i) Dihlawî.

5. On ff. 94b–113b: إزالة الدّقائق فی شرح مرآة الحقائق, a Persian commentary on an Arabic treatise of similar contents as the preceding Persian tract جام جهاننما, which is quoted here, on fol. 97a, as a work of Muḥammad Shîrîn bin al-Shaikh al-Imâm 'Izz-aldîn al-Maghribî (see above, loc. cit.). The compiler of the commentary is called 'Alî bin Aḥmad on fol. 113b, l. 2. Beginning: متعیّنًا بالله متوکّلاً علی الله سائلاً منه ان یجعله الخ. Dated the 2nd of Dhû-alḳa'dah, A.H. 988 (A.D. 1580, Dec. 9).

6. On ff. 114a–120a: شرح حدیث ابی ذرّ العقیلی, Jâmî's commentary on a tradition of the prophet (see No. 1357, 18 above), beginning: ای پاك زحیّز و مبرّا ز مکان الخ.

7. On ff. 121b–134b: An *Arabic* treatise on the توحید and other mystical topics, based on traditions, by Aḥmad bin Muḥammad bin Muḥammad al-Ghazâlî (died A.H. 517=A.D. 1123, 1124), beginning: الحمد لله .... قال الشّیخ الامام جمال الاسلام احمد بن محمّد بن محمّد الغزالی الخ.

All these treatises seem to have been copied by the same hand in A.H. 988 (A.D. 1580).

No. 1856, ff. 60–134, ll. 19–20; clear Nasta'lîḳ; size, 9½ in. by 5⅝ in.

2915

Risâla-i-Ishḳiyyah (رسالهٔ عشقیّه).

A work on the doctrines of Ṣûfism from the Naḳshbandî standpoint, by a member of that order, 'Uthmân (styled on fol. 1a Shâh 'Uthmân), who is no doubt identical with that Khwâjah 'Uthmân, on whose death in A.H. 1005 (A.D. 1596, 1597) the poet Hâshim, himself a zealous champion of the Naḳshbandî creed and pupil of the great Shaikh Aḥmad Fârûḳî (see his dîwân above in No. 2898), composed a chronogram. Among many famous men the author quotes Shaikh Yaḥyâ Munyarî (died A.H. 782 = A.D. 1380, 1381, see above, No. 1843 sq.), on ff. 24b and 123b; Jalâl-aldîn Rûmî, on fol. 37a; Jâmî (died A.H. 898=A.D. 1492), etc.

It begins: الحمد لله .... سبحان الله آن قادری که خاك را از لطف عمیم جان بخشید الخ, and is divided into the following four faṣls:

1. در بیان فقر و تسلیم و توکّل و ذکر الخ, on fol. 5b.

2. در نهایت سلوك و در خصال درویشان و در ریاضات اهل الله و نصائح و در تحمّل و رضای خالق الخ, on fol. 16a.

3. در خاموشی و عزلت و نادیدن خود را با وجود کمالیّت و خوردن حسرت و ندامت و غمّ قیامت و در ذوق محبّت و عشق و در اشتیاق و جوانمردی و در تواضع و مهربانی و در سوز و محنت و شب بیداری الخ, on fol. 90b.

4. در تضرّع و شکستگی بعجز و نیاز و در جانبازی عاشقان و در نصیحت و در غیره و در احوال عاشقان و خاتمهٔ کتاب, on fol. 97a.

Every paragraph begins with the same phrase: ای درویش دلریش.

Dated in the twenty-first year of Muḥammadshâh's reign (=A.H. 1152, A.D. 1739, 1740).

No. 1021, ff. 285, ll. 13; large Nasta'lîḳ; size, 9⅝ in. by 5⅝ in.

2916

Two Ṣûfic tracts.

1. Ff. 1–46, ll. 25; Naskhî.

Risâla-i-Sulṭân Muḥammad Shâhî (رسالهٔ سلطان محمّد شاهی), a very strange tract on the معاد and cognate topics, written in a mixed Arabic and Persian by Muḥammad bin Jalâl Shâhî Riḍawî (who flourished

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about A.H. 1042 = A.D. 1632, 1633, see the following tract). The full title, as it appears on fol. 2a, ll. 6 and 7, runs thus: استقامة الشّريعة على منهج الحقيقة.

Beginning: بسم الله الرّحمٰن الرّحيم جلّ شانه و عظم برهانه، الحمد لله والصّلوة على محمّد و آله و اخوانه و اتباعه اجمعين قوله فصل معاد الخ.

It is incomplete at the end.

2. Ff. 48–62, ll. 15; careless Nasta'lîḳ.

Alaswilat wa alajwibat (الاسولة والاجوبة), seventeen questions and answers, relating to important dates in the lives of eminent Ṣûfic Shaikhs. The questions were sent by Sayyid Muḥammad Bhuvah (بهوه) to the same Muḥammad bin Jalâl Shâhî Riḍawî, who is the author of the preceding tract. The latter received these questions the 7th of Dhû-alḳa'dah, A.H. 1042 (A.D. 1633, May 16), and answered them in this short treatise.

Beginning: الحمد لله حمد الشّاكرين والصّلوة على عبده سيّد العالمين و آله الطّاهرين و صحبه اجمعين، امّا بعد ميگويد خانه‌زاد خاندان نبوى محمّد بن جلال شاهى رضوى نصره الله الخ.

No date.

No. 1193, ff. 62; size, 8⅝ in. by 4⅝ in.

2917

Sharḥ-i Rukn-alyaḳîn (شرح ركن اليقين).

The theosophical and mystical speculations of the great Afghân conqueror Aḥmadshâh Durr-i-Durrân (A.H. 1160–1186 = A.D. 1748–1772, see above, Nos. 588 and 589, and Rieu i. p. 213 sq., who excelled in high spiritual gifts, and wrote besides a diwân of ghazals, and rubâ'is in the Pushtû language, see extracts in Raverty's 'Selections,' London, 1860, and comp. Z.D.M.G., vol. xvi. p. 788), with a very elaborate and extensive commentary by a certain Muḥammad Ghauth ibn Turkmân ibn Tâjkhân, with the epithets Mullâ Bâshî and Khân'ulûm, see fol. 4a, ll. 1–3. The name of the royal author appears on fol. 5b, l. 6. The title of the original collection, ركن اليقين, is found on ff. 6a, l. 3 ab infra, and 433, l. 5, the title of the commentary, viz. عين اليقين, on fol. 6a, last two lines.

This unique work, of which no trace is found anywhere else, begins with a *preface* of the commentator, on fol. 1b: بعد از استشمام گلدستهٔ بهارستان نيايش بوقلمون داورى را كه از بوى گلهاى بوستان سراى كبريائى جبروتش مشامّ ارواح قدسيان معطّر ساخته الخ, which ends with a panegyrical poem on Aḥmadshâh Durrânî (ff. 6b–9a). After that follows the *introduction* containing general prolegomena on the most important points of the mystic creed, on fol. 9b, beginning: مقدّمه ايست در بيان چند امورى كه واجب است تقديم آن بر مطالب كتاب الخ.

The original text of the ركن اليقين begins on fol. 15b, headed قال المصنّف خلّد الله تعالى ملكه. It opens with a number of rhymed lines, the abstruse character of which can be gathered from the first, which runs thus: هيم عاشقان شدح و ميم, after which a long مناجات follows, consisting mainly of quatrains (without any fixed metre) with the ever recurring refrain, فريادرس يا مصطفى; this ends on fol. 88a (به اتمام رسيد مناجات ملك المحقّقين والحال اوان شروع در شرح مطالب كتاب ركن اليقين آمد والسّلم), and then the main portion of Aḥmadshâh's mystic writings begins, the مطالب كتاب ركن اليقين, which contains the author's speculations in the form of a dialogue between himself and an allegorical interlocutor, the جان جهان, to which afterwards a third symbolical personage is added, called ريحانه. The extent of the commentary can be ascertained from the fact, that the explanation of the first line, quoted above, fills fifteen pages (ff. 15b–22b).

No date. Bibliotheca Leydeniana.

No. 2714, ff. 434, ll. 11; large Naskhî; size, 9½ in. by 6½ in.

X. Translations from Sanskrit.

2918

The *first three* Parvas of the Mahâbhârata.

Another copy of the *first three* Parvas of the Mahâbhârata, in the common Persian translation, made at Akbar's request under the auspices of Abû-alfaḍl bin Mubârak, see above, Nos. 1928–1944, and compare, for further reference, Rieu, Supplement, p. 14b (a copy of the fourteenth Parva); E. G. Browne, Cambridge Cat., pp. 97 and 98 (copies of the twelfth and the fifteenth to eighteenth Parvas); and on the Persian translations of Sanskrit works in general, Ethé, Neupersische Litteratur, pp. 352–355.

Parva I, defective at the beginning, on fol. 17a, آدى پرب (Âdi-parvan).

Parva II (here styled فنّ), on fol. 183b, سبها پرب (Sabhâ-parvan).

Parva III (likewise styled فنّ), on fol. 231b, بن پرب (Vana-parvan).

No date.

No. 3119, ff. 17–376, ll. 19; careless Nasta'lîḳ; ff. 169–188, 230b and 231, and 373–376 supplied by another hand in moderate Shikasta; extremely worm-eaten throughout; size, 11⅝ in. by 6⅛ in.

2919

Another incomplete copy of the *third Parva*.

The *third Parva* (بن پرب) in the same translation, defective at the end.

No. 3015, ff. 157, ll. 15; Nasta'lîḳ; the original leaves have been put into a modern margin; size, 9 in. by 5⅝ in.

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2920

Another copy of *seven Parvas* from the fifth to the eleventh.

The same translation of Abû-alfaḍl, see a similar copy, containing the same seven Parvas, in No. 1940 above. All the Parvas are styled in the headings فنّ.

Parva V, on fol. 1a, اودم پرب (Udyôga-parvan).

Parva VI, on fol. 45b, بهیکم پرب (Bhîshma-parvan).

Parva VII, on fol. 82b, درونه پرب (Droṇa-parvan).

Parva VIII, on fol. 122b, کرن پوب (Karṇa-parvan).

Parva IX, on fol. 151b, شل پرب (Śalya-parvan), also styled کدا پرب in the colophon.

Parva X, on fol. 173b, سوپت پرب (Sauptika-parvan). This section is dated the 25th of Rabî'-alawwal, in the thirty-seventh year of 'Âlamgîr's reign (A.H. 1105= A.D. 1693, Nov. 24).

Parva XI, on fol. 177b, استری پرب (Strî-parvan).

No. 3120, ff. 183, ll. 21; careless Nasta'lîḳ, mixed with Shikasta; ff. 151–166 in a slightly different handwriting, as it seems; very worm-eaten throughout; size, 10½ in. by 6⅝ in.

2921

Another copy of the *last six Parvas*.

The same translation; all the Parvas are headed فنّ.

Parva XIII, on fol. 1b, اساسن پرب (Anuśâsana-parvan); dated the 15th of Muḥarram, in the first year of Muḥammadshâh's reign (A.H. 1132 = A.D. 1719, Nov. 28).

Parva XIV, on fol. 109b, اسمید پرب (Aśvamedha-parvan), also styled چیمن پرب in the heading; dated the 29th (here سی ونهم ?) of Muḥarram in the same year (=A.D. 1719, Dec. 12).

Parva XV, on fol. 217b, پرب (!) آسرم باس (Âśrama-parvan).

Parva XVI, on fol. 243a, موسل پرب, in the colophon موشل پرب (Mausala-parvan).

Parva XVII, on fol. 253b, پرستا نیك پرب (in Sanskrit Mahâprasthâna-parvan); dated the 9th of Ṣafar in the same year, A.H. 1132 (=A.D. 1719, Dec. 22).

Parva XVIII, on fol. 257b, سرگ آروهن پرب (Svargârohaṇa-parvan).

No. 3121, ff. 260, ll. 21; careless Nasta'lîḳ, mixed with Shikasta; ff. 257–260 added by another hand on whiter paper; extremely worm-eaten throughout; size, 10¾ in. by 5¾ in.

2922

The *second Parva* in *Faiḍî's* translation.

Parva II (سبها پرب), in the same embellished version of Faiḍî as in Nos. 1945 and 1946 above, beginning: سخن تازه کردم بنام خدای الخ.

Dated the 17th of Rajab, in the sixteenth year (of ? either Muḥammadshâh, which would be A.H. 1147= A.D. 1734, Dec. 13, or Shâh 'Âlam, A.H. 1188=A.D. 1774, Sept. 23).

No. 3107, ff. 98, ll. 12–13; careless Nasta'lîḳ; size, 6½ in. by 3⅝ in.

2923

Fifteen Parvas of the Mahâbhârata from the fourth to the eighteenth, in another translation.

This translation of Parvas IV–XVIII is stated on the fly-leaves of both Nos. 3012 and 3013 to be that of *Faiḍî;* but the absence of any poetical pieces, like those found in the beginning of Parva I as well as of Parva II in the authentic version of Faiḍî (see the previous copy), and the agreement in the beginning of Parva XIII (on fol. 185b in No. 3013) with that of the same Parva in No. 1944 above, make it more likely that we have got here the rare translation of Ibn 'Abdallatîf alḥusainî Naḳîbkhân, the collaborator of Abû-alfaḍl, who seems to have made a preliminary version of his own, which was afterwards embodied in the larger translation that goes under Abû-alfaḍl's name. Besides, it is very doubtful whether Faiḍî ever wrote more than the first two Parvas.

Parva IV, on fol. 1b, بیراتهه پرب (Virâṭa-parvan); dated the 23rd of Dhû-alḳa'dah, in the forty-eighth year of Shâh 'Âlam's reign (A.H. 1220=A.D. 1806, Febr. 12).

Parva V (here called فنّ), on fol. 17a, اودم پرب; dated the 11th of Dhû-alḥijjah in the same year (=A.D. 1806, March 2).

Parva VI (likewise called فنّ), on fol. 54b, بهیکم پرب; dated the 1st of Jumâdâ I, in the forty-ninth year of Shâh 'Âlam's reign (A.H. 1221 = A.D. 1806, July 17).

Parva VII (again called فنّ), on fol. 80b, درونه پرب; dated the 14th of Jumâdâ I in the same year (A.D. 1806, July 30).

Parva VIII, on fol. 102a, کرن پرب; dated the 29th of Jumâdâ I in the same year (A.D. 1806, Aug. 14).

Parva IX, on fol. 128b, سل پرب (in the colophon شل پرب); dated the 2nd of Jumâdâ II in the same year (A.D. 1806, Aug. 17).

Parva X (called فنّ, like all the following Parvas), on fol. 130b, پرب سوپك (!); dated the 3rd of Jumâdâ II in the same year (A.D. 1806, Aug. 18).

Parva XI, on fol. 133b, استهری پرب; dated the 6th of Jumâdâ II in the same year (A.D. 1806, Aug. 21).

Parva XII, on fol. 139b, سانت پرب (Śânti-parvan); dated the 26th in the same month (A.D. 1806, Sept. 10).

Parva XIII, on fol. 185b, پرب (!) ساتك; dated the 12th of Rajab, A.H. 1221 (A.D. 1806, Sept. 25).

Parva XIV, on fol. 227a, اسمید پرب; this section is incomplete; it breaks off on fol. 232a, first line; and on the next page a different hand begins.

Parva XV, on fol. 233a, called here in the heading بیاس سرن پرب (?); but in the colophon the correct title appears آسرم پرب; dated the 21st of Muḥarram, A.H. 1222 (Samvat 1864=A.D. 1807, March 31).

Parva XVI, on fol. 266a, موسل پرب; not dated.

Parva XVII, on fol. 280a, پرستان پرب, better in the colophon مهاپرستان پرب; not dated.

Parva XVIII, on fol. 284a, سروگاروهن پرب; not dated.

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The proper order of ff. 129–137 is: 129, 134, 130–133, 136, 135, 137.

No. 3012, ff. 1–134; No. 3013, ff. 135–287, ll. 19–21; small Shikasta; ff. 233–287 supplied by another hand; some pages written partly or wholly in diagonal lines; size, 9¼ in. by 5⅝ in.

2924

The *fourth Parva* in the same translation.

Parva IV (بیرات پرب) in the same translation as in the preceding copy.

Dated the 7th of Dhû-alḥijjah, in the seventh year of Shâh 'Âlam's reign (=A.H. 1179, A.D. 1766, May 17, Samvat 1823).

No. 3119, ff. 1–16, ll. 21; Shikasta; size, 11⅝ in. by 6⅛ in.

2925

Skanda Purâṇa (اسکندہ پوران).

The same Persian translations of portions of the Skanda Purâṇa, in forty-five Adhyâyas, by Karan Singh, which has been noticed above in No. 1960 under the title of Kshetra Mâhâtmya.

Beginning the same as in that copy, on fol. 1a: ادهیای اوّل جیمن رکهشر از سوت منی و غیره رکهیشران می گویند الخ.

No date.

No. 3088, ff. 72, ll. 9; Nasta'lîk; size, 7¼ in. by 5½ in.

2926

Tarjuma-i-Râmâyaṇa (ترجمهٔ رامایں).

A modern translation in Persian prose of Vâlmîki's Râmâyaṇa, containing *six* out of the seven Kândas of the original, made at Banâras by the same Ânandghana, with the takhallus Khwash, who has been noticed as author of the بحر النّجات (i.e. the Kâśî-Khaṇḍa), see above, No. 1959; the گیا مهاتم (i.e. the Gayâ Mâhâtmya, A.H. 1206=A.D. 1791), see above, No. 1962; the مثنوئ کج کلاه (A.H. 1208 and 1209=A.D. 1794), see above, Nos. 1725 and 2905; and the دیوان خوش (A.H. 1205=A.D. 1791), see above, No. 2906. The first Kânda (Bâla-Kânda) is not found in this collection. Comp. on the older versions of the Râmâyaṇa, Nos. 1963–1970 above.

Contents:

The *second* Kânda, Ayodhyâ-Kânda (اجودهیا کاند), or second book (دفتر دویم), in No. 3041, beginning, on fol. 1b: گوناگون ستایش و سپاس بدرگاه آن ذو الجلال که زین همه کونین یك تماشای اوست الخ. Dated by the same transcriber, who copied all the works of this author, viz. Bholanâth, the 5th of Rabî' II, A.H. 1209 (A.D. 1794, Oct. 30)=Samvat 1851.

The *third* Kânda, Aranya-Kânda (ارن کاند), or third book (دفتر سیوم), in No. 3024, beginning, on fol. 1b: هزار هزار منّت آن خالق بیچون را که دلق حیات بر بدن همه جانداران پوشانیده الخ. Dated by Bholanâth the 16th of Muharram, A.H. 1206 (A.D. 1791, Sept. 15)=Samvat 1848.

The *fourth* Kânda, Kishkindyâ-Kânda (کشکندها کاند), or fourth book (دفتر چهارم), in No. 3020, beginning, on fol. 1b: سپاس بیقیاس آن خالق لا زوال را که خلق را مثل تار عنکبوت از خود پیدا میکند الخ. Dated by the same the 5th of Rabî' II, A.H. 1206 (A.D. 1791, Dec. 2). The proper order of ff. 1–15 is: 1, 8–13, 2–6, 14 (lacuna), 7, 15.

The *fifth* Kânda, Sundara-Kânda (سندر کاند), or fifth book (دفتر پنجم), in No. 3026, beginning, on fol. 1b: هزاران هزار نیاز مر آن بی نیاز را که جملهٔ آفاق و آفاقیان را الخ. Dated by the same the 1st of Muharram, A.H. 1206 (A.D. 1791, Aug. 31)=Samvat 1848.

The *sixth* Kânda, Lankâ-Kânda (لنکا کاند), also called Yuddha-Kânda (see Rieu i. p. 55b), or sixth book (دفتر ششم), in No. 3027, beginning, on fol. 1b: هزار هزار شکر و سپاس بیقیاس مر آن واحد حقیقی را که این جملهٔ جهان یك کرشمهٔ اوست الخ. Dated by the same the 25th of Shawwâl, A.H. 1205 (A.D. 1791, June 27)=Samvat 1848.

The *seventh* Kânda, Uttara-Kânda (اوتر کاند), or seventh book (دفتر هفتم), in No. 3025, beginning, on fol. 1b: هزار هزار شکر و سپاس آن واحد حقیقی را که این جملهٔ عالم را در طرفة العین از خود پیدا میکنند الخ. Dated by the same the 22nd of Ṣafar, A.H. 1206 (A.D. 1791, Oct. 21)=Samvat 1848. The proper order of ff. 10–18 is: 10, 14–17, 11–13, 18.

No. 3041, ff. 108, ll. 15; size, 9¼ in. by 6 in.; No. 3024, ff. 62, ll. 15; size, 9⅛ in. by 6 in.; No. 3020, ff. 69, ll. 15; size, 9¼ in. by 5⅞ in.; No. 3026, ff. 50, ll. 15; size, 9¼ in. by 6 in.; No. 3027, ff. 140, ll. 15; size, 9⅜ in. by 6¼ in.; worm-eaten towards the end; No. 3025, ff. 78, ll. 15; size, 9⅜ in. by 6 in.; Nasta'lîk, by the same hand throughout; a picture as frontispiece at the beginning of each book.

2927

Tarjuma-i-Jogbashista (ترجمهٔ جوگ بشسته).

Another copy of the same Persian version of the Yogavâsishṭha, which was made under the auspices of prince Dârâ Shukûh, A.H. 1066 (A.D. 1656), see above, Nos. 1972–1974. The present copy is particularly valuable, as it gives the name of the real translator, viz. Ḥabîb-allâh (see fol. 1b, l. 6); the date appears on fol. 1b, lin. penult.

Beginning: سپاس و ستایش تمام نیایش نثار حضرتیست که ذرّات اکوان فروغ یافته الخ.

Dated the 29th of Ṣafar, in the ninth year of Muḥammadshâh's reign (A.H. 1140)=A.D. 1727, Oct. 16; it is called here by mistake Samvat 1789 (which would correspond to A.D. 1732, as is stated quite consistently on the fly-leaf, but not to A.H. 1140); the proper date should be Samvat 1784 or 1785.

No. 3165, ff. 137, ll. 15; very moderate Shikasta; size, 8⅝ in. by 5½ in.

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XI. Ornate Prose, Inshâs, Poetics, etc.

2928

Muntakhab-i-Shabistân-i-Nikât (منتخب شبستان نکات).

An abridged copy of Fattâḥî of Nîshâpûr's شبستان خیال or شبستان نکات, composed A.H. 843 (A.D. 1439, 1440), see above, Nos. 2037–2039.

Beginning the same as there.

Bâb I, on fol. 121a, first line; II, on fol. 126b; III, on fol. 130a; IV, on fol. 136a; V, on fol. 139b; VI, on fol. 148b; VII, on fol. 153b; VIII, on fol. 167b.

No date. Modern transcript.

No. 3017, ff. 115–172, ll. 11; large and clear Nasta'lîḳ; size, 9¼ in. by 7⅛ in.

2929

Ḳiṣṣa-i-Rûḥ (قصّهٔ روح).

A short allegorical romance, with mystic tendency, in rhymed prose and evidently modelled on the famous prototype of this class of symbolical writing, Fattâḥî's حسن و دل. It was composed by Afḍal Khâksâr, see fol. 49b, l. 5. The hero is called روح (the soul); his birthplace is عالم جبروت (the world of omnipotence); his dwelling-place فضای لاهوت (the plain of divinity); he suddenly gets a desire to travel and alights in عالم ناسوت (the world of human kind), where he finds a land called بدن (the body), the seven climates of which are the seven اندام (members or parts of the body), and four brothers join him there, خون (blood), صفرا (bile), بلغم (phlegm), and سودا (melancholy), etc.

Beginning: حمد بیحدّ و مدح بیعدّ احدی را سزد که ریاض بدن را بآب روان پرورد الخ.

No date. Modern transcript.

No. 3017, ff. 49–61, ll. 11; large and clear Nasta'lîḳ; size, 9¼ in. by 7⅛ in.

2930

Ḥâshiya-i-Ḳâfiyah (حاشیهٔ قافیه).

Short glosses to the مقطع or last chapter of 'Aṭâ-allâh bin Maḥmûd alḥusainî's (died A.H. 929 = A.D. 1523) larger work on poetry and metrical art, the تکمیل الصّنائع در فنّ شعر, from which Nos. 2052–2054 above contain an extract, styled رساله در علم قوافی or 'treatise on the art of rhyming,' see also Fleischer, Dresden Cat., No. 333. According to the beginning of these glosses, on fol. 32b: تکمیل الصّنائع مرتّب است در مطلعی و سه بیت و مقطع مطلع در بیان معنیٔ شعر و اقسام او بیت اوّل در صنائع بیت دویم در معمّا بیت سویم در عروض مقطع در قافیه و اقوال عرب و عجم بتفصیل درآن کتاب مسطورست و مطلع بمشابه مقدّمه است و سه بیت بمشابه سه مقاله و مقطع بمشابه خاتمه الخ, the تکمیل الصّنائع was divided into an introduction (مطلع or مقدّمه) on the meaning of poetry and its various species, three treatises (بیت or مقاله) on tropical figures, riddles, and metres, and a conclusion (مقطع or خاتمه) on rhyme, with specimens taken from Arabic and Persian poets.

On fol. 33a, l. 6, the rare work by Maulawî Ḥusain Wâ'iẓ (died A.H. 910 = A.D. 1505, see above, Nos. 2188 and 2680), styled بدائع الأفكار فی صنائع الاشعار, is quoted (see a full description of its contents in E. G. Browne, Cambridge Cat., pp. 267–271), which must be added to the list of his works, given above, loc. cit.

Dated by the same Muḥammad Naṣîr, who copied No. 2053 above, in the same year, A.H. 1140 (called the tenth year of Muḥammadshâh's reign instead of the ninth which would be more correct) = A.D. 1727, 1728.

No. 530, ff. 32b–40b, ll. 11; large and distinct Nasta'lîḳ; size, 8½ in. by 4½ in.

2931

Khaṭṭ u sawâd (خطّ و سواد).

A treatise on the rules for writing Naskh and Nasta'lîḳ, by Maulânâ Majnûn bin Muḥammad (in Rieu, Maḥmûd) Rafîḳî, who is commonly identified with the great Nasta'lîḳ writer Mîr 'Alî al-Kâtib, flourished in Sulṭân Ḥusain Mirzâ's time, and was still alive in A.H. 945 (A.D. 1538, 1539), see Bodleian Cat., No. 1369; Rieu ii. pp. 531 and 532. The title given to this little treatise in the heading of fol. 84b, viz. کتاب رسم الخطّ, is misleading, since another, poetical treatise on the same subject and by the same writer, rightly bears that name. The proper title appears here, on fol. 88a, lin. penult. A second poetical treatise by Majnûn Rafîḳî, likewise dealing with the art of writing Persian characters, is the رسالهٔ وضع نسخ و تعلیق, see Rieu ii. p. 532a, No. III; and Bodleian Cat., No. 1370, comp. also Krafft, p. 5, No. XII. He is besides the author of the رسالهٔ ناز و نیاز, described in No. 2118, 7 above.

Beginning, on fol. 84b: حمد و سپاس استادی را که کاتب لوح و قلم بیچون و حافظ نور الخ.

It is divided into the following six bâbs:

1. در بیان خطوط و سطح و دور وجه تسمیه هر یك از آن, on fol. 88b.
2. در ذکر استادان و مخترعان و بیان مرتبهٔ انسان (ایشان ?), on fol. 89b.
3. در بیان ادوات کتابت, on fol. 91a, in seven fasls.
4. در بیان قواعد خطّ, on fol. 98b.
5. در شکل هر یك از حرف (? حروف), on fol. 102a, beginning with در بیان الف.
6. در حسن خطّ الخ, on fol. 106a, first line.

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This treatise ends in the middle of fol. 106b, without a date; the remainder of that page and fol. 107a are filled with a detailed prescription for making ruby-coloured ink (ترکیب مداد یاقوت), comp. No. 2977 below.

No. 1348, ff. 84–107, ll. 12 (ll. 13 on fol. 107a); Naskhî; size, 7¼ in. by 4⅝ in.

2932

Inshâ-i-Harkarn (انشاء هرکرن).

Another copy of the 'Models of Correspondence' by Harkarn the son of Mathurâdâs Kanbû of Multân, who compiled this work between A.H. 1034 and 1040 (A.D. 1625–1631), see above, Nos. 2069–2076.

Beginning: بعد از انشاء حمد و ثنای حضرت خداوند ذو الجلال والافضال که عالم را از کتم عدم الخ.

The index of the seven bâbs is given on fol. 14a, but in the text itself no subdivision is found.

Dated A.H. 1190 (A.D. 1776); the first owner (and probably its transcriber too) was Mîr Ya'ḳûb.

No. 3005, ff. 13b–42b, ll. 12–15; Shikasta; size, 10⅛ in. by 6⅝ in.

2933

Another copy of the same.

Beginning, on fol. 1b: بعد از حمد و ثناء مر حضرت ایزد متعال ذو الجلال والافضال که عالم را الخ.

Bâb I (سلاطین بسلاطین نویسند), on fol. 2b; II (در اصدار فرامین), on fol. 8b; III (در شرح پروانجات), on fol. 16a; IV (در نوشتن عرائض), on fol. 21a; V (در مکتوبات که ابنای روزگار با یکدیگر نویسند), on fol. 34a, first line; VI (در خطّ قبالهٔ شرعی نویسد (قبالات index)), on fol. 54b; VII (در نوشتن دستك باسم گماشتهای در نوشتن (index جاگیرداران وچوکیداران و گذربانان الخ (دستك و سرنامهٔ التماس از فضلای بلغاء روزگار)), on fol. 58a.

Dated the 6th of Rajab, A.H. 1208 (A.D. 1794, Febr. 7), by Darwîsh 'Alî.

No. 3085, ff. 62, ll. 12; Naskhî; size, 7 in. by 4⅝ in.

2934

Inshâ-i-Amân-allâh Ḥusainî (انشاء امان الله حسینی).

Another copy of the shorter collection of various letters and notes on Ṣûfic questions, by Amân-allâh Ḥusainî, with the takhalluṣ Amânî, who died A.H. 1046 (A.D. 1636, 1637), see above, Nos. 1763, 7, and 1893, where it is styled رقعات حسین.

Beginning as there: حمد وافر خدایرا که یاقوت قوّت ناطقهٔ بی بها درعقد الخ.

A fuller work on letter-writing, by the same, styled انشاء خانزادخان, is described in No. 2077 above; his dîwân in the Bodleian Cat., No. 1095.

No date.

No. 1966, ff. 220–246, ll. 13; Shikasta; size, 9⅝ in. by 6⅛ in.

2935

Naubâwa (نوباوه).

Another copy of Abû-albarakât Munîr's collection of letters, called نوباوه, and compiled A.H. 1051 (A.D. 1641, 1642), see above, Nos. 2079–2082.

Beginning: این منتخب از بخت نکو فرجامش الخ.

Among the occasional dates, given in the letters, there appears, for instance, the 17th of Sha'bân, A.H. 1051 (A.D. 1641, Nov. 21), on fol. 45b, lin. penult. A lacuna between ff. 39 and 40. The collection ends on fol. 55b, and is dated at Farrukhâbâd the 11th of Jumâdâ I, in the seventh year of Farrukhshâh (Farrukhsiyar? but in that case the seventh year, as often happens in Eastern calculations, is a mistake for the sixth = A.H. 1130, A.D. 1718, April 12, since Farrukhsiyar ascended the throne in Dhû-alḥijjah, A.H. 1124 = A.D. 1713, January, and was deposed, after a reign of little more than six lunar years and three months, in Rabî' II, A.H. 1131 = A.D. 1719, Febr.). It is collated throughout. Ff. 56–73, in various different handwritings, contain fragments of other, anonymous, collections of letters and notes, which may, or may not, belong to the same Munîr; the first, on fol. 56a, begins: لآلئ کلامی که تکلیل اکلیل سر افرازی اداء حمد را سزاوار گردد الخ.

No. 3028, ff. 73, ll. 19–21; Shikasta, by different hands; size, 9 in. by 4⅝ in.

2936

Ruḳâ'ât-i-Munîr (رقعات منیر).

Letters and refined prose-writings of Abû-albarakât Munîr, who died A.H. 1054 (A.D. 1644), beginning with the same initial words as the نوباوه (see the preceding copy), viz. این منتخب از بخت نکو فرجامش — گردید چو آغاز نکو انجامش الخ, but containing a smaller number of letters and more extracts from the larger work of the author, the انشاء منیر (see above, No. 2078); the three munâẓarât of the latter are given here in full, viz. مناظرهٔ شب و روز, on fol. 84a sq.; مناظرهٔ اربعه عناصر, on fol. 97b, first line sq.; مناظرهٔ تیغ و قلم (without a heading), on fol. 105b, l. 3 to the end. There are besides the following pieces in ornate prose: صفت باغ, on fol. 90a, first line; دیباچهٔ ساقینامه, on fol. 95b; دیباچهٔ دیوان, on fol. 96a, last line; and خاتمهٔ دیوان, on fol. 96b, last line.

No date. Modern transcript.

No. 3017, ff. 62–114, ll. 11; large and clear Nasta'lîḳ; size, 9½ in. by 7⅛ in.

2937

Majma'-alṣanâ'i' (مجمع الصّنائع).

Another copy of Niẓâm-aldîn Aḥmad bin Muḥammad Ṣâliḥ Ṣiddîḳî Ḥusainî's treatise on tropical figures in Persian poetry (see above, Nos. 2088 and 2089), completed A.H. 1060 (A.D. 1650), see the chronogram on fol. 2a, ll. 3 and 2 ab infra.

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Beginning: الحمد لله الّذی انعم علینا و هدانا الی الاسلام الخ.

The four faṣls are found here on ff. 3b, last line; 20a; 72a (here headed در ذکر بدائع معنوی); and 89b. The khâtimah, consisting of a few lines only, on fol. 97b.

Dated at Calcutta the 11th of Shawwâl, A.H. 1199 (=A.D. 1785, Aug. 17, not 19, as is stated in the colophon).

No. 2964, ff. 98, ll. 13; unequal Nasta'lîḳ; size, 9½ in. by 6 in.

2938

Another copy of the same.

Modern transcript; no date. The chronogram on fol. 1b, ll. 3 and 2 ab infra.

Faṣl 1, on fol. 2a, last line; 2, on fol. 7b, first line; 3, on fol. 29b, third line; 4, on fol. 45b, last line (the last without a special heading, just as the khâtimah).

No. 3017, ff. 1–48, ll. 11; large and clear Nasta'lîḳ; size, 9¼ in. by 7⅛ in.

2939

Munsha'ât-i-Brahman (منشئات برهمن).

Another copy of Candarbhân Brahman of Patyâla's (died A.H. 1068 or 1073 = A.D. 1657, 1658, or 1662, 1663) collection of letters, described above in No. 2094.

Beginning: چون از عنفوان شباب این برهمن عقیدت کیش را میل و رغبت بدریافت دقائق شعر و انشا بهم رسیده الخ.

The author's dîwân is described in Nos. 1574 and 1575 above, his poetical description of Shâhjahân's court in the چهارچمن in No. 2093 above.

No date.

The copy is apparently defective at the end.

No. 2996, ff. 77, ll. 11–14; Shikasta, very moderate in the beginning, but growing rather wild towards the end; size, 9½ in. by 5½ in.

2940

Munâẓara-i-Abr u daryâ (مناظرهٔ ابر و دریا).

A poetical contest between 'cloud and sea,' in highly embellished prose, mixed with verses, by Muḥammad Ṣâliḥ Kanbû of Lâhûr, the author of an account of the capture of Balkh in A.H. 1056 (A.D. 1646), see Rieu iii. p. 934b; of the 'Amal-i-Ṣâliḥ or history of Shâhjahân (A.H. 1070 = A.D. 1659, 1660), see Nos. 332–336 above; of the preface to the Bahâr-i-dânish (A.H. 1061=A.D. 1651), Nos. 806–817 above; of the Bahâr-i-Sakhun (earlier redaction A.H. 1065 = A.D. 1655, later redaction A.H. 1074 = A.D. 1663, 1664), Nos. 2090–2092 above, etc.

Beginning: حمد فیض بخشی که پایهٔ دولت ابر بلند گردانیده است و بناء وجود دریا بآب رسانیده الخ.

Copied by Ghulâm Muḥammad, see above, Nos. 2900–2903.

Received from Dr. Royle, July, 1856.

No. 3556, ff. 11, ll. 11; Nasta'lîḳ; size, 7 in. by 3⅞ in.

2941

Jâmi'-alḳawânîn (جامع القوانین).

Another copy of Khalîfah Shâh Muḥammad Ḳânûjî's specimens of letters, also styled انشاء خلیفه, and compiled A.H. 1085 (A.D. 1674), see above, Nos. 2097–2105.

Beginning, on fol. 45b: ستایش و نیایش مر احدیرا کهٔ کاتب فصاحت بیان خرد الخ.

The four faṣls are found here on ff. 47a (twenty-six مکتوبات), 62b (forty-two رقعات), 71b, first line (*first* ḳism of the *third* faṣl, containing four مراسلات تهنیت), 73a, first line (*second* ḳism of the *third* faṣl, containing three مکاتبات تعزیت), and 74a (twenty-eight القاب and seven آداب). The khâtimah is not marked; if there is any, it must consist of the last few lines only.

No date, but undoubtedly copied immediately after the انشاء هرکرن (see No. 2932 above), in A.H. 1190 = A.D. 1776.

No. 3005, ff. 45–79, ll. 13–15; Shikasta, with some more legible Nasta'lîḳ towards the end; size, 10½ in. by 6⅝ in.

2942

Munsha'ât-i-Mullâ Sâṭi' (منشئات ملّا ساطع).

Specimens of letters and other pieces in ornate prose by Mullâ Sâṭi' of Kashmîr, who flourished under Bahâdurshâh and was still alive in A.H. 1136 (A.D. 1723, 1724), see A. Sprenger, Catal., p. 123, l. 4 ab infra; p. 156, l. 10; and p. 560 (where his dîwân, دیوان ساطع, is noticed). He is no doubt the same Mullâ Sâṭi', whose petition to Shâh Bahâdur for a Jâgîr has got by a mysterious accident into the British Museum copy of Mullâ Ṭughrâ's works, Add. 16,852, see Rieu ii. p. 743b, No. XV (in the India Office copies of the کلّیات طغرا, see above, Nos. 1586–1591, it is not found).

Beginning: ستایش گوناگون و نیایش بوقلمون در هر چشم زدن مبدعی را الخ.

All the headings of the various pieces are left blank.

Dated the 11th of Rabî' II, A.H. 1177 (A.D. 1763, Oct. 19). Bibliotheca Leydeniana.

No. 2825, ff. 54, ll. 10; Nasta'lîḳ; size, 7⅝ in. by 4¼ in.

2943

Majma'-alinshâ (مجمع الانشا).

Another copy of Muḥammad Amîn-i-Banî Isra'îl's famous collection of refined prose-writings, see No. 2122 above, with the same wording of the chronogram as there, viz. سلك جید جواهر منشور (see fol. 2b, l. 8, where also the wrong spelling منشور appears for منشور), that is to say سلك جیّد جواهر منشور = A.H. 1138 (A.D. 1725, 1726); the title, مجمع الانشا, appears on fol. 2b, l. 5.

Beginning, on fol. 1b: منشاء نشو و نمای نهال انشا ثنای انشا طراز بیهمتا (sic!) انشائی الخ.

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The work is divided here into twenty-nine faṣls only, that is to say the fourth of No. 2122 (در عنوان بیاض) is left out.

Faṣl 1 (=1 in No. 2122), on fol. 2b; 2 (=2 there), on fol. 12b; 3 (=3), on fol. 21b; 4 (=5 in No. 2122, رقائم نصائح شمائم), on fol. 27a; 5 (=6 there), on fol. 49a; 6 (=7), on fol. 71a; 7 (=8), on fol. 99a; 8 (=9), on fol. 119a, last line; 9 (=10), on fol. 136b; 10 (=11), on fol. 156a; 11 (=12), on fol. 187b; 12 (=13), on fol. 205a; 13 (=14), on fol. 221b; 14 (=15), on fol. 224a; 15 (=16), on fol. 227a; 16 (=17), on fol. 230a; 17 (=18), on fol. 241b; 18 (=19), on fol. 256b, last line; 19 (=20), on fol. 267b; 20 (=21), on fol. 273a; 21 (=22), on fol. 284b; 22 (=23), on fol. 289b, lin. penult.; 23 (=24), on fol. 294a; 24 (=25), on fol. 314b; 25 (=26), on fol. 325b; 26 (=27), on fol. 332a; 27 (=28), on fol. 351a, lin. penult.; 28 (=29), on fol. 356b, last line; 29 (=30), on fol. 358a. In the twenty-sixth (respectively twenty-seventh) faṣl the same five munâẓarât are found as in No. 2122, on ff. 332a, 333b, 335b, 341a, and 348a, but the last is called here مناظرهٔ شب و روز, so that in this copy all the three prose-contests of Munîr are found, which have been noticed in No. 2078 above.

Dated by 'Âdilbeg of the Carnatic the 6th of Ṣafar, A.H. 1159 (A.D. 1746, Febr. 28).

No. 3065, ff. 359, ll. 15; Nasta'lîḳ; size, 8⅝ in. by 4⅝ in.

2944

Dastûr-alnaẓm (دستور النّظم).

Another copy of the tract on Persian prosody and metres, by Muḥammad Mûsawî Wâliḥ, composed A.H. 1140 (A.D. 1727, 1728), which has been described in No. 2119 above; the name of the author and the date appear on fol. 2b, ll. 7 and 8; the title on fol. 3b, l. 2, and in the colophon; on the fly-leaf it is styled incorrectly دستور العروض.

Beginning, on fol. 1b: در جسته مصرعی که از رنگینی الخ.

Muḳaddimah, on fol. 3b; *Fann I*, on fol. 6a, in two bâbs; *Fann II*, on fol. 13b, in twelve bâbs; *Khâtimah*, on fol. 41a.

Dated the last of Shawwâl, A.H. 1161 (A.D. 1748, Oct. 22).

Bibliotheca Leydeniana.

No. 2841, ff. 44, ll. 11–14; careless Nasta'lîḳ, mixed with still more careless Shikasta; size, 5⅞ in. by 4 in.

2945

Daḳâ'iḳ-alinshâ (دقائق الانشا).

Another copy of the compendium of rhetorics, prosody, etc., by Ranjhûrdâs, compiled A.H. 1145 (A.D. 1732, 1733), see Nos. 2120 and 2121 above; the author's name appears on fol. 3a, ll. 7 and 8; the date on fol. 3b, ll. 6 and 7.

Beginning, on fol. 1b: حمد وافر و ثنای متکاثر بپارگاه صانعیست که شاهدان معانی را بکسوت الفاظ آراسته الخ.

Muḳaddimah (here styled wrongly دقیقهٔ اوّل), on fol. 9b.

Daḳîḳah I, on fol. 14a, last line, and fol. 14b, first line (rightly styled دقیقهٔ اوّل), in three faṣls.

Daḳîḳah II, on fol. 25a, in eight faṣls, corresponding to those in No. 2121 above (the preliminary index, on fol. 25a, gives the usual ten faṣls).

Daḳîḳah III, on fol. 95b, in two faṣls.

Daḳîḳah IV, on fol. 247a, in two faṣls.

Daḳîḳah V, on fol. 256a, first line, in two faṣls.

Daḳîḳah VI, on fol. 350b, in two faṣls.

Daḳîḳah VII, on fol. 363b, in three faṣls.

The *eighth daḳîḳah*, as well as the *khâtimah*, although indicated in the general index on fol. 9a, last line, and on fol. 9b, ll. 1 and 2, is entirely wanting in the text.

Dated the 5th of Rabî' I in the Faṣlî year 1200 (A.H. 1207=A.D. 1792, Oct. 21).

No. 3039, ff. 374, ll. 9; careless Nasta'lîḳ, sometimes resembling Shikasta; size, 8 in. by 4¾ in.

2946

Collection of official letters and specimens of refined prose-writing in Arabic and Persian.

Contents:

I. *Arabic*, ff. 1b–29b: Extracts from the انشاء تاج المجامعین, by Aḥmad bin Tâj aldairalmâlikî, chiefly containing letters written in the name of Maulânâ Sayyid Zâid bin Muḥsin to the emperor Shâhjahân, his wazir Sa'd-allâhkhân, Sulṭân 'Abdallâh Ḳuṭbshâh of Ḥaidarâbâd, etc., with answers.

II. *Persian*, ff. 30b–116a:

(*a*) انشاء رامچند منشی, on ff. 30b–46a, containing chiefly notes and letters by Ja'farkhân, the Nâẓim of Bangâlah (A.H. 1116–1138 = A.D. 1704–1726), to the emperors 'Âlamgîr, Muḥammadshâh, etc.; the last is a note by Shujâ'-aldaulah.

(*b*) بهاریّهٔ مرزا بیدل, on ff. 46a–49b, a specimen of ornate prose by Mirzâ 'Abd-alḳâdir Bîdil (died A.H. 1133 = A.D. 1720), see above, No. 1676 sq.

(*c*) رقعات متفرّقه, miscellaneous writings, on ff. 50a–116a; the most heterogeneous specimens are mixed together in this part, for instance, a letter by Ṣadr-aldîn Muḥammad to Maulânâ Muḥtasham Kâshî (died A.H. 996=A.D. 1588, see above, Nos. 1447 and 1448), on fol. 66b, and letters by Naṣîrâi Hamadânî (who was still alive in A.H. 1015 = A.D. 1606, 1607, see above, No. 1484), on fol. 64a sq.; and on the other hand, letters as late as A.H. 1177 = A.D. 1763, 1764 (in a communication to 'Alî Nawâẓkhân), on fol. 84b, and even A.H. 1194, 9th of Dhû-alḥijjah = A.D. 1780, Dec. 6 (in the very first letter of this collection, addressed to Mr. John David Paterson), on fol. 50a. Among the host of other notes and official communications there are particularly to be mentioned: letters to Mu'în-aldaulah Bahâdur; to Mîr Muḥammad Ḳâsimkhân Bahâdur; by Mîr Muḥammad Zakîkhân Ṣâḥib; to Muḥammad Kâẓimkhân; to Yûsuf 'Alîkhân; to Miyân Muḥammad Ṣâḥib; to 'Askar 'Alîkhân; by Mîr Muḥammad Ḥusain, after his return from a journey to England (در خدمت پیر و مرشد برحقّ و کعبهٔ مطلق),

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on fol. 62b sq.; by Mîr Bâḳir Dâmâd to Mullâ ʿAbd-allâh of Shûshtar, on fol. 65b sq.; to Maulânâ Shâh Muḥammad of Shîrâz; by ʿAbd-al'azîzkhân, the governor of the fort of Ḳandahâr, to Nawwâb I'timâd-aldaulah, on fol. 68b; by Nawwâb Mahâbatjang to Shujâ'-aldaulah, the Nâẓim of Murshidâbâd, on fol. 69a; by Maulawî Luṭf-allâh to the English authorities in Calcutta, and to Khân Bahâdur Nuṣratjang, etc., on fol. 70a sq.; new year's greetings to prince Muḥammad Shâh Shujâʿ Bahâdur, on fol. 71b; to and by Mîr Muḥammad Ja'farkhân, the Nâẓim of Bangâlah; to Nawwâb Muẓaffarbeg Bahâdur; to Ghulâm ʿAlîkhân; to Mirzâ Muḥammad Yârkhân; to ʿAlî Nawâẓkhân; to Ẓâ'ir Ḥusainkhân; to Ḥâjî ʿAbd-alraḥîm; to and by Jân ʿAlîkhân Ṣâḥib; to Mirzâ Dâdâr ʿAlîkhân; to Ismaʿîl Ḳulîkhân Ṣâḥib; to Muḥammad Saʿîdkhân Ṣâḥib; to Muḥammad Riḍâkhân, the governor of Jahângîrnagar, on fol. 94b; to Mîr Masʿûd ʿAlî; to Sayyid Muḥammadkhân Bahâdur; etc. etc.

No date.

No. 3172, ff. 116, ll. 15; clear and distinct Nasta'lîḳ; size, 6½ in. by 4 in.

2947

Two treatises on the art of letter-writing, with specimens.

1. مجموعهٔ انشاء or رساله در فنّ انشاء, by Shaikh Muḥammad bin Shams-aldîn (see fol. 141b, l. 2), on ff. 140b–215a, beginning: عنوان نامهٔ سعادت ابدی و دیباچهٔ منشور دولت سرمدی حمد و سپاس مبدعیست که مخلوقات عالم علوی و سفلی را جهت حصول رتبهٔ معرفت الخ. The date on fol. 215a is very strange; the words تمّت فی شهور سنهٔ خمس و تسعین و تسعمائه denote A.H. 995 (A.D. 1587), the figures ۱۰۰۴ A.H. 1004 (A.D. 1595, 1596); perhaps the former is the date of composition, the latter that of the copy.

2. رساله در فنّ انشاء, on ff. 216b–236a, portion of a larger work of similar import, containing the *third* and the *fourth ḳism*, the former on the proper style of congratulations at various joyful occasions (القسم الثالث فی التّهانی بمواقیت المسرّة والامانی), in five faṣls; the latter on the proper style of condolences (القسم الرّابع فی التّعازی), likewise in five faṣls.

The *third ḳism* begins on fol. 217a; the *fourth* on fol. 226a; the five faṣls of the former are: فی تهنیة الولادة; فی تهنیة الصّحّة; فی تهنیة العروس; فی تهنیة الفتح والمناصب; and فی تهنیة العود عن السّفر والاعیاد; those of the latter: فی تعزیة الاولاد; فی تعزیة العلما; فی تعزیة الملوك والقدر والرّبیع والشّهر والحول; فی تعزیة الاحبّاء; and فی تعزیة النّساء.

No date.

No. 1848, ff. 140–236, ll. 11 (on ff. 140–215), ll. 16–18, written in diagonal form (on ff. 216–236); excellent Nasta'lîḳ, by two different hands; most diacritical points left out in the second treatise; size, 7½ in. by 4⅝ in.

2948

Two short collections of forms of letters.

1. On ff. 1b–12a: انشاء مطلوب, another copy of Mubârak Farshî's little treatise, noticed above in No. 2134, beginning, on fol. 1b: بعد از ادای شکر آفریدگار پس از ابلاغ درود الخ.

2. On ff. 81b–107a: مکتوبات متفرّقات, a collection of short notes, addresses, petitions, etc., without author's name.

No. 3005, ff. 1–12, and 81–107; ll. 11–12 in the first part, ll. 11–15 in the second; Shikasta, by two different hands; size, 10½ in. by 6⅝ in.

XII. Ethics.

2949

Akhlâḳ-i-Nâṣirî (اخلاق ناصری).

Another copy of Naṣir-aldîn Muḥammad Ṭûsî's (died A.H. 672 = A.D. 1274) renowned work on ethics or practical philosophy, completed A.H. 633 (A.D. 1235, 1236), see above, Nos. 2155–2172.

Beginning: حمد بیحدّ و مدح بیعدّ لائق حضرت عزّت مالك الملکی الخ.

Maḳâlah I, in two ḳisms; *first kism*, in seven faṣls, on ff. 8b, 9b, 14b, 16a, 20b, 23a, and 30b; *second ḳism*, in ten faṣls, on fol. 44a, first line, 47a, 48a, 50b, 53b, 57a, 62b, 74b, 78a, and 86b.

Maḳâlah II, in five faṣls, on ff. 109b, 113a, 117a, 121b, and 131a (the number of the last is omitted).

Maḳâlah III, in eight faṣls, on ff. 136a, 144a, last line, 159b, 174b (both heading and number are omitted here, it begins in l. 10 of this page), 184a, 188b (wrongly called فصل سیم for فصل ششم), 197b, and 202b, first line.

Dated in Sha'bân, A.H. 1081 (A.D. 1670, Dec.–1671, Jan.), at Akbarâbâd by Ghulâm Muḥyî-aldîn. Chiefly on the first forty or fifty leaves various readings and both marginal and interlinear glosses, besides some pencil notes in English.

No. 3044, ff. 204, ll. 15; excellent Nasta'lîḳ; size, 8½ in. by 5½ in.

2950

The same.

Beginning as usual.

Maḳâlah I, in two ḳisms; *first ḳism*, in seven faṣls, on ff. 10b, 11b, 17b, 19b, 24b, 27a, and 35b; *second ḳism*, in ten faṣls, on ff. 50a, l. 2, 53b, 54b, 57a, 60b, 64a, 70a, 83a, 87a, and 96b.

Maḳâlah II, in five faṣls, on ff. 123a, 126b, 131a, 135b, and 149a.

Maḳâlah III, in eight faṣls, on ff. 152a, 160b, 177a, 192b, last line, 203b, 209b, first line, 220b, and 225b.

Dated the 29th of Jumâdâ II, in the forty-first year of 'Âlamgîr's reign (=A.H. 1109, A.D. 1698, Jan. 12). Various readings and glosses, both interlinear and marginal, throughout, but more frequent on the first leaves.

No. 3557 (Glass Case), ff. 228, ll. 15; good Nasta'lîḳ; size, 9 in. by 5½ in.

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2951

Mirât-alakhlâḳ (مرآة الاخلاق).

A compendium of ethics, which the author of this little treatise, who is probably identical with its transcriber and owner, Luṭf-allâh ibn Yad-allâh Nizâm-aldîn, was requested to compile in the majlis of Ḥabîb-allâh, called Zain-aldunyâ wa-aldîn, of Shîrâz, on the basis of two renowned books in this branch of philosophical studies, the اخلاق ناصری (see the two preceding copies) and the چهار مقالهٔ عضدی (a work not met with hitherto), see fol. 2a, lin. penult., to fol. 3a, l. 6 (where the above title appears). It is divided into three صورت, viz. 1. در علم تهذیب اخلاق, on fol. 3a, last line; 2. در حکمت منزل, on fol. 34a; 3. در حکمت مدینه, on fol. 45a.

Beginning: حمد مر آن محمودی را که محمّد را علیه السّلام متمّم مکارم اخلاق گردانید و خلق را بخلق عظیم او الخ.

No date.

No. 1348, ff. 1–67, ll. 10; large Nasta'lîḳ; size, 7¼ in. by 4⅝ in.

XIII. Astronomy and Astrology.

2952

Risâlat fi-alhai'at (رسالة في الهيئة).

Another copy of 'Alî Ḳûshji's (died A. H. 879 = A. D. 1474, 1475) famous astronomical treatise, see above, Nos. 2240 and 2241, beginning as usual: امّا بعد ... الحمد لله این کتاب مشتملست بر یکمقدّمه و دو مقاله الخ.

Muḳaddimah, in two ḳisms, the first on fol. 1b, the second on fol. 5b.

Maḳâlah I, in six bâbs, on ff. 7a, 8b, 14b, 17a, last line, 20b, and 22a (the last subdivided into four fasls).

Maḳâlah II, in eleven bâbs, of which the third, fourth, eighth, and ninth are not marked, on ff. 44b, 47a, lin. penult., 54a (fifth bâb), 55a, 57b, 61b (tenth bâb), and 63b.

A lacuna between ff. 63 and 65, and probably one or two other lacunas, which are concealed. Ff. 64 and 66–68 contain, in quite a different handwriting, some mukhammasât in honour of 'Alî, styled مناقب مولا مظهر (on a poet with the takhalluṣ Mażhar in 'Âlamgîr's reign, see A. Sprenger, Catal., pp. 129, 488, and 489).

No date. A seal of Sayyid Mihr 'Alî Ḥusainî with the date A. H. 1200 (A. D. 1786), on fol. 65b.

No. 2972, ff. 68, ll. 11–15 (on ff. 1–16), ll. 13 (on ff. 17–63, and 65); ll. 15–23 (on ff. 64, and 66–68), written by two hands in clear Nasta'lîḳ on ff. 1–16 (white paper), and 17–63, and 65 (older and somewhat browner paper) respectively; Shikasta on ff. 64 and 66–68; size, 8 in. by 3¾ in.

2953

Majmû'a-i-shamsî (مجموعهٔ شمسی).

Another treatise on astronomy, translated by Abû-alkhair, son of Maulânâ Ghiyâth-aldîn, from the English of Dr. William Hunter (داکتر ولیم هنتر, perhaps identical with W. Hunter, M. D., 1755–1812, who besides medical and other works composed astronomical treatises and also an 'Account of the labours of Jayasimha,' see Dictionary of National Biography, vol. 28, p. 305b), see fol. 1b, beginning: بدانکه این رساله ایست در علم هیأت مشتمل بر بعضی از حالات زمین و آسمان الخ.

Faṣl I, on fol. 2a: در اثبات کریّت ارض. *II*, on fol. 3b: در بیان مقدار ارض. *III*, on fol. 4b: در ذکر حرکت ارض. *IV*, on fol. 8a: در بیان بعضی از حالات مجموعهٔ شمسی و فلك ثوابت. *V* (not numbered), on fol. 12b: در تذکرهٔ سیّارات متابع که ورای سیّارات اصلی مذکوره اند. *VI*, on fol. 16b: در بیان جوزهرات. *VII* (here numbered eighth هشتم), on fol. 18a: فوائد چندیکه مختصّ بکواکب ثابت باشد.

No date.

No. 3070, ff. 23, ll. 13; Nasta'lîḳ; size, 8⅞ in. by 6 in.

2954

Aḥkâm-i-ashkâl (احکام اشکال).

Two sets of astrological tables, the first on ff. 68–71 (apparently incomplete), the second on ff. 73b–82a, containing prognostics, horoscopes, and many other indications for the welfare of human beings, suggested by certain constellations of stars.

No. 1348, ff. 68–82a; size, 7¼ in. by 4⅝ in.

XIV. Medicine.

2955

Khulâṣat-altajârib (خلاصة التجارب).

A large part of an elaborate work on tested cures by a certain Muḥammad Ḥusainî Nûrbakhshî, about whose lifetime nothing can be ascertained. It consists of twenty-eight bâbs, of which the first seven and part of the eighth are missing; the copy opens abruptly in the eighth bâb, which deals apparently with the conditions and diseases of the *head*.

The headings of the following bâbs are:

9. باب نهم در بیان احوال چشم (the eye), on fol. 34a.

10. باب دهم در بیان احوال گوش (the ear), on fol. 51a.

11. باب یازدهم در بیان احوال بینی (the nose), on fol. 56a.

12. باب دوازدهم در بیان احوال دهان (the mouth), on fol. 63a.

13. باب سیزدهم در بیان احوال حلق و آلتهای او الخ (the throat, etc.), on fol. 70a.

14. باب چهاردهم در بیان احوال جگر و دل (the liver and the heart), on fol. 88a.

15. باب پانزدهم در بیان احوال مری و معده (the œsophagus and the stomach), on fol. 93b.

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16. باب شانزدهم در بیان بعضی امراض که اکثر اطبّاء این ممالك تخصیص آنرا بعضوی معیّن مناسب ندانسته اند الخ (diseases which physicians of these realms have not been able to assign to any particular limb of the body), on fol. 112b.

17. باب هفدهم در بیان احوال جگر و مرارة (the liver and the bile), on fol. 117b.

18. باب هژدهم در بیان احوال سپرز (the spleen), on fol. 136a.

19. باب نوزدهم در بیان احوال روده (the bowels), on fol. 140a.

20. باب بیستم در بیان امراض مقعد (diseases of the posteriors), on fol. 164a.

21. باب بیست و یکم در بیان احوال گرده (the kidney), on fol. 171a.

22. باب بیست و دوم در بیان احوال مثانه (the bladder), on fol. 177b.

23. باب بیست و سیوم در بیان احوال آلات تناسل (the genitals), on fol. 189a.

24. باب بیست و چهارم در بیان احوال آلات توالد و پستان (the female organs of generation and the female breast), on fol. 200a, first line.

25. باب بیست و پنجم در بیان امراض پشت و مفاصل و پایها (diseases of the back, joints, and feet), on fol. 217b.

26. باب بیست و ششم در بیان سموم الخ (poisons, etc.), on fol. 225a.

27. باب بیست و هفتم در بیان بعضی تراکیب که عمل اند در معالجات (compound medicaments, usually styled قرابادین, and thus designated on the margin), on fol. 262b.

28. باب بیست و هشتم در بیان الفاظ غریبه که متعارف اطبّاست و اوزان مذکور در طبّ (some peculiar technical terms used among physicians, and medicinal weights), on fol. 271a, last line, and fol. 271b, first line.

No date.

No. 1276, ff. 276, ll. 21; careless Nasta'lîk, mixed with Shikasta; ff. 275 and 276 added by another hand in pure Shikasta; size, 10⅝ in. by 6¾ in.

2956

Two medicinal glossaries.

1. A glossary of the Hindî terms occurring in the Materia Medica, with their Arabic and Persian equivalents, forming an alphabetical index to the مخزن الادوية (see above, No. 2362), on ff. 1b–85b. It is styled in the heading: فهرست ادوية هندی و لغت عربی از کتاب مخزن الادوية بموجب شمار هندسه, and consists of three columns, the one on the right side for the Hindî words, the middle one for the Arabic and Persian ones, and the one on the left for the pages or folios of the respective copy of the مخزن الادوية (which is not *that* in the India Office referred to above). The English equivalents are occasionally added on the margin, mostly in ink, sometimes in pencil. Frequently, where special Hindi terms are not forthcoming, only the Arabic and Persian words are given. Ff. 86–88 are left blank.

2. A glossary of similar Hindî terms, occurring in a medical work, styled بهاو پرکاس, with their Sanskrit equivalents, arranged in the same way, the Sanskrit words in the right column, the Hindî ones in the middle, and the folios in the left column, on ff. 89b–131a.

It is styled in the heading: فهرست ادوية هندی از کتاب بهاو پرکاس بموجب شمار هندسه, and is on the first pages, like the previous glossary, occasionally accompanied with the English equivalents on the margin. The Sanskrit words are written in Devanâgarî characters. On fol. 1a there is given a Sanskrit title to the first glossary, viz. *Dravya Gaṇa*, Hindi and Persian.

No. 3526, ff. 131; size, 10¾ in. by 6¼ in.

2957

Tarjuma-i-firang dar bayân-i-amrâḍ-i-piçish (ترجمهٔ فرنگ در بیان امراض پیچش).

A Persian translation of an English medical treatise by William Cockburn (اویم کاك برن), M.D. of London, the title of which is represented here in Persian transliteration as دی نیشر انت کیورس او فلك شیز, which seems to mean 'the nature and cures of fluxes,' explained in Persian by کتاب در بیان امراض پیچش‌های اقسام و ادویات آن. There are two books of Dr. W. Cockburn (1669–1739) mentioned in English works of reference (see, for instance, Dictionary of National Biography, vol. xi. pp. 192–193), which are very likely different editions of one and the same treatise from which the present translation is made, viz. 'Profluvia ventris,' London, 1701; and 'Account of the nature and cure of looseness,' sec. ed., London, 1710. The learned English doctor wrote it partly on the basis of former investigations, partly on the results of his own medical experience. It is divided into nine صورت.

No date.

No. 1452, ff. 62, ll. 9; simple Shikasta; size, 8¾ in. by 6 in.

XV. Lexicography and Grammar.

1. Arabic-Persian.

a. *Vocabularies and Dictionaries.*

2958

Three metrical Arabic-Persian vocabularies.

1. Niṣâb-i-badî' (نصاب بديع), on ff. 1b–6b, see above, No. 2386, beginning: مبر شهر وشهر ماه وماه آب و خوف سهم الخ.

2. Niṣâb-alṣibyân (نصاب الصّبيان), on ff. 7a–27a, see above, Nos. 2375–2381, beginning here:

همین گوید ابو نصر فراهی
کتاب من بخوان گر علم خواهی

This part is dated the 9th of Ramaḍân, A.H. 1229 (A.D. 1814, Aug. 25).

3. Manṭiḳ-alṣibyân (منطق الصّبیان), on ff. 27b–36a, a versified tract of the same kind as the two preceding ones, in eighteen ḳiṭ'as, prefaced by ten mathnawí-baits, beginning:

بعد توحید خالق بیچون کز عدم کرد خلق گوناگون

The title appears on fol. 27b, l. 9.

The MS. belonged to 'Anand Row's Collections in the ceded districts.'

No. 3018, ff. 36, 2 coll., each ll. 15; large Nasta'liḳ; size, 9⅝ in. by 6¼ in.

2959

Niṣâb-alṣibyân (نصاب الصّبیان).

The same versified vocabulary of Abû Naṣr Farâhî, beginning in the following way: قال .... الحمد لله الشّیخ الامام الاجلّ العالم بدر الحقّ والدّین الخ (comp. No. 2377 sq. above); this copy is slightly defective at the end; the last line here corresponding to fol. 27a, first line, in the preceding copy.

No. 2754, ff. 149b–174b, ll. 13–16; Nasta'liḳ; size, 9¾ in. by 5⅝ in.

2960

'Umân-i-ma'ânî (عمان معانی).

The Persian gulf of fine thoughts, an Arabic-Persian glossary with occasional intermixture of Hebrew, Pahlavî, Syriac, Turkish, and other words, by Amirak of Balkh, who compiled this little work at the request of Shaikh Niżâm, A.H. 859 (A.D. 1455), see fol. 1b, last four lines, and fol. 2a, first five lines.

Beginning: حمد بینهایت قادریرا که از صنعت قدرت خویش الخ.

It is arranged alphabetically according to the *first* and *last* letters, the Persian paraphrase is interlinear and sometimes marginal, and written as far as fol. 43a in red ink; from fol. 43b to fol. 81a in black (except half of fol. 74a which is again in red); from fol. 81b to the end the paraphrase ceases altogether and only strings of words are left.

No date.

No. 1989, ff. 120, a number in diagonal lines; first two pages slightly effaced; size, 8¾ in. by 4¾ in.

2961

Another Arabic-Persian glossary, arranged like the preceding one according to the *first* and *last* letters. There is neither title nor author's name given, as the copy lacks the introduction and begins abruptly in the midst of the explanation of an affix (probably the simple ا) thus: ساکن اسم مضمر مرفوع متّصل بود برای تثنیه غائب در ماضی و مضارع و امر الخ.

From fol. 8a onwards the Arabic words are written in red ink. Copied by Muḥammad Zain-aldîn.

No date.

The title given to this glossary on the fly-leaf, viz. لغات ترکی, has no sense whatever.

No. 1755, ff. 85, ll. 15; Nasta'liḳ; size, 9¼ in. by 5⅛ in.

2962

A defective copy of a large Arabic-Persian dictionary, which is wrongly designated as كشف اللّغات both on the fly-leaves and at the top of fol. 1a. The كشف اللّغات is a Persian-Persian dictionary, and therefore absolutely different in character from the present work, which resembles very closely the كنز اللّغات (see above, Nos. 2392–2396), although its abrupt beginning cannot be traced in any of those copies, and the order of words seems not to be quite the same. At any rate, it may be either an earlier or a later redaction of that famous dictionary.

Beginning: .... دوم پناه گردانیدن سیوم در پناه کسی بودن الخ.

According to the Arabic paging six leaves are wanting at the beginning, and eight between ff. 249 and 250. Ff. 247–250 are slightly damaged, but carefully repaired in some (not all) places. The proper order of ff. 394–411 is: 394, 403–410, 395–402, 411.

No date.

The copy belonged formerly to Mr. Richard Johnson.

No. 1285, ff. 423, ll. 25; chiefly in Naskhî, by various hands, an older one, as it appears, on ff. 1–272 and 335–423, a newer one on ff. 273–334; size, 10¾ in. by 5⅝ in.

2963

Dastûr-i-a'ṣâr u Dastûr-i-amṣâr (دستور اعصار و دستور امصار).

Another large Arabic-Persian dictionary, compiled on the basis of and in conformity with the تاج المصادر (see Abû Ja'far Aḥmad Albaihaḳî's work of this title in Bodleian Cat., No. 1635) and the صحاح (see above, Nos. 2388–2390), by Bahâ-i-'Abbâs Aḥmad Ḥusainî 'Alawî (see fol. 1b, ll. 8 and 9), and beginning: نحمد الله و نستعین به وما لنا ان لا نتوکّل علی الله الخ.

The title appears on fol. 2b, l. 10; on fol. 1a it is styled, through a confusion with its prototype (see the above statement), تاج المصادر. The introduction comprises a faṣl: در اعداد ابواب و مصادر آن, on fol. 3b, with the following subsections: خاصّیّة الابواب, on fol. 4a; کیفیّت مصادر مزید فیه, on fol. 5a; and کیفیّت معرفة مصادر در هر فعل, on fol. 5a. The dictionary itself begins, on fol. 5b, with the باب الالف; the arrangement is this, that the *first* letter forms the bâb and the *last* the next subdivision; after that comes the middle one.

Dated A.H. 1176 (A.D. 1762, 1763).

No. 1338, ff. 360, ll. 19; Nasta'liḳ; size, 9½ in. by 5½ in.

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b. *Grammar.*

2964

Three Persian treatises on Arabic grammar.

1. Kitâb-i-mîzân (كتاب ميزان), i.e. the ميزان فى علم الصّرف, on ff. 1b–20a, see above, Nos. 2415–2417, beginning: الحمد لله .... بدان اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه بر چهار گونه است ماضى و مستقبل و امر و نهى الخ. This part is dated the 8th of Rabî' II, A.H. 1218 (A.D. 1803, July 28).

2. *Nuskha-i-munsha'ibah* (نسخهٔ منشعبه), on ff. 21b–28a, *only a fragmentary piece, defective at the end, see above, Nos. 2411, 2; 2412, 2;* and 2418, beginning: الحمد لله .... اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه و اسماء متمكّنه از روى تركيب حروف الخ. *Ff. 29 and 30 left blank.*

3. Dastûr-i-mubtadâ (دستور مبتدا), or Kitâb-i-jadvalî (كتاب جدولى), or Ṣarf-i-af'âl (صرف افعال), on ff. 31b–90b, see above, Nos. 2425–2427, beginning: الحمد لله .... بدانكه اين كتابيست در بيان صرف افعال و اعلال آن كه جملهٔ افعال بر دو گونه است ثلاثى و رباعى الخ.

Bibliotheca Leydeniana.

No. 2741, ff. 90, ll. 9–10; Nasta'lîḳ; size, 9 in. by 6½ in.

2965

Muntakhab-alnaḥw (منتخب النّحو).

A treatise on the application of the rules of Arabic syntax to Persian, with poetical illustrations, by Amir Ḥaidar Ḥusainî Balgrâmî (see fol. 1b, last two lines), with the takhallus Amîr, a grandson of the famous Mîr Ghulâm 'Alî Âzâd Balgrâmî, compiled A.H. 1214 (A.D. 1799, 1800, see fol. 2a, l. 5), comp. another copy in Rieu ii. p. 857b, No. I.

Beginning: حمد فاعل اشياء حقّى جلّ و علا را كدام نحو بيان الخ (Rieu بكدام).

At the end of the mukaddimah (which begins on fol. 2a) it is stated (see fol. 4a, last line, and fol. 4b, first line) that this treatise is divided into three bâbs, dealing with the nouns, the verbs, and the particles respectively:

باب اوّل در بيان اقسام اسم, in seventeen faṣls, on fol. 4b, l. 2.

باب دويم در بيان اقسام فعل و هر چه متعلق بآن است, in nine faṣls, on fol. 41a, last line.

باب سيوم در بيان اقسام حروف, in three faṣls, on fol. 48a; but in the text itself the beginning of a *fourth* bâb is found on fol. 51b, on the sentence باب چهارم در ذكر جمله, which was to contain two ḳisms, each of which subdivided into faṣls; but already in the first faṣl of the *first ḳism* the copy breaks off.

Earlier works of the same Amîr Ḥaidar are: سوانح اكبرى, a history of the emperor Akbar to A.H. 987 (A.D. 1579), written at the request of Mr. William Kirkpatrick, see Rieu iii. p. 930a, Blochmann in his translation of the آئين اكبرى, p. 316, note, and Elliot, History of India, viii. p. 193; منتخب الصّرف, on the formation of Arabic words used in Persian, Rieu ii. p. 857b, No. II; and تحقيق الاصطلاحات, a glossary of rare words and idioms, with poetical illustrations, Rieu iii. p. 1070b, completed A.H. 1189 (A.D. 1775).

No. 3001, ff. 53, ll. 12; Shikasta; size, 9⅛ in. by 6⅛ in.

2. Persian-Persian.

2966

Laṭâ'if-allughât (لطائف اللّغات).

Another copy of 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî's special glossary to Jalâl-aldîn Rûmî's mathnawî, see above, Nos. 1091–1097, beginning: اين فرهنگيست مشتمل بر حلّ لغات غريبهٔ عربيّه الخ.

Dated the 24th of Jumâdâ I, in the fortieth year of 'Âlamgîr's reign (which would be A.H. 1108, a year that actually seems to be hidden in the strange combination of figures appearing here, viz. ١١١٠ = A.D. 1696, Dec. 19), by Ḥusain 'Alî bin 'Alî Murtaḍâ Ghulâm. Slightly worm-eaten.

No. 3004, ff. 219, ll. 15; Nasta'lîḳ; size, 10⅛ in. by 5⅞ in.

2967

Baḥr-alfaḍâ'il fî manâfi'-alafâḍil (بحر الفضائل فى منافع الافاضل).

A fuller copy of Muḥammad bin Ḳiwâm bin Rustam bin Aḥmad bin Maḥmûd Badr-i-Khizâna albalkhî's Persian dictionary, which has been described above in No. 2512. The author's epithet is given here (on fol. 2b, l. 7) as Nikû'î, instead of Karkhî. This copy contains thirteen out of the fourteen bâbs of the *second ḳism* (a complete index of which is given both on ff. 4b–5b and 224a–226a), viz.:

Bâb I, on fol. 226a, second line, headed here: در اسامئ بعضى از اهل اولاد و عمّال و غزوات و اسپان واسباب پيغمبر (index عمّاد) الخ.

Bâb II, on fol. 228a, headed here: در لغات الدّعوات و غير آن الخ (index در الفاظ ادوات), with two faṣls at the end.

Bâb III, in four faṣls (kunyas, beginning respectively with ابو, ام, ابن, and بنت), on fol. 246b.

Bâb IV, in seven faṣls, on fol. 248b.

Bâb V, in three faṣls, on fol. 252b.

Bâb VI, in seven climates, on fol. 256a.

Bâb VII, on fol. 257b.

Bâb VIII, on fol. 262a (number here omitted).

Bâb IX, in six faṣls, on fol. 264b.

Bâb X, in nine faṣls, on fol. 278a.

Bâb XI, on fol. 289a, lin. penult.

Bâb XII, in three faṣls, on fol. 293b.

Bâb XIII, in three faṣls, on fol. 298a.

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The number of faṣls is therefore thirty-seven, as correctly stated on fol. 3b, l. 8 (whereas on ff. 4b, l. 5, and 224a, l. 7 it is given as thirty-six). The *first kism*, containing the dictionary proper, begins on fol. 5b, last line.

Beginning, on fol. 1b, thus: حمد و سپاس بیحدّ مر خدای را که ملائك و اناس در نعت اوست بالسنهٔ مختلفه و لغات متنوّعه اورا ثنا گویند (sic!) الخ.

An English note on fol. 1a describes this copy as an *abridgement* of the بحر الفضائل, whose author is unknown; this statement is altogether misleading, and would rather apply to the much shorter copy in No. 2512 above; moreover the Persian title, written on the same page, runs اصل کتاب بحر الفضائل, and proves that we have got here the original work. The fourteenth bâb of the *second kism* is not found.

Dated the 7th of Shawwâl, A.H. 1199 (A.D. 1785, Aug. 13).

No. 2970, ff. 302, ll. 13; Nasta'lîḳ; size, 10 in. by 6¼ in.

3. Persian-English.

2968

The first sketch of a Persian Lexicon (including all the Arabic words, commonly used by Persians), with their English equivalents, by Haughton, i. e. Sir Graves Champney Haughton, 1788–1849, who was from 1817 to 1827 professor in the East India College at Haileybury, see Dictionary of National Biography, vol. xxv. pp. 166b–168a. It is very rich and accurate, but goes down to the middle of the *fourth* letter only, ت; the last word being تعمیم.

No. 3182, ff. 303; European handwriting; size, 13 in. by 8⅝ in.

XVI. Theology and Law.

2969

Ḳurân (قرآن).

A copy of the Ḳurân, with interlinear Persian paraphrase, which derives a unique interest from the fact that (according to a note appended at the end by Mr. A. Rattnay) it 'was picked up in the streets of Lucknow, on the occasion of the entry of the Brigade under General Franks into that city, in 1857, by one of his Aides de Camp (Captain Henderson, I believe). It was found under the body of a Mahomadan priest, who was evidently attempting to escape with it at the time he was killed.'

The copy is, of course, in a very precarious state, despite the careful mending of most of the old leaves, which have been put into a modern margin; and although the text has been supplemented, wherever pieces had been torn off, the first and last leaves especially—which were lying quite loose in the copy and have now been arranged in proper order—are greatly damaged. Part of the original colophon is preserved, stating that the copy was written in A.H. 995 (A.D. 1587), by بن احمد انصاری المدینی .....

No. 3402, ff. 387, usually ll. 14 in the fully preserved pages; splendid Naskhî; the Persian paraphrase in Nasta'lîḳ; size, about 13 in. by 8½ in.

2970

Another copy of the Ḳurân.

This copy has a special interest too; it was one of Tîpû Sulṭân's Ḳurâns, and is provided with a Persian index of the Sûras: فهرست سورة های کتاب الله المجید الخ, on ff. 1b–22b.

The Ḳurân begins on fol. 25b, and ends on fol. 520a; an Arabic prayer on ff. 521b and 522a.

No. 3562 (Glass Case), ff. 522; Naskhî; gorgeously illuminated throughout; two splendid vignettes on ff. 23b and 24a; excellent Eastern binding; size, 8⅛ in. by 4⅞ in.

2971

Fatâwa-i-Ḳarâkhânî (فتاوی قراخانی).

Legal decisions with regard to the various branches of Muḥammadan ecclesiastical and civil law, which begin, without any introduction, at once with the *first kitâb*; the title can therefore only be derived from the colophon. The book is divided into *kitâbs*, and, occasionally, subdivided into *bâbs*, with some faṣls here and there. An index on ff. 1a and b.

1. كتاب البيوع, on fol. 2a: (*a*) باب خيار العيب, on fol. 17b; (*b*) (text الفاسدة) باب بيع الفاسد, on fol. 22b; (*c*) باب بيع الفضولى, on fol. 27a; (*d*) باب الاقالة, on fol. 27a, last line; (*e*) باب السّلم, on fol. 28b; (*f*) باب الصّرف, on fol. 29a; (*g*) باب الكفالة, on fol. 32b.

2. كتاب الحوالة, on fol. 38b.

3. كتاب القضاء, on fol. 40b, lin. penult.: (*a*) فصل فى الحبس, on fol. 43b.

4. كتاب القضاء بالمواريث, on fol. 55a: (*a*) باب كتاب القاضى الى القاضى, on fol. 55b.

5. كتاب الشّهادة, on fol. 56b: (*a*) باب الرّجوع عن الشّهادة, on fol. 70a.

6. كتاب الوكالة (styled in the text, clearly by mistake, باب), on fol. 70b: (*a*) باب الوكيل بالبيع والشّراء, with a فصل فى الشّراء, on fol. 77a; (*b*) باب الوكالة بالخصومة والغيض, on fol. 78a.

7. كتاب الدّعوى, on fol. 78b, last line: (*a*) باب اليمين, on fol. 98a, lin. penult.; (*b*) باب التّناقض والدّفع, on fol. 102a; (*c*) فصل فى الابراء, on fol. 108a.

8. كتاب الاقرار, on fol. 108b: (*a*) باب فيما يكون اقرار او فيما لا يكون, on fol. 118b.

9. كتاب الاستثناء, on fol. 119b.

10. كتاب الصّلح, on fol. 120a.

11. كتاب المضاربة, on fol. 124b.

12. كتاب الوديعة, on fol. 129b.

13. كتاب العارية, on fol. 143b.

14. كتاب الهبة, on fol. 146a.

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15. كتاب الاجارة, on fol. 151b.

16. كتاب الولاء, on fol. 169b.

17. كتاب الاكراه, on fol. 172a.

18. كتاب الحجر, on fol. 173a.

19. كتاب المأذون, on fol. 173b.

20. كتاب الغصب, on fol. 177b.

21. كتاب الشّفعة, is missing in consequence of a lacuna of three leaves after fol. 188.

22. كتاب القسمة, on fol. 192b.

23. كتاب المزارعة, on fol. 197a.

24. كتاب الصّيد والذّبائح, on fol. 199b: (*a*) فصل فيما يحلّ اكله و ما لا يحلّ, on fol. 207a.

25. كتاب الاضحية, on fol. 210a, last line.

26. كتاب احياء الموات (text الموت), on fol. 214a.

27. كتاب الاشربة, on fol. 218b, first line.

28. كتاب الكراهية, on fol. 218b, l. 5.

29. كتاب الرّهن, on fol. 235b.

30. كتاب الجنايات, on fol. 239a: (*a*) باب ما يوجب القصاص و ما لا يوجب, on fol. 239b; (*b*) باب جناية البهائم, on fol. 244b (wrongly styled كتاب in the index).

31. كتاب الدّيات, on fol. 245b.

32. كتاب القسامة, on fol. 249b.

33. كتاب الوصايا, on fol. 250a.

34. كتاب الخنثى, on fol. 254a.

35. كتاب مسائل المتفرّقة, on fol. 254b; there are two more lacunas, of one leaf each, after ff. 255 and 256.

36. كتاب الفرائض, on fol. 258a.

The whole book is arranged in an endless number of questions addressed to a legal authority (استفتا = taking counsel's opinion) and the decisions given about them.

Dated the 12th of Dhû-alka'dah, A.H. 1099 (A.D. 1688, Sept. 8), in 'Âlamgîr's reign, by various scribes, Sayyid Muhammad Ma'ṣûm alshahîdi alkardizi alridawi, Sayyid 'Abd-alkâdir, etc.

No. 3069, ff. 258, ll. 17; written by different hands, chiefly in Naskhi, mixed with Shikasta now and then; size, 8½ in. by 6 in.

2972

Munkashifat fi sharḥ-almunfarijat (منكشفة فى شرح المنفرجة).

A Persian commentary on a well-known religious poem, the Arabic kaṣîdah المنفرجة or kaṣîdah of consolation and comfort, which is ascribed here to the authorship of Ḥasan al-Baṣri (died the 5th of Rajab, A.H. 110 = A.D. 728, Oct. 14), see fol. 135b, l. 5. Compare on this poem and the various authors who are credited with its composition, H. Khalfa iv. p. 551 sq., No. 9508; vi. p. 198, No. 13209; Arabic Cat. of the Brit. Mus., p. 86; Uri and Nicoll ii. pp. 88, 515, and 617; Cat. Codd. Or. Lugd. Bat. ii. p. 97; Loth, Arabic Cat., p. 300b (No. XIII); G. Flügel i. p. 144; Fleischer, Cat. Lips., pp. 434–435; J. Aumer, Arabic Cat., pp. 59 and 246, last line sq.; etc. In Flügel, loc. cit., it is ascribed to Muḥammad al-Ghazâlî, in Loth, loc. cit., to Ibn al-Naḥwi (Abû-alfadl Yûsuf bin Muḥammad Tauzari), etc. The poem consists here of forty-four baits (in H. Khalfa thirty-five; in the Vienna copy forty-seven, in others forty), and begins, on fol. 136a:

إشتدّى ازمة تنفرج قد آذن ليلك بالبلج

Beginning of the preface, on fol. 135b: بعد حمد بى منتهاى و ثناى متجاوز العدّ والاحصاء خداوند تقدّس و تعالى و درود نا معدود الخ.

The commentator is 'Abd-alkâdir bin Hâshim alḥusainî (see fol. 135b, l. 4); the title appears on fol. 136a, first line. The explanation consists usually of لغات, i.e. grammatical analysis, and حاصل المعنى, a summary of the meaning.

No date.

No. 1298, ff. 135–163, ll. 13; Naskhi; the Arabic text in red; size, 10 in. by 6⅞ in.

2973

Zubdat-alda'wât (زبدة الدّعوات).

Choice selections of prayers, accompanied by a Persian treatise on devotional science, by an anonymous author, in a muḳaddimah, four faṣls, and a khâtimah, beginning, on fol. 1b: يا حبيب صفوة المتّقين نحمدك و نشكرك و يا مجيب دعوة المضطرّين الخ.

Muḳaddimah: در تعريف و ترغيب دعا و بيان شرائط و سبب تعويق حاجتها, on fol. 3b.

Faṣl I: در تعقيبات نماز (صلوة index) يوميّه و بعضى دعوات ضروريّه, on fol. 8a.

Faṣl II: در اعمال روز و شب جمعه و احوال ايّام وليالئ متبرّكه, on fol. 38a.

Faṣl III: در وصول بسعادات و حصول مرام و دفع بليّات و رفع اسقام, on fol. 97b.

Faṣl IV: در جميع فوائد متفرّقه و قمع اعادى و ظلمه, on fol. 132b.

Khâtimah: در آداب زيارت مشاهد مقدّسه على مشرّفيها, on fol. 150b.

Faṣl I is not numbered; faṣls III and IV and the khâtimah are neither numbered nor headed by فصل or خاتمه. This treatise which is based on the مصباح مجمع الدّعوات و صغير و كبير (designated by مر), the منهاج منهج الدّعوات (مت), the مكارم الاخلاق (ق), the مختبى الصّلاح (مح), the عدّة (ة), the نزهة الزّاهد (د), the فصول (ل), etc., ends on fol. 158b and is dated by Ja'far bin Muḥammad Kâẓim the 15th of Sha'bân, A.H. 1133 (A.D. 1721, June 11). On ff. 158b, l. 6–197b there is added another tract, very similar to the khâtimah of the زبدة الدّعوات, styled Mukhtaṣar dar rusûm u âdâb i-safar (مختصر در رسوم و آداب سفر), on the rites and

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customs of travelling, containing both prayers and traditions relating thereto, the latter based on those collected by Ḥasan 'Askarî (the eleventh Imâm, who died in Rabî' I, A.H. 260 = A.D. 873, Dec.–874, Jan.), and divided into a muḳaddimah and four faṣls (which are, however, not specially marked in the text).

Beginning: حمد بیحدّ واهب العطائی را سزد که نوع انسانرا بتاج وهّاج و لقد کرّمنا بنی آدم الخ.

No date.

No. 693, ff. 197, ll. 12; the Arabic prayers in Naskhî, the Persian text in Nasta'lîḳ; size, 6⅝ in. by 4¼ in.

2974

Silsila-i-Jogiyân (سلسلهٔ جوگیان).

The chain of the Jogis, in Sanskrit Yogins, i.e. the various sects of Indian devotees or practisers of the Yoga, see concerning them, Barth, Religions of India, p. 213 sq., and Weber, History of Indian Literature, p. 237 sq., by an anonymous author, beginning, on fol. 1b: چون اقتضای ربّانی و خواهش یزدانی مقتضیٔ آن شد که عالم کون و فساد الخ.

It is divided into five فرقه (afterwards called اصل), viz.: 1. The Vishnuites or Vishnuite Gosains (ویشنو), on fol. 4b, in sixteen قسم or branches; 2. The Çivaites (سیوی or شیوی), on fol. 16a, in nineteen قسم; 3. The Çâktas (شاکت), on fol. 29b, in four فرقه or طریق; 4. The Nânakshâhis (نانکشاهی), on fol. 38b, in seven قسم or فرقه; 5. The Çrâvakas and Yatis (سراوک and جتی), on fol. 47b, in two قسم or طریق. Appended to this treatise are two faṣls, the *first*, on fol. 50b, containing a general discussion of the tenets of these sects; the *second*, on fol. 60b, a description of the holy city of Banâras. Each branch or subbranch of the Yogins is illustrated by a portrait.

No. 3087, ff. 71, ll. 9; Nasta'lîḳ; forty-eight miniature portraits; size, 8 in. by 6⅛ in.

XVII. Varia.

1. Arts, Technical and Practical Pursuits.

a. *Music.*

2975

Aṣl-alusûl (اصل الاصول).

A treatise on the theory of music by Muḥammad Naṣîr Muḥammadî, with the takhallus Ranj (mentioned as grandson of Khwâjah Mîr Dard, and a young man about A.H. 1221 = A.D. 1806, in A. Sprenger, Catal., p. 280, l. 7 ab infra), beginning, on fol. 1b: الحمد لله خالق الخلائق والملائی الصّلوة والسّلام علی محمّد المصطفی و آله الخ.

In the introduction, on fol. 2a, the author traces his descent to the great Shaikh and Saint Khwâjah Muḥammad Nâṣir Muḥammadî, the author of the نالهٔ بازیٔ هوش افزا and the عندلیب, who had two sons, the elder Khwâjah Mîr Muḥammadî, with the takhallus Dard, the greatest mystic poet in Hindûstânî literature (see A. Sprenger, Catal., pp. 218 and 605, whose death is fixed by the various authorities in A.H. 1195, 1196, 1199, and even 1202 = A.D. 1781–1788), the grandfather of the compiler of this musical treatise and author of the following nine works: 1. Persian diwân (دیوان پارسی); 2. Rekhta diwân (دیوان ریخته); 3. رسالهٔ اسرار الصّلوة; 4. رسالهٔ واردات; 5. علم الکتاب, a commentary on the preceding one; 6. رسالهٔ نالهٔ درد; 7. آه سرد; 8. درد دل; 9. شمع محفل (all these seven being mystical treatises); the younger, Ḥadrat Muḥammad Mîr Muḥammadî, with the takhallus Athar (see A. Sprenger, Catal., p. 207, l. 16 sq.), the author of (1) Persian diwân (دیوان فارسی); (2) Rekhta diwân (دیوان ریخته); (3) مثنوئ بیان واقع (4) مثنوئ خواب و خیال. The son of the former (Mîr Dard) was Ṣâḥib Mîr Muḥammadî, with the takhallus Alam, undoubtedly the father of the author of the present treatise (see A. Sprenger, Catal., p. 200, last four lines, where he is represented by some tadhkirah-writers as the son, by others as the nephew of Mîr Dard).

The present treatise was written under the auspices of the author's patron Miyân Himmatkhân, the younger brother of Miyân Nûrkhân, with the takhallus Nûrrang, and son of Miyân La'lkhân, with the takhallus Parb La'l (پرب لعل), who himself was the elder brother of Miyân Firûzkhân, with the takhallus Adârang and son of Miyân Bhûpatkhân, the brother of Miyân Ni'matkhân, with the takhallus Sadârang, see fol. 1b.

The title of this treatise appears on fol. 2b, l. 4. It is divided into two فنّ; the *first fann* در بیان حقیقت تال (on musical time and measure) contains two muḳaddimas, two bâbs and a khâtimah; it begins on fol. 2b, but breaks off already, on fol. 35b, in the beginning of the *second bâb* with the heading of the *first faṣl*; the remainder of this bâb, the khâtimah of the *first fann*, and the whole of the *second fann* در بیان لی (on tune, air, or melody) are missing.

The remaining portion of the MS., ff. 36b–55a, is filled with the Rekhta poetry of *Mu'min* (probably Muḥammad Mu'minkhân, who died 1852, see A. Sprenger, Catal., p. 266, l. 6 ab infra sq.), consisting of short mathnawis and one ghazal, beginning with this Persian bait:

تازه فغانی که کشیدم زدل وان سخن غم که شنیدم زدل

No. 3162, ff. 55, ll. 15; Nasta'lîḳ; size, 10⅝ in. by 6⅛ in.

b. *Calligraphy.*

2976

Seventeen sheets of calligraphic specimens, with illuminations, partly containing interesting royal autographs, viz.:

1. No. 3566, size, 9¾ in. by 7⅝ in.
2. No. 3567, size, 10⅛ in. by 7⅝ in.
3. From his Majesty the king of Oude (see below,

No. 10), embossed with nail by Pundit Muhtabkog, styled Brilliant Writer, 1850.

No. 3568, size, 9¼ in. by 6¾ in.

4. No. 3569, size, 11¼ in. by 8⅝ in.

5. No. 3570, size, 11⅛ in. by 7⅝ in.

6. Written by C'andi Parshâd (چندی پرشاد).

No. 3571, size, 12⅝ in. by 8⅛ in.

7. Written by Hinglâl (بندہ هینگلال), a pupil of 'Ali Riḍâkhân Jawâhir-raḳm (see below in No. 11).

No. 3572, size, 12⅝ in. by 8¼ in.

8. Written by Faḳir Muḥammad Amir Riḍawi, A. H. 1270 (A. D. 1853, 1854).

No. 3573, size, 11⅛ in. by 7¼ in.

9. Written by Gangâ Parshâd (گنگا پرشاد), another pupil of 'Ali Riḍâkhân Jawâhir-raḳm (see No. 11).

No. 3574, size, 12⅝ in. by 8 in.

10. Written by Taḳi 'Alî about 1850; it bears the name of the same king of Oude, Muḥammad Wâjid 'Alishâh Pâdishâh, as No. 3 above.

No. 3575, size, 13⅛ in. by 8⅝ in.

11. Written by 'Alî Riḍâkhân Jawâhir-raḳm, 1850.

No. 3576, size, 13½ in. by 8¾ in.

12. An autograph of the Heir-Apparent of Delhi, Mirzâ Muḥammad Sulṭân Fatḥ-almulk Shâh Bahâdur, the son of Abû Żafar Sirâj-aldîn Muḥammad Bahâdurshâh Pâdishâh-i-ghâzî (i. e. Bahâdurshâh II, the last nominal emperor of Delhi, who succeeded his father, Akbarshâh II, A. H. 1253=A. D. 1837, and was deposed 1858 after the mutiny, see Nos. 16 and 17 below), dated A. H. 1270 (A. D. 1853, 1854).

No. 3577, size, 15¾ in. by 10½ in.

13. No. 3578, size, 16½ in. by 11⅛–11½ in.

14. Written by 'Alî Riḍâkhân Jawâhir-raḳm, see No. 11 above.

No. 3579, size, 13⅝ in. by 9 in.

15. Written by the same 'Alî Riḍâkhân.

No. 3580, size, 19 in. by 13⅛ in.

16. An autograph of his Majesty the king of Delhi, Muḥammad Bahâdurshâh Pâdishâh-i-ghâzi, see above, No. 12.

No. 3581, size, 17 in. by 11¾ in.

17. Another autograph of the same last Moghul ruler of Delhi.

No. 3582, size, 16⅝ in. by 11¾ in.

c. *Preparation of Ink.*

2977

Risâla-i-Bûḳalamûn (رسالۂ بوقلمون).

The Persian translation of an Arabic treatise on the art of making inks of various colours, styled at the end ترجمۂ رسالۂ رنگها (the proper title appears on fol. 113a, lin. penult.), by an anonymous writer who dedicated this little work to Maḥmûdshâh bin Muḥammadshâh bin Aḥmadshâh (more correctly bin Muḥammadshâh bin Humâyûnshâh bin Aḥmadshâh II, who reigned A. H. 887–924=A. D. 1482–1518, comp. coll. 172 and 173 in this Cat.) alwalî albahmanî, see ff. 112a, last lines, and 112b, first line.

It is divided into sixty-one صنعت, the index of which, on ff. 114a–115a, is left blank, and begins, on fol. 108b: سپاس (Sûrah 68, v. 1) ن والقلم و ما یسطرون و ستایش مر یگانۂ بیچون که چون بدو حرف کاف و نون آورد بیرون از غیب مکنون الخ.

The first صنعت begins on fol. 115b, first line, and is headed در ساختن مداد گلرنگ.

Dated A. H. 1010 (A. D. 1601, 1602).

No. 1348, ff. 108b–139a, ll. 11; distinct Nasta'lîḳ; size, 7¼ in. by 4⅝ in.

d. *Cookery.*

2978

Nân u namak (نان و نمک).

Bread and salt, a cookery-book, containing the kitchen recipes, as used in the emperor Shâhjahân's court; it begins, on fol. 1b, without introduction or author's name, at once with these words: دستور پختن اطعمہ که در سرکار پادشاه شاهجهان معه وزن به علم می آمد بر ده قسم الخ; immediately after the index follows; the above title is taken from a note on fol. 1a.

The ten kisms (compare a similar work above in No. 2792, VII) are, according to the index:

1. در استعمال نانها (on the making of various kinds of bread), on fol. 1b, last line.

2. در استعمال آشها (on the making of soups), on fol. 5a, lin. penult.

3. در استعمال قلیهها و دوپیازهها (on the making of various kinds of dressed flesh-meat and meat-curries), on fol. 7b (not numbered in the text).

4. در انواع بهرته (on the various kinds of mash), on fol. 21a.

5. در انواع زیر بریان (on the various kinds of under-done meat), on fol. 22b.

6. در انواع پولاو (on the various kinds of Pulá'o or rice-dishes), on fol. 25b.

7. در انواع کتههها (text adds و کبابهای و پختنیها) (on the various kinds of catechu with roast and boiled meat), on fol. 47b.

8. در انواع هریسههای و خاگینههای (on the various kinds of pottages and omelettes), on fol. 56a.

9. According to the index: در انواع سموسه و پوری و غیره و انواع شیر نی و شوله و کهچڑی و غیره (on the various kinds of puff or small pastry of minced

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meat, thin meal-cakes, juices of the sugar-cane, dishes of boiled rice and pulse, and hodge-podge); but in the text, on fol. 63a, only كهچڑی and شوله are treated in the ninth kism, the other items are added to the eighth; in the middle of this kism the copy breaks off on fol. 63b.

10 was to contain, according to the index: استعمال مربّه (مربّی =) و غیره اطعمه و حلوه (حلوا =) و اکثر لوازم و استعمال جغرات... و رنگ نمودن روغن و خمیر (on the making of preserves and sweetmeats, on ingredients, on sour milk, and the colouring of oil and dough).

No. 3171, ff. 63, ll. 15; Nasta'lîk, mixed with Shikasta; size, 8¼ in. by 5½ in.

2. Falconry and Farriery.

2979

Panj Bâznâma (پنج بازنامه).

A collection of five treatises on falconry, of which, however, only the *first* and the *third* are complete, while the other three are fragmentary; they are all written very carelessly and often incorrectly.

1. An anonymous بازنامه, on ff. 1b–34a, in fifty-two short bâbs and a khâtimah, beginning: امّا بعد این رساله ایست موسوم به بازنامه مشتمل بر پنجاه و دو باب و یك خاتمه اوّل در معرفتی (معرفت read) گلابچشم الخ (the meek-eyed).

2. Fragment of another treatise on falconry, on ff. 41a–105b (ff. 35–40 left blank), without title and author's name; the leaves are cruelly misplaced, but all the catchwords are right notwithstanding; it comprises bâbs 2–5 complete, part of bâb 6, bâbs 8–9 complete, and part of bâb 10. The *second bâb* begins on fol. 55a, headed: باب دویم در صفت باز و شناختن رنگ و بست او و گیرندن (!) او, in thirteen fasls (the sixth of which is not marked, but an additional unnumbered fasl, فصل دیگر, is inserted on fol. 69a, between the twelfth and thirteenth); the *third bâb*, on fol. 74a, in eight fasls; the *fourth*, on fol. 85a, in eight fasls; the *fifth*, on fol. 92b, in seven fasls; the *sixth*, on fol. 103b, breaking off on fol. 105b; the *eighth*, on fol. 42b; the *ninth*, on fol. 43b; the *tenth*, on fol. 44b; a fourth and a fifth fasl, belonging, as it seems, to some other bâb, not marked, appear on fol. 53a.

Beginning, on fol. 41a: بزرگترین شکار کلام که شنقار ناطقهٔ انسانی را در فضای هوای حمد گستری و ثناخوانی هزاران هزار صید الخ.

3. Mirât-alsaid (مرآة الصّید), on ff. 107b–136b (fol. 106 left blank), by Allâhyâr Jâmî, who was in the service of the Kausbegi of prince Muhammad Mu'azzam Bahâdurshâh (afterwards the emperor Bahâdurshâh), see fol. 110b (the title appears there too, in the last line). It is divided into five bâbs, on ff. 111a, 114b, 118b, 123a, and 134a, and was compiled A.H. 1111 (A.D. 1699, 1700), according to the chronogram at the end, and the direction given there with regard to the finding of the date: تند پر جانور ببرّاند از عددهای مصرع چهارم شست و چار از میان برون کن و کم بنگر بعد از آن چه می ماند.

Beginning, on fol. 107b: حقیقت اشیا پیدا کند و شکرهٔ قوّت نظری را چشم بینا گشاد تا از صید طائران الخ.

4. Shâhbâznâma-i-Fîrûzshâhî (شهبازنامهٔ فیروزشاهی), on ff. 139b–173b (ff. 137 and 138 left blank), compiled at the request of the emperor Akbar by a certain Fîrûzshâh (see fol. 140a, ll. 1–4), beginning, on fol. 139b: شهباز اندیشهٔ شکاریان سخن و شاهن خیال الخ.

It is divided, according to the index on ff. 140a–141a, into fourteen bâbs, of which, however, only the first (on fol. 141a), the sixth (on fol. 165a), and the seventh (on fol. 166b) are marked; it is incomplete at the end, and there seems not much more than the first half of the treatise extant.

5. Fragment of the Shikârnâma-i-Îlkhânî (شکارنامهٔ ایلخانی), on ff. 179a–215a (ff. 174–178 left blank), compiled by 'Alî bin Mansûr alḥalwânî in the reign of Tughâtimûrkhân (A.H. 737–753 = A.D. 1336–1352), see fol. 183b, l. 5 sq. It is defective both at the beginning and end; the treatise itself, after a long and tedious introduction, commences with the index on fol. 188b. According to the heading of the index it is divided into two mukaddimas and twenty-seven bâbs, but only twenty-five are given in the index itself, and in the text none at all is marked.

No. 3173, ff. 215, ll. 13; Nasta'lîk; size, 9⅝ in. by 7⅝ in.

2980

Farasnâma (فرس‌نامه).

This work is in substance identical with the فرس‌نامهٔ هندی, described in Bodleian Cat., Nos. 1864–1866, Rieu ii. p. 482, and F. Mehren, p. 16, No. XXXIX, but it differs, like the *second* British Museum copy, from the common version, made under the superintendence of 'Abdallâhkhân Bahâdur Firûzjang, in Shâhjahân's reign, in this most important point, that it was translated (from the old Sanskrit work Sâlihotra) more than 200 years before that time, viz. A.H. 926, Jumâdâ II (A.D. 1520, May–June), see fol. 5b, ll. 3 and 4, by Ibn Sayyid Abû-alḥusain, with the epithet Hâshimî, see fol. 5a, last line, at the request of Shamsaldîn Muzaffarshâh, i.e. Muzaffarshâh II, king of Gujarât (who reigned from A.H. 917 to 932 = A.D. 1511–1526). As we now possess two copies with the same earlier date, and have, moreover, in the present copy further details as to the names of the translator and his royal patron (which are wanting in the British Museum copy owing to the absence of the preface) we must come to the conclusion that either 'Abdallâhkhân Bahâdur Firûzjang himself, or at least the Pandits he employed for the translation, committed a flagrant plagiarism,

by reproducing almost verbatim this older translation, without acknowledging their indebtedness to it in any way. The introductory part, containing extracts from the older Persian book فرسنامهٔ فارسی, is wanting in this copy (it is the one little addition the later translators have added on their own account); but the preface opens with exactly the same verse:

اسپ فکرت چو زین کند دانا
بد که گوید نخست حمد خدا

This preface, containing the praise of God, of Muḥammad, and of Sulṭân Muẓaffarshâh (the last section naturally being left out in the latter version), as well as a part of the chapter سبب نظم کتاب (on ff. 5b–6b), and the short epilogue at the end, are written in mathnawî-baits, all the other parts in prose. The *two kisms* are arranged exactly as in 'Abdallâhkhân Bahâdur's version; the *first*, on fol. 6b, is headed: در معرفت افراس و بیان علامات نیك و بد که در اسپ است (on the knowledge of horses and their good and bad signs), and contains twelve bâbs; the *second*, on fol. 28a, is headed: در علاج فرس بهر علّت (on the treatment of horses in every kind of disease), and is subdivided into thirty-eight bâbs.

No date. College of Fort William.

No. 2250, ff. 64, ll. 14; Nasta'lîḳ; size, 8¾ in. by 4¾ in.

3. Miscellaneous.

2981

Almujallad althânî min alkashkûl (المجلّد الثّانی من الکشکول).

The *second book* of Shaikh Bahâ-aldîn Muḥammad 'Âmilî's collectanea, called الکشکول, a Persian translation of which has been noticed in No. 2797 above. Beginning, like that in the Vienna copy: قد یقال أنّ جمع القرآن لا یسمّی تصنیفاً اذ الظّ (read الظّاهر) أنّ التّصنیف ما کان کلام المصنّف الخ.

Dated A. H. 1044 (A. D. 1634, 1635).

No. 632, ff. 59, ll. 21; excellent Naskhî; illuminated frontispiece; size, 9¾ in. by 6 in.

2982

This copy contains:

1. On ff. 1a–15a: a metrical treatise on the science of Ḳiyâfat, i.e. predicting a man's fortune from certain signs in his outward appearance, represented as coming down from Plato (رسالهٔ علم قیافهٔ نظم بگفتهٔ افلاطون), see another copy in Bodl. Cat., No. 1883, beginning:

هست روایت ز فلاطون خبر
علم قیافه بر اهل خبر (read هنر)

It was written by order of Ghulâm Muḥammad and is dated the 10th of Ṣafar in the sixth year of Aḥmad-shâh's reign (= A. H. 1167, A. D. 1753, Dec. 7).

2. On ff. 16a–39b: a fragment of Munîr of Lâhûr's Indian story of Wâlâ Akhtar, called کارنامه or کارستان, see above, Nos. 2083–2087. It is defective both at beginning and end, with a lacuna after fol. 31.

No. 3084, ff. 39, ll. 10 (on ff. 1–15), ll. 11–12 (on ff. 16–39); Shikasta, by various hands; size, 7⅞ in. by 4⅝ in.

2983

Petition against a Ḳâḍî.

A highly interesting and instructive MS., containing the petition of the Sunnite Muḥammadans of the village (قصبه) of Elloor (ایلور, so spelt in the beginning of the documents referring to the trial, on fol. 7a, l. 3, but ایوایلور in the petition itself) in the district (ضلع) of Masulipatam (spelt on fol. 7a مچهلی پتن), against their Shî'ite Ḳâḍî, with the name of Mîr Sajjâd 'Alî (see fol. 7a, l. 9). This petition, in two distinct memoranda, both fully signed by the inhabitants of that place (headed by Râjî Raḥmat-allâh, Munshî Isti'ânat-allâh, Muḥammad Asad-allâh, and others of the more influential members of that community), sets forth the numerous grievances they had against the said Ḳâḍî, among others, that, being an idolater and an ignorant man, unfit for the performance of his duties, he had obtained, as they assert, his situation by misrepresentation, had used for his own house the timber he had received for the repair of the mosque, and had thus forced them to keep in repair another mosque and to appoint another person for the duties of divine service, who in his turn had been greatly annoyed and falsely accused by the same Ḳâḍî. It ends with a prayer for the removal of this obnoxious man, and is dated the 5th of Dhû-alḳa'dah, A. H. 1246 = A. D. 1831, 18th of April; it was received by the English authorities of the district on the 9th of May in the same year. From various English notes appended to this petition, both on fol. 1a and fol. 6b (dated 1839), we learn that Mr. C. P. Brown, Assistant Judge, tried this case at Masulipatam in September, 1831, and clearly proved the charge to be entirely false. This decision, however, although wholly approved by the Judge of the Provincial Court, was reversed by the Court of 'Sudr Udaulat' (correctly Ṣadr-'adâlat, or rather Ṣadr-dîwânî-'adâlat, the High Court of Justice for civil suits in India).

Beginning of the petition, on fol. 1b: جمع مسلمانان سنّت و جماعت ساکنون قصبهٔ ایوایلور واجب العرض خودها بعرض عالی میرسانند که الخ.

After the two memoranda of the petition, which are written in *Persian*, there follows a number of collateral documents and legal items referring to the same trial, written throughout in *Hindûstânî*, bearing various dates in September, 1831, on ff. 7a, 42b, etc. On the first fly-leaf there is an exposition in English of the difference between the Sunnite and the Shî'ite creed; and on the last two fly-leaves (1) a communication from a captain of the Bengal retired list, expressing 'astonishment at the blindness of the rulers, who would not see that the poor people who got up this case, did so, not really as

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a quarrel with the Qazee or Imam, but as a reference to their masters, made in the hope, that some sacred spot should be established for Mahomadans, as a place to love and to revere, to which they might ever turn as we do to our churches on the first day of the week, as rallying points,' and so forth. (2) A note by the same Assistant Judge, Mr. C. P. Brown, who tried the case, dated Nov. 30, 1832, and containing the following statement (which may serve as a clue to the final results of the trial, set forth above): 'The report I made to the Prol. (Provincial) Court on this case, was considered satisfactory, and here the matter rested. But Asad Alla Beg (no doubt the same Muḥammad Asad-allâh quoted as one of the signatories above) being dissatisfied, went to Madras and made a complaint to the Foujdarry Adaulat (i.e. Faujdârî-'adâlat or subordinate criminal court), the result of which was that they directed, that all village cazees should be tried before their court at Madras. The enmity at Elloor, however, has continued without much moderation, and the Cazy is still continually obstructed in the performance of his official duties.'

No. 3354, ff. 42; size, 12¼ in. by 8 in.

2984

The Persian Gulf Pilot.

Navigation-tables for the Persian Gulf, with short descriptive pieces, on ff. 72a and 92a–93a. They were drawn up, according to fol. 72a, A.H. 1272 (A.D. 1855, 1856). Of the ninety-three folios, only ff. 1–15a, 17b–26b, 46a–55a, 61a–71a, 72a, and 92a–93b are filled; all the remaining leaves, some already ruled, are left blank for future insertions.

Presented by Capt. A. W. Stiffe, late Indian Marine, Febr., 1891.

No. 3529, ff. 93; size, 12⅝ in. by 7¾ in.

2985

A conglomerate of short tracts and fragmentary pieces in prose and verse, with some extracts in Arabic from the Ḳurân. Of the 125 folios of this MS. only ff. 1b–14a, 15a–18b, 22a–32a, 34a–38b, 66a–67b, 82b–84a, 112b, 113b and 114a, 115b–116a, 117, 118b–120a, 121a–123b, 124b, and 125a are filled; all the other leaves or pages are left blank.

Contents:

1. On ff. 1–14: traditional prayers of the prophet, made up of Ḳurân-verses; ff. 3b–12b are entirely in Arabic, giving select portions of the Ḳurân from the first to the 114th Sûrah.

2. On ff. 15–18: selections from the poems of Bîdil (see above, No. 1676 sq.).

3. On ff. 22–32: ذکر ائمّهٔ معصومین, short sketches about the blameless Imâms, fourteen in number, viz. Muḥammad, 'Alî, Fâṭimah, Ḥasan bin 'Alî, Ḥusain bin 'Alî, and so on to the last, Mahdî, compare the full list, cols. 275 and 276 in this Catalogue.

4. Grammatical tables:

(*a*) on ff. 34–38, اسم صرف, showing the conjugation of Persian verbs.

(*b*) on ff. 66 and 67, اسم غیر صرف, pronouns, adjectives, numbers, etc.

5. On ff. 82–84: fragment of a Persian conversation-book.

6. Miscellaneous items:

(*a*) on fol. 112b, a few mathnawî-baits, در بیان دفع گل چشم (how to get rid of the albugo or speck in the eye).

(*b*) on ff. 113 and 114, a prose-tract, شناختن مرض از طعم دهان (how to recognise an illness from the taste in the mouth).

(*c*) on ff. 115 and 116, various recipes for making different kinds of جُلاب, and other concoctions.

(*d*) on fol. 117, selections from the rubâ'îs of Ṣâ'ib (see above, No. 1606 sq.).

(*e*) on ff. 118–120, a tract on the عقیقة, or the ceremony of shaving the head of an infant on the sixth day after his birth.

(*f*) on ff. 121–123, statistical tables showing the salaries of various officials (در بیان دستور العمل تنخواه منصبداران).

Ff. 124 and 125, as well as the two fly-leaves at the beginning, are filled with worthless scribbling.

No. 682, ff. 125; written partly in Shikasta, partly in Naskhî; size, 8⅝ in. by 4¾ in.

XVIII. Parsee Literature.

2986

Kitâb-i-Mînokhirad (کتاب مینوخرد).

A Pârsî-Persian translation of the Pahlavî text of the Mainyo-i-Khard (a facsimile of that text was edited by Andreas, Kiel, 1882, English translation by E. W. West in S.B.E., vol. xxiv. pp. 1–113, Oxford, 1885; the Pâzand-Sanskrit text of the same, transliterated, with English translation and glossary, was published by E. W. West, Stuttgart, 1871; see also Spiegel, Grammatik der Pârsî-Sprache, Leipzig, 1851, pp. 128–155, 161–173, and 185–189; and Die traditionelle Literatur der Parsen, Wien, 1860, pp. 138–144 and 147–150; and compare Grundriss der iranischen Philologie, Strassburg, 1896, Band 2, pp. 107 and 125, where the present copy has been noticed).

It begins, after the usual initial phrase, بنام ایزد بخشایندهٔ مهربان, with these words: بنام الخ بنام دادار اورمزد که همه کسان را منفعت اوست و هم اورا شناسند الخ.

No date. Bibliotheca Leydeniana.

No. 2769, ff. 75, ll. 11; Nasta'lîḳ; size, 8⅝ in. by 6 in.

2987

Ṣad Dar (صد در).

The same popular exposition of the Zoroastrian law, called the Hundred Gates, in its prose-form, which has been noticed in No. 2820 above, and which Dr. West is inclined to ascribe to a certain Irânshâh Yazdiyâr,

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written in Zend characters, in imitation of Pâzand, with a Gujarâtî translation, and dated by Padam Râm Kanhaksha (=Kânhanân), at Bharûtsh, the 18th of May, 1575 (=Samvat 1631, Yazdajird era 944), see Grundriss der iranischen Philologie, Band 2, p. 123, where the present copy has been noticed. It was presented to the Library by Mr. Romer, August 31, 1837.

No. 3043, ff. 143; Zend and Gujarâtî characters; size, 8¾ in. by 5¾ in.

2988

Shikand Gumânîk Vijâr.

A fragment of the 'doubt-dispelling explanation,' an old Pahlavî work on controversial religion and philosophy, which was composed (according to the Grundriss der iranischen Philologie, Band 2, pp. 106 and 107) by Marṭân-farukh, son of Aûharmazd-dâṭ, probably in the latter half of the ninth century, in a polyglot form, that is to say, in Pahlavî-Pâzand-Sanskrit Persian. The original Pahlavî text has not been found as yet; instead of that we have Nêryôsang's Pâzand-Sanskrit version, the oldest complete copy of which was written in 1569, whilst a fragmentary one goes back to the fifteenth century; an English translation of this work was published by E. W. West in S. B. E., vol. xxiv. pp. 115–251, Oxford, 1885; the Pâzand-Sanskrit text with vocabulary, by Hoschang and West, Bombay, 1887. Now, the present polyglot fragment, which was originally given by Mr. Romer to Prof. Wilson and Mr. Norris, and came through them afterwards into the India Office Library, contains pp. 32–143 of the original MS., which, as we learn from a letter of Dr. West to Dr. Rost (the late Librarian of the India Office), dated October 15, 1883, and enclosed in this MS., was transcribed from an older copy still extant in Sûrat, where Dastûr Hoshangjî had some recollection of seeing it in 1864. Enclosed in this MS. is also Dr. West's own transcript of those sixteen pages (pp. 16–31) which must have immediately preceded the beginning of this fragmentary copy, from No. 10 of Prof. M. J. Müller's Collections in the Royal Library of Munich (Cod. Zend 10); these sixteen pages were sent to Prof. Müller by the same Mr. Romer, through Mr. Poley, but with the mistaken statement that they contained a Pahlavi-Persian Bundehesh, comp. on this error, and its causes, Dr. West's introductory remarks to his transcript, dated München, June, 1883. These happily restored pages, 16–31, which legitimately belong to our copy, contain, according to the same introductory remarks just quoted, the Pahlavi-Pâzand texts of Sg. i. 28–50, and the Sanskrit-Persian texts of Sg. i. 25–46; and pp. 32–143 of the India Office MS. carry on the Pahlavi-Pâzand texts as far as Sg. v. 61, and the Sanskrit-Persian texts as far as Sg. v. 56; [illegible] the whole 128 pages of the two parts combined, [illegible]ain about one-sixth of the whole extant text of [illegible] Pâzand-Sanskrit of the Shikand-gumânî. As [illegible]est furthermore remarks, the Pâzand text, as [illegible]ed by Nêryôsangh, son of Dhaval, is the leading [illegible] this polyglot MS., the Pahlavî one being evi- [illegible] transcribed from the Pâzand (and therefore not [illegible]ginal one); the Sanskrit text is likewise that of Nêryôsangh, and the Persian one a modern paraphrase.

There are two more enclosures found in this most precious MS.: (1) three pages of the prose *Sad-dar* in Zend and Pahlavî characters, together with the Persian text (see the preceding copy), of which an appended English note says, 'This paper is connected with the Shikand-gumânî Vajâr MS. which is sent to the binder to-day, January 11/77; when the MS. is returned bound, this MS. is to be put in it loose' (it ought of course to have been enclosed in the preceding copy); (2) an envelope with the address 'Herrn Oberbibliothecar Professor R. v. Roth, Tübingen, Germany,' in Dr. Rost's handwriting, stamped London, Nov. 7, 1883, received Nov. 9 in Tübingen, and endorsed (no doubt, by Prof. v. Roth) with this remark: 'Eingegangen, 9 Nov. 1883 von Dr. R. Rost mit der Anweisung die Inlage dem betr. MS. beizufügen und bei der Catalogisirung zu berücksichtigen.' Evidently our copy had been sent for inspection to Roth in Tübingen, and when Dr. West's additional sixteen pages arrived, they were dispatched to the same scholar in this envelope.

No. 3583, ff. 56×10 (of West's transcript); size, 12¼ in. by 8 in. (13 in. by 8¼ in. in West's transcript).

APPENDIX.

I. History.

2989

Wâḳi'ât-i-Bâbarî (واقعات بابری).

Another excellent, but undated, copy of Mirzâ Khân 'Abd-alraḥîm bin Bairâmkhân's Persian translation of Bâbar's autobiographical memoirs, made at Akbar's request, A. H. 998 (A. D. 1590), see above, Nos. 216–218. It agrees, both as to beginning and end, completely with No. 216.

Beginning: در ماه رمضان هشتصد الخ; end: گوالیار را بایشان سپرده.

This copy was presented by Mr. H. George Keene to his friend James Ballantyne, East India College, December 8, 1831. The following note, taken from the 'Memoir of John Leyden (the translator of this Persian version) by Sir Walter Scott,' is appended to this MS.: 'It is a work of great interest to those who love the study of Indian antiquities, being the autobiography of one of the Mogul emperors of Hindostan who, like Caesar, recorded his own conquests, but, more communicative than the Roman, descended to record his amusements, as well as to relate deeds of policy and arms. He recapitulates his drinking-bouts which were, in spite of Koran and Prophet, both deep and frequent; and the whole tenor of the history gives us the singular picture of a genuine Sultan of the ancient Tartar descent, in his strength and his weakness, his virtues, his follies, and his crimes.'

For further references see Rieu, Supplement, p. 52a; E. G. Browne, Cambridge Cat., p. 162; and Mrs. Beveridge's 'Notes on the MSS. of the Turki

Text of Bâbar's Memoirs' in J. R. A. S., July, 1900, pp. 439–475. As to the critical remarks contained in the latter, about Nos. 214 (the Caghatâi original) and 216 (the Persian translation), we may state, that the Turkî text, referred to in the latter, is Ilminski's, not that of No. 214, which, by an unfortunate mistake, has been pronounced 'complete,' whereas, as Mrs. Beveridge has proved, it is, on the contrary, very incomplete. A reference to Ilminski's continuation, the 'fragments,' was clearly not needed in the description of No. 216, which ends, like the present copy, with the Gwâliyâr passage.

No. 3405, ff. 321, ll. 17; splendid Nasta'lîḳ; size, 9 in. by 5 in.

2990

A fragment of the highly interesting memoirs of Tipû Sulṭân, *written by himself*, defective both at the beginning and end. A note on the fly-leaf says: 'For an account of this MS. see preface to "Select letters of Tippoo Sultan" (comp. above, No. 525; we believe the reference is to W. Kirkpatrick's "Diary and letters of Tippoo Sultan," London, 1804).

'N.B. The first three pages, accidentally destroyed since the MS. came into my possession, were occupied chiefly with an account of the Sultan's ancestors. W. Kirkpatrick.'

Presented to the Library by the same Lieut.-Col. W. Kirkpatrick, 13th April, 1811.

No. 3565 (Glass Case), ff. 45, ll. 11; Shikasta; size, 8⅝ in. by 5⅝ in.

2991

Shîr Singh nâma (شیر سنگهـ نامه).

Another copy of the history of the Panjâb from the death of Ranjit Singh in A. H. 1255 (A. D. 1839) to the assassination of Shîr Singh and the proclamation of Dalip Singh in A. H. 1259 (A. D. 1843), by Muḥammad Nakî of Pashâwar, the son of Mullâ Khwâjah Bakhsh (see here, fol. 4a, ll. 4 and 5), which has been described in No. 505 above.

Beginning: برهوشمندان خبیر و آگاه دلان روشنضمیر که تجربت آموز امور عالم کون و فساد و عبرت اندوز الخ.

Copied A. H. 1270 (A. D. 1853, 1854) = Samvat 1911, by Fakîr Ghulâm Muḥammad (see above, Nos. 2900–2903 and 2940). It was received from Dr. Royle, July, 1856.

No. 3584 (Glass Case), ff. 58, ll. 11; Nasta'lîḳ; size, 7 in. by 4¼ in.

II. Poetry.

2992

Shâhnâma (شاهنامه).

An exquisite and gorgeously illuminated copy of Firdausi's Shâhnâma, which belonged formerly to Warren Hastings. It is not dated; but there are stamps and notices, on fol. 1a, from A. H. 1169, 23rd of Dhû-alḥijjah (A. D. 1756, Sept. 18); A. H. 1181 (A. D. 1767, 1768); A. H. 1192 (A. D. 1778), etc.; also an item in Persian: کتاب شاهنامه آورده خواجه قنبر علی.

Contents:

Bâisunghar's preface, on fol. 2b: افتتاح سخن آن به که کند الخ; at the end, on fol. 15a: تمّت الرّسالة المسمّی بدیباچهٔ بایسنغری.

Beginning of the poem itself, on fol. 15b:

بنام خداوند جان و خرد کزین برتر اندیشه بر نگذرد

No. 3540 (Glass Case), ff. 569, 4 coll., each ll. 25; exquisite Nasta'lîḳ; two full-sized magnificent pictures on ff. 1b and 2a; other fine pictures on ff. 10a, 17a, 25a, 35a, 44a, 54a, 71b, 91a, 98a, 106a, 116a, 121b, 130a, 138b, 144b, 153a, 166a, 176a, 183a, 195b, 206a, 219a, 225a, 238b, 242a, 254b, 262a, 274a, 281b, 288b, 299a, 307b, 308a, 315a, 324b, 339b, 356a, 361b, 373a, 381a, 390a, 401b, 411a, 416b, 429a, 441b, 454a, 463b, 477b, 490b, 502a, 528b, 536b, 547b, 561a, 568b, and 569a; ff. 2b and 3a most splendidly adorned; exquisite frontispiece on fol. 15b; gorgeous illuminations on ff. 15b, 16a, 24b, 34b, 43b, 53b, 71a, 72a, 90b, 97b, 105b, 115b, 122a, 129b, 138a, 139a, 145a, 152b, 165b, 175b, 182b, 196a, 205b, 218b, 224b, 239a, 241b, 255a, 261b, 273b, 282a, 288a, 289a, 298b, 307b, 308a (framing in the pictures), 309a, 309b, 314b, 325a, 340a, 355b, 362a, 372b, 380b, 389b, 400b, 401a, 402a, 410b, 417a, 428b, 441a, 442a, 453a, 453b, 464a, 477a, 478a, 490a, 491a, 501b, 528a, 529a, 536a, 537a, 547a, 548a, 560b, 568a, 568b, and 569a (framing in the pictures); each column besides surrounded by stripes in gold and various colours; every chapter-heading very neatly adorned; size, 18 in. by 11½ in.

2993

Mathnawî (مثنوی).

A monumental copy of 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî's revised edition of Jalâl-aldîn Rûmî's Mathnawî, the so-called نسخهٔ ناسخه, see above, Nos. 1088–1090.

Contents:

Introduction, on fol. 1b, beginning: این نسخهٔ ناسخهٔ مثنویّات الخ.

Short preface, giving an account of the reasons why the Mathnawî is divided into six daftars (see No. 1089, fol. 7a), on fol. 7a, beginning: شش دفتر این کتاب الخ. This preface is repeated before each of the following daftars on ff. 62a, 114a, 177a, 230a, and 290a.

Index to the *first* daftar, on ff. 8a–10a; fol. 11 left blank.

Daftar I, on fol. 12b, with the elaborate Arabic heading, as in No. 1088, fol. 9b: هذا الاسرار القدسیّة والانوار الرّوحیّة الخ, and the usual prose-preface, beginning: هذا کتاب المثنوی المعنوی الخ.

Index to the *second* daftar, on ff. 64a–65b (ff. 63, 66, and 67 left blank).

Daftar II, on fol. 68b; beginning of the prose-preface: بیان بعضی از حکمت الخ.

Index to the *third* daftar, on ff. 115a–118a (ff. 112, 113, and 119 left blank).

Daftar III, on fol. 120b; beginning of the prose-preface: لحکم جنود الله الخ.

Index to the *fourth* daftar, on ff. 180b–182a (ff. 178, 179, and 183 left blank).

Daftar IV, on fol. 184b; beginning of the prose-preface: الحمد لله . . . امّا بعد فهذا الطّعن الرّابع الخ.

Index to the *fifth* daftar, on ff. 231b–233b (ff. 229, 234, and 235 left blank).

Daftar V, on fol. 236b; the prose-preface is wanting here.

Index to the *sixth* daftar, on ff. 292a–293b (ff. 288, 289, 291, 294, and 295 left blank).

Daftar VI, on fol. 296b; beginning of the prose-preface: مجلد ششم از دفترهای مثنوی الخ.

All the large margins are covered with an absolutely innumerable host of the most valuable glosses, notes, and paraphrases, as no other copy of the Mathnawî can boast of.

No date.

It was presented by J. H. Peile, Esq., Madras Civil Service; received 19th September, 1818, transferred to Civil College, 9th August, 1819.

No. 3439 (Glass Case), ff. 353, 4 coll., each ll. 25; large ornamental Naskhî, the introduction, the ever-repeated short preface, and all the indexes by a later hand in Nasta'lîk; the glosses also in different handwriting; most magnificent frontispieces at the beginning of each daftar; fol. 13a besides splendidly embellished; size, 23 in. by 13⅝ in.

2994

Another copy of the same.

This copy of the Mathnawî, with fine illuminations, is distinguished by a truly microscopical handwriting, which is extremely neat, but absolutely killing for the eyes.

Contents:

Daftar I; preface on fol. 1b; beginning on fol. 2b.

Daftar II; preface on fol. 79a; beginning on fol. 79b.

Daftar III; preface on fol. 149b; beginning on fol. 150b.

Daftar IV; preface on fol. 215b; beginning on fol. 216b.

Daftar V; preface on fol. 311b; beginning on fol. 312b.

Daftar VI; preface on fol. 395b; beginning on fol. 396b.

Dated by Ibrâhîm bin 'Alî Shîrâzî in Ṣafar, A.H. 984 (A.D. 1576, May). The loose leaf, fol. 489, must be inserted between ff. 1 and 2.

No. 3559 (Glass Case), ff. 489, 2 centre-coll., each ll. 15, and a margin-col., ll. 28; extremely small Nasta'lîk; illuminated frontispieces at the beginning of each daftar; gorgeous illuminations, especially on ff. 1b–3a, 78b and 79a, 149b and 150a, 215b and 216a, 311b and 312a, 395b and 396a; smaller embellishments throughout; quaint Eastern binding; size, 4¼ in. by 2⅝ in.

2995

Pandnâma (پندنامه).

Another copy of Sa'dî's alleged Pandnâma, beginning: کریما بده بخشای بر حال ما الخ, see No. 2878 above.

No date.

No. 3564 (Glass Case), ff. 12, 2 coll., each ll. 11, sometimes written in diagonal form; splendid Nasta'lîk; illuminated frontispiece; other neat illuminations throughout; pictures on ff. 2a, 5b, and 8b; size, 9 in. by 5⅝ in.

2996

Farhâd u Shîrîn (فرهاد و شیرین).

Another copy of Waḥshî Bâfiḳî's (died A.H. 992 = A.D. 1584) incomplete mathnawî, Farhâd u Shîrîn, one of the numerous imitations of Nizâmî's Khusrau u Shîrîn, see above, Nos. 1444, 2; and 1445. It was completed in the present century by Wiṣâl Shîrâzî, who died A.H. 1263 (A.D. 1847), see Rieu, Supplement, pp. 127a, 265b, II, and 266b, III.

Beginning: الهی سینه را ده آتش افروز الخ.

It ends here with the meeting between Farhâd and Shîrîn.

Dated by Muḥammad Isma'îl of Shîrâz, A.H. 1234 (A.D. 1818, 1819).

No. 3560 (Glass Case), ff. 56, each full verse enclosed in a square, ten such squares being found on each page; very small, almost microscopical Nasta'lîk; splendid frontispiece on fol. 1b; ff. 1b and 2a magnificently illuminated; size, 5⅝ in. by 3¼ in.

2997

Dîwân-i-Khâḳân (دیوان خاقان).

Another very fine copy of the poems of Fatḥ 'Alî Shâh of Persia, the royal poet, with the takhallus Khâḳân, see above, No. 1730, and comp. for further reference, E. G. Browne, Cambridge Cat., pp. 387 and 388.

This copy contains, after the dîbâćah, as in the Cambridge copy:

1. Ḳaṣîdas, on fol. 5a, first line, beginning: چشمت ز سحر جادوی بابل نشان دهد الخ.

2. Ghazals, in alphabetical order, on fol. 11b, beginning: دور از رخ گلفام تو در سینه دارم خارها الخ. The second bait is the initial one in No. 1730 above, viz. از مهر روی گلرخان الخ. They are mixed with some fards and tarkîbbands, on ff. 74a–76a.

3. Mathnawîs, on fol. 77b; the one on fol. 84a is the same ساقی نامه as in the copy above.

4. Kiṭ'as, ghazals, rubâ'îs, and other minor poems, on fol. 89a, first line.

5. Two ḳaṣîdas, on fol. 98b.

6. Another series of alphabetical ghazals, styled غزلیّات مخزن الخیال, on fol. 101b.

7. A Turkish rubâ'î, on fol. 135a.

8. Elegies (مراثی) on 'Abdallâh al-Ḥasan, on fol. 135b.

No date.

No. 3558 (Glass Case), ff. 140, 2 coll., each ll. 12; Shikasta; magnificent frontispieces on ff. 1b, 11b, and 101b; every page gorgeously illuminated; splendid Eastern binding with flowers outside, and two fine pictures inside; size, 11 in. by 7 in.

III. Ornate Prose.

2998

A collection of Inshâs, written by a great number of different hands, and mostly without title; even the majority of letters bear no headings. The *first* frag-

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mentary Inshâ, on ff. 1b–48, begins: مرجع غربا و اغنیا خداوند مخلص ارادت انتما سلامت فیض یابان خوان نعمت الطاف الهی الخ, and contains notes of various kinds; among the few correspondents and persons incidentally mentioned are Ḥâjî Muḥammad Fâḍil (on fol. 8a); Shaikh Muḥammad Ashraf (on fol. 12a); Mîr Muḥammad Rafî' (on fol. 37a); Mîr 'Alî Nakî (on ff. 38b and 46a, l. 3 ab infra); Shaikh 'Abd-alḥayy (on fol. 40a, l. 2 ab infra); Ḥâjî Muḥammad Nasîr (on fol. 46a, l. 4 ab infra); Shaikh Ghulâm Muẓaffar (on fol. 46b, l. 5 ab infra); etc.; the town frequently mentioned in these notes is Jahângîrnagar.

The *second* Inshâ or rather number of Inshâs is headed, on fol. 49a: دیباچهٔ احقر فقیر واجد (that is no doubt the same who is called on fol. 144a, l. 10, Muḥammad Wâjid and designated as the owner (مالك), of the Inshâ, ending there, in the reign of Muḥammadshâh; his son, Luṭf-allâh ibn Fakhr-altujjâr Muḥammad Wâjid, appears on fol. 1a, evidently as the first owner of the whole MS.), and begins: بر دانشوران دشخوار پسند و فیض گستران پایهٔ بلند مخفی و متحجّب نماند که این چند گهر مفاوضات الخ; among the few correspondents mentioned by name are Mirzâ Bîdil (on fol. 59b); Muḥammad Asad-allâhkhân (on fol. 67b); Mirzâ Sa'âdat-allâh (on fol. 68b); Muḥammad Kâmil Ṣâḥib (on fol. 82b); Mirzâ Riḍâ (on fol. 86b); Mîr Zain-al'âbidîn (on fol. 89a); Nawwâb Ḥaidar Ḳulîkhân (on fol. 95a), the emperor 'Âlamgîr (on fol. 96a); Mirzâ Ṣâ'ib (the poet, a letter on tobacco, در صفت تنباکو, on fol. 97a); Pâdishâh Rafî'-aldarajât (on fol. 101a); Nawwâb Ja'farkhân Muḥammad (bin) Aḥsan-allâhkhân (on fol. 102a), etc. There are besides some letters of condolence (رقعهٔ ماتم) found on ff. 60b, 61a, 61b, etc., and various notes by Mirzâ 'Abd-allaṭîf Shahrastânî (on ff. 76a, 79b, etc.), whose own Inshâ (انشاء مرزا عبد اللّطیف شهرستانی) begins on fol. 103b and ends on fol. 144a. Immediately after this Inshâ there follows Ni'matkhân 'Âlî's وقائع حیدر آباد (see above, Nos. 1659, 2; 1661, 1; 1662, 2; 1663–1668, etc.), beginning: دمی که مدرّس کشّاف صبح الخ.

No. 3585 (olim 1020), ff. 155, written by many different hands, partly in Nasta'lîḳ, partly in various styles of Shikasta, ll. 10–25; some pages in diagonal lines; size, 10 in. by 6 in.

IV. Philosophy.

2999

Risâlah dar pand (رساله در پند).

Ethical and psychological maxims, represented (*a*) in the story of a Bedouin asking Muḥammad successively, how he could become the wisest, the richest, the best, the most pious, etc. etc., of all men, with appropriate answers by the prophet, beginning, on fol. 1b: الحمد لله این روایت کنند که اعرابی بخدمت حضرت رسالت صلّی الله علیه و سلّم گفت الخ; (*b*) is an allegorical story about the three pâdishâhs with the three wazîrs in the human body, viz. روح and عقل, نفس and شیطان, دل and زبان, beginning, on fol. 5b, with a rubâ'î:

ای تازه جوان بشنو ازین پیر کهن
یك نکته که هست در جهان مغز سخن

(*c*) in a tradition of Ḥâtim the deaf (حاتم الاصمّ, who died A.H. 237=A.D. 851, 852, see col. 293 in this Cat., No. 173). On fol. 5b appears as heading ترجمهٔ الاحادیث (which only fits the last piece).

No. 3561 (Glass Case), ff. 8, ll. 7; splendid Nasta'lîḳ; illuminated frontispiece; all pages neatly embellished, the single lines being framed with gilded borders; gold arabesques on the margin; Eastern gilt binding; size, 6½ in. by 4⅛ in.

V. Astronomy.

3000

Sharḥ-i-Zîj-i-jadîd-i-Sulṭânî (شرح زیج جدید سلطانی).

Another, excellent copy of Niẓâm-aldîn 'Abd-al'alî bin Muḥammad bin Ḥusain al-Barjandî's commentary on the second and revised edition of Sulṭân Ulughbeg's tables, the زیج جدید سلطانی, composed A.H. 929 (A.D. 1523), see above, Nos. 2237–2239.

Beginning, on fol. 1b: اجناس حمد و سپاس معرّا از توهّم ثنائی (instead of ثناهی sic!) و انواع شکر بی قیاس الخ.

Maḳâlah I, on fol. 2b, first line; II, on fol. 43b, l. 4 ab infra; III, on fol. 131a; IV, on fol. 245b.

The commentary ends on fol. 268a and is dated by Faiḍ-allâh the 3rd of Jumâdâ I, A.H. 1085 (A.D. 1674, Aug. 5); on fol. 269a a short tract in another handwriting, headed عمل کسوف روز و شب, dated A.H. 1091 (A.D. 1680), at Shâhjahânâbâd.

No. 3586 (olim 1920), ff. 269, ll. 21; very distinct Nasta'lîḳ; the original text in red ink; size, 10⅝ in. by 6¾ in.

VI. Interpretation of Dreams.

3001

A most curious book, the register of Tîpû Sulṭân's dreams, with an interpretation in his own handwriting, together with a few other memoranda, written in a fearful Shikasta on sixteen leaves at the beginning of the MS., and eleven others at the end of it; all the numerous leaves between these two sets are left blank.

It was presented in the name of the Marquis Wellesley to Hugh Englis, Esq., Chairman of the Court of Directors, by Major Alexander Beatson, late Aide de Camp to the Governor-General. This register was

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discovered (as a note by the same Major Beatson on the last page states) by Colonel William Kirkpatrick amongst other papers of a secret nature in an escritoire found in the palace of Seringapatam. Of these extraordinary productions six only have been as yet translated and inserted by Major Beatson in the Appendix of a 'View of the Origin and Conduct of the War.' This note is dated London, April 23, 1800.

No. 3563 (Glass Case), ff. 1–16 and 17–27; Shikasta; size, 7⅞ in. by 5¾ in.

VII. Balûćî Language and Literature.

3002

Lughât-i-zubân-i-Balûć (لغات زبان بلوچ).

A list of Balûćî words, as spoken in Kech and Makrân, without any order or explanation. It is a mere string of vocables, 17–18 in a page, which the compiler no doubt drew up in order to add afterwards the Persian equivalents—a task he never carried out. Comp. on the Balûćî language Geiger, Die Sprache der Belūtschen, in 'Grundriss der iranischen Philologie,' Band 1, Abtheilung 2, pp. 231–248, where the whole bibliography is given; see also No. 2530, 2 above; and Bodleian Cat., vol. 2, No. 2374.

Bibliotheca Leydeniana.

No. 2532, ff. 96; Naskhî; size, 11¼ in. by 8 in.

3003

Tadhkira-i-Sulṭânân-i-Kech u Makrân (تذکرهٔ سلطانان کیچ و مکران).

Balûćî poems by Mullâ Hâjî, chiefly in praise of the princes of Kech and Makrân, on ff. 1–56 (between ff. 51 and 52 several leaves are left blank, and one leaf between ff. 54 and 55). On ff. 57^a–58^b a complete index of the poems contained in this copy. The transcriber's name is Mullâ Mûsâ of the Balûćî tribe. On fol. 59 an additional list of Balûćî poems.

Bibliotheca Leydeniana.

No. 2549, ff. 59, ll. 14–15; Naskhî; size, 10¼ in. by 3⅞ in.

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